

# September.

Dath. xxx. dayes. The mone. xxx.

xxv. b.  
xxii. ii.  
xix. f.  
xvi. xliii.  
xiii. xli.  
x. xlii.  
v. xli.  
i. xli.  
viii. xli.  
xv. xli.  
xxii. xli.  
xxix. xli.  
xxvi. xli.  
xxiii. xli.  
xx. xli.  
xvii. xli.  
xiv. xli.  
xi. xli.  
viii. xli.  
v. xli.  
ii. xli.

**Birth of our Lady.**

**The sunne in Libra**

**Vigilia.**

**Mathew apostle.**

**Michael archangel.**  
**S. Hierom.**

# October

Dath. xxxi. dayes. The mone. xxx.  
**Remigij Bpshop.**

xxv. b.  
xxii. ii.  
xix. f.  
xvi. xliii.  
xiii. xli.  
x. xlii.  
v. xli.  
i. xli.  
viii. xli.  
xv. xli.  
xxii. xli.  
xxix. xli.  
xxvi. xli.  
xxiii. xli.  
xx. xli.  
xvii. xli.  
xiv. xli.  
xi. xli.  
viii. xli.  
v. xli.  
ii. xli.

**The sunne in Scor.**

**Luke Euangelist.**

**C**

**Vigilia.**

**Simon and Jude.**

# November

xx. dayes. The mone. xxx.

**All halowes daye.**

xxv. b.  
xxii. ii.  
xix. f.  
xvi. xliii.  
xiii. xli.  
x. xlii.  
v. xli.  
i. xli.  
viii. xli.  
xv. xli.  
xxii. xli.  
xxix. xli.  
xxvi. xli.  
xxiii. xli.  
xx. xli.  
xvii. xli.  
xiv. xli.  
xi. xli.  
viii. xli.  
v. xli.  
ii. xli.

**Presenta of our Lady.**

**Vigilia.**  
**Andrew apostle.**

# December

Dath. xxxi. dayes. The mone. xxx.

xxv. b.  
xxii. ii.  
xix. f.  
xvi. xliii.  
xiii. xli.  
x. xlii.  
v. xli.  
i. xli.  
viii. xli.  
xv. xli.  
xxii. xli.  
xxix. xli.  
xxvi. xli.  
xxiii. xli.  
xx. xli.  
xvii. xli.  
xiv. xli.  
xi. xli.  
viii. xli.  
v. xli.  
ii. xli.

**Conception of our Lady.**

**The sunne in Can.**

**Vigilia.**  
**Thomas apostle.**

**Vigilia.**  
**Maturne of our Lord.**  
**S. Steven.**  
**John Euangelist.**  
**Childermas day.**



**To the most puissant and mightie Prince Edward the first, by**  
 grace of God King of Englande France & Ireland defender of the fayth, and of the  
 church of England also of Ireland  
 Subiect Edmund Beche my  
 humble prayer for your graces most humble and obedient  
 service and peace from God, with long reigne,  
 honour, health and prosperitie.



**I**f stones most noble & puissant Prince,  
 one handsome and commodious Byble is putfurth  
 wyth certayn sundry Prologues, schollies, or brieve  
 Annotations (not heretofore in our native language  
 publyshed) to the aduancement and promotyng of  
 Gods glory, your Maiesties honoure, and partly to  
 gratifye your graces louyng subiectes, who sythen  
 the tyme of the impressiō of the Byble in the largest  
 volume (the pryce of late tyme for the scarcitie of the  
 same, being as semeth to the to excessive) haue bene  
 either greatly discouraged therebi from bying of the  
 same, or otherwyle not of abilitie to disburse so  
 much money for them, were forsed to lacke the frui-

cion therof the food of their soules, one of the greatest commodities, whych thei possesse &  
 in.oy vnder God and your graces permission here in earth. For what other are the base  
 people, nay rather al your graces subiectes, boyde of the knowledge of Gods word, and  
 ignoraunt in the same, then brutish, sauage, destitute of al humanitie, replete with grosse  
 errors, euer to learne, and neuer learning theyr dutye to God, theyr allegiaunce to your  
 Maiestie, the loue to theyr neyghbours, the vse of theyr wordli substance, & al other bene-  
 fites receiued of the aboundant munificence & large liberalitie of god. The premisses ther-  
 fore, most noble Prince, diligently considered, & with mature deliberacion wel & aduised-  
 ly weid, after long consulting with my selfe, to whom of duetye I oughte to dedicate the  
 frutes of mine industry & trauayle, I haue boldeli vpon hope of your princely beningni-  
 tie, attempted this interprise, trusting that your highnes wil not onely therefore pardon  
 me your graces humble and obedient subiect, but wyl also of your naturall inclinacion  
 to gentilnes, wel accept, & in good part take, my rude, & simple lucubracions, trauayle, &  
 diligence herein employed & susteyned, whych I your sayd humble & obedient subiecte  
 wyth al reuerence exhibite and dedicate to your royal Maiestie, as to the moost worthy  
 defendour, & principal patrone, next vnder God in earth, thereof. To what other person  
 in earth doth the tuicion & patronage of Gods boke so iustly appartayne, as to the kyngs,  
 princes, and hygh maiestrats, whom the scripture bouchsafe to nominate & cal gods, &

**Therefore to dedicate Gods boke, to any other then onely to kynges, hygh Ma-**  
**gistrates and princes, is prejudicial to theyr princely estate, and as it were a detrimente**  
 to theyr dignitie or a derogacion of theyr honoure. Who dar then interprise to challenge  
 and vsurpe the patronage of Gods boke, onles he be an Emperour, a kyng, a Monarch  
 or a gouernoure. For suche do not vsurpe, but rather vse it as theyr princely patrimony  
 and most lawfulllest inheritaunce. Theyr interest and title herein, dependeth not onely  
 vpon prescription of time or stablished by politique statutes, lawes, and ordinaunces of  
 mutable men, but it is ratified & confirmed by the infallible worde of God, as it appea-  
 reth euidently in the **xvii. of Deutono.** where the institution of a kyng is dyscribed, and  
 immediatly vpon his institution these Godly wordes ensuyng, are inferred.

When the kyng is set vpon the seate of hys kyngdome, he shal write him forth this second law, in a boke  
 taking a coppe of the priestes and the Leuites, & it shalbe wyth hym, & he shal read therin al the dayes of hys  
 lyfe, that he may learne to feare the Lord hys God, to kepe al the wordes of this law and these ordinaunces  
 to do them, that his herte arple not aboue hys brethren, & that he turne not from the commaundemente, ey-  
 ther to the ryght hand or to the left & both he & his children may prolong theyr dayes in hys kindom in Israel.  
**That ter puissant prince, that valeant & doughty Josua, whych succeeding next to Moys**



## A Table of the

by the power of God. ii. cor. x. b. Let vs arme vs with the girdle of truth, let vs be clothed in the brest plate of rightwysnes, and shod with shooes prepared by the Gospel of peace, and aboue all let vs haue the mylde of sapth. Eph. vi. c. and helmet of hope of saluacion. i. Tes. v. b. Also the swerde of the spirite, the whpch is the worde of God. Eph. vi. c. Esa. lix. Heb. iii. c. And let vs continually watch in prayer. Eph. vi. c. i. Pet. v. b. abstapnunge from all thpnges that be contrary to the lawe of the lord. i. Corinthians. ix. d.

### ¶ Ascencion of Christ.

Christ was receyued in a cloude, ascendpunge vnto hys heauen, lft pnce by his handes, and blessing his disciples. Mar. xvi. d. Luk. xxiii. g. Act. i. a. ffor to delpue vs out of captiuitie, & to geue vs many giftes. Psal. lxxii. d. Eph. i. ii. b. Heb. xii. d. to apere before the face of God for vs. Heb. ix. f. Roma. viii. g. and to prepare vs a place. Mich. ii. a. John. xiii. a.

Christ ascended into heauen, & sitteth on the right hand of God. i. Pet. iii. d. Heb. x. c. xii. a. ffrom whence he shall not come vnto the tyme of the restitution of all thinges. Act. iii. d. therefore let vs loke for those thinges whpch are aboue, where Christ is sittpung on the right hand of God. Colos. iii. a. Christ is ascended into heauen because his bodely presence letteth the apostles to receyue the spirite of confort. John. xvi. f. xvi. b.

At the ascencion all power was geuen to Christ. i. Pet. iii. d. Eph. i. c.

### ¶ Almes.

We must do almes to men with our owne goodes. Tob. iii. b. Pro. iii. b. Luke. iii. d. & secretly. math. v. a. An example to do almes. Act. x. a.

To geue for gods sake doth not make a man poore. Pro. xvi. d.

He that geueth nothpnce, abydeeth not in charitie. i. John. iii. c. Let vs therefore distribute oure bread vnto the poore. Esa. xlviii. b. ffor Christ doth count it done vnto hym. Mat. xxv. d.

### ¶ Aulter.

An aulter was neuer commaunded to be made but onely to God, as appereth of Abraham. Gen. xii. b. xiii. d. Also of Isaac. Ge. xxvi. f. of Jacob. ge. xxxii. d. xxxv. a. Wherefore Josiah dyd destroy all the aulteres that were made to the honour of Images. iiii. Reg. xxi. c. So we haue no aulter but Christ. Heb. xii. b.

### ¶ Annopntpung.

The annopntpung of Christ. Dani. ix. g.

The annopnting of Christ is the holy gost, the whiche all sapthful men do receyue. i. Joh. ii. d. and which doth teache vs al thinges for our health. We haue the no more corporall annopntpung made of oyles but spirituall by the holy gost.

### ¶ Baptisme.

To baptize, is to weete or to washe. Judyth. xii. b. Mat. iii. b. Mar. vii. a.

Baptisme is an outward signe representpung in vs renewpung of the spirite, and mortifpung of our members in Jesus Christ, by the whiche we are buryed in death with hym. Roma. vi. Colos. ii. d.

Ther that are baptizd in Christ, haue put on Christ. Gala. iii. d.

By baptisme we are receyued, inrolled and wrytten in the holy assemblie of Christ. Act. ii. f.

The disciples dyd baptize, but Christ dyd not. John. iii. a.

Paule also sayed that he was sent, not to baptize, but to preache. i. Cor. ii. a.

We are baptizd in the name of the father, and of

## principall matters,

the sonne, and of the holy gost. Mat. xxv. ii. d.

The apostles baptizd in the name of Christ. Act. x. g.

Baptisme byngeth not grace with it, as appereth by Symon the sothfayer. Act. viii. d.

Paule beleued and receiued the holy gost, before he was baptizd. Act. ix. c.

Cornelius the Centurion receyued the holy gost before he was baptizd. Act. x. g.

The gelded man of Quene Candace beleued (and therefore had grace) before he was baptizd. Act. viii. c.

Agapnst the that say that iustificacion is made thowtwe baptisme, search the. Rom. ii. d. ii. a. c. Eph. ii. b. Ga. ii. d. ii. a. where sanct Paul sheweth y that is done thowtwe sapth and not by any worke whatsoever it be.

The scripture sometime attributeth that to baptisme which pertepneth to sapth, that is to weete to be buryed in Christ. Rom. vi. a. to put on Christ. Gala. iii. d.

The fountayne of new byrth. Tpte. iii. b.

The washpung awaye of synnes. Act. xxii. d.

Sapnt Peter shewed that we are saued by baptisme, not by the washpung awaye of the filth of the fleshe, but by the examinacio of a good consciēce in god. i. pe. iii. d.

The ceremonie of baptisme (beynge ordeyned of God) was ministred by John Baptyst. Joh. i. e. Mat. xxi. c. there is but one baptisme. Eph. i. ii. a. To baptize, for to teache. i. Corin. vi. a.

To be baptizd, is taken for to dye. mar. x. f. Lu. xii. f.

### ¶ Beatitude or blessednes.

Beatitude, is an euerlastpung lyfe, whiche consisteth in the onely knowledge of God, and of Christ sente by hym. John. xvii. a.

Beatitude containeth fulnes and abundance of all goodnes. Psal. xlvii. d. b. xxxvi. b. Esa. xlix. c. xlv. c. Apoc. vii. d.

Beatitude is prefigured by the good banquetes of whiche Esap speaketh. xxv. c.

The blessed shall se the kpng in his glorp. Esa. xxxiii. d. e. John. iii. a.

Beatitude is incomprehensible to mortal men. Esa. lxiii. b. i. Cor. ii. b.

Blessednes is geuen vs by Christ onely. Luke. xxi. c.

No man is receyued into blessednes, excepte he be purged by sapth. Apoc. xxi. g.

Blessed are they whose synnes are pardoned. Psal. xxxii. a. Rom. iii. a.

Blessed are they poore in spirit. Math. v. a. b. and reade the whole Chapter.

Blessed are they that suffer for rightwysnes sake. i. Pet. iii. iii. c.

Blessed is Mary, because she beleued. Luke. i. c.

Blessed are they that do here the word of God, and kepe it. Luke. xi. d.

### ¶ To blesse.

To blesse, is to geue thanks, or prayse. Gen. xlvii. b. i. Cor. x. d. xiii. c.

To blesse, is to increase, to geue aboundaunce, and to make goodes to increase. Gene. xxx. d. xxi. a.

To blesse, is to geue power to increase. Ge. i. c. ix. a.

To be blessed, is to be delpued fro al maner of care spnges by Christ, that is to save fro synne, from death and from hell. Gene. xxi. d. Gala. iii. b. c. Psal. vi. c.

Blessed are the houses of rightwys men. Pro. iii. d.

Blessed are all sapthfull men of God. Deutr. x. a.

Eph. i. a. Esa. xli. c. Psal. xii.

The blessinges of the priestes, are cursed of God.

Malach. ii. a.



## A Table of the

## principall matters.

Let vs blesse God with all our hertes. Psal. ciii. a.  
Ecc. xlii. b. Ecc. xlii. d. Tob. iiii. d. Jude. vii.  
c. in euery place. Psal. ciii. d. Ec. xxxii. c. i. Tim. ii.

All the creatures of God are good and blessed, by  
the worde of God, and praper. i. Tim. ii. a.

Let vs blesse our persecutors. Rom. xii. c. i. cor. iiii. c.  
Luke. vi. e.

Blessed is the man that trusteth in the worde God.  
Jer. xlii. b.

Cursed are they, which are blessed of men. Luk. vi.  
c. i. Tim. ii. a.

**Blasphempe.**  
Blasphempe is to withstande the trueth which a  
man knoweth: as opd the Pharises, attributunge the  
workes of Christ to the deuill. Mat. xii. b. Mark. iii. c.

Luke. xi. c. And to take vpon hym about the myght of  
God, as opd Pharaon. Exo. x. c. And Sennacherib. iiii.

Reg. xix. b. Also Holofernes. Jud. xvi. a. Also Nabu-  
godonosor. da. iiii. b. Also the high prestes. mat. xxvii. c.

The blasphemmer was stoned. Leuit. xxiii. c.

The blasphemmer agaynst the holy gost, shall neuer  
be forgiven. Mat. xiii. c. Mar. iii. d. Lu. xii. b.

The name of God is dayly blasphemed. Esa. lii. b.  
for which cause God punysheth the worlde. Esa. b. f.

Rumer. xi. g. Psal. xcvi. iiii. Apoc. iii. b.

Therefore let all blasphempe be put out of vs. Ephe.  
iii. g. Colos. i. ii. b.

The names of blasphempe are in the crowne of An-  
tichrist. Apoc. xiii. a.

**A bodpe.**  
A bodp for a thping, true, & wpythout shadowe: and  
after this maner dwelleth in Christ all the fulnes of  
the diuinitie bodelp, y is to say, trulp. Col. ii. c. Heb. x. b.

A naturall bodp, is he that is led by his affections,  
not vnderstandpung the thpunges of the spirit of God, i.

Cor. ii. d. xv. f.

A spirituall bodpe, is he that is led by the spirit of  
God. Roma. viii. b.

Synne ought not to dwell in oure bodpes, to obey  
the despres of it. Rom. vi. ab. But must be destroyed by  
the spirit of God, in the same chapter.

We are one bodp & not spirit. Ephe. iii. c. iiii. a. Ro.  
xii. b. i. cor. xii. b.

The church is the bodp of Christ, Ephe. i. d.

The bodp of Christ is signified by the bread. Mat.  
xxvi. c. cor. xi. c. Mar. xiii. c. Luke. xxii. b. as the rock  
was Christ. i. cor. x. a.

**To beleue.**  
The scriptures are left vnto vs to thentent that we  
shoulde beleue that Jesus is the Christ or the announ-  
ced sonne of God, and that we, in beleupnge it shoulde  
haue euertlastyng lyfe. John. xx. g.

We cannot beleue vnlesse we here preachpunge. Ro.  
x. c. Wherefore he that cometh to God must beleue in  
hym. Heb. xi. b.

They that are borne of God, do beleue, and they to  
whom it is geuen. Mat. xii. b. xvi. c. mar. ix. b. Lu. viii. b.

John. ii. a. i. John. v. a. Also they that be geuen to  
Christ, by the father, and also they that haue herd him.  
Joh. vi. d. & they to whom God hath geuen wple dome  
to vnderstand. i. b. a. they who God hath called by his  
ministers. Act. xii. g. for he geueth the faith vnto al me.  
Act. xvii. g. vnto whome God openeth the herte to vnder-  
stande, at the preaching of his worde. Act. vi. also al  
they that are predestinate of God. xii. g. which are pla-  
ced of God. Mat. xvi. b. Mar. vi. b. whypch are the seede

of Christ. Mar. xiii. e. which are taught of God. Joh.  
vi. e. vnto whom the doore of fapth, is open. Act. xii. b.  
by these thpunges it appeareth that to beleue is the gyft  
of God.

They that beleue in Christ, are we iustified from our  
synnes. Act. x. g. xii. f. Gala. i. d. and made the chyldre  
of God. John. i. b.

He that beleueth in Christe shall not dye, that is, he  
shall not be condemned, & the wrath of God shall not  
abpde vpon hym. Joh. iii. b. d. b. d. vi. e. x. e. Mar. xvi. d.

But he shall haue ioy & honor. i. Pet. i. b. i. Esa. xxxv. a.

**A Bpshop.**  
A Bpshop, is an ouerseer, a watcher ouer any ma-  
ner of thping whatsoeuer it be, of whypche thpinge loke  
the worde minister.

**Brethren.**  
Christ calleth vs brethren. Math. xxvii. b. Heb. ii. c.

All christen men are brethren. Mat. xxii. a. Amonge  
who Christ is the fyrst begotten. Ro. viii. f. after whose  
example we ought to geue our lyues. i. John. ii. b.

We ought not to hate our brother. Leui. xix. d. But  
forgene hym. mat. xviii. c. Luke. xvii. a. for he that ha-  
teth his brother, is in darkenes. i. John. ii. b.

Concorde among brethren, is acceptable to God &  
man. Eccl. x. a. Let vs then loue brotherly. Ro. xii. c.  
i. Pet. i. d. ii. c. ii. b. & let vs not begple oure brother in  
our busines. i. Te. iiii.

Our brother ought not to be destroyed, for mentes  
sake. Rom. a. xiii. c. Let vs therefore take hede that we  
offend hym not. i. cor. viii. d.

**Beggars.**  
Beggynge is forbydden. Deu. xv. a.

There shoulde be no beggers in the world, if me kept  
the commaundementes of God. Deu. xv. a.

**Borne agayne.**  
We be borne a new by the word of God, which hath  
bene preached vnto vs. i. Pe. i. d. for if a ma be not bor-  
ne agayne (that is in doctryne, by the holy gost) he can  
not enter into the kyngdō of heaue, & beleue in Christ.  
Jo. iii. Therefore they that are so borne ought to put a-  
way all malpce as newborne chyldren desyre the milke  
of the worde of god. i. Pet. ii. a.

**Bread.**  
Bread for all that is necessarpe to this presente lyfe.  
Gen. xliii. a. Mat. vi. b. which ought to be eaten wpyth  
the sweate of our face. Gene. iii. d. And geuen to the  
poore. Esa. lvi. c. An example in Heliseus. iiii. reg. iiii. g.

The bread of lyfe, is the fleshe of Christe, which is  
geuen vs to eate through fapth, beleupng that he gaue  
hym selfe vnto the death for the satisfaction of oure  
synnes. Jo. vi. e. The whiche bread signifpeth, that all  
we are but one bodp. i. Cor. ix. d.

**Bloud.**  
This word bloud doth signifpe sinne, concupiscence,  
and al that is not of the spirit of God. Psal. li. Joh. i. b.

It is also lyfe of euery man. Leuit. xvii. c.

There was no thping purged in the olde lawe wout  
bloud. Leui. xvii. c. Heb. ix. f.

The bloud of Christ asketh remission of our synnes  
but the bloud of Abel asked vengeance. Heb. ii. f.

By the bloud of Christ the redemption, remission &  
purgaciou of our synnes is made. Ephe. i. d. Heb. ix. c.  
d. x. c. xiii. d. Pet. i. a. and. i. John. i. c. Apoc. i. b.

**Bondage.**  
God hath delpured vs from the bondage of the de-  
uill. Deu. v. a. whiche thpunges men ought to teache  
theyr chyldren that it is done by Christ. vi. d. Let vs  
therefore serue spene no more. xvi. b. c. d.



The circumcision and other workes of the lawe are seruitude or bondage. Gala. ii. a. v. a. ff from which we are deliuered through Christ. Heb. ii. d.

**The coming of Christ in the flesh.**

The coming of Christ was promised Gene. xlix. b. Deutero. xlviii. c. Daniel. ix. g. Esai. vii. c. xi. a. Hag. ii. b. zacha. ii. c.

The coming of Christ was despised Esap. xlv. b. lxi. a. and was fulfilled when the tyme was ful come Gala. iii. a.

By the coming of Christ we are deliuered from euill. zopho. iii. d. Tite. ii. d. iii. b. Act. ii. d. Coloss. i. b. and doo receaue all goodnes. Esai. lxi. d. Jere. ii. a. An. ix. g. xix. b. John. iii. b. John. iii. b. xii. g.

The coming of Christ agaynst death, synne & hell. Abacuc. iii. a. Though that he be humble, simple, gentill & without pryde. Esai. xi. a. Jere. xiii. b. zacha. ix. b.

**The coming of Christ into vs.**

Christ cometh into him that loueth him, and that kepeth his word. John. xiiii. c. Apoca. iiii. d.

**The coming of Christ to Judgement.** Christ shall come to iudge good me and euell. Act. x. f. Roma. xiiii. b. ii. Cor. v. b. Psal. xch. Eccl. xi. xii. A companyed with the elders of his people, & w<sup>th</sup> the alyngels. Mat. xiii. ii. Tessa. i. Dani. vii. of the which dape & houre ar to vs uncertayne. Mat. xxiii. c. Tessa. ii. a. Act. i. b. And it is at hand. Esai. xlii. li. Phi. iiii. i. John. ii. ii. Pet. iii. Heb. x. Apoca. xxi. We must then desyre it. Heb. xi. g. and wapte for it. mat. xxiii. Luke. xii. ff or in the same dape we shall haue the crowne of ryghteousnes. ii. Ti. iiii. b. Of whiche the similitude are. Mat. xxv. a. ii. Tessa. ii. a. i. Tessa. iiii. d. ii. Pet. iii. b. Judas. i. g. ffre chopse or fre wpl. This worde fre chopse, or (as some men call it) fre wpl, is not in al the holy scripture, but is inuented by proude men, whiche wolde set by the owne ryghteousnes, and put doune the ryghteousnes of god. Upon the whiche they haue also grounded their merites, attributing ryghteousnes and saluacio to their workes. By the whiche thing, they deny the merites of the passyon of Christ, by whiche, we are iustified. Rom. iii. e. Gala. ii. d. Now to shewe that theyr inuencion is false, dampnable, and agaynst God. loke pro. xvi. a. b. xxxvi. d. Jere. x. d. xiii. d. xlvii. b. xxiii. e. xxx. d. Also De. xiii. c. Also Roma. vii. viii. ix. xi. also. ii. Cor. i. and. iiii. also. Gala. v. Ephe. i. ii. a. and Heb. xiii.

**Couetousnes.**

Couetousnes is the rote of all euill. i. Timo. vi. which is Idolatry. Ephe. v. b. Coloss. iii. It is forbydden vs berpe straightly. Luke. xii. b. Ephe. v. a. Heb. xiii. a.

There is nothing more wycked the couetous man; for he selleth his soule. Eccl. x. b.

He that hateth couetousnes, shall liue long. pro. xxi. c.

The Lorde is angry w<sup>th</sup> vs, for the iniquitie of oure couetousnes. Esap. lvii. d.

Cursed be he that getteth any thyng into his house by couetousnes. Habacu. ii. c.

Couetousnes doth hurte to his neyghboure, as appeareth by Jezabel, whiche made Naboth to dye for hys vineparde. iii. kypnge. xi. a. Prouerb. i. b. Also by Judas the tractor. Mat. xxvi. b.

Couetousnes dysfammeth hym that foloweth it. Prouer xv. b. Eccl. xxii. a.

The gouernours of the people should be w<sup>th</sup>out couetousnes. Exo. xviii. c.

He that ppleth shall be ppled. Esai. xxxiii. a.

He shall dwell with God, that is w<sup>th</sup>out couetousnes. Esap. xxxiii. b. c.

The couetous man is neuer contente. Eccl. v. b.

The couetous man dar not eate his bely ful. Eccl. vi. a.

They all study after couetousnes. Jeremp. vi. a. vii. d. Esap. lvi. lvii. d. a. Amos. ix. a.

Princes, prestes, prophets, and all the worlde is full of couetousnes. Esai. lvi. a. Jere. vi. c. viii. d. xxii. e. ii. Pet. ii. c. and pylers of the people. Mich. ii. a.

The couetous people haue not the kyngdome of God. Ephe. v. b.

The couetous people do fall into the snares of the deuill. i. Timo. vi. b.

Let vs therefore be w<sup>th</sup>out couetousnes. Heb. xiii. a.

**Ceremonies.**

Because of the trust that the Jewes had in ceremonies, God detested them. Psal. l. c. Esape. i. c. Jere. vii. c. Amos. v. f. Mich. xi. b. zacha. vii. b.

The ceremonies are cast of for their weakenes and vnprofitableness: but they were sometyme geuen. Dut v. a. x. c. for to bypng men to greater trust. Heb. vii. c. ix. c. a. for the ceremonies of Christen men are spiritual thinges. i. Cor. x. g. Ephe. v. c. coloss. iii. c.

**Charitie or loue.**

God is charitie. i. John. iiii. c.

The charitie of God is declared vnto vs: for he hath sente his sonne. John. iiii. b. a. i. John. iiii. b.

The charitie of God is shewed forth in our hertes. Roma. v. a.

God had shewed his charitie, in geyng his sonne vnto the death for vs synners. Rom. v. b.

Nothinge oughte to separate vs from the charitie of God. Roma. viii. g. canti. viii. c.

All the commaundementes do lede vs to charitie. Timo. i. a. a. i. corin. xii. c. a. i. John. ii. a. ii. a. Ro. xiii.

The prayes of charite are wyrtten. i. Cor. xiii.

Let vs be roted in charite. Ephe. iii. d. to beare one w<sup>th</sup> another. iiii. a. to growe more & more in it. iiii. d. Philip. i. b.

We ought to prouoke one another to charitie. Heb. x. e. and i. Tessa. iiii. b. a. i. Timo. c. ii. Tessa. i. b.

The charite of God is in hym that kepeth his worde. i. John. ii. a. and in hym, whiche hath confydence in the dape of iudgement: for perfecte charite casteth out all feare. i. John. iiii. c. d. The charite of god is to kepe his commaundemets. i. John. v. a.

Charite couereth all synnes. Pro. x. b. i. Pet. iiii. b. God loueth vs in a perpetuall charite. Jere. xxxi.

The hypocrites for to folowe their inuencions, do leaue iudgment and charitie vndone. Luke. xi.

**Character or marke.**

Character, is the marcke that Antichrist putteth in the hand or forehead of his. Apoca. xiii. d.

None may in the kyngdome of Antichriste resigne chaunge or receaue benefices, if he haue not his character or marke. Apoca. xiii. d.

He that worshippeth the Image of Antichrist, or he that beareth his Character in his forehead, or in hys hand, shall drynke of y<sup>e</sup> cup of Gods wrath. Apo. xiii. c.

A great wound is vpon them, that beare the Character of Antichrist. Apo. xvi. a.

The beaste and the false prophet, they whiche beare the Character, and they whiche worshipp hys Image, are slaine by the sword that procedeth out of y<sup>e</sup> mouth of him that spitteth on the horse. Apoc. xix. b.



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Chastitie is the gift of God, Sapi. viij. which is not given to all men, Mat. xix. b.

He that can not lpe chast ought to marry, i. cor. vii. a. Chastite is greatly comended of S. Paule, i. cor. vii. d. e. f. An example of chastitie in Joseph the Patriarche, Gen. xxxix. b. Also in Sarah, Tobi. iii. c. Also in Judith, Judith. viii. a. Also in Sulanna, which loved rather to dye then to leese her chastitie, Dan. xiii. c.

### To Chastite.

God doth chastise vs for our iniquities, Tobi. xi. c. xxi. a. For he doth chastise his, Jere. xxi. Hebr. xii. b. Apo. iii. d. An example in David, ii. Re. xxiij.

### Circumcision.

Circumcision signifieth the nation of the Jewes, Ga. ii. b. Eph. ii. c. wherof christ is called the minister, that is to say, a preacher sent to the Jewes, Rom. xv. b.

The carnal circumcision was the spgne by the whpch they were receaved into the people of God, Ge. xvi. b. the which saved not, Ro. iii. a. Ga. iii. a. For Abraham was righteous by fapth, before he receaved it, ge. xvi. b.

Circumcision is nothpge but the fapthe in Christ, which worketh by charitie, i. cor. vii. d. gala. v. a. vi. d. then it is not necessary, Gal. ii. a. v. a. But the circumcision of the herte, Jere. xxi. a. Rom. xii. d. Gal. ii. a. v. a. But the circumcison of the herte, Act. vii. g.

### Concupiscence or lust.

Concupiscence is that euill inclinacpon & nature whiche we haue of the olde Adam, whiche draweth vs to euill, Gene. vii. d. whpche Paule had not known to be sinne, if the law had not saped: thou shalt not lust Rom. vii. b. and that whiche fpygheteth agaynst the spirite of God, Gala. v. d.

Concupiscences ought to be mortified, Colos. iii. a. & Heb. ii. a. i. a. ii. b. iii. a.

All that is in the worlde is concupiscence of y<sup>e</sup> flesh and concupiscence of the eyes, and the pryde of lyfe, ij. John. ii. c.

The blasphemers byngpng in new sectes, folowe their owne concupiscences, ij. Pet. ii. b.

The Priestes were stoned for theyr whorpshe concupiscence, Dani. xiiij.

Concupiscence is forbidden vs, Pro. xx. c. Dani. v. c. vii. d. An example in Paul, Act. xx. g.

After that concupiscence hath conceaued (that is to saye, hath delpuered) she bynggeth forth spune, Ja. i. a. Let vs not therfore conet anpe euill thpnges, i. Cor. x. b. Ecce. xviij. d. Roma. vi. b.

He that coneteth another mans wpe, is an adulterer Mat. v. d. Prouer. vi. c. Ecce. xxv. d.

### Confession.

Confession, forgyuing of thanckes and praispges to God, i. cor. xvi. b. ii. cor. xxi. e. iii. reg. vii. d. Mat. xi. d. Psal. xxi. d. Psal. xxi. a. crviij. a. To confesse, for to recognise, Leu. vi. g. Jo. vii. e. Mat. x. d. Whosoever therfore shall confesse Christ before me, the same wpl he confesse y<sup>e</sup> is to saye recognise (before his father) Luk. xii. b.

Confession, for knowledging of our spunes, which we do onlp to God, lookinge for absolution of them by Christ, Da. ix. a. Psal. xxiij. a. c. vi. a. li. a. i. Jo. i. d. iij. a.

Judas, whiche confessed hym selfe to the Priestes of the lawe, & not to god, is damned, Mat. xxvi. a.

Paul confessed hym selfe to Timothe, & to all the rederers or hearers of his Epistel, that he was a persecuter of the church of Christe, i. Tim. i. c.

None were baptised of John, whiche confessed not their sinnes to god, knowledgpg them selues to haue

uede of the redemption of Christ, Mat. iii. b.

What our confesson of our spunes ought to be before men, is shewed, Act. ij. f. xix. d.

Confession is reconciliacpon and agremente wpth oure brother, Mat. v. d. Luk. xii. g.

To confesse our spunes one to another, is to confort our selues, or to aske counsell, James. v. g.

To shew hym selfe to the prestes, Luke. xvi. d. is not aurpular confesson; but to offer an oblacion after the lawe, Leu. xii. a. xiii. a.

### Christ

Christ is the Image of the father, ij. Cor. iij. a. Colo. i. c. Heb. i. a. In whom are the treasures of wpsdome & of knowledge & fulnes of y<sup>e</sup> diuine power, Col. i. g. ij. a.

Christ was prespured in Isaac, Gene. xxij. b. and in the brasen serpent, Num. xxi. c.

Christ is the propiciation and reconciliacpn for oure sinnes, Rom. v. b. Joh. i. a. iij. c. The sauior of y<sup>e</sup> world, Luke. ii. b. i. John. iij. c. Isa. xliij. d. xlix. b. Gene. xlix. b. Our hope wpsdome, rpghtwisnes, holpnes, and redemption, Colos. i. d. & i. Cor. i. d. Our aduocate, i. Jo. ij. a. Hebr. ix. Roma. viij. g.

By Christ God hath geue vs victorp of spune, death and of hell, i. Cor. v. g.

By Christ, the father hath reconciled all thpnges to hym selfe, Colos. i. a.

An exortacion, that we shuld go to Christ by trewe fapth, Hebr. ii. d. x. d. xii. b. Philp. ij. a. i. Pet. ii. d. Ro. xii. d. Ekap. xi. a.

Christ is dead, Mat. xxvi. f. for to manifest his charite to vs, Rom. h. b. And to make satisfaction for our spunes, Rom. iij. d. vi. b. Heb. ix. g. Ekap. liij. a. That we beleuing in hym, shoulde haue enerlastpng lyfe, Joh. ij. b. and that afterward, we shoulde lpe to hym, & not to spune, i. Cor. v. c.

Christ is rple nagapne, the first of all them that shall rple agapne, i. Cor. xv. c. d. Apo. i. b. Colos. i. c. for his resurrection is our iustification, Roma. iij. d.

Christ shall appere agapne the second tyme, Heb. ix. g. Wpth whom we shall appere in glorp, Colo. iij. a.

Christ shewed before to hys apostles, that he shuld not be alwapes corporally wpth them, Mat. xxvi. b. But that he shuld be wpth them by hys spprpte, unto the ende of the world, Mat. xxviij. d.

Christ is the foundation of the church, i. Cor. iij. c. Eph. ij. d. Loke in the word ascenspon The Christe.

The Antiochians were spst called chypste, Ac. xi. d. The chypsten are taught of God, Ekap. liij. d. Jo. vi. b.

The purenes of the chypsten, for the knowledg of the Gospell, Ekap. xi. b.

The Jop of the chypsten for theyr delpuerance through Christ, Ekap. ix. a.

The geuinge of thanckes of the chypsten, for the mercp of god, whiche cometh unto the by chypst, Ekap. xii. a.

### The Crosse.

The crosse is all maner of aduersppte, and trpbulacion, whpch euery man oughte to beare after chypst all the dayes of hys lyfe, Mat. xvi. d. Mar. viii. d. Luk. ix. c. or he shal neuer come into the kypngdome of christ, Mat. xx. c. Mar. x. c.

If anpe man beare not hys crosse, he can not be the discypple of chypst, nor the mpynter of hys word, Math. x. d. Ecce. ii. a.

Paul reioyseth hym of the crosse: that is of the afflictpon whpch he suffered for chypst, gal. vi. d.

The preachpng of the crosse is the power of y<sup>e</sup> faith full



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**The Church.**

The church is the body of christ. Eph. i. d. colof. i. d.  
The house of God. i. Timoth. iii. d. the spouse of christ  
Plal. xlv. for the which christ hath geuen hym selfe.  
Eph. v. d.

The church of god is free from syn, death & hel. 1. Cor. xi. d.  
In the church is remission of synes. 1. Cor. xxiij. d.  
Christ is the foundation of the church. i. Cor. iij. c. the  
head. Eph. i. d. col. i. d.

The church can not be destroyed by the power of  
hell. Mat. xvi. c.

In the church are many administracions. i. Cor. xij. a.

In the church all is holp. zach. xiiij. a.

Paul hath geue one manner of doctrine in al churches.  
i. Cor. xiiii. f. The church is defended by christ. za. xiiii. a.

The faithful gathered together in one house are a  
church. Ro. xvi. a. Col. iij. d.

**The children.**

Children ought to be chastised. Eccle. xxx. a. b. p. 20.  
xiiij. d. xix. c. xxiij. b. xxix. c.

We ought to commaund children to kepe y<sup>e</sup> worde  
of God. Deut. xxxij. g.

The payne for disobedient children. Deut. xxi. d.  
Pro. xx. c. The offence of children toward their fathers.  
Eph. vi. a. colof. iij. d.

They are the right children of God, which are led  
by the spirite of God, whiche are led by the spirite of  
God. Roma. viij. c. And of Abraham, which do folowe  
hys faith in christ. Ro. ix. b. By the which faith we  
are made y<sup>e</sup> children of God. Ga. iij. d. Jo. i. d. We are the  
heires. rom. viij. c. Let vs then be holp. Deut. xxiij. a. the  
worlde knoweth not the children of God. i. John. iij. a.

**The cursing.**

God doth curse the blessings of the prestes. & bles-  
seth theyr cursinges. Mala. ij. An example in Balam.  
Deut. xxiij. a. Josu. xiiij. b.

We ought to blesse them that curse vs. i. Pet. iij. a. An  
example in christ. i. Pet. ij. d. Item in David. ij. Re. xvi  
d. also in S. Paul. i. cor. iij. c.

Cursinges to they that kepe not the commaundme-  
tes of God. Deut. xi. d. Leui. xxvi. b.

They that are accursed for christ are happy. Ma. v.  
a. but they may not curse theyr persecuters. Ro. xii. e.

**The commune wealth.**

The commune wealth doth flourish, prosper and go  
well forward when the rightuous do repgne. Pro.  
xxviij. b. xxix. a. b.

The commune wealth is kept by good counsell, and  
not by tyranny, force & constraining. Pro. xi. b.

**The Deuel.**

The Deuel, that is to say an euell speaker & accuser.  
The infidels are the sede of the Deuel. Mat. xiiij. a.

John. iij. b. Holden in captivity at hys will. ij. ti. ij. d.

The dominacion which the deuel had vpon vs, is  
destroyed by christ. Heb. ii. b. i. John. iij. b.

The deuel knew Christ but Christ forbode hym to  
preach it. Mat. viij. d. Mat. iij. b. b. a. Luk. iij. g. viij. d.  
the same do Paul. Act. xvi. d. xix. c. for to shewe that  
we ought not to haue fellowship with the deuils. i. Cor. x. c.

**The disciples.**

They are y<sup>e</sup> disciples of Christ, whiche do abyde in  
the faith. John. viij. d.

We are known to be the disciples of Christ, if we  
haue loue one to another. John. xiiij. d.

He can not be Christes discipple that loneth more his  
parentes then hym. Mat. x. d.

He that wylbe Christes discipple, let hym loke (as he  
that wyl buy a house, or begynne warre) whether he  
haue the grace of God for to endure for Christes sake.  
Luk. xli. f. xliij. **The disobedience.**

The disobedience of Adam hath made his sinners &  
disobedient before God. Roma. v. d. The disobedient  
to the worde of God, are accursed. Deute. xxviij. b.  
Jeremp. xxvi. a. xxix. b. Exodus. xvi. c. And shall shewe  
telpe dpe. Deute. xxx. d. An example of the prophete. i.  
Reg. iij. d. And he that obeyed not vnto the sentence of  
the Judge geuinge iudgemente accordynge to the lawe,  
was slayne. Deut. xviij. c.

Achan being disobedient is stoned. Josu. viij. d. And  
the Jewes carped into captiuitie. iij. reg. xviij. b. c.

**The drunkennes.**

A man ought to beware of drunkennes. Luk. xxi. f.  
Eph. v. d. Prover. xxxi. a.

The inconueniences of drunkennes. Pro. xxviij. d.  
Ecclesiasti. xxi. b. c. d.

Mo being drunken is mocked of his sonne. Gene. ix.  
c. Loth being drunken comitteth incest or shameful  
lechery wth hys daughters. Gene. xix. f.

Benhadab being drunken & a contempner of God  
is diuyned awaye from God by Ahaz. iij. Reg. xx. c.

Ela being drunken is slayne of hys seruait zambri.  
iij. Regum. xvi. c.

Amnon being drunken is slayne of Absolon. ij. re. xiiij. f.

Dronkardes shall not possesse the kingdome of hea-  
uen. i. Cor. vi. d.

**The death.**

Death is propheted to the transgressours of the  
word of God. Gene. ij. c. Deut. xxx. d. And for the syn  
of one man. rom. v. c. It is ordyned that all shall dpe.  
Heb. ix. g. The remembrance wherof is better. 1. Cl. xli  
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A man shuld not aske any thyng at the dead for the  
conspiration of our faith, for the gospel is sufficient  
for to lerne to lve wel. Luk. xvi. g. Esay. viij. d. Dent  
xxviij. a. b. Agaynst the which Saul dpe, thynkynge y<sup>e</sup>  
he would inquire at the dead: but they were deuils. i.  
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The prestes ought not to be assistant at the burys-  
als or funeralls of the dead. Leui. xxi. a.

**The death of Christ.**

Christ dpe. Joh. xix. Shewyng vs hys loue. i. Jo.  
iij. c. to thpntent that the grace of God were in vs. Heb.  
ii. b. He hath swallowed and destroyed death: to the in-  
tent that we beleuyng thys, shulde be heires of ever-  
lastyng lpe. John. iij. b. a. i. Pet. iij. d. and. ij. Timothe  
i. c. He hath also destroyed the power of the deupll, for  
to deliuer vs from the bondage of the law. Joh. xii. e.  
Heb. ii. d. Satysfying by his death oulp, for al our sin-  
nes, to thintent that we shoulde no more retorne vnto  
them agayne. Roma. vi. b.

Of the effect of the death of Christ, loke. Rom. iij. d.  
Heb. ix. d. Colof. i. c. ii. Cor. v. c. ro. v. d. Apo. i. b.

To dpe wth Christ, & to be baptysed in hys death,  
and buried wth hym, is to be iustified and purged  
from synne, and io dpe from synne, makynge it to take  
an ende in vs. Roma. vi. a. b. Item to dpe wth Christ  
from the elementes and ordynances of thys worlde:  
is not to be bound vnto tradicions, which forbode  
vs to touch this or to eate that. Colof. ii. d.

They shall dpe that beleue not in Christ, that is to  
saye by the interpretation of, i. John, that the wrath  
of God abydeth vpon they, John. iii. d; but not to dpe, is



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to haue everlastyng lyfe. John. vi. e. They then that be lone in him shall neuer dye. John. v. d. viij. f. xi. d.

### Election.

Our election is by grace, & not by works. Ro. ix. c. xi. a. Few are electe or chosen. Mat. xx. b. xxi. b.

We are electe of God the father, thow his good wil. i. Pet. i. a. before the constitucion of the world, that by the grace & merite of Christ, we shulde haue helth, seruing al me by charite. Jo. xv. c. Eph. i. a. ij. Tel. ij. d.

The electe can not be accused, forasmuch as God iustifieth them. Rom. viii. f. Enemies.

Looke in the loue of vs toward our enemies.

### Enuie.

Enuie ought to be put out from all men. Gala. v. d. i. Pet. ii. a. Pro. xiiii. d. & the enuious men. Pro. xiiii. a. for it byngeth vs to pouerte. Pro. xviii. d. to folp. Sapi. vi. d. & doth persecute his neybour, as example in Saul, which thow enuie persecuted Dauid. ii. Ke. xviii. and the Philistines, which thow enuie, stopped the welles of the seruautes of Abraham. Gene. xxvi. c. in Rachel agaynst Leah. Gene. xxxi. a. in the chylidren of Jacob agaynst Joseph. Gen. xxxvii. b. in the sacrificers of the temple agaynst Christ. Matthe. xxvii. b. Agaynst this s. Paul sayth: that charitie enuie not. i. Cor. xiii. b. Eucharistia.

Howe Eucharistia is ordyned of God. i. co. Wherof loke vpon this worde supper.

### Excommunication.

Excommunication and reieccyon from the holy asse. ble of our Lorde Jesus Christ, y which thynge is done by the church agaynst open and obstynate spynners. Math. xviii. b.

The maner of Paul for excommunication. i. cor. v. b. ii. Corinthians. ii. b.

He that is excommunicate ought not to be reputed as an enemy, but as a brother. ii. Tessa. iii.

We ought to eschue him that is excommunicate after the fyrst and second correctio. Tit. iii. c. The reaso why Paul dpyd excommunicate. i. Timothy. i. d.

They that confessed Christ were thrust oute of the Synagoge, y is, were excommunicate. Joh. ix. i.

### fflethe.

fflethe is sometime taken in a good part, that is to wpt, for softnes. ii. Cor. xiii. a. Ezek. xi. d. All that doth not procede of the spirite of god, is flethe. Gen. vi. a. Heb. ix. b. Col. ii. d. Gala. v. c. Jo. iii. a. i. Petre. ii. b.

fflethe and bloud (that is all they that folowe theyr concupiscences) shall not possesse the kyngdome of God. i. Cor. xvi.

The flethe can not please God. Roma. viii. b. c.

The flethe fighteth against the spirite. Gala. v. c.

The workes of the flethe are adulterp, fornication, vnclenes, wantonnes, Idolatry, &c. Galathians. v. c. and. ii. Corinthians. xii. g.

A christen man oughte to crucifie him selfe, that is to sape, mortifie his flethe & his concupiscences. Ga. v. d.

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If Israell serue straunge godds, he shalbe put in a fable: that is to sape, into mockynge. iii. Reg. ix. b.

The Jewes despisinge the commaundementes of God, are as a fable. Deut. xxxiii. b.

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Let vs not here the fables of any preachers. i. Ti. i. a.

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### ffampne or hunger.

ffampnente to them whiche kepe not the commaundementes of God. Leui. xxvi. d. Deute. xxviii. b. and. xxxii. d.

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The conuersacion of the fapthfull in good workes. Ti. ii. c. d. i. pet. ii. b. ij. He. xiii. c. ffornication.

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To humble, is to submit a mannes selfe vnder the myghty hande of God, and to cast all hys care vpon hym. i. Pet. v. b

He that humbleth hym (that is, thynketh lowly and maketh no estimation of hym selfe) shall be exalted of God. ij. re. viij. d. Luke. i. Let vs therefore haue humilitie in herte, without preferryng of our selues aboue any man, by arrogancie. Ephe. si. iij. a. Col. iij. b. v. b. Of the whiche thynge Christ doth warne vs, in the Parable of the gestes. Luke. xiiij. b, and of the lyttle chylde. Mat. xxiij. a. Mar. ix. e. Luke. ix. f

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The keyes are the lawe and the woorde of God, by the whpche we do shutte and open the kyngedome of heuen, that is to say the church. Math. x. c.

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Ther is but one law geuen. Jamis. iij. c.

The wages or rewarde of them that kepe the lawe & the papue of transgressours. Baruche. iij. a.

For the lawe of sacrifices, loke. Leui. vi. b. xii. a. xii. g. Deu. xxv. b. Num. v. e. xix. a. b.

The law commaundeth thyngs impossible for pour strength. Deu. v. a. Exod. xx. c. Roma. vii. viii. ix. John. viij. Act. x. mat. v. xi. Galath. v.

Agaynst them that make false and wycked lawes. Isa. x. a. The lawe iustifpeth not. Gala. ii. b. Ro. iij. iij. x. Howe we satyspe the law. Roma. viij. Gala. iij.

### ¶ Lpght.

The lpghte whpche is called day, is created of God Genesis. i. a.

God is lpghte. i. John. i. c. whpche dwelleth in y lpght that no man can attayne. i. Timo. vi. c.

Christ is the lpght that lpghtnes al men. Jo. i. a. viij. b. ix. a. i. John. i. b. Whpche monsheth vs to beleue in hym, that is the lpght. John. x. f.

The Apostles are the light of the world. Math. v. b.

He that hateth hys brother is not in lpghte. i. John. seconde. b.

The workes of lpght. Ephe. v. b.

The armoures of lpght. Rom. xiii. d.

### ¶ Lecherp.

A prayer agaynst lecherp. Eccle. xxiij. a. Lookethys worde. Adulterpe or fornicacpon. Also. Ephe. ans. spste. d.

### ¶ Lpfe.

God hath geuen lyfe. or the lypnge soule, or the spirite. Gen. ii. b.



Of the lyfe of man loke. Jam. iiii. d. i. Corin. vii. e. Ihon  
vii. a. xiii. a. Psal. xxi. c. Deu. xxi. d.

Long life is promysed them that honour their father  
and mother. Exo. xx. c. Deute. v. b. Ephe. vi. a.

Christe is the life. Iohn. iiii. a. colof. iii. i. Iohn. i. a.  
whych he hath destroyed deathe to the intente that we  
shoulde be the inherytours of euertlastyng lyfe. first  
Peter. iii. d.

Christ is the bread of lyfe whych geneth euertlastyng  
lyfe. Iohn. vi. e.

Christ hath euertlastyng lyfe in his hande, as the fa-  
ther hath: ergo he is God. Ioh. v. d.

The life eternall that was promysed, is declared un-  
to vs by the preaching of the Gospel. Eph. i. a. ii. Tpm.  
i. a. Iohn. ii. d. The whych they haue that know christ  
Iohn. xvii. a.

The lyfing God was the othe of the fathers.  
Rut. iii. c. Iudg. viii. d. ii. Reg. ii. d.

To lyue.  
Happylfull men that be departed, do lyue in god mat.  
xii. a. Luke. x. d.

Because that Christ doth lyue, we shall all lyue. Ioh.  
xiii. c.

We do all lyue and dye to the glorie of God Ro-  
mans. viii. b.

The Christen manne lyueth not hym selfe, but vnto  
Christ. ii. Cor. v. c.

To lyue in God, is to dye from synne. Ro. vi. b.

To lyue in pleasures is deathe. i. Tim. vi. e.

Man slaughter.

Man slaughter is forbydden. Exo. di. rr. c. xiii. a. Deu-  
teronomi. v. b. Mathew. v. c. xix. c. Man slaughter is  
reueged of God. Genes. ix. a. an exaple of the Jewes  
Exo. xxi. a. The wylful murder ought to be put to deyth  
by the rulers. Deut. xix. c. Man slaughter commeth of  
wrath and enuie, as is to see of Cain. Gen. iii. a. and  
of the Jewes which procured the deathe of Christ Mat.  
xxiii. b. Item of conetousnes, as Jezabell dyd for the  
byneparde of Naboth. iii. Regum. xxi. a. Item of Leche-  
ry. After y manner dyd David cause Wriah to be slaine.  
ii. reg. xi. c. and Herode. Iohn. Baptyst. Mat. vi. c. Also  
of ambition, as Herode caused the children of Israell to  
be slaine. Mat. ii. c. and Abimelech hys. lxx. brethren,  
to thynntent, that he myght raigne al alone. Judas. ix. a.  
Ephe. wyle dyd Athaliah cause all the kynges bloude to  
be put to deathe. iii. reg. xi. He that hateth hys brother is  
a mawllayer, and hath not eternall life abiding in hym. i.  
Iohn. iii. c.

Man.

The old mā, is he which is not filled w the holy gost  
but is led by hys own affectiōs. eol. ii. b. enel by nature  
geue. vi. d. viii. d. splyth. Job. xxi. b. a. Ipar. Esau. ix. d.  
Psal. cxi. The son of wrathe. Eph. ii. a. baine. P salm.  
l. ii. Job. x. d. The newe man, is he which is full of the  
spirite of God, created lyke God in the ryghtwysnes &  
holynes of truely. Colo. iii. Eph. iii. heavenlye it. Cor.  
v. f. a. new creature. Gala. vi. d. made after the pimage  
and sympletyude of God. Gene. i. d. b. a. ix. b. Sap. ii. d.  
And after that maner is Moyses called the man of god  
Deut. xxxiii. a. Iohn. xiii. b.

Master.

Christ is our master and none other. Mathew. xxiii  
a. whych hath suffered manye thynge, by the Jewes:  
this is no maruaple then, that we hys dyscyples do suf-  
fer. mat. x. c.

Marriage.

Marriage is institute of God gen. ii. d. from whych  
none shoulde be reful. d. for to auoyd fornicaciō. i. cor.  
vii. a. for it is honourable. Heb. xii. a. : The prauise  
whereof is Proverbes. xiii. d. The forbyddynge of  
marriage then, is the doctryne of deuilles. i. Timothe  
iii. a. And he that breaketh it, is punyshed by deathe.  
Deuteronomi. xxi. a. xxiii. d. and bytterlye reproued.  
Mal. ii. c. Raphael teacheth. Tob. how a man shoulde  
marry. Tob. vi. d. An exaple of chaste marymonie in  
Sara. Tob. x. c.

The holy estate of marymonie is strafter then any  
other: for it maye not be separate but for aduoutrpe  
Mathew. v. e. xix. b.

Mary.

Mary is called happye, because she beleued. Luke. i. d.

Marye commaunded to be done al that Christ shuld  
saye. Iohn. ii. a.

Mary prayed God wth other. Act. i. a.

Mediator.

Onely Christ is medpator betwene God and man. i.  
Tim. ii. b. Heb. x. d. vii. c. b. viii. d. ix. f. xii. f. i. Ioh. ii. a.  
iii. b. Eph. iii. b. Rom. v. a. viii. Iohn. xv.

Members.

By the byntie of oure members, we are moned to  
concorde. i. Cor. xii. c. for we are the members one of a-  
ther. Romans. xii. b.

Oure members as well outward as inward shulde  
not be applyed or geuen vnto synne. Rom. vi. b. for they  
are the temple of the holpe goost. i. Corin. vi. d.

Merppe.

In lokepge ouer the Bpble, as well the new and the  
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Merppe then is nothpge: for to merppe, is to bynd god  
vnto his creatures, and to obserue the merppe of Iesus  
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that wee are saued throughe fayeth, and not of vs, but  
by the gyste of God, to thynntente none doo boaste hym  
selfe. Ephesia. ii. Roma. iii. iii. for the trybulacions  
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in them, that cometh of God. i. corin. iiii. Howe the can  
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eth in vs the good wpll. Phi. ii.

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fore could I not tel what to note therof, but to sende the  
reader to the souper of our Lord Iesus. Christe. i. Corin-  
thians. xi. Act. xx. b. c.

Mynistracion.

Of the mynistracion of the poore Christen saintes  
loke. Ro. xv. b. ii. cor. viii. b. ix. a. b.

The mynistracion of the attouernēt made by Christ  
receiued of Paule. ii. Cor. v. d.

The ministracion of the word, is the preachinge of  
the Gospell of grace. Act. xx. e. Christ came to be a myn-  
ister. B. ii. opster

Christ forbyddeth to be callede Kabyle, that is to say  
master. Mat. xxiii. b. let vs not then couet to haue de-  
grees of scole. Jac. iii. a. Our lyng masters are descri-  
bed. ii. Peter. ii. a.

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master geuing his life for our helth. math. xx. g. mar. x. g. the which also is the master and bishoppe of sapntes spittinge on the righte haube of hys father. Heb. ii. a. Dpners mnpstracions be geuen in the church. 1. phi. iij. b. i. cor. xii. a.

## Minister or Bishop.

Who ought to be ministers of God. 1. pe. xxi. c. Christ geueth rules or ordinaunces to the ministers of the word. Mat. x. a.

The mnpsters should feade their flocke, and not deuoure it. John. xxi. e.

In the mnpsters shoulde be great charity, the which is declared, by that Christe asked. Peter thre tymes Peter louest thou me. John. xxi. e.

What the loue of a minister oughte to be, towarde them that he preacherh to. Phi. i. a.

The mnpster oughte to preach the worde of God. i. Peter. iij. e.

If the mnpster do preache any workes necessary for remission of synnes he is abominable and excommunicate. Gala. i. b.

The mnpsters are warned to suffer all thynges for Christ. mat. x. c. John. xii. d.

No man may be a minister, if he loue not Christ better then hys father and mother. Mat. x. b.

The minister ought to pray, that the holy ghost might worke in the hertes of the vnbelievers, and doo dewlpe hys offyce, nor leaue it vndone for mnpstryng to the poore. act. vi. a. And geue thanks when he perceaueth the worde of God both byngge forth frute. Philp. i. a. i. Tess. i. a. wpythout seekynge of hys owne. Phi. i. c. M. vnhonest lucre. 1. pt. i. a. and. i. Tess. i. a. Whypche thynge dopnge, men are bounde to apde hym. Mat. x. x. b. Romapnes. x. b. c. Galathi. vi. b. i. Tess. b. c. after the example of the Philippans, whypch dpy helpe saint Paule. Philpp. iij. b.

A man ought to praye vnto God, that he boughsaue to geue good ministers. Math. ix. d. whom merine are bounde to loue. i. Tess. b. c. And honoure them. i. Tess. i. b.

## Miracles.

The Prophete which wpyl wpythdratw men through mpyracles, from true loue oughte not to be hearde, but but slayne. Deu. xiii. a.

The power to do mpyracles, is geuen by the spirit of God. i. cor. xii. b. Acte. iij. b. vii. c. for the confirmacion of the word. Mar. xvi. d. Act. xiii. a. He. ii. a. Alike in. iij. Reg. iij. of manpe miracles.

A man oughte not to reioyce that he hath power to do mpyracles, but because that he hath hys name writte in heauen. Luke. x. c. without mpyracles the Jewes wpyl not beleue. John. iij. g. Many wpyl saye they be Christe through doynge of mpyracles. Mat. xxiii. b. whypche are foreshewd in. Jeremie. Jere. xxiij. f.

## The mercye of God toward vs.

God is rich in mercye. Eph. ii. a. and. ii. cor. i. a. ii. Re. xxiij. c. Psal. xxiij. Joel. ii. d. The praple wherof is. Ecclesi. xvi. d. xviij. a. An example in David. ii. re. vii. d.

Samuel setteth the mercye of God before the people, which asketh after a kynge. i. Reg. xii. b.

God hath dewlpered his people thorow mercye. 1. Ro. x. c. Ezech. xxxvi. e. And geueth vs all thynges by mercye, withoute our strength. Deu. viii. d. 1. Reg. xii. d.

Mercye to them that chaunge theyr lyfe from euyl vnto good. Deu. xxx. a. 1. Reg. xxi. a. Ezechiel. xvi. xviij. e.

# principall matters.

1. se. xiii. e. 1. Sai. lb. b. Whom God hath predestinate and foreseene to do it. Rom. ix. c. An example in. S. Paule. i. Tim. iij. c. also in the gentles. Ro. xi. d.

## The mercye of men toward men.

Mercy is more then a sacryfice. Mat. ix. b. xii. a. mar. ii. c. 1. De. vi. c. 1. Prouer. xxi. a. Let vs then be mercifull wpyth a glad wpyl. Ro. ii. b. as oure father in heauē. Lu. vi. f. forgeupnge one another, euen as God hath done vnto vs thorow Christ. Ephesians. iij. g.

To thintent also that we may helpe the necessitye of our nypghbour. Col. iii. d. for mercye is prompted to the mercifull. i. Re. xv. a. Mat. v. a. and. blessinge. 1. Prouer. xi. d. xxi. b. Mat. xxi. d.

He that doth no mercye, shal receiue iudgment wpythout mercye. Jac. ii. c. wherof the Pharyses are rebuked. Mat. xxiii. c. Luke. xi. f.

The praple of mercye. 1. Ro. xiii. c. xix. c. An example of mercye in David. i. Reg. xxiij. b.

## Mortification.

A man must mortifye the members of the bodye of synne. Colo. iii. a. and that euerpe daye for Christes sake. Roma. viij. g.

Paul after the example of Christ, doth beare the mortification of Christ, in hys body, beynge euerp daye set foorthe to dye for his brethzen. ii. Corinthians. iij. c.

## Murmuring.

Let vs not murmure agaynst God, to the intente that we perpysh not as the chyldren of Israel. i. cor. x. b. Let vs then do al thyng wpythout murmuring. Phi. ii. b. for a man ought to shynne it. Sapi. i. Of murmuringe. loke. Nume. xi. a. c. xlii. d. xlii. a. xvi. f. xx. a. xxi. b. xxxii. b. Also 1. Exod. xvi. a. xviij. a. Also Deutero. i. d. e.

## Meates.

God dpyd shew vnto Peter in a vision, that it is lawefull vnto the fapthful, for to eate of al maner of meates. Act. x. b. roma. xiii. a.

Meates are ordeined of God, for to take the with the geupnge of thanks. i. Tim. iij. a.

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For the choppe of meates, a man ought not to offend his brother. Roma. xiiij. b.

To teache that men are bound for to absteyne from cer tapne meates, is the doctrine of deupls. i. Tim. iij. a.

## The name of God.

The name of God ought not to be taken in vaine. Exo. xx. a. and. Deu. v. b. God hath not reueled to the Jewes his greake name Jehoua, that is to say euerlasting. Exo. vi. a. which is our sauegard. 1. Ro. xviij. b. as appeareth by David. i. Reg. xvi. f.

The callers vpon the name of God ought to seporate them selues from al iniquitye. ii. Timoth. ii. c. As it was dpyd, in whose time, men began to calle vpon the name of God. Gene. iij. d.

There is none other name geuen vnto men, wherby they can be saued, but the name of Jesus Christ. Act. iij. b. The which we pray that it may be declared, celebrate and glorified thorowout al the world. Mat. vi. b. Psal. viij. as David dpyd. ii. Reg. vii. d. for the loue of which God doth not forsake the people that knowledge their synne. i. Reg. xii. d.

The name of God is blasphemed thorow our euyl lyuynge. Rom. ii. d. i. Tim. vi. a.



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He that blasphemeth the name of God, is stoned to death. *Leu. xxiii. b.* for it is he only that should be called upon. *Jere. xlii. b.* Philip. ii. b. An example in Abraham *Gen. xii. c. xiii. a.* Also in Isaac. *Gen. xxvi. f.* Also in Moses *Deuter. xxxii. a.* Whosoever therefore doth call upon the name of God shall be saved. *Joel. ii. g.*

### ¶ Newe:

The newe testament is the remission of sinnes, by the blood of Christ. *mat. xxv. e. mar. xii. c. Luke. xiii. b.* by which god hath promised to geue newe lawes in our hertes, & not to haue remembrance of our sinnes. *Heb. viii. d. x. c. Gene. iii. c.* of the which Paul hath receyved the dispensacion. *ii. Corin. iii. b.*

He oughte too bee a newe creature that beleueth in Christe *Gala. vi. d.* and walke in the newnes of lpe. *Rom. vi. a.* doing al his workes by the spirite of God. *Rom. viii. b.*

Let us therefore do on the new man, which he hath created in us. *Ephesians. iii. e.* to thintent that we may liue in rightuousnes and holines.

### ¶ Neighbour.

Whosoever hath necessitie or nede of our help is our neighbour: whom we ought to help as Christ teacheth us by the parable of the Samaritane. *Luk. x. e.* takynge care and charge of hym: *Eccle. xlii. b.* wouthoute dysposynge of hym. *Mala. ii. b.* and sclaudering him. *Eccle. xix. b.* and iudging him. *Jam. iii. b.* but please hym vnto hys edifyng. *Romanes. xv. a.* And louynge hym as our self: *Leu. xix. c. Math. xxii. d.* for in so doyng the law is fulfilled. *Rom. xiii. c.*

### ¶ D

#### ¶ Oblacion or offeringe.

Oblacion for sinne pleaseyth not God. *Psalm. xl. Heb. x. b.* for Christ is once offered in an ob'lacion for our sinnes and for our sanctifying. *Heb. ix. g.* he needeth therefore no more to be offered *Heb. vii. c. x. c.*

Christe hath geuen him selfe for us vnto God an ob'lacion and sacrifice. *Ephes. v. a.* By the which we are sanctified. *Heb. x. c.*

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### ¶ Obedyence.

A man must obey vnto the hope of God. *Ero. xv. g.* *Deu. xxx. d.* for he that obeyeth it, is blessed *Deu. xi. d.* and he that obeyeth it not, is cast of. An example in Saul *i. Reg. xlviii. c.* Item of of Acan *Josu. vii. d.* let us then be chyl dren of obedience. *i. Pet. i. c.* speciallpe too God more then to man, *Act. v. e.* Also to our parents. *Ero. xx. b. Leu. xix. a. Deu. v. b. To. iii. a.* An example in Christ. *Luk. ii. g. Philip. ii. b.* Also to our superiours. *Ero. xxi. a. Heb. xiii. c.* And example in the Israelites. *Deu. xxxiii. d.*

God hadde leuer that we obeyed his commandementes then to do sacrifice vnto hym. *i. Regum. xv. e. Eccle. iii. d.* whypch we doo when we are chosen of God *i. Peter. i. a.*

### ¶ P

#### ¶ Prayer.

Our praye vnto God. *Apoca. xix. a.*

God is our praye, whome we shoulde laude, knowledging that al that we haue, cometh of hym. *Er. xv. a. Den. a. d.* An exaple in the Israelites. *Josu. xxi. b.* Also in Anna. *i. reg. ii. a.* Also in Salomon. *iii. Reg. viii. b.* Also in David. *iii. Re. vii. c. xxi. a.* Also in apostles. *Luk. xiii. d.*

A man ought to offer the sacrifice of prayse vnto god thoro we Christ. *Heb. xiii. c.*

## principal matters:

Praise shall be vnto euery man from god. *i. Corin. xiii. a.*

Prayse is discommendable in a mans owne mouth: he prouer. *xviii. a.* for he that praiseth him self, is not commended; but he that is praysed of god. *ii. corin. x. d.*

### ¶ Prayer.

The praier that Christ teacheth us. *Mat. vi. b. Lu. xi. a.*

The praier of the christen ought to be continuall and seruet. the which thing Christ sheweth us by a similitude *Luk. xi. a. xvi. a.* To the which thinge also he dothe exhort us. *Mat. vii. a.* Also. *S. Paul Roma. xii. c. Eph. vi. c. col. iii. a.* and. *i. tess. v. d.* And. *S. Peter like wise. i. Pe. iii. b.* for the continuall praier of the righteousnes is very acceptable to god. *Jam. v. d.* An example in Eliah. *iii. Reg. xvi. a.* And therefore shuld we praye purely in euery place, without wrath or dyspencion. *i. Timo. ii. c. Joh. xiii. c. Psal. c. iii.*

### ¶ Peace.

Peace doth signify the ioy of conscience and surenes agaynst the deuil our aduersary: And generally the abydance of al spirituall goodnes: because our sinnes are forgiven us by Christ. Of whiche thinge loke. *Esa. lii. Jere. xxiii. d. e. ii.* The whypche thinge also. *S. Paule* dothe wyshe vnto them that he wyrteth vnto. *Rom. xv. c. Ephe. i. a. ii. Tessalonians. iii. d.* Of whypche God is the author. *i. Tessalonians. v. d. i. cor. xiii. f.* And Christe the preacher. *Ephe. ii. d.*

Peace be with you, is a manner of greetynge verpe samplper amonge the Jewes. for whypche wee sape. God saue you. *God speke you. i. re. xvi. a. Gen. xliii. e. Judg. xix. a.*

Christ despyeth peace to his apostles. *Luk. xxiii. f. Jo. xiii. d. xxi. f. xx. e.* which thing cannot be comprehended by mans reason. *Philip. iii. b.*

We oughte to haue peace withal men. *Ro. xii. d. Heb. xii. Ephe. iii. a. i. Pet. iii. b.* with the y do call vpon the name of the Lord. *ii. Tim. ii. d.* And is the ministers of the word of god. *i. Tess. ii. c.* for the Lord hath called us to peace and vnitie. *Colos. iii. b.*

### ¶ Poore.

We shal haue alwayes poore amonge us. *Mat. xxvi. b. Deutr. v. b.* To whom men ought to do good: *Luke xiii. c. rom. xii. b. xv. f. ii. cor. viii. b. ix. a. b. c.* but we shal not haue Christe alwayes corporallpe wpth us *Jo. xii. a. Math. xxvi. b.* although that he were made poore for us *ii. Cor. viii. b.* Let us then haue p'p'pe vpon them. *Pro. xxi. b.* for that whiche is done vnto the poore is done vnto Christ. *Mat. xxv. d.* The poore in spirit, that is to sape, the humble and luche as esteeme not theym selues are blessed *Mat. v. a. Luke. vi. d.* for the gospel is geuen vnto them. *Math. xi. a.*

### ¶ Pacence.

Pacence is praised. *Prover. xvi. d.* and necessary for christen men. *Heb. x. g.* for it engendreth t'pal. *Roma. v. a.* an example in the prophets. *Jaco. v. c.* Item in Job. *xii. a.* Item in Tobit. *ii. b.* Item in Paul. *i. Cor. xiii. c.* Also in the Tessalonians. *ii. Tessalon. i. b.* We oughth them too bee pacente, in supportynge one another and not hastpe to reuenge. *i. Tessalonians. v. c. Collo. iii. b. i. b. Jam. v. b.* for he that hath the Charp'te and pacence *i. cor. xiii. b.* And doeth exerceple hym selfe in good workes. *Jam. i. a.*

### ¶ Persecucion.

Persecucion too them that wyl liue after the worde of Christ. *ii. Timo. iii. c.* whereof Christe doothe warne us. *Mat. x. b. c.* for it wyl drawe us (yf the fa p'the be



not helpe) from the worde of God. Marche. iij. b. But he that is persecuted in one city, let hym flee into another. Mathewe. x. c. knowyng that the persecutions come of God. Psalm. xxxix. from whiche he can deliuer men. An example in S. Paul. ii. Tim. iii. c. A man muste then take them paciently. i. Cor. xiii. c. and praye for his persecuters. Mat. v. g. roma. xii. c.

**Perseuerance or continuance.**

Perseuerance in the truth is geuen of Christe vnto the faithful. i. Cor. i. a. To the whiche he dothe counsell vs. Jo. xv. for he that continueth vnto the ende (although that he be greatly persecuted) shalbe saved. Mat. xvi. c. xxiii. b.

**Pestilence.**

God doth send pestilence, when men do disobey hys word. Deu. xxviii. b. Leuiti. xxvi. d. iiii. regum. viii. d.

Dauid did chuse pestilence, to thintent that he might die with other. ii. regum. xxiii. c. The which ceased after that he had knowledged his sinne. ii. Reg. xxiii. c.

**Prieste.**

Take hyppon the worde Sacrefar, heareafter in the letter. S.

**Predestination.**

The predestinate or saintes or holp people made like to the Image of the son of god: And called, iustified and glorified by him. Rom. viii. f.

God had predestinate before the making of the world for to redeme vs by the bloude of his sonne, for to saue and make vs hys chyldren by adopcyon, accordyng to the purpose of hys wyl, for to declare hys mercede more clearely vnto the worlde, by the whiche he hath reconcyled vs vnto hym selfe, by the meanes of his deare sonne Iesus Christ. Ephelians. i. a. ii. Timoth. i. c. i. Peter. i. d. Roke. Ro. ix. c. xi. a. Dse. ii. d. i. corin. i. d. Gala. i. c. i. Pe. v. c. Prouer. xvi. a. b. xx. d. Amos. iii. b. Jer. x. Ca. men. iii. e. Eccle. vii. b. vi. b. i. Reg. ii. a. b. d. r. d. iii. Reg. xii. d. Jo. vi. d. xii. b. Math. x. c. Esa. lxii. a. ii. Thessa. iii. a. Then the carnall and sensuall people cannot comprehend the eleccyon and predestination of God: because they stryue for to saue them selues, by theyr own workes and merites, whiche canne not bee. But the chyldrene of God doo waite for theyr healt he by Iesus Christ. i. Corin. i. d.

**Preachers.**

To preach is to prophesy and expound the worde of God. i. Pet. iiii. which thinge no man oughte too do, excepte he be sente. Rom. x. c.

Preachers of the woorde of God are prompted Esa. xxx. e.

Anna a Prophetesse preacheth that Christe is come. Lu. ii. f.

Those preachers that preach any other thing the the gospel of Christ, ar to be refused. ii. Jhon. i. c. the wickednes of whom is set out. ii. Pet. ii. a. b. c.

**Prayer.**

Christe prayeth for vs. Jhon. xvi. f. xvi. b. Heb. i. b. ix. f. for he knoweth that he is hearde of hys father. Jhon. xi. e. We know not what we oughte to pray, for but the spirit appeth our infirmities. Rom. viii. e. He that wyl praye, oughte to forgeue. Mark. xi. e.

A manne muste praye wpth hope and wpth mynde. i. Cor. xiii. c. and with greute truste. Psalm. cxv. for if two or thre be assembled together in the name of Christ they shal obteyn al that they requyre. Jam. i. a. Mathe. xviii. c. Soo that they praye in faythe and knowledg

theyr synne. iii. Regum. viii. d. e. f.

**Princes.**

Princes are the Ministers of God Rom. xiii. a. b. whiche oughte to be wyle, dyscrete and experie. Deut. i. b. To whom Ezechiel maketh an exhortacion. Ezechi. xxi. f. xlv. c. Also Sopho. iii. a. Also Amos. vi. a. and Mich. iii. a. c.

Eupill Princes haue euil Mynistres. Prouerbes xix. b. Eccle. x. a.

Christe is the prince of pastors. i. Pe. v. b. And y head of all principalltye. Col. ii. b.

The prince of thys worlde is the Denyll, whiche is banquished and ouercome by Christe. Jhon. xii. e. Ephe. ii. a.

**Prophecy.**

Prophecy is the gyfte of God geuen by the holpe gost: and not by the wyl of any man. Ro. xii. b. i. cor. xii. b. ii. pet. i. b. The whiche spirite beareth wptnesse of Christe. Apocal. xix. c. The whiche is somtyme geuen to eupill men. Math. vii. d. An example in Saule. i. Regum xvi. i. Also of Caiphas. Jo. xi. g. for them that wil not be leue. iiii. Reg. xxi. c. d.

There are two spgnes of true prophecy, the one if the thynge whiche the Prophete hath shewed before, do come to passe. Deute. xviii. c. The other if he do not withdraw the people from the true worshipping: which is to serue in spirite and truth one God onely. Deut. xiii. Suche Prophetes cannot speake, but suche thinges as God hath put in theyr mouth. iii. reg. xxi. b. And are not wpthout authoritie. Mich. iii. yea and that in y sight of kinges. iiii. Reg. v. c.

To prophecy, for to teach in expoundyng the misteries of the holy scripture. i. Corin. xi. a. xii. d. xiii. f.

Paul doth putte a dyfference betwene a prophet and a teacher: for a Prophete is he that teacheth the thing whiche God hath opened vnto hym, by hys spyrte, to the edyfyinge of the Church. Eph. iiii. but a teacher is he that teacheth the only worde of God, haupng spylt bene taughte it by men, whiche thynge for all that he can not do without the gift of God: for it is one and y same spirit which worketh al thinges in al men. i. co. xii. d. Somtyme prophets haue ben called sears. i. reg. ix. b. Bpwhod God was wont to answer those that asked counsell at them. i. reg. xvi. a. and to withdraw them from theyr Idolatry. iiii. reg. xv. b.

ffoure hundreth false prophetes dpyd counsell kyng Achab, for to make war agaynst. Ramoth galaad, but Micheas the prophet of the Lorde, bepage but one man alone did counsell the contrary. iiii. regu. xxi. a. A manne oughte not then to despyse prophets. i. tessa. v. d. But rather pray for to haue such a gift. i. cor. xiii. a. Agaynst the spynge Prophetes. Eze. xii. c.

Jeremie complayneth of false prophetes. Jere. xiii. b. Of whome a man oughte to take heade. Mathewe. xvi. b. for theyr doctrine and the priestes is full of Lyes and Couetousnesse. Jeremie. vii. Because they preache for nothynge but for Lucre or Gaynes. iii. Regum. xii. b.

**Providence.**

The providence of God towarde hys seruantes. Psalm. cxi. b. Proue. xv. a. xix. c. Mala. iii. d. A man maye not then denye the providence of God. Ecclesiast. v. b. for Esay reproveth them that denye it. xl. Cap. g.

By the providence of God, all thynge happen to vs Ecclesiasticus. xi. b. An example in the Samaritanes, whiche



which would not beleue the lepers that shewed them y<sup>e</sup> greate hunger to come, by the prouidence of God. iiii. Reg. vii. b. c. Also by the prouidence of God. Abimelech dyd not lye w<sup>th</sup> Sara. Genesis. xx. b. Also by the prouidence of God, the people of Israell dyd lacke no thyng. Deu. ii. b. Also by the prouidence of God, Esay dydde sende Dauid into the hoste of Saule. i. Regum. xvi. b. ff or other examples of Gods prouidence. Ioke. i. Reg. xix. c. xxvi. b. xxix. b. xxx. c. Also. ii. Reg. xxvii. g. i. Reg. xiii. e. xvi. a. iiii. reg. v. a. viii. a.

There is nothyng that conforteth a sapethfull man more than to consider that nothyng happeneth vnto hym, w<sup>th</sup>out the prouidence of God, yea euen vnto the fallng of one herre of hys heade. Mat. x. d. And he that beleueth not the prouidence of God, is not worthy to lyeue Psalm. ciii.

**Prouidence.**

Prudence is sometyme taken in the scrpiture for a certayne iudgement, by the whiche the carnal man doeth gouerne hym selfe warelye in his busynesse. Luke. xvi. whiche. S. Paule calleth worldly wisedome, whiche is death before God. Romans. viii. a. Bar. iii. c. by that whiche a man shoulde not gouerne hym selfe. Prouer. iii. a. whereof also Jonadab was full. ii. Reg. xii. a. Jtem prudence is taken for an aduysment, by whiche any mā taketh hede to ouerpas the same thyng to the which he is called: To thintent that he myght serue the glorie of God and the profit of hys neyghboure. And thys to do, Christ doth warne vs. Mat. x. b. Also Peter. i. Pet. iii. b. Prudence and wisedome or sapience are Jopned commonly together in the scripture whereof wisedome or sapience, doth cause one to vnderstand those thyngs which be of God. i. Cor. i. and. ii. a. prudence to perseuer or contynue styll in the same. Eph. i. Prouer. xiii. d. to the whiche we are exhorted. Prouer. i. a. ii. b. vii. a. ix. a. xvi. b. An example in Dauid. i. Reg. xvi. b. c.

**Psalmes.**

We must syng vnto God w<sup>th</sup> Psalmes, hymnes and spirituall songes, w<sup>th</sup> geuyng of thanks in the spirite and herte. Judge. v. a. i. Corin. xiii. c. Eph. v. d. Colos. iii. c. Psalm. viii. d. x. a. Judit. xvi. a.

**Publicans.**

Publicanes are those that do gouerne the comynne treasures, specpally tolles or taxes. The whiche were sometyme in greate reputacon among the Romaynes but odious to the Pharises, because they did gather tribute of the Jewes in the name of the Emperoure of Rome. And therefore they dyd caste in y<sup>e</sup> Apostles teeth that Christ dyd eate w<sup>th</sup> the publicans. Luk. v. f. And that he was their frend. Luke. vii. d. Of publicans Ioke Mat. xvi. c. xxi. c. Luke. iij. c.

**Purgatorie.**

This word purgatorie is not in the Bible: but the purgacoon and remysyon of oure synnes, is made vs by the aboundaunte mercye of God. Luke. i. c. Mar. ii. a. onely by Christe. Mat. i. and by the sheddyng of hys bloude. Mat. xxvi. c. Mar. xiii. c. Luke. xxii. b. Act. xiii. g. Ephe. i. b. Hebues. i. a. ix. d. i. Peter. iii. c. i. John. i. ii. b. Apocalpps. i. b. ff or he is the reconcylinge of al y<sup>e</sup> synnes of the whole worlde. i. John. ii. a. iiii. c. and hathe shewed hym selfe takynge on hym oure fleshe, and also dyng, bearyng oure synnes vpon hys backe for to do them awaye firste. John. iii. Romans. iii. d. i. pet. ii.

To thypntente that he myghte purge vs of synnes in the whiche thys worlde was bounde. Gala. i. a. Tymo. i. d. that beleue in hym whiche is the lambe. John. i. d. once offered for all: So that there remaineth none other, whiche cantic from henceforth purge vs of our synnes. He. ix. g. r. c. he then that wyl purge hys synnes, throughe fyer, or by anye other meanes then by the passyon of Christ, denicth hys sayd passyon, as it is to se by the places before aledged: and shall be greuouly punished, because he hath despyed so greate a grace Hebui. x. e.

**Righteous.**

**Rightuous.**

No man is rpghtuous in the syght of God Job. iiii. b. ix. a. xxb. b. Eccle. vii. a. Abraham is reputed rpghtuous because he belened. Genesps. xii. a. He that is not rpghtuous haupnge perfitte charppte, is not of God. i. John. iii. b.

To the rightuous is no lawe geuen: for he doeth all thing frely by y<sup>e</sup> spirit of God. Gala. b. d. i. Tim. i. b.

The rightuous lpueth by faith. Rom. i. c. Hebues. x. g. hpon whome the eyes of the Lorde doo loke. first. Peter. iii. d. whose prayer also is a verpe acceptable Jam. b. d. Prouerbes. xv. d.

The rpghtuous are w<sup>th</sup> muche a do safe in thys worlde, that is escape trbulacpous for the name of Christ. i. Peter. iiii. d. by the whiche he is proued. Eccle. ij. a. xxvii. a. Prouer. xvi. e.

**Mans rpghteousnes.**

Ther is no rpghtwines in man: no not in the moost holp. Job. iiii. d. ix. a. xxb. b. Esay. xliii. d. let vs not then attrpbut vnto oure rpghtwines that God ggueth vs the enherptaunce of that euerlastyng lyfe. Deuterono. ix. a: ff or they that wyl establlish their owne rightwines by workes are not subiect to the iustice of God Romannes. x.

The rpghtwines of God is made knowen vnto vs by hys workes. Job. xxxvi. a. xxxviii. a. Christe is oure rpghtousnes. i. Cor. i. d. Esai. xli. b. xlv. b. liij. b. the whiche is geue vs of God through Christ. Phil. iii. c. The whiche also we shuld waite: for by faith. Gal. b. a.

Thei are fre from iustice, that is to say: haue no rightwines, whiche are seruante to sinne. Ro. vi. ff or ther is no felowship betwene rpghtwines and vnrightwines. ii. cor. vi. e. ff or the wrath of man doth not y<sup>e</sup> rpghtwines of God. Jam. i. c. the frute wherof, ought to be sown in peace. Jam. iiii. d.

**Rulers.**

Snell rulers passe not vpon the causes of the poore. Pro. xxix. b. And for all that, men muste be obedyente vnto them. Baru. ii. not w<sup>th</sup>standyng that they be infidels. i. Pet. ii. c. Col. iii. d. Eph. ii. b. But so that they commaund nothing against God. A. t. b. e. Of the obediēce de we vnto the rulars Ioke. Rom. xiii. a. b. c. To the whiche Christ payed trpbut. Mathew. xvii. d. What the rulers shoulde be. Exo. xvi. d. Deute. xvi. d. That is to say such as Jethro said vnto Moles. Exo. xviii. d. Deut. i. c. To the whiche men owe reuerence. Exodi. xxii. d. Prouerbes. xvi. b. xvii. d. xix. b. xx. a. And not to detracte or speake emil of them Exo. xxii. d. nor to esteeme their offpce lpght. Eccle. vii. a.

**Rabi.**

Rab y in Hebue spgnyfeth (my mapster. John. i. d) whiche thynge one shoulde not desier to be called. Mathew. xxiii. a.



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## Reason.

A man should not truste vnto the iudgemente of hys owne proper reason. Deu. xii. a. pzo. iii. a. xii. c. xiii. b.

A reason oughte to be geuen to all them that do demand of the hope that we hope in Christ. i. Peter. iii. c.

A reason shalbe geuen by euerpe one of vs before the iudgemente seate of Christ. Ro. xiii. b.

## Redemption.

The redemption whypche shoulde be made by the floude of Christ, was ordeyned before the makynge of the worlde. i. Pet. i. d. Of our redemption loke. Eph. i. b. Hebues. ix. c.

Christ the redemer of all men. i. Cor. i. d. i. Tymo. ii. d. That whypch hath geuen hys lpe for the redemption of man. Mat. xx. d. Mar. x. c. whypche was prefigured in the deliuerpng of the childzen of Israel. Exo. xv. c. Deu. ix. d. ii. Regum. vii. d.

## Refuge.

God is our refuge. ij. Re. xxi. a. Psalm. x. b. xlii. a. xciii. d. cxliiii. a. Jeremp. xvi. d. The ctyes of refuge. Josu. xx. g. Num. xxxv. a. Deut. xiii. a. xix. a.

## Rule.

We should con'pnie in one rule, thinkpng, lokpng and beseupnge one thing: that is to say, that we cannot have the euerlastpge lpe that is promysed vs, by any exteriorre or outwarde worcke. Philip. iii. d. Thys is the rule of Christ. And he that foloweth it, the peace of God shall rest on hym. Gala. vi. d. ij. Cor. x. d. The rule for an elle, a pearde, or a perch, ought to be true and iust. Leu. xix. g.

## Religion.

Religion, for obserupnge (not of cloyster rulers) but of thynge ordeyned of God. Exo. xii. d. Leui. vii. d. xvi. g. Nu. xix. a. religion, for the secte of the Pharyses whiche were proud Jpocryptes and full of ceremonies, of which, S. Paule was at y first. Act. xxi. b.

Cornelius beupge captayne of the Itallians armpe, is called a religious man, yet he had made no monastycal bowes. Act. x. a. The true religion of the Christen standeth not in he deuersitp of habytes or of bowes: but in visitynge of the fatherlesse and wpdowes in their trpbulacpon, and keepng a mans selfe pure from the wpcke dnes of this world. Jam. i.

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No reste vnto them whypch obepe not the commaundementes of God. Deut. xxviii. g. Reste is promysed to them, which bere the yoke of Christ. Math. xi. d.

We shal enter into the reste of God, if we beleue in hym. Heb. iii. a. Apo. ii. c. for after trpbulacpon God geueth rest. ij. tessa. i. c.

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## Resurreccion.

We oughte to beleue the resurreccion of Christe as he hym selfe hath shewed it. Luke foure and twetye a. Roman. x. b. John. xx. c. Math. xxviii. a. And Dauid told it before. Psal. xvi. xlix. Acts. ii. d. c. The vertue and strength of the resurreccion of Christe. Die. vi. a. i. Cor. xv. c. roma. iij. d. vi. a. i. Peter. i. a. The whypche thpng, hath bene wptnesled by spgues and myracle s, Acts. iij.

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## Retribucpon or geupnge.

God geueth vnto euerp mā according to thep2 faith and rpghtwelines. i. Reg. xxvi. d. ij. Reg. xxi. b.

## Riches.

God is rpch. Rom. x. c. which maketh rpch and maketh poore. i. Reg. ii. b.

God hath chosen the poore of thys worlde, rpche in fapth. Jam. ij. a. The fapthful are made rpche by Jesus Christ. i. Corint. ii. a. ii. Cor. viii. b. Of rpches loke. i. Timothe. vi. d. Rpches euell gotten doo perpshe. Pro. uerbes. xviij. b.

The Tempozall rpches, whypche Christe calleth the wpcked māmon (as the cause of al iniquity) mē oughte for to geue vnto the poore. Lu. xvi. a. for a mā cā not serue God and riches. Mat. vi. c. Luc. xvi. c.

## Rome.

Rome the proper name of the concubpne of Machoz. Gene. xxi. d.

Balam prophecied of Rome. Num. xxiii. d.

The Romaynes condempued no man, wpythoute he were herd. Acte. xxi. e. And dpyd not let Paule, to preach the Gospel, vnto al them that came to hym in his house. Act. xxviii. e. g.

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Soul, for enery spupng man. Ro. xii. a. i. Pet. iii. d. g. for the lpe. Leu. xviij. c. Nu. xi. b. Josu. ii. c. Christ is the bishop of our soules. i. Pet. ii. d. for whō the minpsters shal geue account. Heb. xii. c. The soules of them that are slayne for the worde of God, were shewed to John Apocalppes. vi. c.

## Supper.

The supper of our Lorde, is a holp memozy and geupnge thankes, for the death of Christ. mat. xxvi. c. mar. xiiij. e. Luk. xxii. i. Corin. xi. e. x. d. for whosoener cometh thither unwortheelp (that is without faith) damueth him selfe. i. Cor. xi. g. Bodelp punpshmente, cometh to the that take the supper unwortheelp. i. Cor. xxiij. g. The vse of the supper was in the tyme of. Saint Paule sum what corrupt, for whypch cause many were punpshed. i. Cor. xi. e. g.

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God is oure strength. Exo. xv. a. ij. Reg. xxi. a. Jos. xxi. c. the which Hannah confessed. i. Reg. ij. a. Pharaob respcted the strengthe of God, that the power of God myght the better be knowen. Exo. ix. c. Ro. ix. b.

## Sword.

God is sayd to whet hys sweard, when he wpll punpsh. Deut. xxxii. f. The swearde is sente of God agaynst them that worshyppe Images. Deuteronomy xxii. d. and keepe not his commaundementes. Leuiti. xxvi. d. He that strpketh wpyth the swearde shal perpshe wpyth the swearde. Mathew. xxvi. e. Apocalippes. xii. c. The rpght of the swerde. Gene. ix. a. Exodus. xxi. b. Leui. xxiii. c. Deu. xix. d. Wherefore the rulers do bere the sweard, loke. Ro. xii. b.

The sword of the spirit cuttpnge on both sides, is the word of God, which a man oughte to take for to ouercome our enemy. Heb. iij. c. Apoca. xx. c. Eph. vi. c.

The



The sword, death, and debates shewed before to them which shal maintaine the Gospell. Mat. x. d.

**Sacrifice or host.**

Christ is the sacrifice. Heb. vii. a. viii. d. offered once for vs. Heb. x. b. which muste be offered no more: for throughte hym are oure consciences purged from synne, whiche thynge no sacrifice could doo. Heb. x. a. The sacrifices and offerpuges whiche prefigured Christ, ceased at the commynge of him. He. viii. a. ix. c. God being content with y<sup>e</sup> only sacrifice of Christ, dothe refuse al other offerpuges and oblations. Heb. x. b.

They which wyllynge do forsake the Gospell, can by no sacrifice be purged from their synnes Heb. vi. h. x. e. Good conuersacion is called a sacrifice or an offering. Phil. ii. c. To geue vnto the poore, is sacrifice acceptable to God. Heb. xiii. c. Phil. ii. b. Let vs offer, vnto God throught Christ the sacrifice of thankes geuyng. Heb. xiii. c. Take vpon the sacrifices of the olde testament. Leui. iii. a. b. d. hi. a. Nume. xv. c. xvi. a.

**Swear.**

An othe is a confirmacion of thynge, whiche are in questyon amonge men, by the callynge vpon of y<sup>e</sup> name of God. Heb. vi. c. whiche thing ought to be vnto god. Nu. xxx. a. den. vi. d. x. wpythout swearynge by the name of straunge goddes. Exo. xxiii. c. for the prospe of oure neyghboure. An example in Paule. ii. Cor. i. d. And to y<sup>e</sup> Judge that recepueth the othe of suche a one, to whom a man hath geuen any thynge to kepe. Exo. xxii. b. Our Lord also hath sworne by hym selfe. Gene. xxii. c. But a man must not sweare in vayne. Deuteronom. v. b. nor forswear hym selfe. Leuiticus. xix. c. for cursed be he that sweareth by the name of God, and lyeth. Zacha. v. a. We shuld then be so true one of vs to another and careful to say the truth: that oure communicacion shuld be pea, pea, nap, nap, Mat. v. f. Ja. v. c. Eccl. xiii. xxi. b.

Strife is a worke of the flesh. Gal. v. d. Strivers haue their rule. Exo. xx. c. Of them that moue strife. Pro. x. b. xv. b. xvi. i. xvi. a. xxi. d. xxi. c.

A man is bound to pacify stryfe and debates. An example in Moses. Exo. ii. b.

**To sleep.**

Manslaughter is forbydden. Gene. ix. a. Exo. xx. c. Deute. v. b.

The proud man was slayne, whiche dysobeyed the iudgemente of the Judges, that iudged accordynge to the law of God. Deute. xxi. c. He that spyteth a manne ought to be slayne. Leui. xxiii. b. Nume. xv. d. He that slepeth wpyth the swearde, ought to be slayne wpyth the swearde. Genesis. ix. a. Mathew. xxvi. e. Apo. xiii. c. god commaundeth to sleep the prophete, whiche thowt miracles both withdraw the people from his worde, whether it be brother, sonne, daughter or wyfe. Deu. xiii. a. b. He that slepeth his brother secretly, is acursed of God. Deut. xxvi. d. God killeth and quickeneth what him list. Deut. xxxii. e. f. Men, kille those that make be a destruction vnto the people. Deuter. vii. c.

He slepeth his brother, that is angre wpyth hym or by word or signe doth curse him. Mat. v. c. i. Jo. iii. c.

**Sinne.**

All that is done wpythout faith is sinne and so is al iniquitie. Ro. xiii. d. i. Jo. iii. a. b. d. And he that beleneth not the Gospell is a sinner. i. Pet. iii. a. Ther is none free from sinne, and therefore all haue nede of Christ to saue them. iij. Reg. viii. c. Pro. xx. b. Eccl. xli. g. liij. c. Eccl.

hii. c. rom. iii. c. i. John. i. c. Christe is wpythout synne. i. John. iii. a. i. Pet. ii. d. But God laping al our syns on hym hath made hym selfe synne (that is to say, a satisfacion for our synnes) (and euen so by synne (that is by sacrifice) offered vpon the tree of the crosse) he hath taken awaye, condemned and done awaye our synne. ii. Cor. v. d. Ro. viii. a. i. Pet. ii. d. Synnes are are not imputed to them that beleue. Psalm. xxi. for they are purged thorow fapth. Prouer. xii. d. Synnes be forgiven by god only. Exo. xxiii. a. xiii. c. Mat. ix. a. The synne irreparable or noz able to be forgiven, is the synne agaynst the holy gost. Mat. xii. c. for which a man ought not to praye. i. Jo. v. d. whiche shal not be forgiven in thys world, ne ther in the world to come, that is to say, neuer. Marke thys. d.

Victory is geuen vs of God throught Christ, agaynst synne hel, and death. i. Cor. xv. g. Paule doth warne vs for to wake from the sleape of synne, and to put it away that it ragge not in oure mortall bodie, and that thowt the decepte therof, our hert be not hardened in vnbeleue. Rom. vi. b. Eph. v. c. Heb. iii. c. xii. a. i. Joh. ii. a. He that hath synned hath Christ to his aduocate. i. Jo. ii. a. To whom we shoulde confesse our synnes. i. Joh. i. d. for god maye make vs without synne and spot. Judas. i. g. An example of the prodigall sonne. Luke. xv. c. Also of the aduoutresse. Lu. vii. f. Also of thys. Math. xxv. Luke. xxi. h.

**Stone.**

God geueth the water oute of the stone. Exo. xv. b. Nume. ix. b.

Christ is the stone of offence to them whiche stible) that is, are offended at the word, not beleuing it. i. pe. ii. b.

Christ is the stone vpon the whiche the Jewes did loke vpon thowt fapth, beleuing that he shoulde afterwarde come, oute of whiche they dpyd draw out y<sup>e</sup> spiritual drinke. i. Corin. x. a. The stone, that is to say, the taith that one hath in Christ, is the foundaciō of the chutch. ma. xvi. c.

**Sabbath or rest.**

The Sabbath or dape of reste, as touchynge the obseruacion thereof after the letter was verpe skaptelpe commaunded to the Jewes. Exodus. xvi. e. xx. b. xxi. a. xxiii. xxi. a. Leuiticus. xix. a. f. xxi. a. xxi. b. Deuteronom. v. b. Jeremie. xlii. c. because that God dpyd rest vpon the seventh dape: that is ceased from the makinge of any mo helwe creatures. Genesis. ii. a. Exo. xx. b. Also in the remembrance of the reste, that he had geuen to the chyl dren of Israell, in deliuerynge them oute of the captiuitie of Egypte. Deuteronom. v. b. Also that the seruantes and bestes myghte reste. Exodus. xxi. b.

Thys Jewishe ceremonie is ceased: for we muste no lenger obserue dapes, Galathians. iii. b. Mathew. xxiii. a. but the spirite of trueth contempned vnder thys shadowe, oughte alwayes to be amonge vs. That is to reste and to refrayne our selues from the workes of our mynde and wpyll. Eccl. i. i. i. a. i. b. i. d. the whiche thynge ought to be perpetuall wpyth vs, Eccl. i. b. i. g. Heb. iii. d. in applyng oure selues vnto the workes of fapth, that is to healepe one another by charpthe, Eccl. Mathew. xii. a. Marke, iii. a. Luke, vi.

**Sacramente.**

Sacramēt somtyme for a mystery a thynge secrete, vnknowē or hid, y<sup>e</sup> which for all y<sup>e</sup> is opened, in a certayne tyme, when it is the pleasure of God, i. Corin. xiii. a.



Col. i. b. Eph. i. b. iii. a. b. g. i. Tim. iii. d. Tob. xii. b. Sam. ii. b. viii. Dan. ii. c. Apo. xii. b.

**Sacrifice.**

Sacrifice in the scripture signifieth generallye al that was offered on the altare wherof is spoken. Exo. xxi. f. Leviticus. ii. b. b. c. d. x. xxi. c. Num. v. vii. x. a. xvi. c. xxi. a. xxi. c. Deuteronom. xvi. a. Josua. thptene. b.

Also the scripture calles somtyme synne, sacrifice: as appeareth Mse. iii. And after that manner the deathe of Christe (be cause it was a sacrifice) is called synne. Rom. vii. a. Item also to eate the sacrifice of the dead, is to eate of the thinges presented and offered vnto Idoles Images and dead thynge. Psalm. ciii. e. as it is. i. Corinthians. viii. a. x. b. e. Sacrifices dyde not lette the punishment of Mse. Regum. iii. c. for God regardeth not the sacrifices of the wicked. Ecclesiast. xxi. c. but rather mocketh them Mse. d. b. Isa. lx. The breade and wyne receyued in the supper of Christ, are no sacrifice (for Christ was offered once sufficent-ly for our synnes. Heb. x. b) but an holpe memoire of the deathe of Christ. Ma. xxi. No sacrifice then is lette vs after the deathe of Christ. Heb. viii. d. xi. c. but the sacrifice of ryghtuousnes. Psal. iii. b. and of thankes geuyng. Psal. l. d. Loke what sacrifices God requireth nowe. Miche. vi. b. Mercie and to loue God and a mannes neighbour, is a thynge that passeth al sacrifice. Mat. v. ix. b. xii. a. Mar. xxi. Luke. d. f. The sacrifice of the fapthfull. Mala. iii. a.

**Of priestes.**

Of priestes, loke Leviticus. x. b. xvi. a. xxi. c. xxi. a. Exo. xxi. g. i. paralip. ix. a. god was the heritage of y priestes. Deuteronom. xxi. a. The order of priethode is translated: that is to saye abolshed, ceased and finisshed in suche wise as there must now be no more. Heb. vii. d. for we are al priestes to god that wee shoulde offer our owne selues a spiritual sacrifice, euen as Christ offered hym selfe. whiche thynge wyl be acceptable vnto God, throughe Jesus Christ. i. Peter. ii. Apo. i. b. v. c. vii. The priestes of Baal. iii. Regum. xvi. e.

The kytchens of priestes. Ezechiel. xvi. f. their couetousnes Mala. i. c. Isa. iii. b. Their treson Deu. xiii. b. d. Their counel agaynst Christe. Ma. xxi. a. Luke. xix. x. Their enuye. Mat. xxiii. c. their euyl wil. Mat. xxi. b. the p malpce: for they haue bene alwayes farre from charpitye, as Christe sheweth in the parable of the Samaritan. Luke. x. f. And therefore then shalbe destroyed accordyng to the prophecie of Asariah. ii. Para. x. a. for Christ is our oulp priest. After the order of Melchisedech, enermore liuyng in heauen, for to pray for vs to god his father. Heb. v. vi. b. i. viii. a. Psalm. ci.

**Sapnt or holp.**

The worde sapnt or holpe, is taken diuerslye in the Wyble: that is to saye, for the holpe place of the temple, in the which the people of the Jewes oughte to prayse god Psalm. xx. xxi. cl. The which hath bene euyl vnder stand of the Sophisters, which haue glosed that place. Psal. cl. for the prayenge to sapntes contrarie to. sapnt Jerome which hath translated it Laudate dominum in sancto eius: that is to vnderstande prayse God in hys holp place, or holp Christ, which is the Sapnt of sapnts. Sapntes is taken also for all thepm that are ryghte in herte, by the fapeth of Jesus Christe, wherebp they be sanctified. John. xvii. Romans. i. i. Corinthians. i. ii.

Corinthians. ii. Ephesians. i. b. Philippians first. Here and there amonge the Psalmes. As in the Psalm. cxli. All fapthful men are sapntes. Deu. xiii. a. Mn. xv. d. Exodus. xix. a. Rom. viii. e. xvi. a. b. Ephe. i. a. Philpp. iij. d. Phi. i. a. b. Heb. iii. a. Of whom Christ, beynge set on the ryght hand of hys father, is the mynister. Heb. viii. And for whom we are bound to pray wpth contynual prayer and feruent in spirite. Ephe. vi. e. The sapntes, do praye for their synnes. Psalm. xxii. To whom God is mercifull, all though he punishe them semtyme. Psalm. xc. x. Yet is then besapntes in our conuersacion. i. Peter. i. c. for God is holp. Ec. xi. g. xix. a. xx. b. xi. b. Loke how we ought to helpe the sapntes. Ro. xii. c. i. Cor. xvi. a. i. Cor. vii. a.

**Satan.** Satan is an aduersary. Mat. xiii. d. Satā doth blind the hertes of the vndealers. To thpntente that they shoulde not beleue the gospel. i. Corinthians. iiii. a. fapnge paine for to withdraue the fapthfull from the knowledge of it. i. Tes. ii. b. Loke of Satā Job. i. b. xli. a. Lu. xxi. c. i. Corinthians. v. b.

**Scandalon.** In Englyshe sclander or offencer. Scandalon is a Breke word, which signifpeth hynderaunce or let: and is translated vnto spiritual thinges for euen as he that hitteth agaynst a stone, is lette. So maye some man plucke backe, wpthold and withdraue his neyghbour, teachpge in matters of fapeth anye thynge contrary to the word of God, by the whiche is sclander that is to say, let or plucked backe from the truth wherof is spoken. Mat. xviii. a. A man may offer or sclander his brother, as touchpge charpitye: that is to saye when a man doth not thynke vpon the necessitie of him or that he toucheth the comune peace, or geueth euyl exaple, wherof pe may se. i. Cor. viii. d. Ma. xviii. d. To sclander or offend also, is to giue an occaspon of fallpge, throughe tribulacion or anye other meanes howsoener it be, whiche thynge Christe shewed before to hys Apostles. Mathew. xxvi. c.

**Seruautes.**

We are as the seruaunts of God, by grace to thynke that be the heape of him, wee shoulde do the workes of ryghtusnes. John. viii. d. Romannes. vi. d. whiche thynge Christe sheweth in two parables. Luke. xii. e. f. Howe seruautes ought to behaue them selues toward their masters. Eph. vi. a. Colos. iii. d. i. Tim. vi. a. Tpt. ii. c. i. Peter. ii. c. d. i. Cor. vii. d. Gene. xxi. d.

**Signe.**

Christ hath left vs. ii. signes, for to shewe and professoure fapeth before hys church: that is to say the water of baptyme. marke. xvi. d. and the breade and wyne of hys holp supper. marke. xvi. c. **Sorrow.** The sorrow and heauynes, by the whiche a man is sadde, that he hath offended God, maketh hym holesome, to chaunge hys lyfe, but the saddenes whiche spryngeth of worldely affectyons bypnygeth deathe, seconde Corinthians. vii. c.

**Spce.**

Spce wherof is spoken. Gen. xxi. c. Exodus. xxx. b. Leu. xxvii. c. Num. iii. g. Deu. xxi. d. Josua. vii. d. ii. Re. xvi. c. Ezechiel. xlv. b. is after Josephus minde, iij. dragmas, whiche amounteth as Budeus fapeth. xx. syl-lynges sterlyng.

**Tree.**

A tree, by a synpityude is enerye man. Psalm. xi. Mat. iii. c. xii. c. Mar. viii. c. Lu. vi. f. If he be fapthfull he is



he is a good tre bringing forth good fruit as wel in doctrine as in worke. Mat. vii. c. but if he be wpthoute the fruite of fapth he is woked. Judas. i. d.

**¶ Tptthes.**

The Tptthes were santified to god. Leni. xxi. d.

God commaunded that the mpysters, straungers fatherles, and wpdowes shoulde be nourished wpth the tptthes. Deu. xxi. d.

The tptthes were as well eaten of the people as, of the ministers. Deu. xxi. d. xxi. c. The Pharises leauing mercp, fapth, and the principall workes of the lawe, vndone were diligente to pay the tithes. Mat. xxi. c.

**¶ Teachers.**

Teachers in the churche of Christe. i. Corinthy. xii. d. Ephe. ii. b.

The Christen is taught of God. John. vi. c. Heb. viii. d. i. John. v. d. Esa. liii. d. We oughte to teach the word of God one to another. Deut. v. b. xi. c. i. Tess. v. c.

Against the questionary doctors or teachers. Ti. vii.

Whypch is the holisome learninge. Ti. ii. a. and with the deuelpth. i. Ti. iii. a. They that bring other learning then Christes, ar not to be receyued. ii. Joh. i. c. agaynst them speaketh. Paule. ii. Timo. iii. b.

He that teacheth any other thynge then the worde of God is accursed. Gala. i. b. i. cor. xv. a.

**¶ Truste.**

He that trusteth in God is blefled Jere. xvii. b. Psal. xvi. c. The Israelites trustpge in their owne strength were banquished of the Beniamites. Judg. x. c. d.

Let vs haue trust that we shalbe saued by the bloude of Christ. Heb. x. d. to whom we oughte to go, wpth great confdence. Heb. iii. d. The Jewes haue trust in theyr Images, in tyme of tribulacion Deut. xxxii. e.

God taketh away al trust from their transgressors of his commaundementes. Deu. xxi. g. The sure truste is to, beleue that God wil neuer forsake hys. Psalmus. xxi. e. Examples of trust in Esa. ii. chro. xii. c. in Michas. ii. Chron. xvi. b. in.

Judas. Machabens. i. Mat. iii. b.

**¶ Thiefe.**

A man must not rob. Exo. xx. c. Le. xix. b. for theues are acursed. zach. v. a. And therefore they shall not haue the kpyngdome of God. ii. cor. vi. b. Lette theues therefore laboure wpth their handes, for to helpe the poore. Ephe. iii. f.

All the pastoures are theues and byphers, whypche wpl bypnyng men by anye other wape vnto heauen then through Christ. Joh. x. a. Then one shuld not haue any wpth them. Pro. xxiii. d.

**¶ Tabernacles.**

A tabernacle, tent, or plaunilion, is the habitacpon or place, wherin men of warre do vse to lye, whypch doth spgnyfye that the people of God do in suche wple dwel in the churche, that they haue alwayes battaple agaynst Spme, the worlde and the deuyl. i. Jo. ii. c. which thing belongeth to the mortifipnge of the old man. Psal. xv. Item tabernacle is sometyme taken for a defenced cpye, Psal. xxi.

Item for the bodpe in the whypche the soule dwelleth. ii. Pet. i. c. whypche thynge, Sancte Paule calleth an earthy mancpon. ii. Corinthy. v. a. Also the tabernacles of God, are the godlye congregacions of the peoples, in the holy church of Christe. Nume. xxiii. Psal. lxxii. Prouer. xiii. The allegorpe of the two tabernacles of Moyses. Heb. ix. Of the materialle tabernacle,

Iohe. Exo. xxv. a. xxv. a. xxxv. a. xxxvi. xxxv. xl. Leuit. xv. Deut. xxxi. d.

Temple in the olde testamente, was a certayne place wher God requyred to be prayed vnto, serued and honored. iii. Reg. vi. a. vii. a. But. S. Paul fapth that god doeth not dwell in the temples made of mennes hands Actu. xii. f. xvii. f. iii. Reg. vii. c. Esa. lxvi. a. because eue rpe Christen man is the holpe temple of God. i. Corinthyans. iii. c. ii. Cor. vi. c. Ephe. ii. d.

God shal destrope hym that doth polute or hpolate hys temple. i. Cor. iii. d. ff or our members are the temple of the holpe ghost. i. Cor. vi. d.

**¶ Temptacion.**

To tempte is to proue. Betle. xxi. a. Exo. xv. f. xvi. a. Deut. viii. a. Temptacpon for afflyccpon. Deute. vii. c. Job. ii. c. vii. a. The rpyhtuous are proued through temptacions. Eccle. xxi. a. Judith. vii. b. Baruch. ii. a. An example in Ezechiah, whypche was forsaken of the Lord for to proue him, ii. Para. xxi.

Item of Elpas the whypche bepnye famished, was sente to a womanne that was lphetwse famished, for to be nourished of her, iii. Re. xvi. b. c. Item of Job thp. de. a.

In the tyme of temptacpon, a man oughte to comytte hym selfe all whollye vnto God. Psalm. lxxi. A man oughte not to tempte God. Deuter. vi. c. Mat. iii. d. to thintent that he perpyhe not, as the Jewes dpyd. i. Cor. x. b. Exo. xvii. a. b. Num. xiii. d. Christe tempted of the deuyl. Mat. iii. a. To thintent that he might helpe them that be tempted. Heb. ii. d. iii. d.

Euerp man is tempted of hys owne concupyscence and not of God. Jam. i. b. but God wpll not suffre vs to be tempted aboue that we maye beare. i. Corinthy. ix. c. for he delpnereth vs from temptacpon and afflyccpon. ii. Peter. ii. b.

Christe commaundeth hys to watche and prape to thintent that they fall not into temptacpon. Mat. xxi. d. To enter then into temptacpon, is to comypt a thing agaynst the fapth and truste whypche we oughte to haue in God. Mat. vi. b.

**¶ Testament.**

The olde Testamente (that is to sape the conuante, made chpelye wpth the Jewes. Romannes. ix. a.) was consecrate by bloude. Exodus. foure and twentpe. c. Hebues. ix. e. but they hadde a bayle before theyr hertes, so that they coulde not vnderstande it. seconde. Corin. iii. d.

The newe Testamente is promysed to the true beleners. Jerempe. xxi. f. Baruch. ii. g. & cosecrate by the bloud of Christe. Mathew. xxi. Mathe. xiii. b. Luke xxi. b. of whypche he is the medpatoure. Hebues. viii. b. The newe Testamente conspkyeth not in the letters and ceremonies (that is to sape hyspble and carnalle thynge) but in the spirite, whypche is geuen thoro we fapthe, and whypche doeth wryte hys lawes in our hertes. ii. Cor. iii. b.

**¶ Trybulacpon.**

Trybulacions doo come vnto theim, whypche be leue in Christe. i. Peter. i. b. iii. d. John. xvi. a. and spylle Cellalonians thp. de. b. The whypche neuerthelesse we can not endure, wpthoute the grace of God. Philpp. i. d. for by them we are proued. i. Peter. iii. c. and do enter into the kpyngdome of heauen. Actes. xiii. d. seconde. Cellalo. i. c.

Tribulacpon doth engendre pacpence. Ro. xii. c. b. a.



and the wayght of glorie. ii. Cor. iiii. d. for thoroowe tribulation God doth constayne hys, for to returne vnto the chaunge of lyfe. Esa. xxi. c. i. Pet. v. c. In the time of tribulation, a manne oughte to prayse God. Psal. li. iiii. An example in Paule and Sphas. Act. xvi. e. And to glorie in them. Ga. vi. ii. Cor. vi. a. vii. a. ii. Tim. ii. d. puttynge hys trust in God. Esay. vii. c. for it is he only whych doth deliuer vs. i. Reg. x. c. Ero. ii. d.

The prayer of him that is in tribulation, Psal. xlii. To the persecuters and troublers, eternal payn, and to them that be troubled, reste. ii. Thess. i. c. wherfore no tribulacion ought for to separate vs from the loue of God. Rom. a. vii. g.

**¶ Truth.**

Christ is truth. Joh. xiii. f. and hys gospell. ii. Pet. i. c. by the whych we ought to serue God wpythout faynyng (that is to saye, wpythoute trustynge in any other vnder the coloure of the serupnge of him) Josu. xxi. c. i. Reg. xii. d.

Trueth ought to be in the Judges. Ero. xiiii. c. for a man ought to do nothynge against it. Mich. vii. b.

**¶ Unbelieve.**

The hertes of the vnbelleuers be so blynded, that they se not the lyght of the gospell. ii. Corin. iiii. a. For whych the thynge they shal faule into the terryble iudgement of god. ii. Tes. ii. c. whych is euerlastynge payne. ii. Tes. i. c. i. Pet. ii. d. and therfore we oughte to haue no parte wpyth them. ii. Cor. vi. c.

The words of vnbelleuers touchynge the knowledg of God. Job. xxi. b. Ezech. v. e.

**¶ Vengeance.**

Vengeance belongeth to God. Deu. xxxii. f. Ro. xii. d.

Vengeance is forbidden. Prouer. xx. c. Eccle. xvi. c. xxi. d. xxi. a. Christe taketh vengeance of hym that hatte deceyue his brother. i. Tes. ii. b. and that dothe despyse Christ. Heb. x. e.

**¶ Vertue or power.**

The vertue or power wherwpyth God doeth saue vs is the gospell. Rom. i. b. The power of God is y helthe to the faythful. i. Cor. i. c. and keepeth theim in faythe. i. Peter. i. a.

To be clothed with the vertue from aboue, is to receyue the holy ghoost. Luk. xxi. g. Act. i. b.

**¶ Wpyngne.**

What. S. Paul would that men should do as concernynge birgines. i. Cor. vii. e. f. g. Loke vpon the lawe of wpyngs and of wpyngtie. Leu. xxi. c. Ero. xxii. c. Jud. xi. g. xxi. b. d. Numery. xxi. Deuter. xxii. c.

**¶ Wpye.**

Christ is the true wpye. John. x. a.

**¶ To wpyte.**

To wpyte for to remember. Ero. xx. a. xxii. g. Luc. i. g.

To wpyte for to take care. Wle. iiii. d.

To wpyte for to take vengeance. Esa. x. c.

**¶ Wpytie.**

Wpytie is commended vnto vs. Phil. i. d. ii. a. i. Pet. i. b.

The wpytie of Christen people commeth of Christe. John. xvi. d. Whych was in the primatiue church. Act. xiii. f. whych is promysed. Eph. iiii. a. We are all one in Christ. Gala. iii. d.

**¶ Vocacion or callynge.**

Vocacion what it is. Rom. xii. d. We are called of God. Rom. ix. a. ii. timo. i. c. ii. Pet. i. a. as appeareth in the parable. Mat. xx. a. The callynge of the gentyles

and of the Jewes. Roma. x. x.

God hath predestynat those who he calleth Ro. viii. Gala. i. a. and they heare when they be called. Jo. x. c.

God hath called vs to his glory through Jesus Christ. i. Peter. v. c. ¶ Wopce.

The wopce of God ought to be hearde. Ero. xv. g. Deuter. xiii. a. xxvii. b. xxx. d. One coulde not heare the wopce of Hannah when she prayed. i. Reg. i. b.

Men oughte to wonne the newnes of wopces & vnprofitable questions. i. tim. vi. b. d.

**¶ Woves.**

Woves commonly are prayers. Psal. lxi. praises and geuyng of thanks. Psal. lxx.

Woves are taken many tymes for the gistes that me were wont for to offer: that is to saye certayne outward things and ceremonies, as to haue theyr heares, and to talke no wpye, whych the thynge the Bachabtes had vowed. Jere. xxx. a. The whych the thynge a man maye kepe or leaue vndone (as the annoyntynge dooth teache a man which of them is mooste to set forth the glorie of God: but yet after suche a maner that a man do put no merite or hoolpnes in the worke. An example of hym, which made his head to be shaued in Ezech. x. c. xvi. e.

To bowe vnto God, is comenly taken for to sanctify or consecrate, in Leuit. xxi.

Woves are fre & at lybertie of man. An example of Hannah, whych bowed for to geue vnto God, the sone which God had geuen her. This bowe was not perpetuall: for Samuell was the mpyster of Eli, whych he ought to haue wpysted in the temple from the thyrtye yere, to the Lord (accordynge to the lawe of God which is wpytten. Num. iiii. And then afterward it was lawfull for him to withdraue hym selfe, as the story doth declare: for afterward he dwelt in the possession of his father in Ramoth, and was Judge many yeres in Israel. i. Reg. vii. g.

Belcanah willing for to offere hys bowe (that is to saye hys voluntarie offerynge, which we cal comenly deuocyon) wente vp into Splo. i. Reg. i. c. To bowe for to sweare. i. Reg. xiii. d. ¶ Wsurpe.

God forbidde to geue in vsurp, any maner of thing whatsoener it be. Deu. xxi. c.

Reheimpah kepte the people, whych would haue geuen them selues to vsurpe. Mehe. v. b. God doth forbid vsurp to be done wpyth hys poore people. Ero. xxii. d.

A man oughte to nouryshe hys poore brother, wpythoute takynge vsurpe of hym. Leuiticus. xxv. f. He that geueth not hys monep vnto vsurpe, and taketh no giste of the poore and nedye manne, shal dwell in the tabernacle of God. Psalme. xv.

To lende for vsurpe is agaynst iustyce. Ezech. xviii. b.

Usurp doth dysplease God Ezech. xxii. c.

**¶ Worshyp.**

To worshyppe one God onelpe. Ero. xx. a. Deut. b. a. x. d. Psal. lxxvi. a. lxxvi. b. Esa. lxxvi. g. Math. iiii. b. Act. xvi. f. i. Cor. xiii. c. Apoc. xiii. b. xx. b. In spirite and truth. John. iiii. c. Wpythoute Images. Ero. xx. a. xxi. b. Leui. xix. a. xxvi. a. Deuter. xxi. c.

Let vs worshyppe wpyth the herte and not wpyth lypes. Esa. xxi. b. Math. xv. b. Mar. vii. a. And in all places. John. iiii. c. Psalme. ciii. ch. i. Para. xvi. b. Esa. xii. e.

To worshyp is somtyme taken for to do reuerence by certayne outward spgnes, as Ge. xvi. a. xix. a. xxii. a. xlv. b. i. Reg. xx. g. xxv. d. Mat. iii. a. To worshyp, for to geue thanks to God. Judg. vii. d. Ero. iii. b. Gene. xxi. b.



xiii. b.

The angel wold not be worshipped of Jo. Apo. xix. b. xxi. b. Althep that are not wptten in the boke of spse do worshyp the beast. Apo. xix. a. c. ffor the whpche they are punished. Apo. xvi. c.

**To walke.**

**To walke** or to treade in the scriptur, is put for to spue, or to continue in a strong fapth Psal. xv. lxxxiiij. c. Rom. viij. a. therefore is it sayd of Enoch that he walked before god. Gen. v. d. Also of Abraham. Gen. xviij. a.

**To walke** in the way of the Lord, is to kepe hys com mandementes. iij. Reg. iii. b. the whpche God teacheth Deu. viij. b. and requyrezth. Deu. x. c. xi. c.

**To walke** in lpght, is to beleue in Christe. Joh. xii. e.

**To walke** in truethe, is to loue God and wpth all our hert and with al our soule. iij. Re. ij. a.

**To walke** after the maner of man, is to be carnall, & to lpe in strepse and dylencpon. i. Cor. iii. a.

**To walke** in the spypre, is to mortifpe the deedes of the flesh. Gala. v. c.

**Weake.**

The weake in the fapth, shoulde not be dysdapued of the stronge. Rom. xiiij. a. xv. a. i. Cel. v. c. To the weake Paule became weake. i. Corin. ix. d. ij. Cori. xi. d. whom a man ought not to offend, bp eating of meate. i. Corin. viij. c. d.

God choseth the weake thpnges, for to confound the strong. i. Cor. i. b. An example in Paule. ij. Cor. xij. d.

**Wrong.**

Rather to suffer wrong, then a man to plead in law agaynst hys brother. i. Cor. vi. b. for Christ forbpdeth the reuengpng of wronge. Math. v. f. and therefore shoulde we despyse it. Eccle. x. a. without haupng anye mpud of it. Semi. xix. d. An example in Ioseph. Gene. ii. l. c.

God punisheth the wrong done vnto his. ij. Re. xvi. b. c.

**Wrath of God.**

The wrath of God vpon man, for that synne of one onlp. Josu. xxij. d. bp the whpche Pharao was destroyed. Ge. xv. b. ffor the wrath of god is vpon the vnbeleuers. Col. ij. b. Joh. iij. d. An example in the Jewes. i. Cel. ij. d. Jud. ij. d. Nu. xi. a. Deui. ix. c. Exo. xxxii. c.

The rpeche men of thps worlde, do heape vp for them selues the wrath of God. Jam. v. a. Bp nature we are y chldren of wrath. Ephe. ij. a. but thorow Christ we are deliuered from the wrath to come. i. Cel. v. c.

**Wrath or passion of man.**

Let vs cast asyde wrath from vs. Roma. xij. d. Ephe. iij. g. Coll. iij. b. Eccle. vii. b. xi. d. Prouer. xxiij. a. for he that is angry wpth his brother, killeth hym. Math. v. c.

If any man be angrye agaynst hys brother, after he hath prayed, he oughte to recōple hym selfe. i. Timo. ij. c. for the wrathe of man foloweth not the rpghtuousnes of god. Ja. i. c.

Let wrathful men be overcome wpth sweetnes. Pro. xv. b. wpth whom we shoulde make none alpaunce. Prouer. xxij. d. nor chpde wpth them. Eccle. viij. d.

**The world.**

The world made bp the word of god. Joh. i. a. in the which we haue nothpng. i. Cor. ix. e. And whpche passeth away wpth the concupscences therof. i. Joh. ij. c.

The world is full of wokednes. i. Joh. v. d. That is to say, the lust of the fleshe, the desyre of the eyes, & pride of lpe. i. Joh. ij. c. The frendshipp of whpche is enemye to God. Jam. iij. a. ffor he y loueth thps worlde, loueth

not God. i. Joh. ij. b. and knoweth hym not. Joh. i. a. c. d. Let not vs then loue the world, nor that whpche is in it. i. Joh. ij. b.

The world hateth the fapthful, and whp. Joh. xv. a. i. Joh. iij. c. The whpche thorow fapthe do overcome it. i. Joh. v. a. b. Also they shal iudge it. i. Cor. vi. a.

**The word of God.**

The word of god ought to be in our herte. Deu. b. b. xi. e. xxij. g. The praple of the worde of god. Pro. xxx. a. An exhortacion for to heare the word of god. Ekap. lb. a.

Men ought not to do but accordpge to the word of god, wpthout any addpng vnto it, or dymynshpng fro it. Deu. iij. xii. d. Mune. ix. d.

The word of god abydeth euermore: that is, the gospel whpche is preached vnto vs. Ekap. xl. and. i. Pet. i. d. The whpche is the worde of truethe. Ephe. i. c. Of eternal lpe. Actu. b. d. and of reconciliacion. ii. Cor. v. d. bp the which we do overcome the wicked. i. Jo. ij. b. And haue a meane and maner of liuing. Ekap. viij. d. xxiij. d.

The word of God is an offence or stonbling blocke to the vnbeleuers. Rom. xi. b.

Men ought to shon those, that doo wpthdrawe men from the word of god. Romapnes. xvi. c. The worde of God (whpche Christ calleth an holpe thpge and pre cious stones) oughte not to be preached nor tolde dogges (y is to say) aduersaries nor impugners nor too swine that is mockers and despicers of it. Mat. viij. a. Prouer xxiij. b. xv. c. but pet they shall not escape unpunished. Mat. x. b. Hebru. ii. a. Ekap. xxiij. a. xxx. c. Deutro. biii d. iij. Reg. xiiij. e.

The word of God abideth not in vs, if we beleue not in Christ. Joh. v. f. Let vs prap then that it maye dwelle in vs. Col. iii. c. & that it may be preached and declared ouer all. ij. Cel. ij. a. bp what occaspon soeuer it be. ij. Tim. iij. a. ffor it is the lpght to se bp. Psal. cxix. g. i. Pe i. d. the fountapne of wpsdome. Ekap. lb. a. Eccle. i. a. the fode of the soule. Mat. iij. a. Ierempe. xv. c. the helmet of health and sweard of the spirite. Ephe. vi. c.

**Whore.**

There ought to be no whoremonger nor whore, in the people of god. Deutero. xxiii. c. A man shoulde then fpe from an harlot. Prouer. xxij. c. for he that iopneth hym selfe wpth an harlot is one budpe wpth her. i. Cor. inthians. vi. d.

The whores and the publicāns do enter into the kingdome of God, and beleue the gospell but the Pharisees beleue not. Mat. xxi. c.

The hpsion of .he greate whore, wpth whom the kinges of the earthe haue done fornicacion Apocalips. xvii. a.

**Wisdom.**

The wpsdome of God is rich & profoside. Roma. xi. d. whiche is Christ, Luke. xi. g. as is interpreted. Mat. xxiij. d. i. Cor. i. d. In whom the treasures of wpsdome and of knowledge are hydden. Colo. ii. a.

Of wisdom. Ioke. Jame. i. a. iij. d. Job. xxviij. a. xxiiij. b. pro. i. a. ij. c. iiii. a. viii. ix. xiiij. a. Baruc. iij. b. i. Cor. xii. a. We ought to be filled with all wpsdome in goodnes, and to be simple in euil. Roma. xv. c.

**Witnesse.**

A man ought to beare no false wptnesse. Exo. xx. & Deutero. v. b.

The wptnesse which God hath made vs of his sone,



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# principall matters,

is that by hym ouerly we haue euerlastynge lyfe. i. Job  
b.c.

At the wptnesse of two or thre wptnesse the Idolat-  
rer was stoned. Deu. xlii. a.

The punishment of a false wptnesse. Deutro. xix. d.  
Prouer. xix. a. xxv. c.

The holp golt is a wptnes that we be conuerted, & ouer  
spennes forgiven by Christ Actu. b. f.

The wptnesse of the resurreccion. Lu. xxiii. g. Joh  
xb. d. Act. i. b. ii. b. c. x. f.

## Watch.

Christ commaundeth al men to watch. Mat. xxiii. d.  
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## Wpdone

A man ought to do no hurte unto wpdones. Ex. xxij.  
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and olpues. Deu. xxiij. d. wptout takynge of theyr clo-  
thes to pledge. In the same Chapter. c.

Of wpdones loke. Deu. x. d. xxi. a. xxi. c. i. Tim.  
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the wpdones. Mat. xxiii. b. Mar. xii. d. Luk. xx. g.

## Wpne

Wpne reioyseth the herte of man. Judit. xi. b. psal. ciiij.  
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A man ought not not to dypke ouer much wpne. E-  
phe. v. d. Pro. xx. a. i. Tim. iij. c. b. d. Tit. ij. a.

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## Wap

Christ is the wap, by whpch men go to the father Joh  
xiii. a.

The wap of god is rpghtuous. Deut. xxii. a. Apo.  
xii. b. Ro. xi. d. wherfore we ought to folow it. ii. Re. xxi.  
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## Wpl

God had made althynges by hys owne wpl. Ephe. i.

The wpl of god is the wpl of the father. Joh. i. b.

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The wpl of god is the wpl of the earth. Joh. i. b.

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The wpl of god is the wpl of the fire. Joh. i. b.

The wpl of god is the wpl of the sun. Joh. i. b.

The wpl of god is the wpl of the moon. Joh. i. b.

b. Apoca. iij. d. The whpch is immutable. prouer. xix. c.  
And the whpche no man can resist. gen. i. c. An example  
of Abab. ij. par. xviij. g. Also of Balan. Num. xxi. d.

The wpl of God ought to be done and knowen. Ro.  
xii. a. Ephe. v. d. for he that doeth it, is a chylsterman.

Mat. vii. c. An example in Josue and Caleb. Nu. xxxii. b.

It is the wpl of god, that we be sanctified and purged  
of our spennes by Christ. Heb. ii. c. To thintente that we

be holp. i. Tes. iij. a. b. c. & that with well dopnge we do  
stop the moutthes of the wptched. i. Pet. ii. c.

We ought to pray that the wpl of God be done. Ma-  
ti. a. After the example of Christ. Joh. iij. d. An example  
in Joseph. Gene. xlv. b. i. c. Also of Paule. Rom. xv. g. i.

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A man oughte not to do his owne wpl. Eccli. xviij. d.  
but the wpl of god: for he that doeth that, at pdeeth eue-  
more. i. Joh. ii. c. and he y doth it not, shalbe beaten. Lu.  
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## Wages.

A man ought not to wptholde the wages of the la-  
bourer. Deutro. xlv. b. xxiii. c.

One and the same wages is geuen to the spryte and  
to the last. to thentente that a man maye se, that no man  
hath anpe thynge, but by the onlpe grace of god. Math.  
xx. a.

The wages promysed to them that suffre for Christ.  
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## zeale.

zele, what it spgnf peth, after the scrpyture. iij. Re-  
gum. xix. b.

zele, for vengeance. Esa. xlii. c.

The zele of god against the euil me. Deut. xxix. d.

The zele of Moses against the Idolaters. xxii. f.

The zele of Jehu, for the honoure of God when he  
slew al the wyettes of Baal. iij. Re. x. d. e.

The zele of phynches, whpche slewe thpse two that  
played the harlots. Num. xxi. b.

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# A gatherynge

## of certayne harde wordes

in the newe Testament, with their explication.

### To the Reader.



Because there are in y<sup>e</sup> newe Testament some wordes, which should not of euery body be wel vnderstanded, because they are not accustomed in common speech, we haue made a s<sup>pe</sup>ciall gathering, & an explication of the: Not thoroughly to treat them as learned men might, nor to declare them with longe circumstance; but only that the rude and ignorant may knowe what they signifie, & so not be troubled in the readinge.

**A**ba, is a word of the comon speche, v<sup>se</sup>d among the Hebrewes, in the tyme of our Lord Iesu Christ, & cometh from the ryght Hebrew tongue, and doeth signifie father.

Angell translated worde for worde, signifie a messenger, but it is taken commonly for the heauenly spirites, whiche serue God, in doynge and accomplishing his heauenly will.

Archangell is a compounded name, signifyinge the pryncypall or chiefe amonge the Angels.

Assemble is sometyme taken not onely simply for a company or multitude of people, but also for a Synagoge.

Baptist is a name of offyce attributed to Iohn the sonne of zacharye, because he was the first that began to Baptise.

Beelzebub is the name of an ydol, whiche had the begynnyng of ayes: but the cause why, is not nedeful here to be declared: Because it was an ydole of greete renoume, it is taken for the deuyl, as by cursynge.

Byshoppe is as muche to saye as watchynge or ouersynge, but it is taken for a Pastoure whiche is ordeyned to gouerne the congregacion.

Blasphemie is a Breke worde, whiche signifieth wrong, outrage, or detraction, but it is taken particularly for the injury and rebuke that is done to God.

Blesse, doth signifie sumtime to praise, as when we saye: we blesse God: sumtime it is taken for geuyng thanks, sumtime also to sanctifie or consecrate. As in the 1. Cor. x. Chapter.

Brother in the Hebrew tongue, is taken for all kinde of kynred, in whatsoeuer degree it be.

## straunge wordes.

Christ is as muche to saye, as vincted, but this is the proper title of our Lord Iesus Christ, because that by his spirituall anoyntynge, that is to say by the grace of the holy goste, he was consecrate of God the father, to be both a soueraigne, sanctifier, a kynge and a prophete.

Churche signifieth worde for worde, a congregacion or gatherynge together of people: but is taken in the new Testament for the company of the saythful assembled in Christes name, accordynge to the order that he hath instituted.

Circumcision is taken sumtyme for the signe or sacramente whiche was gyuen the Jewes, and oftentymes for the people them selues.

Commen signifieth despyled or vncleane because it was a despyng to the Jewes to meddle with the Gentyles, and to company with them.

Cup, this worde is taken for a drynkyng vessel of whatsoeuer forme it be, because the Breke wordes expresse no certayne fashion. Agreouer sumtyme it is put for the crosse or tribulation, because God hath distributed to euery of his saythfull, accordynge to the porcyon that he knoweth to be mete for hym.

Description is taken for declaracion or notynge, and for numbryng, not of landes but of men, as when a prince would knowe the numbre of his subiectes, he causeth the to be wyrtten in a byll together.

Dram was a piece of money beyng in value woorth a grote and two partes of an Englyshe peny.

Didram maketh the double.

Dreames, in the seconde of the Actes, signifieth the reuelacions whiche God geueth his Prophetes in theyr sleepe.

Exorcist signifieth hym that hath the offyce to coniure deuils, as there was in olde tyme amonge the Jewes.

Fayth is taken ordinarily for the beliefe whiche men haue in God, or for the perswasion & certaintie that they haue of his mercy and truth, but singularly for the assurance that Christians oughte to haue through the grace of Iesu Christe, accordynge to the promesse of the Gospell. The saythe of God sometyme signifieth his truth it selfe, or the loyaltie whiche he keepeth in accomplishing what he hath spokē, as in the 111. to the Ro. Sometime it betokeneth a sleight knowledge of god such as the wicked & despisers haue. Ja. ii. & also the gyfte to worke myracles. 11. Cor. xii. xiii.

Fynger of God, is taken for his vertue, in and by whiche he worketh.

Flesh, is sumtime taken for man simply without any other consideracion: And sumtime, & that specially of s. Paule for the vicious & corrupt nature whiche we haue of



our first father, and in this signification is the whole manne comprehended, before he be regenerate, & after he be regenerate the leauinges of his carnal nature.

Gates of hell, are taken for defence or munition because the strengthe of townes was chiefly in their gates. Generacion, besyde engendrynge bys common significacion, is taken for age or worlde.

Gospel signifieth good newes, but chiefly by this word is vnderstand the preaching of the grace & mercy of God, whiche hath bene declared to vs in Iesu Christ.

Greke or Grecian. Though this be the name of a particular people yet in Paul it is taken generally for the Gentyles, (whiche were all such as were no Jewes, nor obserued Moses law) because that nation was more renowned among the Jewes then all the rest.

Halleluiab, this is two Hebrue words, whiche are as much to saye: as praise the Lorde: we woulde not chaunge them, because. S. John wytyng in the greke tong, hath purposely writen this in the Hebrue.

Hand, this word is sumtyme taken for force, but it signifieth also ministerye or seruyce, as when it is sayd that God deliuered bys people, and gaue bys lawe by the hande of Moses.

Heresy is to say a secte. Heretike he that holdeth wth or foloweth any kynde of secte, separatynge hym selfe from the vniuersite of Christe.

Holy signifieth that whiche is appoynted and sacrified to God, and is the contrary of profane.

Holocauste was suche sacrifice wherin al was burned, of whiche it toke the name, but it is taken for excellent sacrifice and singular aboue all other.

Horne is taken, for strengthe, force, and vertue, as in the. ii. of Luke.

Houre, muste not be taken as we take it now, for the Jewes deuyded the day from the sunne ryling to the sunne set into twelue houres, so that the first was alwayes midday or none, as we call it, and these hours were shorter and longe, accordynge to the tymes of the yeare.

Idoll, is as much to say as an ymage, or fygure that presenteth sumwhat. But in the scriptures this woorde is taken for an ymage whiche is made for deuotion, and taken for holy.

Ire or wrath, is taken for the iudgement or vengeance of God, by which he punyssheth sinners: not that God can haue or be moued wth any passion, but because men beyng stroke wth bys rodde, do feelee hym as if he were angry.

Iustify is taken commonly to absolue, or count for iust. In this sort when. S. Paul sayth that man is iustified before God, he meaneth that he is reputed iust: And when

he sayeth that he is iustified by fayth, he meaneth that he is agreeable to God, not throughe bys owne iustice or ryghteousnesse, but throughe Iesu Christe, and the grace, by whiche he obteyneth to be forgiven bys synnes, and to be accepted and acknowledged for iust.

To iustifye God or bys wysedome, is to allowe hym, and gyue hym gloire. Luke. v. and. vii. Justification of the lawe, in the fyrste of Luke, are the commandementes whiche are geuen, because they be the very rule of Justice: sainte Paule for the reason calleth them iustificacions of the lawe, for there is set oute vnto vs, the manner to lyue iustly and holylye.

Legion was a bande of soldyers, whiche contayned ordinarily siue thousande footemen, and syue hundred horsemen: sometyme moe, sometyme lesse. And therefore this word is sometime taken for an army.

Letter is taken in. S. Paule for preaching or outwarde fygure, whiche is as a dead thyng and wythoute strengthe, and therefore contrarye to the spirite. Rom. ii. and. ii. Corin. iii.

Man signifieth a reasonable creature compounde of body and soule.

The olde man signifieth that whiche is of oure owne nature, because all that we haue of Adams race, tendeth to corrupcion. For the soule is infected wth originall synne, and therefore is the body subiect to death and corrupcion.

Contrariely the newe manne signifieth hym that is regenerate by the grace of the holy gost. The outwarde man is taken in S. Paul for al that belongeth to the world, as honoz, helth, ryches, and credit.

The inward man signifieth that which we haue renued in vs a freche, to lyue for euer in the kyngedome of God, and in summe, whatsoeuer it belongeth to the soule.

Minister is taken, for anye that ministereth in anye offyce. In the. xvi. to the. Roma, it is taken for a woman widowe, whose offyce was to serue the poore, and to destribute the almes vnder the charge of the deacons.

Offence signifieth a stumbling blocke.

Offende dothe signifie to geue occasyon or matter for one to stumble or fall at. And because Gods woorde is as it were a waye for vs to walke in, this woorde is taken to cause bynderaunce or trouble therein, to the entente it be not folowed as it ought.

Osanna, or rather Osianna, is an Hebrue sentence, whiche is as much to saye: as I beseeche the make me prosper or safe. And it is a prayer taken oute of the. cxlii. psalme, whiche was by the people applyed to our Lorde Iesu Christ at bys last entrey into Ierusalem, as it was made of David



## A declaracio of certain

wpd purposely for hym.

Of heauenlye souldiers, is taken for a company of angels, which are as souldiers of God, & ministers of his puissance, but in the .vii. of the Actes it signifieth the Sunne, the Moone & starres, which lyke as an army are disposed, and set in order.

Oyntment signifieth not any such thing as we vse nowe to annoynte with, but rather cleere oyle, or smellyng water, whyche was vsed in olde tyme, as we vse now perfume, or swete waters.

Patriarche signifieth the chiefe among the fathers, and therefore Jacobs twelue sonnes whych were as it were the original of people, were named patriarches: and so lykewyse was Dauid.

Pasche ouer or pasch, is taken of the Hebrew, and signifieth passage. But it is taken as well for the Paschal lambe whiche was eaten in commemoration of the remembrance whyche God had of his people Israel in byngynge them oute from the captiuitie of Egypte, as for the feast and yearly solemnitie.

Pentecost is to saye a fiftieth, and was one of the Jewes feastes, to offer their first frutes. And it was the daye in which the holy goste came downe vpon the Apostles.

Person signifieth the outward appearance whyche accordynge to the worlde may make a manne be honoured or despised, as pouertie, riches, nacion, and other lyke thynges.

Placerpe or Placerpe signifieth a garde, but it is taken for certayne borders where the Jewes wrote the commandementes, to haue them euer freshe in memoire, and to exercise them selues in the meditation thereof.

Priest, in greke signifieth an elder, wher we rede of it amonge the synagoge of the Jewes, we muste vnderstande gouerners whyche were in authoritie, wth the sacrificers.

Prophecie, is properly he to whom God had declared thynges to come, & secretes, wth grace of offyce to expounde the. But in .S. Paule it is taken for hym that hath a singuler gyfte aboue other to declare the wyl of God, & prophecie is taken for grace and offyce to do it.

Proselyte is a much to saye as nourse or newly incorporate into any company, but it is taken for them whyche were newlye couerted to the Iustice religion.

Racha, is a worde whyche hath nocertaine signification, save to expresse veracion or disdayne, when one is angry, and malycious against his neighbour.

Redemption signifieth redempynge and deliuerance wth a pryce, which wel may and is called ransome.

Sabboth signifieth rest: It was to the

## straunge wordes.

Jewes the seuenth and laste daye of the weke, whyche we call nowe Saturdaye, but sometyme it is taken for the whole weke, accordynge to whyche takynge we rede sometyme of the fyrste, seconde, and thyrde of the sabboth.

Sacrifice, signifieth hym whyche hath the offyce to offer sacrificies to reconcytle the people wth God, this offyce was amonge the Jewes till Christes commynge, who brought to an ende all the figures of Moses lawe. Now amonge those sacrificers there was one whiche was called s chief, or soueraine, who represented Iesu Christ more plainly than the other.

To sacrifice the Gospel, is to make sacrifice by preachynge thereof, offerynge vpon soules to God. Rom. xv.

Sandales is a kynde of shoes, as Appers or pattins.

Sapientes, betoken holpe people, and the saythful are so called, because God hath sanctified them by his spirite, to plucke the backe from the fylthes of this world.

Scribe signifieth as muche as a doctour, for al that were esteemed & reputed learned men, were called by this name.

Sea is not taken alwayes as we call it, for the salt water, but for the lake of Genesareth, which was in the countrie of Iury.

Shewe bread was twelue loaves whiche were euery weke presented in the temple vpon a table thereto appoynted, whyche were left there, vntill that in the weke following, other were set in their places, as it is wrytten in Leuit. xxiij.

Synne, besyde the common signification is taken for the roote of perversitie, whyche doeth rayne and rule in the nature of man. And in this sence we muste take it principally in the .vi. and .vii. to the .lxx. Sometime also it is taken for the sacrifice whyche was offered for the satisfaction of synnes, because the curse of Gods iudgement was put thereto, to deliuer sinner.

Signes are take sometime for myracles, because that by them god sheweth his puissance merueylously, to moue men to perceyue that whyche he doeth teache them, sometime also it is take for any straunge wonder which beareth in it any signification.

Synagoge is as much to saye, as congregation, but it is taken peticularly for the company of Jewes, as we saye the church is onely in Christendome.

Sleep signifieth to be dead, and the sleepers are dead men, but this must be referred, to the bodye and not to the soule, because that a dead body is destroyed wthout both moouynge and felynge, lyke as a man that slepeth.

Sonne of man, is put for Iesu Christe, to expresse more fully the natiuite of his humane nature: as if one shoulde saye, he is come of mannes lynage.

Soule is taken sometime for lyfe, as in .ii. and .vi. of Mat, in the .xii. of Luke in the .x. c. lii. xiii.



## straunge wordes.

**S**itt. s. xv. of Job, and in the. xx. of the Act. Sumtime for the bierth that man biertheth, as in the. xx. of the Act. Sumtime for courage and affection, as in the. xxvi. of marth. the. xxi. of Marke the. xxi. of John, s. i. and. ii. of Luke. Sometime for the spirit of man, by which he lyueth, as in s. p. of mar. in the. viii. of marke, the. ii. Corin. i. the. i. Pet. i. and in the. xv. of the Actes & Sumtime for the will which is ordeyned with intelligence, as in the. i. Test. v.

**S**pirit, this word somtyme betokeneth þ soul, of mā, & sumtime other inuisible & bodyles creatures, as angels and dyuyls: sumtime it signifyeth simply, spiritual essence as in the. iii. of Jo. sumtime the spirit of God, which is the essential vertue of God, residente in hym, sumtimes for the graces which procede fro god, & chiefly for the gyt of regeneracion, which þ saythful do receiue: & after this sorte whā we reade of þ spirit contrary to the flesh, we must vnderstand the parte of mā which is regenerate, as in the. vii. & viii. to the Romaines, & to the Gala. v. sumtime it is take for the intelligence & reason, as in the. i. Thessa. v. Stoter was a piece of siluer money worth fower drammes, which amounteth in our money to. xij. pence saue a farthing.

**S**trong drinke signifyeth al such liquoz as may make a man drunken.

**T**alent was a certain waight, although there be of it diuers kindes accordinge to the deuersitie of towne and landes. But that which was most notable, was worth sixe thousande drammes.

**T**estament is taken commonly for a solemne covenant or aliaunce suche as God made spyt with Abraham, and after with the people of Israell, and then confirmed for vs with our Lorde Iesu Christ, but because such aliaunce hath alway be made with blood of sacrifice, the Apostle sayth it is as a testament, which is not established, but by the death of hym that made it.

**T**reasury was in the temple of Ierusalem, the place where they made theyr offerings, where they were put to keepe, to suche vsage as was commaunded.

**T**essel doth not onely signify that which we vse it for in oure speche, but any kynde of instrument or tooke that serueth vs.

**V**iper is a kynde of serpente more venemous the al other. And the nature of the is such, þ the yong do eat the Dame, to come be force out of her belly.

**W**aye of the saboth, that was as muche as it was lawfull to go vpon theyr sonday or day of rest, which was two thousande paces: which make two English myles.

**W**atche is taken after the olde maner. That is, the night was from the setyng of the sunne to the rysyng agayne, deuyded into fower watches, one folowynge another still in equall dystaunce.

## An exhorta-

**c**ion to the studye of the holy Scripture, gathered out of the Wyble.

**Christe vnto the people.**

John. v.

**S**earch the Scriptures: For they are they that testifie of me.

**Paule to Timothee.**

ii. Tymo. iii.

**A**ll Scripture geuen by inspiration of God, is profitable to teache, to improve, to amende and to instructe in ryghteousnes, that the man of God maye be perfect and prepared to all good workes.

**The same to the.**

Roma. xv.

**W**hat thynges soeuer are wyrtte, are wyrtten for our learning: that we thowp pacyence and comforte of the scripture, myght haue hope.

**Salomon. Proverb. xxx.**

**A**ll the wordes of God are pure and cleane it is a wyrtte vnto them þ put thet trust in it. But nothyng vnto þs wordes, lest he reprove the, and thou be founde a lyar.

**Moses to the people.**

Deut. xii.

**Y**e shall not doo every man what seasmeth hym good in þs owne eyes: But whatsoeuer I commaunde you, that take hede ye doo: & put nought thet to, nor take ought there from.

**The Lorde vnto Iosua.**

Iosue. i.

**L**et not the boke of this lawe departe out of thy mouth: But recorde therein daye and night, that thou mayst be circumspect to do accordyng to al that is wyrtten therein. For the shalt thou make thy way prosperous, and then shalt thou haue vnderstandynge. Turne from them neyther to the right hand nor to the left: that thou mayst haue vnderstandynge in all that thou takest in hande.

**The same to the people.**

**A**nd thou shalt shewe thy sonne at that tyme, sayyng: This is done because of that which the Lorde dyd vnto me when I came out of Egypt. Therefore it shall be a signe vnto the vpon thyne hande, and a remembraunce betwene thine eyes, that the Lordes law may be in thy mouth. For whā a strong hand & lord brought þ out of Egypt.

**Moses. Deuterono. xxxi.**

**S**e that thou reade thys lawe before all Israell in their eares. Gather the people together, both men, women, and chyldren, and the straungers that are in thy cietyes: that they may heare, learne, & feare the Lord your God, to kepe all the wordes of thys lawe.

**The**



# The summe and content of al the holy Scripture, both of the Old and new Testament.



Deuter. vi.  
1 Tim. ii.  
Gene. xlii.  
Exodi. xv.  
Genesis. i.  
Psalm. i.  
Exodi. iii.  
Jeremy. ix.  
Romay. ix.  
Esay. liii.  
Jeremy. x.

After the holpe wytynges of the Byble teach vs, that ther is one God almyghty, that hath nyether begynnyng nor endyng: whiche of hys owne goodnes dyd create al thynges: of whom al things proceade, and wythoute whom ther is nothyng: whiche is rightuous and merciful, and which worketh al things in al after his wyll: of whome it may not be demaunded wherfore he doth this or that.

Then that thys very God dyd create Adam the fyrst man after hys owne ymage and spmilitude, and dyd ordeine and appoynt hym Lorde of al the creatures in the earth. Whiche Adam by the enuy of the deuyll, dysobernyng the commaundement of hys maker, and dyd fyrst syn, and brought synne into thys world, such and so greare, that we whiche be spronge of hym after the fleshe, are subdued vnto synne, deathe, and damnacion, brought vnder the yoke and tyranny of the deuyll.

And further that Christ Iesus hys sonne was promysed of God the father, to be a saulour to this Adam, Abraham, Isaac, Jacob, David and the other fathers: whiche shoulde deliuer them from theyr synnes and tyranny of the deuyll, that wyth a quicke and luyng saythe woulde beleue hys promes, and trust to thys Iesus Christe, hoppyng to haue thys deliuerance of and by hym. And truly this promes is very oft rehearsed, in the bookes of the Olde Testament is thys promes: as it is called the Newe, whiche teacheth that this promes is fulfilled.

And that in the meane season while the fathers looke for saluacion and deliuerance promysed, because mans nature is such that he not onely can not, but also wyll not confesse hym selfe to be a synner, and specially such a synner that hath nede of the sayng healte promysed, the lawe was geuen where throughe men myghte knowe synne, and that they are synners: when they se that they do none of the thynges that the lawe commaundeth, wyth so glad and wylling a mynde as God requirereth: but rather agaynst theyr wylls, wythout affection, and as though they wer constrained wyth the feare of that hel whiche the lawe threatneth, sayinge: Cursed be he that maynteyneth not all the woordes of thys lawe to kepe them. And that this lawe was geuen, to the entente that synne and the malice of mens heart beyng thereby better knowne, men shoulde the more feruently thurst the comming of Christ, which shoulde redeme them from theyr synnes:

As it was figured vnto the Jewes by many ceremonies, hostes & sacrifices: whiche wer ordeined of God, not to reuintente to take away synnes, but to shewe and declare: that they shuld be put away by faith the saluacion promysed throughe Christ: and which now are put away by the comming of that Christ, which is the very host of the father that taketh away al synne.

Last of al by the bookes of the Newe Testamente, we are taught, that Christe whiche was promysed and shadowed in the old Testament, is sent of the father, at such tyme as he had determined wyth himselfe, at such tyme (I say) as al wyckednes flooyshed. And that he was sent not for any mans good works (for they al wer sinners) but to the intent that he wold truly shew the aboundant riches of his grace, whiche he had promysed.

In the new Testament therfore it is moste euidently declared, that Iesus Christ the true lambe and host, is come to the intent to reconcile vs to the father payng on the crosse the punishment due vnto our synnes: and to deliuer vs from the bondage of the deuyll (vnto whom we serued throughe synne) & to make vs his sonnes of God, for he hath geuen vs the true peace and tranquillite of conscience, that we no longer doo feare the paynes of hell: whiche feare is put away by the faith, confidence and assurance that the father geueth vs, drawinge vs vnto hys sonne. For the sayth is the gyft of god, whereby we beleue that Christ is come into thys worlde to saue synners: whiche is of so great pyth that they which haue it, desyre to performe al the duties of loue to al men, after the example of Christ. For saythe ones receiued God geueth hys holy gost, wherwyth he tokeneth and marketh al þe beleue: whiche is the pledge and earnest that we shal surely possesse euerlasting life, and that geueth wytnes vnto our spirit, and graffeth this sayth in vs, that we be the sonnes of God: pouryng therwith the loue into our hearts whiche Paule describeth and setteth oute to the Corinthians. By the faith and confidence in Christ whiche by loue is myghty in operation, and that sheweth it selfe throughe the workes of loue, strynging men thereto, by that (I saye) we are iustified: that is by þe sayth, Christes father (whiche is become oures also throughe that Christe our brother) counteth vs for rightuous, & for hys sonnes: imputinge not our synnes vnto vs, throughe hys grace.

To conclude, he came to the intente we beyng clesed from our synnes, and sanctified vnto God the father: that is, bestowed vnto the vse of the father to exercise good workes reuyng and forsakynge the workes of the flesh, shoulde truly serue hym in righteousnes and holynes al oure lyfe long: throughe good workes whiche God hath ordeyned to the intent that we shuld walke in them, declaring our selues there



by to be sure: called vnto this grace: whiche  
the works whosoever hath not, declareth  
that he hath not sayth in Christ.

Vnto whom we must come, and followe  
hym with a cheareful heart, that he maye  
instructe and teach vs: for he is our may-  
ster meke and humble of heart: he is our  
example of whom we must learne the rule  
of good lyving: further, he is our priest, his  
byshop, and onely mediator: whych now  
sytteth on the ryght hande of God the fa-  
ther, is our aduocate, and prayeth euer for  
vs: whiche wyl vndouted obtrayne what so  
euer we desyre, eyther of him, or of his fa-  
ther in his name: if we beleue that he wil  
doo it when we requyre it: For so hath he  
promysed. Let vs therefore not doubt (al-  
though we sometyme synne) with a con-  
fidence to come vnto hym, and with a ly-  
ving and vndouting sayth, that we shall  
obteyne mercede. For therefore came he, to  
the intent to saue synners: neyther requy-  
reth he any thing more of vs, then to come  
vnto hym without feare.

This is that Christ Iesus whych  
after he hath kylled the man of synne with  
the breath of his mouth, shal sit in his ma-  
iesty and iudge all men, geuing vnto euery  
one the workes of his body, accordyng to  
that he hath done, whether it be good or  
bad: And that he shal saye vnto them that  
shal be on his right hand. Come ye blessed  
chylidren of my father, in heret ye the kyng-  
dome prepared for you fro the beginning  
of the worlde: And vnto them that shal be  
on his left hand: Depart from me ye cur-  
sed, into euerlasting fyre: which is prepa-  
red for the deuyll and his angels. The shal  
the ende come and he shal deliuer by the  
kyngedome to God the father.

To the intent that we shuld knowe  
this, by the goodnes of God, workinge by  
his holy spirit, are the holy wytynges of  
the Byble geuen vs: That we shuld knowe  
I saye) and beleue that there is one God,  
and Iesus Christ whom he hath sent: and  
that in beleuyng, we shoulde haue euerla-  
sting lyfe thowh his name.

Another foundation then this can  
no man lape. And sayncte I saule despyeth  
that he be holden a curst whych

preacheth any other saythe

and saluacion, then

onely by Iesus

Christ: yea, al

though it

wer

an angel of heauen. For of hym, & the

row him, and for him at all thin-

ges: to whō, with his father

& the holy gost, be hono-

& glory for euer

more: Amen

(.\*)

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(.)

## A perfect sup- putation of the yeres and

tyme from Adam vnto Christ, pro-

ued by the Scriptures, after

Collection of dyuers Au-

thors, by Edmund

Becke.

### The summe of the yeres of the first age.

From Adam vnto Noes floude are  
a. m. cccc. lvi. yeres.

For when Adam was. l. xxx. yea-  
res olde, he begat Sethe.

Sethe beyng. l. v. yeres begat Enos.

Enos beyng. xc. yeres, begat Caynan.

Caynan beyng. lxxvi. yeres begatte Ma-  
lalehel.

Malalehel beyng. lxxvi. yeres begatte  
Jared.

Jared at the age of. lxx. yeres begatte  
Enoch.

Enoch beyng. lxx. yeres begat Mathu-  
saleth.

Mathusaleth at his age of. lxxxviii. yea-  
res begat Lamech.

Lamech beyng. lxxxviii. yeres begat Noe.

Noe at the comynge of the mayne floude  
was. cccc. yeres old, as appeareth in  
the. v. of Genesis.

The whole summe of the yeres are a  
m. cccc. lvi.

From the sayed floude of Noe vnto  
Abraham departed fro Chalde

were. cccxiii. yeres and. x. dayes.

For the sayde floude continued one whole  
yeare and ten dayes.

Sem (whych was Noes sonne) begat Ar-  
pharat. ii. yeres after that.

Arpharat begat Salah whē he was. xxxv. yeres  
olde.

Salah beyng. xxx. yeres old, begat Heber.

Heber at his age of. xxxviii. begat Iphalech

Iphalech beyng. xxx. yeres, begat Iregu.

Iregu beyng. xxxii. yeres begat Saruch.

Saruch beyng. xxx. yeres begat Rabor.

Rabor beyng. xxx. yeres begat Thare.

Thare beyng. lxx. yeres begat Abraham.

And Abraham departed from Chalde whē  
he was. lxx. yeres olde.

These sayd yeres accompted are  
ccc, lxxiii, yeres, and, x, dayes

From Abrahams departing fro the  
in Chalde vnto the departinge also

of the childe of Israel are, cccc, xxx  
yerres gathered as foloweth,

Abraham was in Charan, v. yeres, and de-  
parted in the, lxxv, yere.

He begat Isaac when he was, c, yeres old  
and in the, xxxv. yere of his departinge,

Isaac begatte Jacob when he was three  
score yeres old,

Jacob went into Egypt with al his fami-  
ly when he was a, c, xxx, yeres olde,  
Israel

The first  
age.

Genesis. v.

Gene. viii.

The. ii. age

Genes. xii.

Genes. xvi.

Genes. xxi.

Gene. xlviii.



# The supputacion

# of the yeares.

The thyrde  
age.  
Actes . vii.

Israel was in Egypt .cc. x. yeares whych  
remayne from that tyme.  
Then rebate .lxxx. yeares from thys . For  
so olde was Moyſes when he conducted  
the Iſraelites from Egypt.  
So the ſupplage of the yeares , that is  
to ſaye .ccc. are deuyded betwixte Am-  
ram and Chath.  
Then Chath begat Amram at hys age of  
lxxv. yeares.  
Amram beyng .lxx. yeares begat Moyſes  
who in hys .lxxx. yeare of hys age depart-  
ed wth the Iſraelites from Egypt.  
So after thys ſupputacion the .ccc. and  
ſo are .xxx. yeares mencioned in the .xii. of  
Exodi, & the .iii. of p Salathias.

**F**rom the goyng of the Iſraelites  
from Egypt vnto the fyrſt building  
of the temple are .ccc. lxxx. yeares  
after thys ſupputacion and accompt.  
Moyſes remayned in the deſerte oꝝ wyl-  
dernes .xl. yeares.

Deuter . i.

Jude . iii.  
Jud . viii. ix.  
Jud . x.  
Jud . xii.  
The forth  
age.  
Jud . xvi.  
i. Reg . llii.  
Actes . xlii.  
ii. Reg . v.

Jofue and Othontel .xl. yeares. Atoth .lxx  
yeares Delboza .xl. yeares. Bedeon .xl.  
yeares. Abimelech .iii. peres. Thela .xxiii.  
yeares. Jait .xxii. yeares. Then were they  
wthout a captayne vnto the .xviii. yeare  
of Jephthe. Jephthe .vi. yeares. Abiſſam .vii.  
yeares. Elom .x. yeares. Abath .viii. peres  
Samſon .xx. peres. Beſt iudge and pteſt  
xl. yeares. Samuel and Saule reigned .xl.  
yeares. Dauid was kyng .xl. yeares.  
Salamon in the .lxi. yeare of hys raygne  
began the buyldyng of the temple.

These are the .ccc. lxxx. peres me-  
cyoned in the .iii. of the kynges  
and the .vi.

**F**rom the fyrſt buyldyng of the tem-  
ple vnto the captiuitie of Babylon  
are .ccc. xix. yeares and a halfe.

iii. Reg . xi.  
i. pa . xii. xlii  
iii. Reg . xv  
iii. Pa . xxi.  
liii. Re . viii  
xi. xii. xlii.  
liii. Re . xv.  
xvi. xix. xxi.  
The .v. age  
xri. xlii.  
xlii. xlii.

Salomon raygned per .xxvi. yeares. Ro-  
boam .xvii. yeares. Abia .iii. peres. Aſa .xli.  
yeares. Joſaphat .xxv. yeares. Joſam .viii  
yeares. Ochafias one yeare. Athalia the  
Quene .vi. yeares. Joas .xl. yeares. Ama-  
ſias .xxix. yeares. Ozias .lxi. yeares. Joa-  
chan .xvi. yeares. Achas .xvi. yeares. Eze-  
chias .xxix. yeares. Manafſes .lv. yeares.  
Amon .ii. yeares. Joſias .xxxi. yeares. Jo-  
achas .iii. monethes. Eliachim .xi. yeares.  
Joachim, Jeconias .iii. monethes . And  
here begynneth the captiuitie of Babylō, &  
note after p. xi. pere of Jechia, wherboth

the temple and the city was deſtroyed and  
burned. Marth . i. Jerem . xlii. xlv.

The ſumme of theſe yeares are .ccc.  
ix. yeare, and .vi. monethes.

**J**eruſale was reedyfied and builded  
agayne after the captiuitie of Babi-  
lon a hundred .xlii. yeares.

Jerem . xlv.

The captiuitie continued .lxx. yeares.  
the chyldren of Iſrael were deliuered  
and reſtored to theyr freedom in the fyrſt  
yeare of Cyrus.

i. Esdr . iiii

i. Esdr . ii.

John . ii.

The temple was begone to be buylded in  
the .ii. yeare of the ſayed Cyrus, and ſynp-  
hed in the .xvi. yeare, whych was the ſixt  
yeare of Darius . After that Darius had  
reigned .xx. pere. Nehemias was reſtored  
to liberty, and wente to buylde the ctye,  
whych was ſynpſhed in the .xxii. yeare of  
the ſayd Darius.

Nehem . ii.

Nehem . v.

All the yeares from the baldyng of the tem-  
ple agayne are .xxvi. yeares.

The whole ſumme of yeares amountes  
to a hundred and .xlii. yeares.

**F**rom the redyſyng of the ctye vnto  
the comyng of Chriſt are .ccc.  
lxxxiii. yeares, after thys ſupputa-  
cion oꝝ numbryng.

It is mencioned in the .ix. of Danpell,  
that Jeruſalem ſhould be build vp agayne,  
and that from that tyme , vnto the com-  
myng of Chriſt are .lxxii. weekes, and ene-  
ry weeke is reckened for ſeven yeares. So  
lxxii. weekes a mounte to foure hundred  
lxxxiii. yeares . For from the .xxii. yeare  
of Darius vnto the .xlii. pere of Auguſtus,  
in the which yeare our Sauoure Chriſte  
was borne, are iuſt and complet ſo manye  
yeares, wherupon we reckon, that from  
Adam vnto Chriſt are thye thouſande , ix.  
hundred, lxxiii. and .vi. monethes and ten  
dayes. And from the byrth of Chriſte vnto  
thys preſent yeare is .M. D. li. And p whole  
ſumme and number of yeares from  
the begynnyng of the worlde vnto  
to this preſent yeare of our

Leuit . xxv.

The ſeuenth  
age.

Loꝛde God a thou-  
ſande .v. hun-  
dred .li. are  
juſt .v.

thouſand .v. hundred, and  
xxv. pere .vi. monethes,  
and the ſayde ob-  
x. dayes.

1737

1551

180

1725

1551

0169

4548

5811

6103



# The names of all the bookes of the Bible. and the content of the Chapters of e- uery booke.

## The bookes of the old Te- stament.



Genesis, or the fyrste of Moyses. i. Chapters.  
Exodus, or the second of Moyses. xl. Chap.  
Leuiticus, or the thyrde of Moyses. xxv. Chap.  
Numbers, or the iiii. of Moyses. xxxvi. Chap.  
Deuteronomium, or the fyfte of Moyses. xxxiii. Chap.  
Joshua. xlii. Chap.  
Judges. xxi. Chap.  
Ruth. i. Chap.  
The fyrste of Samuell, or the fyrste of the Kynges. xxi. Chap.  
The seconde of Samuell, or the seconde of the Kynges. xlii. Chap.  
The thyrde of the Kynges. xxi. Chap.  
The fourth of the Kynges. xxi. Chap.  
The fyrst of the Chronicles, or of Paralipomenon. xxi. Chap.  
The second of the Chronicles, or of Paralipomenon. xxi. Chap.  
The fyrst of Esdras. i. Chapters.  
Nehemiah, or the ii. of Esdras. xxi. Chap.  
Ester. x. Chap.  
Job. xlii. Chap.  
The Psalmes. c. l. Chap.  
The Proverbes. xxxi. Chap.  
The booke of the Preacher, or Ecclesiastes. xii. Chap.  
The ballet of ballets of Salomon, or Canticum canticorum. viii. Chap.

## The Prophetes.

Esay, or Isaiab. lxxvi. Chap.  
Jeremy, or Jeremias. lii. Chap.  
The Lamentations of Jeremy, or Threnorum. v. Chap.  
Ezechiel, or Ezechiel. xlii. Chap.  
Daniel. xii. Chap.  
Oseas, or Hosea. xii. Chap.  
Joel. i. Chap.  
Amos. ix. Chap.  
Abdi, or Abdiab. i. Chap.  
Jonas, or Ionah. i. Chap.  
Micah, or Micheab. vi. Chap.  
Nabum, or Nabum. iii. Chap.  
Abacuk, or Habacuk. iii. Chap.  
Saphonias, or Sophonias. iii. Chap.  
Aggeus, or Haggeus. ii. Chap.  
Zachary, or Zacharias. xiii. Chap.

*Malachi*

*iii Chap.*

## The Apochrypha.

The thyrde of Esdras. ix. Chap.  
The fourth of Esdras. xvi. Chap.  
Tobiah, or Tobit. xiii. Chap.  
Judith, or Iehudith. xvi. Chap.  
The rest of the booke of Ester. vii. Chap.  
The booke of Wisdom, or Sapientie. xix. Chap.  
The booke of Iesus, or Iesus the sonne of Sirach, or Ecclesiasticus. li. Chap.  
Baruch the Prophet, with the Epistle of Jeremy. vi. Chap.  
The song of the childre in the house. i. Chap.  
The story of Susanna. i. Chap.  
The story of Bel. ii. Chap.  
The prayer of Manasseh. i. Chap.  
The fyrst of the Machabees. xvi. Chap.  
The second of the Machabees. xv. Chap.  
The thyrde of the Machabees. vi. Chap.

## The newe Testament.

The Gospel of S. Matthew. xxv. Chap.  
The Gospel of S. Marke. xvi. Chap.  
The Gospel of S. Luke. xxiii. Chap.  
The Gospel of S. Iohn. xxi. Chap.  
The Actes of the Apostles. xxviii. Chap.

## The Epistles.

S. Paule to the Romanes. xvi. Chap.  
The fyrst to the Corinthians. xvi. Chap.  
The second to the Corinthians. xiii. Chap.  
To the Galatians. vi. Chap.  
To the Ephesians. vi. Chap.  
To the Philippians. iii. Chap.  
To the Colossians. iii. Chap.  
The fyrst to the Thessalonians. v. Chap.  
The second to the Thessalonians. iii. Chap.  
The fyrst to Tymothe. vi. Chap.  
The second to Tymothe. iii. Chap.  
To Titus. i. Chap.  
To Philemon. i. Chap.  
The fyrst Epistle of S. Peter. v. Chap.  
The second of S. Peter. iii. Chap.  
The fyrst of S. Iohn. v. Chap.  
The second of S. Iohn. i. Chap.  
The thyrde of S. Iohn. i. Chap.  
To the Hebrewes. xii. Chap.  
The Epistle of S. James. v. Chap.  
The Epistle of Judas, i. Chap.  
The Revelation, or Apocalypsis of S. Iohn, xxi. Chap.

Al these thynges are the booke of  
lyfe, the couenaunt of the best  
and the knowledge of the  
truth, Ecclesiasticus

xxiii. c.  
G. C. D.  
(\*)



# A Regyſter or a bryefe reherſall of names of the moſt famous and notable perſons, mencioned in the old and new Teſtament.

**A**dam. Genes. i.  
 Abel. Genes. iii.  
 Seth. iii.  
 Enos. iii. and. v.  
 Enoch. v.  
 Noe. vi. vii. viii.  
 Chane. xi.  
 Abraham. xi. and ſo to the. xxv.  
 Iſaac. xviii.  
 Jacob. xxi. and of hym to the end of  
 Genes. p.  
 Joſeph. xxvii.  
 Moſes. Exodi. i.  
 Aaron. iii.  
 Jethro. father in lawe to Moſes. ii.  
 Eleazar. the ſonne of Aaron.  
 Numery. xxi.  
 Phinees the ſonne of Eleazar. xxv.  
 Jeholua. xxvii.  
 Caleb. the ſonne of Jephone. xiii.  
 Othoniel. Joſue. xv.  
 Aioth. Judicium. xiii.  
 Sangar. Judicium. iii.  
 Gedeon. vi. vii. viii.  
 Chola. x.  
 Jair. x.  
 Jepte. xi.  
 Abellan. xx.  
 Abilon. xii.  
 Sampſon. xiii. & of hym to the. xliii.  
 Eſron. Aram. Aminadab. Maſon.  
 Salomon. Booz. Obed. Iſai. Ruth.  
 i. ii. iii. iiii.  
 Helcana. i. Reg. ii.  
 Samuel. i. Reg. ii.  
 Nathan the Prophet. ii. Reg. xii.  
 David. i. reg. xvi. & of hym. iii. re. iii.  
 Salomon. ii. reg. ii. unto the. xii.  
 Ahias. iii. Reg. xi.  
 Elihu. iii. Reg. xi.  
 Helias. iii. Regum. xlii.  
 Micheas. iii. Reg. ii.  
 Helizeus. iii. Reg. ix.  
 Elihu the ſon of Joſaphat. iiii. re. ix.  
 Ezechias. iiii. Reg. xviii. xix. xx.  
 Elaias the Prophet. iiii. Reg. xx.  
 Joſias. iiii. Reg. xxi.  
 Hieremias. Hiere. i. and of hym to  
 the ende of the booke.  
 Ezechiel & the. xii. Prophetes. See  
 Joel. Amos. Abdias. Jonas. App  
 cheas. Baam. Habacuck. Sophoni  
 as. Haggues. Zacharias. Malachi  
 as. Deas dpo prophcy in the time  
 of Ozias. Joathan. Achaſ. and E  
 zechias kprges of Juda. & in y time  
 of Jeroboam ſonne of Joas. kprge  
 of Iſrael. Amos in the tyme of Jero  
 boam. Micheas in the tyme of Joa  
 than. Achaſ. and Ezechias.  
 Sophonias in the tyme of Joſue.

Aggeus in the tyme of zoſobabel.  
 Jechonias the ſonne of Hieremp.  
 and the Rachabptes. Hieremp. xxv.  
 Abbemelech. Hieremp. xxviii.  
 zoſobabel Hieremp. xxix.  
 Jeſus the ſonne of Joſedeck.  
 Eleas In hys booke.  
 Both the Tobias in thep. bookes.  
 Mardocheus in the booke Eſter.  
 Job. read hys booke.  
 Maaman. iiii. Regum. v.  
 Mathathias. and hys. v. ſones. Jo  
 hanna otherwiſe called Baddis. Si  
 mon or Charle. Judas or Macha  
 beus. Eleazar or Aaron. Jonathan  
 or Aphus. reade the bookes of Ma  
 chabeus. Baruche the ſonne of Ne  
 rie. reade hys booke.  
 zacharias. ii. Paralipome. xxiii.  
**The famous men of the  
 newe Teſtamente.**  
 Mathewe. Joſephe. Jhon Baptiſt.  
 Marke. zacharias.  
 The. xii. Apoſtles of Chriſt.  
 Symon Peter. Andzewe. James. &  
 Jhon. Whilpp & Barhelemeu. Ma  
 thew & Thomas. James the ſonne  
 of Alphee. Symeon zelotes. Judas.  
 Jacobi. Judas Jicarpoth. Actes. x.  
 Joſeph of Arimathia. Math. xxvii.  
 Jhon Apoſtel. Luke the Phiſicpon.  
 Lazarus. Jhon. xi. xii. Nicodemus.  
 Ioan. iii. Paul and hys maiſter Ga  
 maliell. Actes. v. Cornelius. Actn. x.  
 Apollo. Actu. xviii. Dionisius Ario  
 pagita. Actes. xvii. Aquila. xviii.  
**Seven Deacons.**  
 Steuen. Whilpp. Prochorus. Mica  
 noi. Timon. Parmenas. and Nico  
 las. Actes. vi.  
 Agabus the prophet. Actes. xi.  
 Ananias. ix. Timotheus. xvi. Titus  
 Joſeph called Barſabas. and Ma  
 thias. Actes. i. Joſue. Actes. xiii.  
**The wycked men of the  
 olde Teſtamente.**  
 Cain. The Gpauates. Npmrod.  
 Cham. Iſmael Elau. Sichem Her.  
 Abiad. Madab. Achao. Ochozpas.  
 Achaſ. Manalles. Ammon. Onan.  
 pharao. Adoniſedech. The Benia  
 mptes. The ſonnes of Eli. The ſo  
 nes of Samuel. Saule. Doech. Ho  
 liath. Anng. Mabal. Joab. Baana.  
 Rechab. Abſalon. Ammon. Semei.  
 Achitophel. Siba. Roboam. Jero  
 boam. Joachin. Sedechias.  
 The Judges of Suſanna.  
 The priettes of Bel. phallur. Seme  
 las. Iſmael. Aman. Nabuchodonoo

ſoz. Antiochus. Mcinus. Triphon.  
 Andronicus. Giezi.  
**The wycked menne of the  
 newe Teſtamente.**  
 Herodes. Judas. Cappas wpth  
 hys companie. pylatus. Bariehu.  
 Symon. Alexander. Symenens. Ja  
 nes. Mambre. Diotrephes. Deme  
 trius. Ananias.  
**The famous women of the  
 olde Teſtamente.**  
 Eva. Sara. Rebecca. Rachel. Lea.  
 Sephora. Maria. Delbora. Ruthe.  
 Raab. Bethſaba. Suſanna. Judith.  
 Eſther. Anna. the wpe of Helcane.  
 Abigail. Oda. Sarepta. the wpe  
 dow. The Quene of Saba.  
 Simamitis. Sara. the wpe of Ra  
 guel.  
**The famous women of the  
 newe Teſtament.**  
 Marpe the mother of Chriſte. Elpa  
 zabeth Anna the Prophetiſſe. Mara  
 tha Magdalenie. Joanna the wpe  
 of Luſe Herodes ſtuard. and Suche  
 whypche miniſtred unto Chriſte of  
 thep. ſubſtance. Luk. viii.  
 Samaritana. Spropheniſſa.  
 Lidpa. Tabitha.  
**The wycked women of the  
 olde Teſtamente.**  
 Dalila Sampſons wpe.  
 Jezabel.  
 Athalia Putipharis wiſe.  
 The Moabites. the wpuers and co  
 cubnes of Salomon. amongeſte  
 whom Lozbp was chpeſe.  
 Michol. the daughter of Saule. the  
 wpe of Dauid.  
 Anna. the wpe of Tobias.  
 The wpe of Job.  
**The wycked women of the  
 newe Teſtamente.**  
 Herodias the wpe of Phylpp.  
 Math. iiii.  
 Sapphira. Actu. v.  
 Babilon the great harlot. and ſtre  
 pet of fornicacion.  
 C. C. C.  
 C. C. C.



# A description and successe of the kyn- ges of Juda & Hierusalem, declarynge when & vnder what kyn- ges euerye prophete spued. And what notable thynges happened in their tymes, translated out of the Hebrew.



And raigned ouer Israel the. C. xlii. yere of

they entering into the land, which was the. iiii. hundred yere of they pass-  
sing out fro Egypt, & the. ii. C. viii. yeres after the creation of the  
world. And he raigned. xl. yere & begat Salomon. Salomon buylt the temple.  
And in his dayes, Jonathā, Addo & Ahia, Selonites were prophetes. And  
his son Rehoboā raigned after him xlii. yere. Semeiah & Addo prophes-  
inge. And after hym Abiah his sonne raigned. iii. yere. and Addo was the  
prophete. Aia his sonne raigned after hym. xli. yere. Asariah the sonne of  
Odad, Hanani the sear, and Jehu the sonne of Hanani prophesyinge. Af-  
ter him raigned hys son of Josaphat. xx. yere. Jehu the son of Hanani, Oba-  
dia, Orcha, Jiel the sonne of Zacharie, and Eleazar the sonne of hys vn-  
cle prophesyinge. Jozan his son succeeded him in his kyngdom, & raigned. viii. yere, & the prophete was E-  
lia. After hym raigned Ahaziah his son one yere: & Elia was prophete. After thys Athalia hys mother of  
Azahir dyd aryle, & destroyed the kynges stocke and there was none left, but the little child Joas: & Atha-  
lia raigned. vi. yere, & they killed her, and Joas raigned. xl. yere. After him raigned his son. Amaziah. v.  
xxii. yere. The prophetes were Amos & Amasia brythren: and Amos the father of Elap. After hym raign-  
ed Aziah & his sonne two & fiftie yere. The prophetes wer Hosea, Elap, Amos, Hushai, Micha, Mo-  
rahtites. When his son Ahas raigned after him. xvi. yere. And Hosea, Amos, Micha & Odad did prophes-  
ye. Hys son Ezechias raigned after him. xxix. yere. Hosea, Elap, Amos, Micha were prophetes. Who  
succeeded Manasse raigninge. lv. yere. Johel, Maum, & Abacck were the prophetes. After hym raigned  
Amon his son. ii. yere: And Hofai was prophete, whose son Josiah raigned after hym. xxi. yere. The  
prophetes were zephania, Jeremie, & Holda, Jehohaz hys son raigned after hym. xi. yere: Jeremie & E-  
ria were prophetes. The thyrty yere of his reigne Nabuchadnozer king of Babylon toke hym captayne  
& he dyed in his prison, that it myght be fulfilled, whiche was sayd, the burial of an Asse shalbe buried.  
And he transposed Hierusalem & al the gouernours, & toke captiue. vii. C. the Ben Jamins: & the other  
tribes, whych were al balaunt men of war. After him raigned hys son Jehoachim thre monethes and. x.  
dayes, Jeremie prophesyinge, & Nabuchadnezer king of Babel, carped him awape prisoner, and xlii. C.  
with him: & made Ezekia the brother of hys, father, the son of Josiah kyng, which raigned. xi. yere. Je-  
remie & Ezechiel prophesyinge. The. v. yere of his raigne, the host of Babilon came against Hierusalem, & in  
the. xi. yere of his raigne the cite was taken captiue: & Jherusalem was altered from her lande: this was the.  
viii. C. & thirde yere of they entering into the land: & the. iii. C. viii. yere of the creation of the worlde  
& ther was now left of Dauid's stocke but onely Jechoniah, which begat Salathiel, Mikitā, Bedaiam  
& Semariam, Nabuchadnezer raigned vntill. cxxviii. yere of the transmigration of kyng Jehoachim &  
Emilmedozach, hys son raigned. xxi. yere, & the fiftie yere of his raigne he broughte Jehoachim out of  
prison & after this died in Babel, after the death of Ezekia. Morouer, Belchezer raigned. iii. yere, & Sa-  
lathiel died: & after him his son zerobabel raigned, that was. li. yere of the destruccion of the temple, & the  
lxx. yere of the dominion of Babilon. While Darius Medo raigned, the Chaldees kingedome was de-  
stroyed, & zerobabel ascended into Hierusalem the first yere of Chores king of Persians, & the transmi-  
gracion with him. When was Jehosia the son of Jechonadac the grete priest, Haggay, zacharia, & Esdras  
were prophetes. But Ahasuerus raigninge, did let the worke of the house of the tabernacle, & induo-  
red to subuert Israel. But the holy, which is blessed, deliuered the world both of him, & also of Haman.  
The. xlviii. yere of the Medians, which was the. lxx. yere of the destruccion of the temple, Estar the scribe  
ascended into Hierusalem, & the other transgression with him, & he built the wall of Hierusalem, & resto-  
red the house of the tabernacle: & zerobabel returned into Babel: & died ther. After him raigned hys son  
Melullā, & in his dayes the kyng of Grece had the dominio. The. lii. yere of the Medians & Persians di-  
ed Haggay, zachary, & Malachy, & at p time ceased, prophesyinge in Israel. This is p yere fro y creation  
of p world. iii. C. viii. c. &. iii. fro herce forth geue thyn eare, & herken to the words of wisemen: Alex-  
ander Macedo king of Grece raigned, xii. yere, & died at Melullā: & after him raigned his son Banani  
a. The. C. xl. yere of the Grecians died Banania & Mathathia the son of Johathā, being the son of Si-  
meon. And after him raigned his son Berechia. In his tyme was Seluchus & Antiochus, whiche built  
Antiochia & Betholome which wrote Pentacuchon (that is the. v. booke) The. C. lxx. yere of the Grece-  
ans, Berechia died. After him raigned his son Basadia. In his dayes ther was a great trouble againste  
Israel, that was in the tyme of Paganor king of Grece, the children of Basimonim, which were called  
the Machabites, stepping forth, killed hym & al his host. This was the. C. lxx. yere of the Grecians: And  
Johanan, the sonne of Spimon, the sonne of Mathathia, the sonne of Basimon raigned. xxi. yere:  
And when Basadia was deade, after hym raigned Iesaias and Janai the son of Johan, the grete priest  
raigned, xxvii. yere: And whē Janai was dead, Aristobolus hys son stode bp after him, and raigned. xlii.  
yere, and was slaine. After him raigned Antigonus his son, xvi. yere, & was slaine the. C. thyrty yere of  
the raigne of the stocke of the Machabites. After hym raigned Herod, the son of Antipater seruant of  
the Machabites, whych making an insurreccion, al that were of his myasters stocke, and continued so  
xl. yere. After hym Agrippas, the son of Herod raigned: & agayne after hym raigned his son Agrippas  
The. C. ii. yere of the Romaynes raigne, which was. iii. C. xl. yere of the temple, and caried Israel and  
many of the stocke of Dauid and Jehuda into Spayne:



# The first booke of Moyses, called Gene- sis or generacion.

The creacyon of the worlde.

The fyrst Chapter.

By the worde al thinges be create of God,  
of mans creation, rule and sustenance.

iii. Ed. vt  
Ecl. xv. iia  
Ierm. x. b.  
Heb. i. c. r. a  
Psalm. ci. d  
v. xxxv. a.  
isa. xliii. d.  
\* Spirit  
signifieth a  
breth or ste  
eving, and is  
taken some-  
tyme for the  
wynd, as in  
the viii. of  
this booke a.  
But in this  
place, the  
moſte parte  
of leaured  
men vnder-  
ſtode it of  
holy goſt.



In the begyn-  
ninge \* created  
God heauē and  
earth. The earth  
was voyde and  
andemptie, and  
darknesse was  
vppon the depe,  
and the \* spi-  
rit of God was  
borne vppon the  
waters. And god

ſayde: lette there be lpghte: and there was  
lpghte. And God ſawe the lpghte that it  
was good, and deuided the lighte from the  
darknes, and called the light the day, and  
the darknes the night: and ſeueninge and  
morninge was made one dape.

God alſo ſaide: let there be a firmament  
betwene the waters, and lette it deuide the  
waters a ſunder. Then God made the firm-  
amente, and parted the waters whiche  
were vnder the firmamente, from the wa-  
ters aboue the firmamente: And ſo it was  
doone. And God called the firmament hea-  
uen: And the eueninge and mornynge was  
made the ſeconde dape.

And God ſayde: \* Let the waters vnder  
heauen be gathered together in one place,  
that the drye lande maye appeare. And ſo it  
was doone. And God called the drye lande  
the earthe, and the gatheringes togyther  
of waters called he the ſea. And God ſawe  
that it was good.

And God ſayde: lette the earthe bringe  
forth grene graſſe and that beareth ſede,  
and frutful trees bearynge frute every one  
in his kinde, hauing theyr ſede in them ſel-  
ues vpon the earthe. And it was done. And  
the earthe brought forth herbes graſſe that  
bare ſede every one in hys kinde, and  
trees berynge frute, and hauing their ſede  
in them ſelues, every one in his kinde: And  
God ſaw that it was good: \* the eueninge  
and mornynge was made the thyrde dape.

Then ſayde God: \* be there lightes in  
the firmamente of heauen to deuyde dape  
from nyghte that they maye be for ſignes,  
ſeaſons, daies and yeres. And \* let them be  
lightes in the firmamente of heauen, too  
ſhynne vpon the earthe: And ſo it was done.

And God made \* two great lightes: A grea-  
ter lpght to rule the dape, and a leſſe lpght  
to rule the nyghte: and made ſterres alſo.  
And God ſet them in the firmament of hea-

The .i. Chapter.

Fol. 1.

uen to ſhynne vppon the earthe, and to rule  
the dape and the nyghte, and to deuyde the  
lpghte from darkenes. And God ſawe  
that it was good: and the eueninge and  
mornynge was made the fourth dape.

And God ſayde: \* let the waters bringe  
forth creatures that moue and haue lyfe, &  
foules for to flye ouer the earthe vnder the  
firmament of heauen. And God created  
greate whales, and all maner of creatures  
that liue & moue, which the waters brought  
forth in their kindes, and all maner of fe-  
thered foules in theyr kindes. And God  
ſawe that it was good, and \* blessed them,  
ſaying: Encreaſe and multiplie, and fill  
the waters of the ſea, & let the foules mul-  
tiplie vpon the earth. And the eueninge and  
mornynge was made the fyfth dape.

And God ſayde: let the earth bring forth  
liuynge creatures in their kindes, cattell  
and wormes, and beaſtes of the earthe in  
their kindes, and ſo it was. And God made  
the beaſtes of the earth in theyr kindes, and  
cattell in theyr kindes, and all maner  
wormes of the earthe in theyr kindes: and  
God ſawe that it was good.

And God ſayde \* let vs make man too  
our ſimilitude and after our likenes: and  
let hym haue rule ouer the fyſhe of the ſea,  
and ouer the foules of the ayre, and ouer  
cattell, and ouer all the earth, and ouer all  
wormes that creepe on the earth. And God  
created manne after hys likenes, after the  
lykenes of God created he him: male and  
female, created he them.

And God blessed them, and ſayde: Grow  
and multiply, and fill the earth, and ſubdue  
it, and haue dominion ouer the fiſhes of the  
ſea, and foules of the ayre, and ouer all the  
beaſtes that moue on the earthe.

And God ſayde: Se, I haue geuen you al  
heerbes that beare ſede vpon the earthe, &  
al maner trees that haue fruit in them and  
beare ſede: to be meate for you and for all  
beaſtes of the earthe, and vnto al foules of  
the ayre, and vnto al that moue in the erth,  
and wherein is lyfe, that they maye haue  
al maner herbes and graſſe for to eate, and  
ſo it was done. And \* God behelde al that  
he hadde made, and lo, they were exceeding  
good: and the eueninge and mornynge was  
made the ſixte dape.

The .ii. Chapter.

The Chapter before is repeted againe: the  
halowynge of the Saboth: the. iiii. Ruddes of  
paradyſe: The ſetting in of man in paradiſe  
the tree of knowldege is forbydden hym: the  
creacio of Eue: & inſtitucio of marriage.

Thus was heauen and earthe finiſhed  
with al their \* furniture, and in the ſe-  
uenthe dape God ended his worcke  
whiche he hadde made, and reſted in the ſe-  
uenthe dape frome all his workes that he  
made. And blessed the ſeuenthe dape, and  
\* ſanctified it, for in it he ceaſed fro all his  
workes.

God blessed  
that is to  
ſay, gaue  
the power  
to increaſe.

Collo. iiii. d  
i. Cor. xi. b

Mat. xxi. a  
Ecl. xvii. a

Deu. xxi. a  
Et. xxxi. e  
ſar. vii. b  
i. tim. iii. a

\* The furni-  
ture of  
heauē is the  
ſe & plas  
nets, &c.  
\* Sanctify  
ing in theſe  
workes

Pl. cxxv. a  
iii. Ed. vt  
Deu. iiii. c.  
Iere. xxxi. f



place is as  
much to say  
as to deduce  
cate to deduce  
a thyng to  
an holy vte,  
as Ex. xiii. a  
and. xx. b

workes whiche he had created and made.  
These are the generacions of heauen, and  
earth when they were created in the tyme  
when the Lorde God created heauen and  
earth and all the shrubbes of the felde be-  
fore they grew in the earth. And al þ herbes  
of the feld before they sprang: For the lord  
God hadde yet sente not rayne vppon the  
earth, neythir was there yet anye manne  
to fylle the earth. But there arose a myste  
oute of the grounde, and watered all the  
lande. Then the Lorde God<sup>3</sup> tooke man  
of the mould of the earth, and brethed in  
to hys face the breth of lyfe. So<sup>3</sup> man was  
made a lyuyng soule.

Sap. x. a.  
Job. viii. b  
Ec. xxxiii. b  
1. Cor. xv. f

This gar-  
den is cal-  
led paradise

1. Ion. iii. c.  
1. Ion. ii. b

Eden signi-  
fieth plea-  
sures

Eccl. xiii. d

The Lorde God also planted a garden of  
pleasure from the beginning, and there he  
set man whome he hadde formed. And the  
Lorde God made to sprynge forth of the  
earth, all manner trees beautifull to the  
sight, and plesant to eate, and the<sup>3</sup> tre of  
lyfe in the myddest of the garden: and also  
the tree of knowledge of good and euyl.

And ther sprang a riuer out of Eden to wa-  
ter the garden, and thence deuyded it self,  
and grewe into foure pryncypall waters.  
The name of the one is þis: he it is that  
compasseth all the lande of Hevila, where  
golde groweth. And the golde of that coun-  
tre is precious, there is founde bdellion,  
and a stone called Onix. The name of the  
seconde riuier is Sihon, which compasseth  
all the lande of Inde. And the name of the  
thyrde riuier is Tigris, whiche runneth on  
the East side of the Assyrians. And the.iiii.  
riuier is Euphrates.

And the Lorde God toke Adam, and put  
him in the garden of pleasure, to dresse it  
to kepe it. And the Lorde God commaunded  
Adam saying: Of al the trees of the garden  
eate: But of the tre of knowledge of good  
and bad eate thou not: For the same daye  
thou eatest of it, thou shalt dye the death.

And the Lorde God sayde: It is not  
good that man be alone, I wyl make hym  
an helpe to beare hym company. And after  
the Lorde God hadde made of the earth  
all manner beastes of the felde, and al ma-  
ner foules of the ayre, he brought them vn-  
to Adam to se what he woulde call them.

And as Adam called all manner lyuyng  
beastes, so at their names. And Adam gaue  
names vnto al maner cattell, and vnto the  
foules of the ayre, and vnto al maner beastes  
of the felde. But there was no helpe found  
vnto Adam to beare him companye.

Then the Lorde God cast a slumber on  
Adam, and he slepte. And he toke oute one  
of his ribbes, and in steede thereof, he fylled  
vp the place wth flesh. And the Lorde God  
made of the rybbe whiche he toke oute of

Eccl. xvi. a  
1. Cor. xi. a

Gene. iii. b  
Mat. xix. a

Adam a womanne, and broughte her vn-  
to Adam. Then sayde Adam: This is now  
a bone of my boones, and fleshe of my fleshe.  
This shal be called womanne: because she  
was taken of me. For this cause shal ma-  
leue father and mother, and cleue vnto his

wife, and they shall be one fleshe. And they  
wer either of them naked, both Adam and  
his wife, and were not ashamed.

Mark. x. a.  
Eph. v. g  
1. Cor. vi. d.

## The.iii. Chapter.

The serpent deceiveth the woman. The ser-  
pente is cursed. Christ our sauour is pro-  
mised. Adam is cast out of Paradise.

At the serpente was more subtile than  
all the beastes of the earth, whiche  
the Lorde God had made, and sayde  
vnto the woman: why hath God comma-  
nded you not to eat of al maner trees in the  
garden? The woman sayde vnto the Ser-  
pente, of the fruite of the trees in the gar-  
den we eate: but of the fruit of the tre that  
is in the myddest of the garden (said God)  
se ye eate not, and se that ye touche it not,  
leaste ye dye. Then sayde the serpente vn-  
to the woman: not so: ye shall not dye: for  
God dothe know that whosoever ye shuld  
eate of it, your eyes shulde be opened, and  
ye shoulde be as goddes, and knowe bothe  
good and euyl. And the woman saw that  
it was a good tree to eate of, and sayde vn-  
to the eyes, and a pleasaunte tree to gyue  
vnderstandyng, and she tooke of the fruite  
of it, and eate, and gaue vnto her husband  
also, and he ate. And the eyes of bothe they  
were opened, that they vnderstode that they  
were naked. Then they sowed figge leues  
together, and made them Aprons.

Sap. ii. d

1. Cor. xi. a.

To haue  
they eyes  
open, is to  
know and  
vnderstand  
Eccl. xxi. d

And they harde the voyce of the Lorde  
God as he walcked in the garden in the  
coole of the daye. And Adam hyd him selfe  
and hys wyfe also frome the face of the  
Lorde God, amonge the trees of the gar-  
den. And the Lorde God called Adam, and  
sayde vnto hym: where arte thou? And he  
answered: Thy voyce I harde in the  
garden, but I was afraied, because I was  
naked, and therefore hydde my selfe. And  
he sayde: who told the that, that thou wer  
naked? haste thou eaten of the tree, of whi-  
che I badde the that thou shuldest not eat?

That is  
fro his pres-  
ence.

And Adam answered. The woman why-  
che thou gaueste me a companyon, gaue  
me of the tree, and I eate. And the Lorde  
God sayde vnto the woman: wherefore did  
dest thou so? The woman answered: The  
serpente deceiued me, and I eate. And the  
Lorde God said vnto the serpente: because  
thou haste done this, cursed be thou aboue  
al cattell and beastes of the earth: vppon  
thy belye shalt thou go: and earth shalt  
thou eate al dayes of thy life. I wil put en-  
mitie betwene thee and the woman, and be-  
twene thy seed and her seed. And that seed  
shal treade the on the head, and thou shalt  
treade it on the heele.

Here a pro-  
mise was  
made that

And vnto the woman he saide: I wyl en-  
crease thy sorowes, and make the oft with  
childe, and with payne shalt thou be deliue-  
red. And thou shalt be vnder the power of  
thy husbande, and he shall rule the.

Christ  
shuld becom  
the seede of  
the son of a  
woman, and  
he shuld  
destroye the

And vnto Adam he sayde: Because  
thou haste obeyed the voyce of thy wyfe:

and



serpēt why-  
che is the de-  
uyl, and de-  
liueth his  
saythful.

And where  
god sayde, þ  
the deuyl  
shuld tread  
it on þ he  
is meant þ  
the deuyl  
shuld fynde  
the meanes  
to put chriſt  
to death.  
Job. xxxiii.  
\*Thys is  
spoke mock-  
ynge.

and eaten of the tree whiche I commaun-  
ded the not to eate: Cursed be the earth in  
thy worcke. In sorowe shalt thou eate  
therof al daies of thy life: And it shall beare  
thornes & thistles vnto the. And thou shalt  
eate the herbes of the felde. In the sweate  
of thy face shalt thou eate breade til thou  
returne vnto the earth whence thou were  
taken: for earth thou art, and vnto earth  
shalt thou returne.

And Adam called his wife Eue, because  
she was the mother of all that lyueth. And  
the Lorde God made Adam and hys wyfe  
garmentes of skynnes, whiche he putte on  
them. And the Lorde God sayde: \*Lo, A-  
dam is become as one of vs in knowledge  
of good and euyl. But now leest he stretch  
forthe hys hande, and take also of the tree  
of lyfe, and eate and lyue euer. Then the  
Lorde God caste hym out of the garden of  
pleasure, to tpylle the earth whence he was  
take. And he cast Adam out, and did set at  
he entring of the garden of pleasure the  
rubin with a sypere swerde mouing in and  
oute, to kepe the waye to the tree of lyfe.

#### The .iiii. Chapter.

Cayne killeth hys eyghteous brother A-  
bell. Cayne dyspayeth and is cursed. The  
generacion of Enoch, Mathusael, Tubal  
Lamech, Seth and Enos.

**A**DAM laye with Eue his wife, which  
conceyued and bare Cayne, & sayde:  
I haue obteyned a man of the Lord.  
And she proceedede forthe, and bare his bro-  
ther Abel: And Abel became a sheepeheard,  
and Cayne a plowman.

And it fortuneth in processe of time, that  
Cayne broughte of the fruite of the earth  
an offeringe vnto the Lorde. Abel brought  
also of the fyrste borne of hys shepe, and of  
the fatte of them. And the Lorde \*looked  
vnto Abel and his offeringe, but vnto Cayne  
and his offeringe looked he not. And Cayne  
was wrothe exceedinglye, and lowred. And  
the Lord said to him: whi art þ angry, and  
why lowrest thou. Wotest thou not if thou  
doest wel thou shalt receiue it? But if thou  
doest euil, forthwith thy sinne lieth open in  
the doore. Notwithstanding let it be subdu-  
ed vnto the, and rule thou it. And Cain tal-  
ked with Abel his brother.

**B**And as sone as they were in the fieldes,  
Cain fel vpon Abel his brother, and slew  
hym. And the Lorde sayde vnto Cayne  
Where is Abel thy brother? And he sayde:  
I canne not tell, am I my brothers keeper?  
and he sayde: What haste thou doone. The  
voyce of thy brothers bloud \*cryed vnto  
me oute of the earth. And nowe cursed be  
thou vppon the earth, whiche opened her  
mouthe to receiue thy brothers bloude of  
thine hand. For whē thou tillest the ground  
it shall henceforth not giue her power vnto  
the. A vacabund and a frennagate shalt  
thou be vpon the earth.

And Cain said vnto the Lord: My sinne  
is greater then that it may be forgiven. Be

holde thou castest me oute thys daye from  
the earth, and from thy syght must I hide  
my selfe, and I muste be wanderynge and  
a vacabounde vppon the earth. Moreover  
who soeuer fyndeth me, wyl kyll me. And  
the Lorde sayde vnto hym: Not so, but  
whosoever slepeth Cayne shall be punished  
seuen folde. And the Lorde putte a marcke  
vpon Cayne that no man that found hym  
shuld kil him. And Cain wet out from the  
face of the Lorde, and dwelte in the lande  
Eden, on the east syde of Eden.

And Cayne laye with his wyfe, whiche  
conceyued and bare Henoah. And builded  
a ctyte, and called the name of it after the  
name of his sonne, Henoah. And Henoah  
begat Irad. And Irad begatte Mathusael  
And Mathusael begat Mathusael. And  
Mathusael begate Lamech. And Lamech  
toke hym two wyues: the one called Ada,  
and the other Zilla. And Ada bare Jaball,  
of whome came they that dwelt in tentes,  
and hadde cattell. And his brothers name  
was Juball, of hym came all that exercise  
them selues on the harpe, and on the Or-  
gans. And Zilla also bare Tubalcain a wor-  
ker in metall, and father of all that graue  
in brasle and Iron. And Tubalcaines Si-  
ster was called Noema.

Then sayde Lamech vnto hys wyues A  
da and Zilla, heare my voyce ye wyues of  
Lamech, and herken vnto my wordes, for  
I haue slayn a man and wounded my selfe,  
and haue slayne a ponge man, and got my  
selfe stryppes, for Cayne shall be auenged se-  
uen folde, but Lamech seuentye tymes se-  
uen fold. Adam also laye with his wife pet  
again, and she bare a sonne and called his  
name Seth. For God (sayde she) hathe ge-  
uen me an nother sonne for Abel whome  
Cayn slew. And Seth begate a sonne, and  
called his name Enos. And in that time be-  
gan men to call on the name of the Lord.

#### The .v. Chapter.

The genealogye of Adam vnto Noe.

**T**his is the booke of the generacion of  
Adam. In the daye when God crea-  
ted man and made hym after the simi-  
litude of God. Male & female made he the,  
and blessed them, and called theyr names  
manne, in the daye when they were crea-  
ted. And when Adam was an hundred  
and thyrtye yere olde, he begatte a Sonne  
after hys lykenesse and symilitude: and  
called his name Seth. And the daies of A-  
dam after he begatte Sethe, were eyghte  
hundred yere, and begat sonnes and dought-  
ters. And all the dayes of Adam whiche he  
lyued, were .ix. hundred and thyrtye yeres,  
and then he dyed. Seth was an hundred  
and .v. yeres old and begate Enos. And af-  
ter he had begot Enos, he lyued .viii. C. and  
vii. yeres, and begate sonnes and Dought-  
ters. And all the dayes of Seth were .ix. C.  
and .xii. yeres, and he died. And Enos was  
iii. score & .x. yere old and begate Kenan. And  
Enos after he begate Kenan, lyued eyghte  
C. iii. hundred

To call vpon  
the name  
of the lorde,  
is to requyre  
all thynges  
of hym, & to  
trust in hym  
geuyng hym  
the honour  
& worship  
that belon-  
geth to hym  
as in  
Gene. xii. b

Para. l. a

Heb. xl. a  
that is, ac-  
cepted in, &  
was pleased  
wpyth them.

Sapt. x. a  
ii. Tho. iii. b  
Heb. xii. f  
Mat. xxiii.  
Iude. i. d  
i. Tho. iii. b  
That is ar-  
eth vegaice.

Pro. xviii. c  
Cain dys-  
payeth.



hundred and .xx. yeres, and begate sonnes and doughters: and all the dayes of Enos were .ix. hundreded .v. yeres, & the he dyed. And Kenan liued .lxx. yeres & begat Malaliel. And Kenan after he had begot Malaliel .viii. C. & .lx. yeres, begat sonnes & doughters: & al the dayes of Kenan were .ix. C. & ten yeres, & the he died. And Malaliel liued .lxx. yeres, and begat Jared. And Malaliel after he had begot Jared liued .viii. C. and .xxx. yeres, and begatte sonnes and doughters: and al the dayes of Malaliel wer. viii. C. .iii. score and .xx. yeres, and the he died.

And Jared lyued an hundreded and .lxx. yeres, and begat Enoch: and Jared liued after he begot Enoch .viii. hundred yeres and begat sonnes and daughters. And all the dayes of Jared were .ix. hundreded and .lxx. yeres, and then he dyed. And Enoch liued .lxx. yeres & begat Mathusala. And Enoch walked with God and liued after he had begotte Mathusala .iii. C. yeres and begat sonnes and daughters: And al the daies of Enoch were .iii. C. an. lxx. yeres, and Enoch liued a godly life, and was no more sene, for God toke hym awaye.

And Mathusala lyued an hundreded and .lxxvii. yeres and begat Lamech: And Mathusala after he had begot Lamech, lyued .vii. hundreded and .lxxii. yeres, and begatte sonnes and doughters. And al the daies of Mathusala were .ix. hundreded. lxx. yeres, and then he dyed. And Lamech lyued an. C. lxxii. yeres and begat a sonne, and called hym Noe, saying. This same shal comfort vs in oure workes and sorowe of oure handes whiche we haue aboute the earth that the Lorde hathe cursed. And Lamech lyued after he had begot Noe .v. C. lxxv. yeres, and begate sonnes and doughters. And al the daies of Lamech wer. vii. C. lxxv. yeres, & then died. And when Noe was .v. C. yeres old, he begat Sem, Cham & Japheth.

## The. vi. Chapter.

The cause of the flood. The malice of mans herte. The preparing of the arcke.

**A**nd it came to passe when men began to multiply vpon the earth, and had begot them doughters, the sonnes of God sawe the daughters of menne that they were fayre, and tooke vnto them wyues whiche they bestelyked amonge them. And the Lorde sayde: My spirite shall not alwaye strue with man, for he is flesh. Neuerthelesse I wil geue them yet space an hundreded and .xx. yeres.

There were gyauntes in the worlde in those dayes. For after that the chyldren of God had lyen with the daughters of men, and had begotten them chyldren, the same chyldrene were the myghtiest of the worlde and menne of renowme. And when the Lorde sawe that the malice of manne was encreased vpon the earth, and that al the ymaginacion and thoughtes of hys hert was onely euill continuallpe, he repented that he hadde made manne vpon the

earthe and sorowed in hys herte. And said: I wyll destroye mankynde whiche I haue made oute of the earthe: bothe man beaste, worme & fowl of the ayre, for it repetheth me that I made the. But Noe foude grace in the syghte of the Lorde.

\* These are the generations of Noe. Noe was a ryghteous man and perfyte in hys tyme, and walked wpth God. And Noe begate thre sonnes, Sem, Cham, and Japheth. And the earthe was corrupte in the sight of God, and was ful of mischefe. And God looked vpon the earth, & lo it was corrupte: for all flethe hadde corrupte his waye vpon the earthe. Then sayde God to Noe: \* the ende of all flethe is come before me, for the earthe is full of theyr myschefe. And lo, I wil destroye them with the earth. Make the an arcke of pyne tree, and make chambers in the arcke, and pitche it within & withoute with pitch. And of this facion shalte thou make it.

The lengthe of the arcke shal be thre hundred cubytes, and the bredthe of it. L. cubytes, and the hepth of it. xxx. cubytes. And wyndowe shalte thou make aboue in the arcke, and within a cubite compasse shalte thou spynne it. And the doore of the arcke shalt thou set in the syde of it: & thou shalt make it with thre loftes, one aboue an other. For beholde, I wil brynge in a flood of water vpon the earth to destroye al fleth vnder heauen, wherein bryeth of life is: & al that is in the earth shal perishe. But I wil make my league with the, that bothe thou shalt come into the arcke and thy sonnes, thy wife and thy sonnes wiues with the.

And of al that liueth whatsoeuer fleth it be, shalt thou bring into the arcke of euery thyng a payre, to kepe them alpyue with the. And male and female se that they be, of byrdes in theyr kynde, and of beastes in theyr kynde, and of al maner of wormes of the earthe in theyr kynde: a payre of euery thing shal come vnto the to kepe the alpyue. And take vnto the of al maner of meate that maye be eaten, and laye it vppe in store by the, that it maye be meat both for the and for them: And Noe did according to al that God commaunded hym.

## The. vii. Chapter.

The entryng of Noe and such as wer with him into the arcke. The entryng of the flood wherewith al things did perishe.

**A**nd the Lorde saide vnto Noe: Go into the arcke bothe thou and al thy householde. For the haue I seene righteous before me in thys generacion. Of all cleue beastes take vnto the .vii. of euery kynde, the male and female, and of vncleue beastes a payre, the male and female lykewise of the byrdes of the ayre. .vii. of euery kynde, male and female too laue seed vpon al the earth. For .vii. daies hence wil I sende rain vpo the earth. xl. daies and .xl. nights, and wil destroye al maner of things that I haue made from the earth.

And

\* This is a phylse vserd of men, for god cannot repente, nor be sorry.

Ecc. xliii. c

\* All flethe, that is all me that liue fleshely, as in the viii. to p. Rom.

\* The ende of all fleth, that is the end of al me is come before me.

Ecc. xliii. c  
Heb. xi. a  
To walke wpth God is to do his wyll, & lyue after his commaundemets

The sonnes of god are the sons of Beth whyche had in reuerence & no-tyed them all. And the Lorde sayde: My spirite shall not alwaye strue with man, for he is flesh. Neuerthelesse I wil geue them yet space an hundreded and .xx. yeres.

Gen. viii. d  
1. Reg. xv. d



Mat. xxi. d.  
Luke. xvi. f.  
1. Pet. iii. d.

And Noe byd accordyng to all that the  
Lorde commaunded hym: and Noe was  
fyr hundred yere olde when the \* floude  
of water came vpon the earth: and Noe  
went, and hys sonnes, and hys wyfe, and  
hys sonnes wyues wth him into þe arcke;  
for the waters of the floude. And of cleane  
beastes, and of the beastes that were vn-  
cleane, and of birds, and of all that moueth  
vpon the earth came in by couples of eue-  
ry kynde vnto Noe into the arke, a male  
and female as God commaunded Noe. And  
the seuenthe daye the waters of the floude  
came vpon the earth.

And the vi. hundred yere of Noes lyfe,  
in the seconde moneth, the xvii. daie of the  
moneth, were all the fountaynes of the  
greate depe broken vp, and the windowes  
of heuē were opened, and ther fel a raine  
vpon the earth. xl. dayes and. xl. nyghtes.

\* The win-  
dowes of  
heauen ope-  
ned, &c. that  
is, all wa-  
ters aboue  
the earth  
descended, &  
and increa-  
sed þe floud.

And the selfe same day went Noe Sem  
Cham and Japheth Noes sons, and Noes  
wyfe and the three wyues of hys sonnes,  
wth them into the arcke: both they and  
all maner of beastes in theyr kynde, and all  
maner of catell in ther kynde, and all ma-  
ner of wormes that moue vpon the earth

in theyr kynde, and all maner of birdes in  
theyr kynde, and all maner of foules what  
soeuer had fethers. And they came vnto  
Noe into the arcke by couples, of all fleche  
that had breath of life in it. And they came  
male & female of every fleche accordyng as  
God commaunded hym: & the Lorde shut the  
doore vnto hym. And þe \* floud came. xl. dayes  
and. xl. nyghtes vpon the earth, and the wa-  
ter increased and bare vp the arcke, and it  
was lyfte vp ouer the earth. And the  
water preuailed and increased exceedyng-  
lye vpon the earth: and the arcke was bozne  
vpon the topps of the waters.

Ecel. xxi. e.  
Dap. x. a.

And the waters preuailed aboue mea-  
sure vpon the earth, so that all the hie hyl-  
les whiche are vnder all the partes of hea-  
uen were couered: xv. cubytes hie preua-  
iled the waters, so that þe hils wer couered,

And all flesch that moued on the earth,  
both byrdes, cattell and beastes perished,  
wth all that moued on the earth, and all  
men: so that all that had the breath of lyfe  
throughtoute all that was on drye land, di-  
ed. Thus was destroyed al that was vpon  
the earth, both man, beastes, wormes and  
foules of the ayre, so that they were destroy-  
ed from the earth: only Noe was reserued  
and they that were wth hym in the arcke.  
And the waters preuailed vpon the earth  
an hundred and x. dayes.

Dap. x. a.

The viii. Chapter.

After the sendyng forth of the rauen and  
the doue. Noe went forth of the arke. He  
offreth sacrifice. The malice of mā's hert.

And God remembered Noe and al the  
beastes, and all the catell that were  
wth hym in the arcke. Then God  
broughte a winde vpon the earth, and the  
waters ceased: and the fountaynes of

Gene. i. a.  
Gene. vii. b

the depe and the wyndowes of heuen were  
stoppt, and the rayne of heauen was stoppt  
den, and the waters returned frome the  
earth, and abated after the ende of an hun-  
dred and. l. daies. And the arke rested vpon  
the mountaynes of Ararat the xvii. daie  
of the vii. moneth. And the waters wente  
awaye, and decreased tyll the. x. moneth.  
And the fyrste daie of the. x. moneth, the  
topps of the mountaynes appeared.

And after the ende of. xl. dayes Noe o-  
pened the window of þe arke which he had  
made and sent forth a rauen, which went  
out, & cuer goynge and comyng agayne, til  
the waters were dryed vpon the earth. He  
sent forth also a doue from hym, to wytte  
whether the waters were fallen from the  
earth. And when the doue coulde fynde no  
restyng place for her fore, she returned to  
hym agayne vnto the arcke, for the waters  
were vpon all the earth. And he put oute  
hys hande, and toke her, and pulled her to  
him into the arcke.

Some read  
and neuer  
came againe.

And he abode yet. vii. dayes more, and  
sent out a doue agayne out of the arcke, and  
the doue came to hym agayne aboute euē-  
tide, and behold, there was in her mouthe  
a lefe of an olyue tree, whiche she had pluc-  
ked: wherby Noe perceyued that the wa-  
ters wer abated vnto the earth. And he tar-  
ied yet. vii. other dayes, & sent forth þe doue,  
which fro thenceforth came no more agayne  
to hym. And it came to passe, the fyrst daye  
of the first moneth, that the waters wer dryed vp  
vpon the earth. And Noe toke of the hatches  
of the arke, and looked: and behold, the face  
of the earth was drye. So by the. xvii. daye  
of the seconde moneth the earth was drye.

And God spake vnto Noe, saying: Come  
oute of the arcke, both thou and thy wyfe  
and thy sonnes and thy sonnes wyues wth  
the. And all the beastes that are wth the,  
whatsoeuer fleshe it be, both foule and ca-  
tell, and all maner wormes that creepe on  
the earth, bynge oute wth the, and lette  
them moue, & growe and multiplye vpon  
the earth: And Noe came out, and his sonne  
and hys wyfe, and hys sonnes wyues  
wth hym. And al beastes, and al the wor-  
mes, & al the foules, and al that moued vpon  
the earth, came also oute of the arcke,  
all of one kynde together.

Gen. i. c. d.  
and. ix. d.

And Noe made an auter vnto the lorde  
and tooke of all maner of cleane beastes,  
and all maner of cleane foules, and offered  
sacrifice vpon the auter. And the Lorde  
smelled a swete sauoure, and sayd in hys  
berte: I wyll henceforth no more curse the  
earth for mannes sake, for the ymagina-  
cyon of mannes herte is euill, euen from  
the verye yowth of hym. Moreouer I wyll  
not destroye henceforth al that lyueth as  
I haue done. Neyther shall sowynge tyme  
and harueste, colde and heate, somer and  
wynter, daye and nyghte cease, as longe  
as the earth endureth.

The lorde  
smellyng of  
sauoure, is þe  
allowaunce  
of þe works  
of the faith-  
ful, as in  
Ero. xxi.  
Leui. iii. c.



## The ix. Chapter.

**G**od bleſſeth Noe and his ſonnes, and ſay-  
byddeth the ſhedynge of mannes bloude.  
The lawe of the ſwarte. He maketh a  
couenaunte that he wyl deſtroy ſ world  
no more be water, and giveth the raine-  
bowe as a token and confirmation of the  
ſame. Noe is dyenken, and Cham getteth  
his fathers curſe.

**A**ND God \*blessed Noe and his sones  
and sayde vnto them: Increase and  
multiplye and fyll the earthe. The  
feare also and dreade of you be vppon all  
beastes of the earthe and vppon all foules  
of the ayer, and vppon all that crepeth  
vppon the earthe, and vpon all fyshes of  
the sea, whyche are gyuen vnto your han-  
des. And all that moueth vpon the earthe  
haupng lyfe, shall be your meate: Euen as  
the grene herbes so grue I you all thinge.  
Only the \*flesh wyth hys lyfe, whyche is  
hys bloude se that ye eate not.

\* If for verely the \* blud of you, wherin your  
 lyues are, wil I require: Euen of the bande  
 of all beastes wyll I require it: and of the  
 hand of man, and of the bad of euery mans  
 brother, wyll I requyre the lyfe of man: so  
 that he whych shedeth mans bloude shall  
 haue hys bloude shed by man agayne: for  
 God \* made man after his owne lykenesse:  
 Se that ye encrease, and ware, and be occu-  
 pyed vpon the earth, and multiply therein.

**B** Furthermore God spake vnto Noe and his sonnes with him, sayinge: Se, I make my bonde wyth you and your seede after you, and wyth all lyuynge thyng that is wyth you: both soule and catel, and al manner beastes of the earthe that is with you: of all that cometh oute of the arcke, what soeuer beaste of the earth it be. I make my bonde wyth you, that henceforth all fleshe shall not be destroyed wyth the waters of any floude, and that henceforth there shall not be a floude to destroye the earth.

The rayne-  
bowe.

And God sayde: \* This is the token of  
my bowde which I make betwene me and  
you, and betwene al lyuynge thynges that  
is wryth you for euer: I wyll set my bowe  
in the clowdes, and it shall be a sygne of  
the appoyntmente made betwene me and  
the earth: so that whan I brynge in clou-  
des vpon the earth, the bowe shall appere  
in the clowdes. And than wyll I thynke vpon  
my testamente whych I haue made be-  
twene me and you, and all that lyueth  
whatsoever fleshe it be. \* So that hence-  
forth there shall be no more waters to make  
a floude, to destroye al fleshe.

The bowe shall be in the cloudes, and I  
will looke vpon it, to remember the euer-  
lasting testament betwene God and all  
that lyueth vpon the earth, what so euer  
flesh it be. And God sayd vnto Noe: This  
is the sygne of  $\text{the}$  testament wherch I haue  
made betwene me and all flesh that is  
on the earth.

The Sonnes of Aee that came out of the

arke, were Sem, Cham, and Japhet. And Cham is the father of Canaan. These are the.iii. sonnes of Noe, and of these was all the worlde ouerspredde.

And Noe beinge an husband man, went forth and planted a vyneyard, and dranke of the wyne and was droncke, and laye vnder a tree, and was couered in the myddeste of hys tente. And Cham the father of Canaan sawe hys fathers priuytyes, and tolde hys two brethren that were wythout. And Sem and Iapheth toke a mantel: and put it on both their shoulders and went backward and couered theyr fathers secretes, and theyr faces were backward, so that they sawe not theyr fathers nakednes. As soone as Noe was awaked from his wyne, and wist what his yongest sonne hadde done vnto him, he sayde: \* Cursed be Canaan, and a curse, seruaunt of al seruauntes be he to hys brethren. And he sayde: Blessed be the Lorde God of Sem, and Canaan be his seruaunt. God increase Iapheth that he may dwell in the tents of Sem. And Canaan be theyr seruaunte. And Noe lyued after the floude thre hundred and fyfty yere: so that all the dayes of Noe were. ix. hundred and fyfty yere, and than he dyed.

The .x. Chapter.

**¶** The genealogy of Japheth Sem and Chā.

**T**hese be the generacions of the sonnes  
of Noe: of Sem, Cham, and Japheth  
whiche begatte theym chyldren af-  
ter the floude.

The sonnes of Hapheth were: Gomer, Magog, Madai, Jauan, Tuball, Melech and Thiras. And the sonnes of Gomer were Ascanas, Rypbat and Togarma. And the sonnes of Jauan were, Elpha, Tharsys, Lithym and Dodanim. Of these came the Isles of the gentils in their countreis, every man in his speech kindred and nation.

The sonnes of Cham were: Chus, Miz-  
raim, Put and Canaan. The sonnes of  
Chus were Seba, Henyia, Sabta, Raima  
and Sabrema. And the sonnes of Kayna  
were Sheba and Dedan. \* Chus also be-  
gat Nemrod whiche began to be myghty  
in the earth. He was a myghtye hunter in  
the syght of the Lorde. Whereof came the  
prouerbe: he is as Nemrod that myghtye  
hunter in the syght of the Lorde. And the  
begynnyng of hys kyngedome was \* Ba-  
bel, Erech, Achad and Chalne, in the lande  
of Spneat: Out of that lande came Assur,  
and buylded Ninue, and the streets of  
the egypte, and Calah, and Kessen betwene  
Ninue and Calah. That is a great city.  
And Mizraim begat Ludim, Enampm, Le-  
thym, Raphthim, Pathrusim and Casu-  
sym: from whence came the Hylythys,  
and the Caphterynes.

Canaan also begat 3rdon hys eldest son  
and Geth, Jebusi, Emori, Brzgoſy, Hun, &  
Arki, Srrny, Aruady, & mary and Har-  
nari. And afterwarde ſprange the kyn-  
eds of the Cananites. And the coſts of the  
Cananites



Cananytes were frome Sydon tyll thou come to Betara & to Asa, and til thou come to Sodoma, Gomorra, Adama, zeboim, & uen vnto Asa. These were the chyldren of Cham in theyr kyntredes, tonges, landes and nations. And Sem the father of al the chyldren of Eber, and the eldeste brother of Japheth begate chyldren also.

**D** And hys sonnes were Elam, Assur, Arphachsad, Lud and Aram. And the chyldren of Aram were: Uz, Hul, Gether and Mas. And Arphachsad begat Sala, and Sala begat Eber. And Eber begatte two sonnes. The name of the one was Peleg, for in hys tyme the earthe was deuided.

And the name of his brother was Jakerā. Jakerā begate Almodad, Saleph, Haharmoneth, Jarah, Hadoram, Uzal, Dyzkela, Obal, Abimael, Seba, Dphir, Hevila and Jobab. All these are the sonnes of Jakerā. And the dwellinge of them was fro Mesopotymie thou come vnto Sephara a mountayne of the east lande. These are the sonnes of Sem in their kyntredes, languages, contreyes and nations. These are the kyntredes of the sonnes of Noe, in their generations & nations. And of these came people that wer in this world after the floud.

The.xi.Chapter.

**T**he building of the tower of Babel. The confusyon of tongues. The generacyon of Sem the sonne of Noe vntill Abraham whych goth wyth Lot vnto Haran.

**A**nd al the world was of one tongue, and one language. And as they came from the east, they found a playne in the lande of Synear, and there they dwelled. And they sayde one to another: come on let vs make byrke and buene it wyth spye. So byrke was their ston, and spye was their moister. And they sayed: Come on, let vs builde vs a city and a towre, that the toppes may reach vnto heauen. And let vs make vnto vs a name afore we be scattered abroad ouer al the earth. And the Lord came downe to se the cytie and the towre whiche the chyldren of Adam had builded.

**G**od methoweth hym selfe presente among men by hys wonderfull worke, as it is in Isai. xlii. b. & c. xliiii. a. **B** And the Lord sayde: See, the people is one and haue one tongue among them al, and thys haue they begon to do, and wyll not leaue from all that they haue purposed to do. Come on, let vs descende, and myngle theyr tonge euen there, that one vnderstand not what another sayeth. Thus the Lord scattered them from thence vpon all the earthe. And they leste of to builde the cytye. Wherefore the name of it is called Babel, because that the Lord ther confounded the tongue of al the world. And because that the Lord from thence scattered them abroad vpon all the earthe.

These are the generacions of Sem: Sem was an hundred yere olde, and begat Arphachsad. ii. yere after the floude. And Sem liued after he hadde begote Arphachsad spue hundred yere, and begat sonnes

and daughters.

And Arphachsad lyued. cxxv. yere and begatte Sala, and lyued after he had begat Sala. iiii. hundred yere and. iii. and begat sonnes and daughters. And Sala was xxx. yere olde, and begat Eber, and lyued after he had begat Eber foure hundred and thye yere, and begat sonnes and daughters. Whē Eber was. cxxiii. yere old, he begat Peleg, and lyued after he had begot Peleg foure hundred and thyrty yere, and begat sonnes and daughters.

Peleg when he was. xxx. yere old begat Regu, and lyued after he had begot Regu ii. hundred and. ix. yere, and begat sonnes and daughters. And Regu whē he had lyued. cxxii. yere begat Serug, and liued after he had begot Serug. ii. hundred and. vii. yere, and begatte sonnes and daughters.

And when Serug was. xxx. yere olde he begat Rabor, & lyued after he had begot Rabor. ii. hundred yere, and begat sonnes and daughters. And Rabor when he was xix. yere olde, begat Terah, & lyued after he had begotte Terah, an hundred and. xix. yere, and begat sonnes and daughters.

And when Terah was. lxx. yere olde, he begat Abiam, Rabor and Haran.

And these are the generacions of Terah, Terah begat Abiam, Rabor and Haran. And Haran begat Lot. And Haran dyed before Terah his father in the lad wher he was borne, at Ur in Chaldea. And Abiam and Rabor toke them wyues. Abiams wyfe was called Sarai. And Rabors wyfe Milca the daughter of Haran, whiche was father to Mylcha and to Jesca. But Sarai was baren and hadde no chyld.

Then toke Terah Abiam his sone and Lot hys sone, Harans sone, and Sarai hys daughter in lawe, hys sone Abiams wyfe. And they wente wyth hym frome Ur in Chaldea, to go into the land of Chanaan. And they came to Harā and dwelled ther. And when Terah was two hundred yere olde and spue, he dyed in Haran.

The.xii.Chapter.

**A**brahim is blessed of God, and goth with Lot into Canaan. And God promisseth to geue the same land to hys seede. And afterward goeth Abiam into Egypt and causeth Sarai hys wyfe to say she is hys syster. And she was taken away of Pharaon, for whiche the Lord plageth hym.

**T**hen the Lord sayed vnto Abiam, Get the out of thy contrey and from thy kyntred, and oute of thy fathers house into a lande whiche I wyll shewe the. And I wyll make of the a myghty people, and wyll blesse the, and make thy name greate, that thou mayest bee a blessinge. And I wyll blesse them that blesse the, and curse the that curse the. And in the shal be blessed all the generacions of the earthe.

And Abiam wente as the Lord hadde hym, and Lot went wyth hym. Abiam was lxxv.

Here p. lxx. interpreters leaue out the generation of Cainā, the which after p. reckning of the Ebyes begat Sala, whiche was thyrty yere of age. Luke. iii. g.

1. Para. i. b. Fol. xxiii. a.

Heb. xi. Jo. xxi. c. 1. Eld. ix. b.

Act. vii. a. Heb. xi. e.

Gene. xlii. a. Gen. xlii. a.



# Abraham. Genesis.

## The.xiii. Chapter.

Gen. xiii. c. Lot bys brothers sunne, wpyth all \* their  
Gen. xiii. a goodes wpych they had gotten, and \* sou-  
\* Soules les, wpych they had begotten in Haran.  
here are tas And they departed to go into the lande of  
ken for hys Chanaa. And when they wer come thither  
seruantes, & Abia went forth into the land tyl he came  
maydens, wpych wer vnto a place called Sichem, and vnto the  
very manye oke of More. And the Cananytes dwelled  
as ye may se then in the lande.

Gen. xiii. c. Then the Lord appeared vnto Abram, &  
Gen. xv. d. sayd: vnto \* thy seed wil I grue this land.  
Gen. xvii. b And he builded an auter ther vnto y<sup>e</sup> lord  
de. xxxiii. b wpyche appeared to hym. Then departed  
Gen. xiii. d he thence vnto a mountayne that lyeth on  
the eastsyde of Berbell, and pyched bys  
tente: Berbell beruge on the westsyde, and  
Ay on the eastsyde, and he buylded there  
an auter vnto the Lord, and called on the  
name of the Lorde. And then Abram depart-  
ed, and toke hys iourney southwarde.

After this there came a dert in the land  
And Abram went downe into Egypt, to so-  
lourne ther, for the dearth was sore in the  
lande. And when he was come nye for to  
enter into Egypte, he sayed vnto Sarai  
his wyfe: I know thou art a sayre woman  
to loke vppon. It wyl come to passe ther-  
fore when the Egyptians se the, that they  
wyl say: she is bys wyfe. And so shall they  
se me, and saue the. Saye \* I pray the ther-  
fore that thou art my syster, that I maye  
fare the better by reason of the, and that my  
soule may lyue for thy sake.

Gen. xx. a

As soone as he came into Egypt, the E-  
gyptians saw the woman that she was be-  
ry sayre. And Pharaos lordes saw her al-  
so, and praysed her vnto Pharaos: So that  
she was taken into Pharaos house, wpych  
entreated Abram well for her sake, so that  
he hadde sheepe, oren and he asses, menne  
seruauntes, maide seruantes, she asses,  
and camelles.

But God plagued Pharaos, and his house  
wpyth hys great plagues, because of Sarai  
Abrams wyfe. The Pharaos called Abram  
and sayde: why haste thou thus dealt with  
me? Wherefore toldest thou me not that she  
was thy wyfe? Why sayedst thou that she  
was thy syster, and causedst me to take her  
to my wyfe? But now lo, there is thy wyfe,  
take her and gette the hense. Pharaos also  
gaue a charge vnto his me ouer Abram, to  
leade hym oute, wpyth hys wyfe and all  
that he had.

### The.xiii. Chapter.

Abram and Lot departeth out of Egypt. And  
Abram buylded hys lande and catel wpyth  
hys brother Lot. Here agayne is promised  
to Abram the lande of Canaan.

Then Abia departed out of Egypt, both  
he and his wyfe, and that he had, and  
Lot wpyth hym vnto the south. Abram  
was very ryche, in cartell, syluer, and gold.  
And he went on his iourney from the south

euene vnto Berbell, and to the place where  
his tente was at the firste tyme, betwene  
Berbell and Ay, and vnto the place of the  
auter wpych he made before. And ther cal-  
led Abram vpon the name of the Lord. Lot  
also wpyche went with hym had sheepe, ca-  
tell and tentes: so that the lande was not  
hable to receaue them that they myghte  
dwel together, for the \* substance of theyr  
ryches was so greate, that they coude not  
dwel together. And ther fel a stryfe betwene  
the herdmen of Abrams catel, and the herd-  
men of Lots catel. Moreover the \* Cana-  
nytes and the Pheresites dwelled at that  
tyme in the lande. Than sayd Abram vnto  
Lot: Let there be no strife (I pray the) be-  
twene the and me, and betwene my herd-  
men and thine, for we be \* brethren. Is not  
al the hole land before the? Depart, I pray  
the from me. If thou wylte take the lefte  
hand, I wyl take the ryght: or if thou take  
the ryghte hande, I wyl take the lefte.  
And Lot lyfte vp hys eyes, and behelde all  
the countrey aboute Jordane, whiche was  
a plenteouse countrey of water euerye  
where before the Lorde destroyed So-  
dome and Gomorra, euene as the garden of  
the Lorde, and as the lande of Egypte tyl  
thou come to zoar.

Than Lot chose al the coasts of Jordan  
& toke his iourney from the east. And so de-  
parted the one brother from the other. Abia  
dwelled in the lad of Canaan: and Lot in  
the cities of the playn, & pitched his tent to-  
ward Sodome. But the menn of Sodome  
were wicked, & sinned exceedingly against  
the lord. And the lord saide vnto Abram af-  
ter that Lot was departed from hym: Lift  
up thyne eyes, and loke frome the place  
wher thou art northward, southward, east-  
ward, & westward, for al \* the land wpych  
thou seeest wil I gyue vnto the and to thy  
seed for euer. And I wyl make thy seede,  
as the duste of the earthe: so that if a man  
can number the dust of the earthe: than shal  
thy seed also be numbred. Aryse and walke  
aboute in the lande, in the length of it and  
in the bredthe, for I wyl geue it vnto the.  
Than Abram toke downe hys tente and  
mente and dwelled in the valey of Mamre  
whiche is in \* Ebron, and buylded there an  
alter vnto the Lorde.

### The.xiii. Chapter.

Lot is taken prisoner. The victory of A-  
bram ouer the Sodomites. Lot is deliue-  
red by Abram. Melchisedech offereh gys-  
tes to Abram. Abram payeth tithes vnto  
Melchisedech. Abram holdeth nothyng  
of the kyngde of Sodomes goodes.

And it chaunced within a whyle, that  
Amraphell kyng of Spnear, Arioch  
kyng of Ellasar, Chedorlaomor kyng  
of Elam, and Thydeall kyng of the nacy-  
ons, made warre wpyth Bera kyng of So-  
dome; and wpyth Bilsa kyng of Gomor-  
ra, and wpyth Spneab kyng of Adama,  
and

Gen. xxi. a

Gene. xii. b.

\* The bes-  
tues vnto  
derstand by  
thys worde  
brother all  
newes, co-  
syns and  
neighbores.  
and all y<sup>e</sup> be-  
of one stock  
Rom. xi. a  
Thon. vii. a

Gen. xvii. b  
Gen. xvi. a  
Gen. xii. b  
Actes. vii. a

\* Ebron is  
the name of  
a cite wher  
Adam, Abia  
ham, & hys  
wyfe, & So-

Gen. xxi. a  
Gen. xxi. b



and wyth Semeabar kynge of zeboym, and wyth the kynge of \* Bela, whiche type of Lot belpyed for his refuge whē he cam out of Sodome. **Gen. xix. c.** Bela is called zoar. All these came together vnto the vale of Syddym, whiche is now the salte sea. Twelue yere were they subiecte to kynge Kedorlaomor, and in the .xiii. yere rebelled. Therefore in the fourtene yere, came Kedorlaomor and the kynges that were wyth hym, and smote the \* Raphaims in Asaroth Karnaym, and the Susym in Ham, and the Emims in Sabe Karathaim, and the Horims in theyr owne mount Seir, vnto the playne of Sharan, whych bordeth vpon the wyl-dernesse. And then turned they and came to the well Misphat, whiche is Lades, and smote all the contrey of the Amalechites, and also the Amorytes that dwelt in the Jezon Thamar.

Then went out the kynge of Sodome, and the kynge of Gomorre, and the kynge of Adama, and the kynge of zeboym, and the kynge of Bela now called zoar. And set they men in aray to fyght wyth them in the vale of Syddym, that is to saye, wyth Kedorlaomor the kynge of Elam, and wyth Chydeall kynge of the Nations, and wyth Amraphel kynge of Syuear. And wyth Arpoch kynge of Ellasar, foure kynges agaynst fyue. And that vale of Syddym was full of fyre pyres.

And the kynge of Sodome and Gomorre fledde, and fell there. And the resydue fled to the mountaynes. And they tooke all the goodes of Sodome and Gomorre and all theyre byttles, and wente theyr waye. And they toke Lot also Abiams brother sonne and his goods (for he dwelled at Sodome) and departed. When came one that had escaped, and tolde Abram the Hebrew whych dwelled in the valere of \* Mamre the Amoryte, brother of Eschol and Aner: whiche were confederate wyth Abram. When Abram herd that his brother was taken, he harnessed his seruantes bozue in his owne house, thre hundred and eyghrene, and folowed till they came at Dan. And sette hym selfe and his seruantes in aray, and fell vpon them by nyghte, and smote them, and chased them away vnto Hoba: whiche lyeth on the lefte hande of Damascus, and broughte agayne all the goodes, and also his brother Lot, and his goodes, the women also and the people.

And as he returned agayne fro flaughter of Kedorlaomor, and of the kynge that were wyth hym, came the kynge of Sodome to mete him in the vale of Saue, whiche now is called kynge dale. Then \* Melchisedech kynge of Salem brought forth bread and wyne. And he blessed hym, sayinge: \* Blessed be Abram vnto the mooste hygheste God, possessor of heauen and earth. And blessed be God the moost hyghest, whiche hath deliuered thine enemies into thy handes. And Abram

gaue hym tithes of all. Then sayde the kynge of Sodome vnto Abram: Gyue me the \* soules, and take the goodes to thy selfe. And Abram answered the kynge of Sodome: I lyfte vp my hand vnto the Lord God, mooste hygheste possessor of heauen and earth, that I wyl not take of all that is thynne so much as a thred or a shewlachte, lest thou shuldest say, I haue made Abram ryche. Saue onelye that whiche the yonge men haue eaten, and the partes of men whych went with me, Aner Escholl and Mamre. Lette them take their parts.

The xv. Chapter. The land of Canaan is yet agayne promysed to Abram. God promyseth him seede he beleueth and is iustified. The prophete of the bondage wherein the chyldre of Israhell shuld be vnder Pharaon, and of their deliuerance frome the same.

After these deedes, the \* word of god came vnto Abram in a visyon, sayinge: Feare not Abram. I am thy shyld, and thy reward shal be exceeding greate. And Abram answered: Lord god what wilt thou geue me? I go chyldlesse, and the seruant of myne house, this Eleasar of Damas co hath a sonne. And Abram sayde mozeouer: Se, to me hast thou giuen no seede: lo a lad borne in my house shal be myne heire. And beholbe, the word of the Lord spake vnto Abram, sayinge: He shall not be thine heire, but one that shal come oute of thynne owne bodye shal be thynne heire. And he brought hym oute of the dozes, and sayed: loke vp vnto heuen and tell the \* sterres if thou be able to number them. And sayd vnto hym: euen so shall thy seede be.

And Abraham \* beleued the Lord, and it was counted to hym for ryghteousnes. And he sayd vnto hym: I am the Lord that brought the out of Ur in Caldea to gyue the thys lande to possesse it. And he sayd: Lord God, wherby shall I knowe that I shall possesse it? And he sayd vnto hym: Take a cowe of thre yere olde, and a she goate of thre yere olde, and a thre yere olde ram, a turtill doue and a yonge pygeon. And he toke all these and diuided them in the myddes, and layde euery pece one agaynst another. But the soules deuiled he not. And the birdes fel on the carcases, and Abram droue the awaye. And whē the sunne was downe ther fel a floume vpon Abram. And lo, feare and greate darcknesse came vpon hym.

And he sayde vnto Abram: knowe thys of a suretye, that thy \* seede shall be a stranger in a lande not theyr, and they shall make bondemen of theym and entreate them euill. .iii. hundred yeres. But the nation whome they shal serue wyl I \* iudge. And afterwarde shall they come out wyth greare substance. Neuertheles thou shalt go vnto thy fathers in peace, and shalt be buryed when thou art of a good age: & in

gods prouidence was kynge of Salem. Blessed be \* Abram, that is praised be a byam, & prayed be the moost hygheste god, as it is in Gen. xlvii. b. Soules are as Gen. xlvii. b. Deut. x. d.

The worde of the lord cometh whē he sheweth any thyng vnto vs by reuelacion as it is vnto in diuerse places of scripture, & specially in prophete, and is a manner of speache of the Hebrewes.

Deut. x. d. Ac. xxi. d. Rom. iiii. d. To beleue, is to haue a sure trust & confidence to obayne & thynge promysed, and not to haue any dout in hym that promyseth as. ro. iiii. d. Gal. iii. c. ii. d.

Act. vii. a. & Gen. xii. e. Iud. v. b. Gal. iii. c. To iudge, is here to take vengeance. & Gal. xxi. d.



A generaci-  
on of an age,  
is here take  
for an. C.  
pere, as.  
Gene. vi. b.  
Thys word  
wet betwen  
is taken for  
burnyng or  
consuming.  
Ge. xliii. a

the fourth generation they shal come hit  
ther agayne, for the wyckednesse of the A-  
mozytes is not yet full.

When the sonne was down and it was  
warmed darcke: beholde, there was a smo-  
kinge furnesse, and a fire brand that wet  
betwene the sayed pieces.

And that same dape the Lorde made a  
couenaunte with Abram saying: vnto thy  
seed wil I gve this lande, from the ry-  
uer of Egypte, even vnto the greete ryuer  
Euphrates, the Kenites, the Kenizites,  
the Cadmonites, the Hetvites, the Ibe-  
rizites, the Raphaim, the Amozites, the  
Cananites, y Bergegyptis and the Jebuzits.

The. xli. Chapter.

Sarai giveth Abram leave to take Agar  
her mayde to wyfe. Agar despyled her  
maystres: for whych she was evill intrea-  
ted of Sarai, and therfore runneth away  
The aungell metynge her, commaundeth  
her to turne agayne and doth promise her  
seede, and nameth her fyrst child Ismael.

Sarai Abrahams wyfe bare hym no childre  
But she had an handmayde an Egypt-  
cia, whose name was Agar. Wherfore  
she said vnto Abraham: Beholde, the Lord  
hath shut me by that I can not bear. I pray  
the go in vnto my mayde, peradventure  
I shall bee multiplyed by meanes of her.  
And Abram hearde the voyce of Sarai.

Then Sarai Abrahams wyfe toke Agar her  
mayde the Egyptian (after Abram had  
dwelled. x. yere in the lande of Canaan) &  
gaue her to her husband Abrahā to be his wyfe  
And he wet in vnto Agar, & she conceiued.

And when she sawe that she had conceiued  
her maystres was despyled in her syghte.

Then sayd Sarai vnto Abram: Thou dost  
me vntyghe, for I haue gyuen my mayde  
into thy bosom: & now because she seeth  
the hath conceiued I am despyled in her  
syght: y lord iudge betwene the & me. Then  
sayd Abrahā to Sarai: beholde, thy mayde is  
in thy hande, do wyth her as it pleaseth y.

And because Sarai feared foule with her  
she fled from her. And the Aungell of y Lord  
founde her, besyde a fountayne of water in  
the wyldernes: euen by a well in the waye  
to Sur. And he sayde: Agar Sarais mayde,  
whence comest thou, & whither wyle thou  
go? And she answered: I fle from my may-  
stres Sarai. And the angel of the Lord say-  
ed vnto her: retorne to thy maistres againe  
and submit thy selfe vnder her handes.

And the angelle of the Lorde sayde vnto  
her: I wyll so encrease thy seede, that it shal  
not be numbred for multitude. And the

Lordes aungell sayd further vnto her: se,  
thou art wyth chylde, and shalt bere a son,  
and shalt calle hys name Ismaell, by-  
cause the Lord hath herde thy tribulaciō.

He wil be a wild mā, & his hande wil be a-  
gainst every man, and every mans hand a-  
gainst him, and yet shall he dwell fast by all  
his brethren. And she called the name of the

lord that spake vnto her: thou art the god  
that lokest on me, for she said: I haue of a  
suerty sene here the backe partes of hym  
that seeth me, wherfore she called the wel,  
the well of the lyuing that seeth me, which  
wel is betwene Cades & Bared. And Agar  
bare Abram a son, & Abrahā called hys sones  
name whych Agar bare, Ismaell. And A-  
braham was. lxxvi. yere olde when Agar  
bare hym Ismaell.

The. xlii. Chapter.

Abram is called Abrahā, & Sarai is named  
Sara. The lād of Canaan is here the fourth  
time promised. Circūcisō is here institute. I  
saac is promised. Abrahā prayeth for Ismael.

When Abram was ninty yere old and  
ix. the Lorde appered to hym, saying  
I am the almyghy God, make the  
fore me & be vncorrupt, And I wyll make  
my bonde betwene the and me, and wyll  
multiply the exceedynge. And Abram fel  
on hys face. And God talcked moreouer  
wyth hym, sayenge: It is I, beholde my  
testamente is wyth the, that thou shalt  
be a father of many nacjons. Therefore  
shalte thou no more be called Abram, but  
thy name shal be Abraham: for a father of  
many nacjons haue I made the, and I wil  
multiply the exceedynge, and will make  
nacjons of the: pea and kynge shal spring  
out of the. Moreover I wyll make my  
bonde betwene me and the, and thy seede  
after thee in their times to be an euerla-  
stynge couenaunte: so that I wyll be God  
vnto the and to thy seede after the.

And I wyll gve vnto the and to thy seede  
after the, the land wherin thou art a stran-  
ger: eue al the land of Canaan for an euer-  
lastynge possession, and wil be theyr God.

And God said vnto Abraham: Se thou  
kepe my couenaunte, both thou & thy seede  
after the in their times: Thys is my testa-  
ment whych ye shal kepe betwene me and  
you, and thy seede after the, that ye circum-  
cise all your men chylde. Ye shall cut of  
of the foreskynne of your fleshe, and it shal  
be a token of the bonde bytwene me and  
you. And every man chyld whan it is. viii

dapes olde shall be circumcised amonge  
you in your generaciōs, & al seruaunts also  
borne at home or bought w mony though  
they be straggers & not of thy seed. Thy ser-  
uaunt born in thy house, & he also y is bought  
w mony, must nedes be circūcised, y my te-

stament may be in your fleshe for an euerlast-  
ynge bond. If ther be any vncircūcised  
mā chyld, that hath not the foreskyn of hys  
fleshe cut of, hys soule shal perishe from  
hys people: because he hath broken my testa-  
ment. And God sayd vnto Abraham: Sa-  
ra thy wyfe shal no more be called Sarai,  
but Sara shal be her name. For I wyll bles-  
se her, & gve the a sonne of her, I wyll blesse  
her, so that peple, pea kings of people shal  
spring of her. And Abraham fell vpon hys  
face and laught, and said in his heart: shal a  
childe be borne vnto him that is an hundred

They se the  
backe par-  
tes of God,  
that by reue-  
laciō, or any  
otherwise  
haue felynge  
or knowe-  
ledge of  
God.

Gen. v. c. d.  
Gene. vi. d.  
Testament  
is in scrip-  
ture taken  
for y moste  
couenaunt,  
bargayn, or  
leage.

Eccl. xliii. e

Acte. vii. b.

Rom. xii. d

Gen. xxi. a  
Luce. ii. d  
Luce. xii. a.

The scrip-  
ture useth  
to call the  
signe of the  
thyng, by y  
name of the  
thyng it  
self, only to  
keepe the  
thing signi-  
fied the bet-  
ter in memo-  
ry, as here  
he calleth

To go into  
her mayde,  
is to haue  
carnall co-  
pulation w  
her, as these  
wordes  
knowe, and  
sepe do sig-  
nifye, as  
Gen. iiii. a.  
And. xli. e

Bosom af-  
ter the He-  
bryes is ta-  
ken for com-  
panyng w  
a woman, &  
it is also ta-  
ke for faith  
as in Luke.  
xvi. f. of La-  
zarus.

Gen. xlii. c.  
Jud. i. b.  
Mat. i. c.  
Luce. i. b. c.



circumcisiō peare olde, and Hall Sara that is nyneety  
his bonde, peare olde, beare? And Abraham sayd vn-  
which is to God. O that Ismael myght lyue in thy  
but a token spghte.

Then sayd God: Sara thy wyfe Hall  
\* beare the a sonne in dede, and thou shalt  
call hys name Isaac. And I will make my  
bonde with him, that it Hall be an euerla-  
\* Ge. xliii. a as concerninge Ismael also I haue heard  
thy requeste: lo, I will blesse him, encrease  
him, and multiplye him exceedingly.

\* Ge. xliii. b Twelve \* princes Hall he begette, and I  
will make a greete nacion of him. But my  
bonde will I make with Isaac, whiche  
Sara Hall beare vnto the, even this tyme  
twelue moneth.

**D** And God lette of talkynge with hym,  
and departed by from Abraham. And Abra-  
ham toke Ismael his sonne, and all the ser-  
uauntes bozne in his house, and all that  
was bought with money, as many as were  
menne chylzen amonge the men of Abra-  
hams house, and circumcysed the foreskin-  
of their fleshe, even that selfe same dape,  
as God had sayd vnto him. Abraham was  
foure score and .xix. peare olde, when he cut  
of the forskinne of his fleshe. And Ismaell  
his sonne was thyrten peare old, when the  
forskinne of his fleshe was cyrcumcysed.  
The selfe same dape was Abraham circum-  
cysed and Ismaell hys sonne. And all the  
men in his house, whether they were bozne  
in his house or bought with mony (though  
they were straungers) were circumcysed  
with him.

#### The. xliii. Chapter.

**U** There appeared thre men vnto Abraham.  
Isaac is promysed to hym agayne, at whiche  
Sara laughed. The destruction of the Sodo-  
mytes is declared vnto Abraham. Abraham  
prayeth for them.

**A**ND the Lord appeared vnto hym in  
the okegroue of Mamre, as he sate  
in hys tent doze in the (a) heat of the  
dape. And he lift by his eyes and looked: and  
lo, thre men stode not farre from him. And  
when he sawe them, he ranne to mete them  
from the tent doze, and fell to the grounde  
and sayd: Lorde if I haue founde fauoure  
in thy sight: passe not by thy seruaunt.

Lette a litle water be fet and washe poure  
fete, and restte poure selues vnder the tree:  
\* Ju. xli. b. And I will sette a \* morsel of (b) bread to  
(b) By bryd comfort your hertes wythall. And then go  
in the scrip- your wayes, for euen therefore are pe come  
ture is vn- to poure seruaunt.

And they answered: do as thou hast  
saied. And Abraham wente apace into hys  
tent vnto Sara and sayd: Make redye at  
once thre pecks of fyne mele, knede it and  
make cakes. And Abraham ranne vnto hys  
beastes and fet a calfe that was tendre and  
good, and gaue it vnto a yong man, whych  
made it readye at once. And he toke butter  
and mylke & the calfe whiche he had prepa-  
red, and sette it before them, and stode hym

selfe by them vnder the tree: and \* they eat. **Cob. xli. b.**

And they sayd vnto him: where is Sara  
thy wife? He sayd: in the tent. And he said:  
I will come agayne vnto the as sone as the  
fruite can liue. And lo, Sara thy wyfe Hall  
haue a sonne. That hearde Sara out of the  
tent doze, which was behind his backe. A-  
braham and Sara were both olde and well  
stryken in age, and it ceased to be with Sa-  
ra after the maner as it is with wyues. And  
Sara laughed in hyr selfe, sayinge: Howe  
when I am waxed olde, Hall I gyue my  
selfe to \* lust, and my lord olde also? Then  
sayd the Lorde vnto Abraham: wherefore  
doth Sara laugh, sayinge: Hal I of a suer-  
ty beare a chylde now when I am olde? is  
the thing to hard for the lord to do? In the  
tyme \* appointed will I retorne vnto the, **Eccl. xlv. d.**  
allone as the fruite can haue lyfe, and Sa- **Eccl. xlv. d.**  
ra Hall haue a sonne. Then Sara denyed  
it, sayinge: I laughed not, for I was a-  
frayd. But he sayd: yest thou diddest laugh.  
Then the menne stode by from thence and  
looked toward Sodome. And Abraham went  
with them to bryng them on the way. And  
the Lorde sayd: Can I hide from Abraham  
that thing which I am about to do, seynge  
that Abraham Hall be a \* great and a migh- **Eccl. xliii. a**  
ty people, and all the nacions of the earth **Gen. xliii. a**  
Hall be blessed in hym? For I knowe hym  
that he will commaunde his chylzen and  
his housholde after him, that they kepe the  
wape of the lorde, to doo after ryghte and  
conscience, that the Lorde maye bryng  
vpon Abraham, that he hath promysed hym.

And the Lorde sayd: The crye of So-  
dome and Gomorre is greete, and theyr  
synne is excedynge greuous. I will goo  
downe and see whether they haue done all  
together accordynge to that crye whych is  
come vnto me or not, that I maye knowe. **Eccl. xli. a.**  
And the menne departed thence and went **Jona. i. a.**  
towards Sodome. But Abraham stode  
yet before the Lorde, and drewe nere and  
sayd: Wylt thou destroye the rightuous  
with the wycked?

If ther be fyfthe ryghtuous wythin the  
cptye, wilt thou destroye it, and not spare  
the place for the sake of fyfthe ryghtuous  
that are therein? What be farre from the,  
and thou shouldest do after thys maner, to  
slepe the ryghteous with the wycked, and  
that the rightuous shoulde be as the wyc-  
ked, that be farre from the. Should not  
the iudge of all the worlde do accordynge  
to ryght? And the Lorde sayd: If I fynde  
in Sodome fyfthe ryghtuous wythin the  
cptye, I wyl spare all the place for theyr  
sakes.

And Abraham answered and sayd: be-  
holde, I haue taken vpon me to speake vn-  
to the Lorde, and yet am but \* duste and a- **Gene. xli. b.**  
shes. What thoughte there lacke fyue of  
fyfthe ryghtuous, wylt thou destroye all  
the cptye for lacke of .v. And he sayd: If I  
find ther .xl. & .v. I wil not destroy the. And  
he spake vnto him yet agayne & saied: what  
f.i. ifther



if there be fourty found ther? And he said: I wyl not do it for fourties sake. And he said: O let not my Lorde be angry, that I speake. What if there be founde thyrty? And he said: I wyl not do it, if I find thyrty there. And he said: Wh, se: I haue begon to speake vnto my Lorde, what if there be twenty founde there? And he sayd: I wyl not destroe them for twentys sake. And he sayd: O let not my Lorde be angry that I speake yet ones more onely: what if ten be founde there? And he said: I will not destroe them for tens sake. And the Lord wente his waie, as sone as he had left tal- kyng with Abraham. And Abraham retur- ned vnto his place.

The. xix. Chapter.

**L**ot receyued two aungels in to his house. The fylthye lustes of the Sodomites. Lot is deliuered and despyeth to dwell in the cy- tye zoar. Lottes wyfe is turned in to a pyller of salte. Sodome is destroyed. Lot is bron- ken, and lyeth with his daughters, whiche conceived chyldren by hym.

**A**ND there came two angelles to So- dome at euen. And Lotte late at the gate of the ctye. And Lotte sawe them, and rose vp to meete them, and he bowed him selfe to the grounde wpyth hys face. And he said: See lordes, turne in I praye pou in to pour seruants house, and tarpe all nyghte and washe poure fete, and rise vp early and goo on poure wapes. And they said: nape, but wee will abide in the stretes all nyghte. And he compelled them exceedingly. And they turned in vnto hym and entred into his house, and he made the a feaste, and dydde bake swete cakes, and they ate. But before they wente to rest, the men of the citie of Sodome compassed the house rounde aboute, bothe olde and pong, all the people from all quarters. And they called vnto Lotte and said vnto him: where are the menne which came into thy house to (a) nyghte? bringe them oute vnto vs, that we may do our lust with them.

**A**nd Lotte wente oute at the doores vnto them, and shut the doze after him and said: nape for Goddes sake brythren, do not so wickedly. Beholde I haue two daughters whiche haue knowen no man, them will I bringe oute vnto you: doo with them as it semeth pou good: Only vnto these men do nothing, for therfore came they vnder the shadowe of my rofe. And they said: come hither. And they said: Camest thou not hi- ther to sojourne, and wilt thou be now a iudge? we will surely deale worse with the than with them.

**A**nd as they pleased sore vpon Lot, and beganne to breake vp the doze, the menne put forth their handes, and pulled Lot in to the house to them, and put to the dooze. And they smote the menne that wer at the dooze of the house with blyndnesse bothe smal and great: so that they could not find the doze. And the men said moreouer vnto

Lotte: If thou haue yet here any sonne in lawe, or sonnes or daughters, or whatsoe- uer thou haste in the ctye, bringe oute of this place, bicause the crye of them is great \* before the Lorde, which hath sente vs to destroe it.

Ge. xlii. c.

And Lot went oute and spake vnto hys sonnes in lawe, whiche should haue mar- yed his daughters, and said: stande vp and get pou out of this place, for the Lorde wil destroe the citie. But he semed as though he hadde mocked vnto his sonnes in lawe. And as the morninge arose, the aungelles caused Lot to speke him, sayinge: Stande vp, take thy wife and thy two daughters, and that that is at hande, lest thou perishe in the (b) sinne of the citie. And as he pro- longed the time, the men caught both him, hys wyfe, and his two daughters by the han- des, bicause the Lorde was mercifull vnto him, and they brought him forth, and sette him withoute the ctye. When they hadde broughte them oute, they sayed: Saue thy lyfe, and loke not behinde the, neither ta- rpe thou in anye place of the countrey, but saue thy selfe in the mountayne, lest thou perishe. Then said Lot vnto them: Oh nay my Lorde: beholde, forasmuch as thy ser- uant hath founde grace in thy sight, now make thy mercy great, which thou shewest vnto me, in sauyng my life. For I can not saue my selfe in the mountaines, lest some misfortune fall vpon me and I dye. Be- holde, here is a ctye by, to flie vnto, and it is a litle one, let me saue my selfe therein: is it not a litle one, that my soule may lyue? And he said to hym: see, I haue receyued thy request, concernyng thys thyng, I wil not ouerthrowe thys citie for whiche thou haste spoken. Haste the, and saue thy selfe there, for I can do nothinge, till thou be- come thyrther. And therefore the name of the ctye is called zoar. And the sunne was vpon the earthe when Lotte was entred in to zoar.

(b) The syn is taken for the sinner, as malice is for wicked and pygh- teousnes for rightuous. As Paul to Titus. i. c.

Then the Lorde rayned vpon Sodome and Gomorra, brimstone and fyre from the Lorde out of heauen, and ouerthrew those ctyes and all the region, and al that dwel- led in the cities, and that that grewe vpon the earth. And Lottes wyfe looked behynde hym, and was touned into a pyller of salte. Abraham rose vp early, and got hym to the place, where he stode before the Lorde, and looked towarde Sodome and Gomorre, and towarde all the land of that countrey. And as he looked: beholde the smoke of the countrey arose, as it had ben the smoke of a fornace. But yet when God destroyed the ctyes of the region, he thoughte vpon Abraham: and sent Lot out fro the daun- ger of the ouerthrowinge, when he ouer- threw the cities where Lot dwelled.

Eccl. xlii. d. Jer. l. f. Ezech. xvi. f.

And Lotte departed oute of zoar and dwelled in the mountaynes, and hys two daughters with him, for he feared to tarpe in zoar: he dwelled therfore in a caue, both he and

\* 11. De. ii. b. Sap. x. a. Amo. iiii. d. Luc. xvi. f. Jude. i. b.



he and his two daughters also.

**W**hen said the elder vnto the younger: our father is olde, and there are no mo men in the earth to come in vnto vs after the maner of all the worlde. Come therfore let vs giue our father wine to drynke, and let vs lye wpyth hym, that wee maye saue sede of oure father. And they gaue theyr father wyne to drynke that same nighte. And the elder daughter wente and laye with hir father. And he perceiued it not, neither when she laye doune, neyther when she rose vp.

And on the morowe the elder sayed vnto the younger: Behold, yesternight lay I with my father. Let vs giue him wine to drynke this nyght also, and go thou and lye with him, and lette vs saue sede of oure father. And they gaue their father wine to drynke that night also. And the younger arose and laye with him. And he perceiued it not: neither when she laye doune, neyther when she rose vp. Thus were both the daughters of Lot with chyldre by theyr father. And the elder bare a sonne, and called him Moab, whych is the father of the Moabites vnto this dape. And the younger bare a sonne, and called him Ben Ammi, whych is the father of the chyldren of Ammon vnto this dape.

#### The xx. Chapter.

**A**braham went as a straunger into the lande of Gerar. The kynge of Gerar taketh away his wyfe.

**A**ND Abraham departed thence towarde the south countrey and dwelled betwene Lades and Sur, and so iourned in Gerar. And Abraham sayed of Sara his wyfe, that she was his sister. Then Abimelech king of Gerar sente and fet Sara awaye.

Gene. xii. c. and. xxi. b

Abimelech is threathened for Saras sake.

And God came to Abimelech by nyghte in a dreame, and sayed to him: See, thou arte but a dead man for the womans sake, whiche thou hast taken awaye, for she is a mannes wife. But Abimelech had not yet come npe hir, and therfore sayed: Lorde, wilt thou slepe ryghtuous people? sayed not he vnto me, that she was his sister? yea, and sayed not she hir selfe, that he was hyr brother? wpyth a pure herte and innocent handes haue I done this. And God sayde vnto him in a dreame. I wote it well, that thou dyddest it in the purenesse of thy hert. And therfore I kepte thee, that thou shouldest not synne agaynst me, neither suffered I thee to come nigh hir. Now therfore delpue to the man hyr wyfe agayne, for he is a prophete. And lette hym praye for thee that thou mayest lye. But if thou delpue hyr not agayne, bee sure that thou shalt dye the death, wpyth all that thou haste.

Gene. ii. c

When Abimelech rose vp by tymes in the mornynge, and called all his seruauntes, and tolde all these thynges in theyr eares, and the menne were sore afrapde. And Abimelech called Abraham, and sayd

vnto hym: what haste thou done vnto vs, and what haue I offended thee, that thou shouldest bypunge on me and on my kyngdome so great a synne? thou haste done dedes vnto me, that oughte not to be done. And Abimelech sayed mozeouer vnto Abraham: what sawest thou that moued thee to do this thinge?

And Abraham answered: I thought that peradventure the feare of God was not in this place, and that they shoulde slepe me for my wyfes sake: yet in verpe deede she is my syster, the daughter of my father, but not of my mother: and became my wyfe. And after god caused me to wandre oute of my fathers house, I sayed vnto hyr: This kyndnes shalt thou shewe vnto me in all places where wee come, that thou saye of me, that I am thy brother.

Then toke Abimelech shepe and oxen, menne seruauntes, and womenne seruauntes, and gaue them vnto Abraham, and delpued hym Sara his wyfe again. And Abimelech sayed: beholde the lande lyeth before thee, dwelle where it pleaseth the beste. And vnto Sara he sayed: See, I haue gyuen thy brother a thousande peces of syluer, beholde this thyng shall be a couerynge to thyne eyes, and vnto all that are wpyth thee, and vnto all mine an excuse.

\* The fear of God among the heathenes is principally taken for the honoz and sayth he we owe vnto God, & that with such a loue as the chyldre hath to his father.

\* Couerage & excuse is all one.

And so Abraham praied vnto God, and God healed Abimelech and his wyfe and his maidens, so that they bare chyldren. For the Lorde had closed to all the matryces of the house of Abimelech, because of Sara Abrahams wife.

#### The xxi. Chapter.

**I**saac is borne. Agar is caste out wpyth hyr yonge sonne Imael. The atynge comforyeth Agar. The couenaunt betwene Abimelech and Abraham.

**T**HE Lorde visited Sara as he hadde sayed, and dyd vnto hir accordynge as he hadde promysed. And Sara was with chyldre, and bare Abraham a sonne in his olde age, even the same season whiche the Lorde had appointed.

And Abraham called his sonnes name that was borne vnto him, whych Sara bare him Isaac, and Abraham circumcysed Isaac his sonne when he was epyghte dayes olde, as God commaunded hym. And Abraham was an hundred yere olde, when his son Isaac was borne vnto him. And Sara sayed: God hath made me a laughing stock: for all that hear, wil laugh at me. She sayed also: who woulde haue sayed vnto Abraham, that Sara shoulde haue gyuen chyldren sucke, or that I shuld haue borne him a sonne in his olde age? The childe grewe, and was weaned, and Abraham made a greate feast the same day that Isaac was weaned. Sara sawe the sonne of Agar the Egypcean, whych she had borne vnto Abraham a mocking.

Ge. xvi. b and. xvi. c. Gala. iii. d. Hebr. xi. e.

Matt. i. a

Jos. xxi. a. Gen. xvi. b

f. ii. Then



Then he sayed vnto Abraham: putte a waie thyse bondmayde and her sonne: for the sonne of this bondwomanne shall not be heire wth my sonne Isaac: But the wordes semed verie greuous in Abrahams syghte, because of hys sonne. Then the Lorde sayed vnto Abraham: lette it not be greuous vnto the, because of the chyldre and of thy bondmayde: But in all that Sara hath sayed vnto the, heare hys voyce, for in Isaac shall thy seide be called. Moreover of the sonne of the bondwomanne will I make a nacyon, because he is thy seide.

And Abraham rose vp early in the morning, and toke breade and a bottell wth water, and gaue it vnto Hagar, putting it on hys shoulders wth the chyldre also, and sente hys away. And he departed and wandred vp and doune in the wilderness of Berseba. When the water was spent that was in the bottell, he caste the chyldre vnder a bushe, and went and sate hys out of sighte a great waie, as it were a bowshote of: for he sayed: I wyl not se the chyldre dye. And he sate doune oute of sighte, and lyfte vp hys voyce and wepte.

And God hearde the voyce of the chyldre. And the aungell of God called Hagar from aboue, and sayed vnto hir: what ayleth the Hagar? feare not, for God hath hearde the voyce of the chyldre where he lyeth. Arise and lifte vp the chyldre, and take him in thy hande, for I will make of hym a great people. And God opened hys eyes, and he sawe a well of water. And he wente and fylled the bottell wth water, and gaue the boie drinke. And God was with the ladde, and he grewe and dwelte in the wilderness, and became an archer. And he dwelt in the wilderness of Sharan. And his mother gotte him a wife out of the lande of Egypte.

And it chaunced the same season, that Abimelech and Phicol his chiefe captayne spake vnto Abraham, sayinge: \* God is with the in all that thou doest. Now therefore sweare vnto me euen here by God, that thou wilt not hurte me nor my chyldren, nor my chyldrens chyldren. But that thou shalt deale with mee, and the counstrepe where thou arte a straunger, accordinge vnto the kyndenesse that I haue shewed the. Then sayed Abraham: I wyl sweare.

And Abraham rebuked Abimelech for a well of water, whiche Abimelech had taken away. And Abimelech answered, I wylle not who dydde it: also thou toldest me not, neyther hearde I of it afore this daie. And Abraham toke shepe and oxen, and gaue them vnto Abimelech. And they made of them a bonde together. And Abraham set seven lambes by them selues. And Abimelech sayed vnto Abraham: what meane these seven lambes, whiche thou hast sette by them selues. And

he answered: seven lambes shalt thou take of my hande, that it maye be a witness vnto me, that I haue dygged thys well: Wherefore the place is called Berseba, because they sware both of them.

Thus made they a bond together at Berseba. Then Abimelech and Phicol his chief captayne rose vp and turned againe vnto the lande of the Philistines. And Abraham planted a woode in Berseba, and called there on the name of the Lorde, the euerylastyng God: and dwelt in the Philistines lande a longe season.

### The xxii. Chapter.

The sayeth of Abraham is proued in offeringe hys sonne Isaac. Chylike our saupoure is proued. The generayon of Nachor Abrahams brother.

After these dedes, God dyd proue Abraham and sayed vnto hym: Abraham. And he answered: here am I. And he sayed: take thy onely sonne Isaac whom thou louest, and gette the vnto the lande Mozia, and sacrifice hym there for a sacrifice vpon one of the mountaynes whiche I wyl shewe the. Then Abraham rose vp early in the morning and saddled hys asse, and toke two of hys meyn wth him, and Isaac hys sonne: and cloued wood for the sacrifice, and rose vp and got hym to the place whiche God hadde appointed him.

The thyrde daie Abraham lyfte vp hys eyes, and sawe the place a farre of, and said vnto his yonge manne: byde here wth the asse. I and the lad wyl go ponder and worshipp and come agayne vnto pou. And Abraham toke the woode of the sacrifice, and laid it vpon Isaac hys sonne, and toke fire in his hande and a knyfe. And they wente both of them together.

Then spake Isaac vnto Abraham his father and sayed: My father? And he answered, here I am my sonne. And he sayd: See here is fyre and wodde, but where is the shepe for sacrifice? And Abraham said: my sonne, God wyl proude hym a shepe for sacrifice. So went they both together.

And when they came vnto the place, whiche God shewed hym, Abraham made an altare there, and dressed the woode, and bounde Isaac hys sonne, and layed hym on the altare, aboue vpon the woodde.

And Abraham stretched forth hys hande, and tooke the knyfe to haue kyled hys sonne. When the aungell of the Lorde called vnto hym from heauen, sayinge: Abraham, Abraham? And he answered: here am I. And he sayde: lay not thy handes vpon the chyldre, neyther do anye thyng at al vnto him, for now I know that thou fearest God, in that thou haste not spared thyn onely sonne for my sake.

And Abraham lyfte vp hys eyes and looked aboute: and beholde, there was a ram caught

Jud. vii. 5  
Eccl. xlii. 6  
Hebr. xi. 17  
(a) Onely son, for onely beloued or mooste chiefe beloued aboue other, after the Hebrue phrase, as in the p. 10. iii. a.

James. ii. 2  
1. Jac. ii. 2

(b) That is I haue experience of thou fearest God, as in the p. 10. iii. a.



caught by the horns in the briers. And he went and took the ram and offered hym up for a sacrifice in the steade of hys sonne. And Abraham called the name of the place: the Lord wil se: wherfore it is a comen sayinge thys daye: in the mount will the lord be sene.

**D** And the aungell of the Lord cryed vnto Abraham from heauen the seconde tyme, sayinge: by my selfe haue I sworn (sayeth the Lord) because thou haste done this thyng, and haste not spared thy only sonne, that I will blesse the, and multiplye thy seede as the starrs of heauen, and as the sande vpon the sea syde. And thy seede shall possesse the gates of hys enemies. And in thy seede shall all the nations of the earth bee blessed, because thou hast obeyed my voice. So turned Abraham agayne vnto his yonge menne, and they rose vp and went together to Bersaba. And Abraham dwelt at Bersaba.

And it chaunced after these thynges, that one tolde Abraham, saying: Beholde Milca, she hath also borne chyldren vnto thy brother Nachor: Bus hys eldest sonne, and Bus hys brother, and Remuel the father of the Syrians, and Cesed, and Baso, and Isydas, and Jedlaph, and Bethuel. And Bethuel begatte Rebecca. These. viii. dydde Milca beare to Nachor Abrahams brother. And hys concubynne called Rheuma she bare also Tebah, Baham, Thaaas, and Maacha.

The. xlii. Chapter.

Sara dyeth, and is buried in the fyerde that Abraham boughte of Ephron the Hethite.

**S**ara was an hundred and seven & twenty yere olde (for so long lyued she) and than dyed in a heade ctyte, called Bethon in the lande of Canaan. Then Abraham came to mourne and bewaile Sara. And when Abraham stode vp from the funeralles, he talked with the sons of Beth, sayinge: I am a straunger and a forpner amonges you, geue me a possession to burie in with you, that I may bury my dead out of my sight. And the chyldren of Beth answered Abraham, sayinge vnto him: Heare vs Lord, thou arte a pryncce of B D D amonge vs.

**I**n the chiefest of oure sepulchres burie thy deade: None of vs shall forbydde the hys sepulchre, that thou shouldest not burie thy deade therein. Abraham stode vp, and reuerently thancked the people of the lande the chyldren of Beth. And sayed vnto them: If it be poure myndes that I shal bury my dead oute of my syghte, heare me, and speake for me to Ephron the sonne of zoar: and let hym geue me the double caue which he hath in the ende of hys fiede, for so much money as it is worth, let him geue it me in the presence of you, for a possession to burie in. For Ephron dwelled amonge the chyldren of Beth.

Then Ephron the Hethite answered Abraham in the audyence of the chyldren of Beth, and of all that wente in at the gates of hys ctyte, sayinge: Not so my Lord, but heare me: The felde geue I the, and the caue that therein is geue I the also: and euen in the presence of the sonnes of my people geue I it the to bury thy dead in. Then Abraham bowed hymselfe before the people of the lande, and spake vnto Ephron in the audyence of the people of the countrepe, sayinge: I praye the heare me, I will geue syluer for the fiede, take it of me, and so wll I burye my deade ther.

Ephron answered Abraham, saying: My Lord hearken vnto me, The lande is worth foure hundred cycles of syluer: but what is that betwene the and me? bury thy dead.

And Abraham harkened vnto Ephron, and payde hym the syluer whych he hadde sayed in the audyence of the sons of Beth, that is to wytte, foure hundred syluer cycles of curraunt money amonge marchantes. Thus was Ephrons fiede wherin the double caue is before Mamre, aswell the fiede as the caue that is therein, and all the trees of the fiede, whych growe in all the borders rounde about, made sure vnto Abraham for a possession, in the syghte of the chyldren of Beth, and of all that wente in at the gates of the ctyte. And then Abraham buried Sara hys wyfe in the double caue of the fiede that lyeth before Mamre, otherwyse called Bethon in the lande of Canaan. And so bothe the fiede and the caue that is therein, was made Abrahams sure possession too burye in, of the sonnes of Beth.

The. xliii. Chapter.

Abraham maketh hys seruaunt to sweare, and sendeth hym to seeke a wyfe for Isaac hys sonne. The seruaunt was saythfull, and brought Rebecca, whych Isaac toke to hys wyfe.

**A**braham was olde and stryken in age, and the Lord hadde blessed him in all thynges. And he sayde vnto his eldest seruaunte of hys house, whych had the rule ouer all that he had: (a) Butte thy hand vnder my thye, that I may make the sweare by the Lord, that is God of heauen and God of the earth, that thou shalte not take a wife vnto my sonne, of the daughters of the Cananytes, amonge whych I dwell. But shalt go vnto my countrey and to my kynrede, and there take a wyfe vnto my sonne Isaac.

Then said the seruaunte vnto hym: what if the woman wll not agree to come wth me vnto thys lande, shall I brynge thy sonne agayne vnto the lande, whych thou camest out of? And Abraham sayd vnto hym: beware of that, that thou brynge not my sonne thither.

The Lord God of heauen whych toke me from my fathers house, and fro the lande wher I was borne, and whiche spake vnto



\* Ge. xv. d. me, and sware vnto me, saying: vnto thy  
 Gene. xli. b seed wpll I geue thys lande, he shall sende  
 his angel before the, that thou maiest take  
 a wyfe vnto my sonne from thence. Neuer  
 thelesse, if þ woman wil not agree to come  
 with the, then shalt thou be without daun-  
 ger of this oth. But aboue all thinge, bring  
 not my sonne hither agayne. And the ser-  
 uant put hys hande vnder the thye of A-  
 braham and sware to him concernynge the  
 matter. And the seruaunt toke ten camels  
 of his maisters and departed, and hadde al  
 maner goodes of his maister with him, and  
 stode vp, and went to Mesopotamia, vnto  
 the cytie of Haroz. And made hys camels  
 to lye downe without the cytie by a welles  
 syde at euen: about the tyme that women  
 come to drawe water, and he sayde.

**B** Lord God of my maister Abraham, send  
 me good speede thys dape, and shewe mercy  
 vnto my maister Abraham. Lo I stand here  
 by the well, and the doughters of the men  
 of thys cytie wpll come out to draw water:  
 Nowe the damsell to whom I sape, bowe  
 downe thy pytcher, and let me dryncke. If  
 she sape: Dryncke, and I wpll geue thy ca-  
 mels dryncke also, that same is she þ thou  
 hast ordeyned for thy seruaunte Isaac: pea-  
 therby shall I know that thou hast shew-  
 ed mercede on my maister. And it came to  
 passe oz euer he had left speakynge, that Re-  
 becca came out, the daughter of Bethuel,  
 sonne to Milca the wyfe of Haroz Abra-  
 hams brother, & her pytcher vpon her shoul-  
 der. The damsell was very fayre to loken  
 vpon, & mayde and vnknewen of man. And  
 she went downe to the well, and fylled hys  
 pytcher, and came vp agayne. Then the ser-  
 uant ran vnto her and sayde: let me sup a  
 litle water of thy pitcher. And she sayde:  
 dryncke sy.

**C** And she hastened and late downe hys pitcher  
 vpon hys arme, and gaue him dryncke. And  
 when she had geuen hym dryncke, she sayde:  
 I wpll drawe water for thy camels also, vntill  
 they haue dronke inough. And she pou-  
 red out hys pytcher into the trough haste-  
 ly, and ranne agayne vnto the well, to fet  
 water: and drew for all hys camelles. And  
 the felowe woundred at her. But helde his  
 peace, to wete whether the lord had made  
 hys iourney prosperous oz not. And as the  
 camels had left drynkyng, he toke a gol-  
 den (b) eating of half a spyle weight, & two  
 bracelets for hys hands, of .x. spyles weight  
 of gold, and said vnto hys: Whose daugh-  
 ter art thou? tell me: is ther roume in thy fa-  
 thers house for vs to lodge in? And she said  
 vnto him: I am the daughter of Bethuel þ  
 sonne of Milca, whiche she bare vnto Ra-  
 hoz: and sayd mozeouer vnto him: we haue  
 litter and prouender inough, & also roume  
 to lodge in.

And the man bowed hym selfe, and wor-  
 shipped (c) the Lord, & sayd: blessed be the  
 Lord God of my mapster Abraham, which  
 ceaseth not to deale mercifully and truly

wyth my maister, and hath brought me the to geue thys  
 waye to my maisters brothers house. And hec.  
 the damsell ran and folde vnto theim of hir  
 mothers house these thynge. And Rebecca  
 had a brother called Laban.

And Laban ran out vnto the man, to the  
 well: for as sone as he had sene the earringes  
 and the braceletes vpon hys sisters  
 handes, and hearde the wordes of Rebecca  
 hys sister, sayinge: thus sayed the man  
 vnto me, then he wente oute vnto the man.  
 And lo, he stode yet with the camels by the  
 well syde. And Laban sayde, come in thou  
 blessed of the Lord. Wherefore standest  
 thou without? I haue dressed vp the house,  
 and made rowme for the camels. And then  
 the man came into the house, and he vnbry-  
 deled the camels: and broughte litter and  
 prouender for the camels, & water to wash  
 hys fete, & they fete that were wyth him, &  
 there was meate set before hym to eate.

But he sayde: I will not eate, tyll I haue  
 sayd my message. And he sayd: say on. And  
 he said: I am Abrahams seruaunt, and the  
 Lord hath (d) blessed my maister out of me-  
 sure, so that he is become greate, and hath  
 geuen him shepe, oxen, spluer and gold, me  
 seruautes, mayde seruautes, camels and  
 asses. And Sara my mapsters wyfe bare  
 hym a sonne, when she was olde: to whom  
 he hath giuen al that he hath. And my mai-  
 ster made me swear, saying: thou shalt not  
 take a wyfe to my son, amonge the daugh-  
 ters of the Cananytes, in whose lande I  
 dwell. But shalt goo to my fathers house &  
 to my kynred, and there take a wyfe vnto  
 my sonne. And I sayde vnto my maister:  
 what if the wyfe will not folowe me? And  
 he sayd vnto me: The Lord before whom I  
 walke, wpll sende his angel with the, and  
 prospere thy iourney, that thou shalt take  
 a wyfe for my sonne, of my kynred and of  
 my fathers house. But if (when thou com-  
 meste vnto my kynred) they wpll not geue  
 the one, then shalt thou beare no perell of  
 myne othe.

And I came thys dape vnto the well, and  
 said: O Lord, the God of my mapster Abra-  
 ha, if it be so that thou makest my iourney  
 which I go, prosperous: behold I stand by  
 thys well of water, and when a byrgin co-  
 meth forth to drawe water, and I sape to  
 hys: geue me a litle water of thy pytcher to  
 dryncke, and she sape agayne to me: dryncke  
 thou, and I wpll also drawe water for thy  
 camels: that same is the wyfe whiche the lord  
 hath prepared for my maisters sonne.

And afore I had made an ende of spea-  
 kyng in myne harte: behold Rebecca came  
 forth, and hys pytcher on hys shulder, & she  
 went downe to the well and drew. And I  
 sayde vnto hys: geue me dryncke. And she  
 made haste, and toke down hys pytcher fro  
 hys shulders, and sayd: dryncke, and I wpll  
 geue thy camels dryncke also. And I drake,  
 and she gaue my camels dryncke also. And  
 I asked hys sayinge: whose daughter arte  
 thou?

(b) Earrings  
 are deckin-  
 ges either to  
 appareyle  
 the face and  
 forehead of  
 the woman  
 oz the ears.  
 And bracelet  
 is to deck  
 the arms oz  
 handes.

(c) To wor-  
 ship, is here

(d) God blef-  
 eth vs.  
 when he ge-  
 ueth vs his  
 benefytes, &  
 curseth vs  
 when he ta-  
 keth them a-  
 way.



The. xxv. Chapter.

\*ge. xxv. b  
xxv. c

thou? He answered: the daughter of Bethuel Rahors sonne, whom Milca bare vnto hym. And I put the eare rpriges vpon hyr face, and the bracelettes vpon hyr handes.

And I bowed my selfe, and worshipped the Lorde, and blessed the lord God of my maister Abraham, whiche hadde broughte me the rpght way, to take my maisters brothers daughter vnto his sonne. Now therefore if ye wil deal(e) mercifully and truly with my maister, tell me: yf not tell me also: that I maye turne me to the (f) rpghte hande ozt to the left.

(e) That is as muche to say in thys, as to shewe

If pleasure, ge eynesse ozt kindnes, as illi. Re. xx. (f) the right ozt left had, is no moze to saye but tel me one thyng ozt ozt her, that I may knowe whereunto so stich, and is a phrase of p Hebrew

Then answered Laban and Bethuel, saying: The thing is proceeded of the lord, we can not therefore saye vnto the, ept her good ozt badde: beholde Rebecca befoze thy face, take hyr and goo, and lette hyr be thy maisters sonnes wife, as the lord hath appointed. And when Abrahams seruaunte hearde theyr wordes, he bowed him to the lorde, flat vpon the earth. And the seruaunt toke forth iewels of siluer, and iewelless of golde and rayment, and gaue them to Rebecca: but vnto hyr brother and to hyr mother he gaue spces. And then they ate and dranke, both he and the men that were wth hym, and tarped all nyghte and rose vp in the mornynge.

And he said: let me depart vnto my maister. But hir brother and hir mother saied: lette the damsell abyde with vs a whyle, at the lest ten dayes, and then goth wapes. And he sayed vnto them: hinder me not, for the lord hath prospered my iourney. Sende me awape, that I maye goo to my maister. And they sayde: let vs call the damsel, and wpt what she sayeth to the matter. So they called forth Rebecca, and sayed vnto hyr: wilt thou go with thys man? And she said: yea.

(g) To bles a mans neygh boure, is to pray for him & wpt hym good: & not so wag two syngers ozt uer hym.

So they lette Rebecca their sister goo with hyr nozse and Abrahams seruaunt, & the men p were wpt hym. And they (g) bles sed Rebecca, and sayd vnto hyr: Thou art our sister growe into thousand thousands, and thy sede possesse the gates of the pene mies. And Rebecca arose and hir damself, and sat them vp vpon the camels, & wente their way after the man. And the seruaunte toke Rebecca, and went hys wape.

\*Ge. xvi. d

And Isaac was commynge from the well of the \* lpuinge and seynge, for he dwelt in the south countrepe, and was gone oute to walke in hys meditacions about the euen tide. And he lptt (h) vp his eies & looked, and beholde the camels were commynge. And Rebecca lift vp hir eies, and when she saw Isaac, she lighted downe of the camel, and sayd vnto the seruaunte: what man is this that commeth against vs in the felde? And the seruaunt sayd: it is my maister. The he toke hir mantell, and put it about hir. And the seruaunt tolde Isaac all that he hadde done. Then Isaac brought hir into his mother Saras tente, and toke Rebecca, & she became hys wyfe, and he loued hir: and so was Isaac comforted ouer hys mother.

(h) The exercise of the spirit & lptt: synging vp of the mind to God, as called medytacions.

Abraham taketh Retura to hys wyfe, and begetteth manye chyldren. Abraham dyeth, & geueth all hys goodes to Isaac. The Genealogye of Ismaell. The byrth of Jacob and Esau. Esau selleth hys tytle of enheritaunce for a messe of potage.

Abraham toke hym another wife called Retura, which bare hym Simra, Jecklan, Medan, Midian, Jethback Suah. And Jecklan begat Seba and Dedan. And the sonnes of Medan were Assurim, Letusim and Leumim. And the sons of Midian were Ephra, Ephra, Danoch, Abida, and Elda. All these were the chyldren of Retura. But Abraham gaue all that he had, vnto Isaac. And vnto the sons of hys concubynes he gaue gyftes, and sent them awape from Isaac hys sonne (while he yet liued) eastward, vnto the east countrepe.

These are the dayes of the lyfe of Abraham whiche he lyued: C. & lxxv. yere, and then fell speke and dyed, in a \* lustye age, (whē he had lyued ynough) and was put vnto hys people. And hys sons Isaac and Ismaell burped hym in the double caue in the felde of Ephron sonne of zoar the Hethyte befoze Mamre, whych felde Abraham bought of the sonnes of Beth: There was Abraham burped and Sara hys wyfe. And after the death of Abraham, God blessed Isaac hys son, whych dwelled by the well of the lpuynge and seynge.

These are the generacions of Ismael Abrahams son, whych Hagar the Egypcia Saras handmayde bare vnto Abraham. And these are the names of the sons of Ismael, wth their names in theyr kinreds. The eldest sonne of Ismael Reuaoth, then Cedar, Adbeel, Mibsam, Misma, Duna, Masar, Badar, Thema, Jetur, Naphis, and Redma: These are the sonnes of Ismael, and these are their names, in theyr townes and castels \* twelue pynces of nacpons. And these are the yeres of the lyfe of Ismael, an. C. xxxvii. yere, and then he fel sick and dyed, and was layde vnto hys people. And he dwelt from Guila vnto Sur that is befoze Egypte, as men go toward the Assyrians. And he dyed in the presence of al his brethren.

And these are the generacions of Isaac Abrahams sonne: Abraham begat Isaac. And Isaac was xl. yere old when he toke Rebecca to wyfe, the daughter of Bethuel the Sirian of Mesopotamia, and syster to Laban the Sirien.

And Isaac made intercession vnto the Lorde for hys wyfe, because she was bare: And the Lorde was intreated of hym, and Rebecca hys wyfe conceived: and the chyldren stroue together within hyr. Then she sayde: if it should go so to passe, what helpeyth it that I am wpt childe? And she wet and asked the Lorde. And the Lorde said vnto hir: there are t two maner of people in thy wombe, and two nacpons shall sprynge of. By thys

Gen. xxx. a

\*Gen. xv.

But with the copany of the auuncle fathers dyed in the same sayth p he dyd.

B

\*ge. xvi. c  
i. Para. i. b

C

By thys people is f. iiii. out



signified by  
to vs. p. law  
and the gos-  
pel, as ye  
may rede in.  
Gala. iii. d.

out of thy bowels, and the one nacpon thal  
be mightier than the other, and the eldste  
shal be seruaunt vnto the yonger.

And when hir time was come to be deli-  
uered: behold ther wer two twinnes in hyr  
wombe. And he that came oute firste was  
red and rougher ouer all as it were an hyde:  
and they called hys name Esau. And after  
ward his brother came oute, his hand hol-  
dyng Esau by the \*hele. Wherefore his  
name was called Jacob. And Isaac was  
ly. peare olde when she bare them: and the  
boyes grewe, and Esau became a cunning  
hunter, and a tyl man. But Jacob was a  
(a) symple man, and dwelled in the tentes,  
Isaac loued Esau, because he dyd eate of  
his venison, but Rebecca loued Jacob.

Jacob sod potage, and Esau came from  
the felde and was werpe, and saied to Ja-  
cob: let me sup of that redde potage, for I  
am saynt. And therfore was hys name cal-  
led \*Edom. And Jacob saied: selle me thys  
daye thy (b) heritage. And Esau aunswere  
d: Lo, I am at the point to die, and what  
profite shall this heritage do me? And Ja-  
cob sayd: \*swear to me then thys day. And  
he swore to him, and sold his heritage vnto  
Jacob. Than Jacob gaue Esau bread and  
potage of red ryle. And he ate and dronke,  
and rose vp, and went his waye. And so Es-  
au regarded not his herptage.

The. xxi. Chapter.

The iorneye of Isaac toward Abimelech.  
The promys made to Isaac and hys sede. Is-  
aac is rebuked of Abimelech for callynge  
hys wyfe syster. The chydynge of the shepe-  
hardes for the welles. Isaac is comforted.  
The leage betwene Abimelech and Isaac.

And ther fell a derth in the land, pas-  
singe the firste derth that fell in the  
dayes of Abraham. Wherefore Isaac  
went to Abimelech kyng of the philisty-  
ans vnto Gerar. Then the Lorde appeared  
vnto him, and sayd: So not doune into E-  
gipt, but abide in the land which I bid the:  
for I am in that lande, and I will be with  
the, and wil blesse the: for to thy sede I wil  
geue all these countreies. And I wil per-  
forme the othe which I made to Abraham  
thy father, and will multiplie thy sede as  
the starres of heauen, and will geue to thy  
sede all these countreies. And thow the thy  
sede shall all the nacpons of the earth be  
blessed, because that Abraham harkeneth  
vnto my voice, and kepte myne ordynaun-  
ces, commaundementes, statutes & lawes.

And Isaac dwelled in Gerar. And the  
men of the place asked him of his wyfe, and  
he saied that she was hys \*sister: for he fea-  
red to call her his wyfe, lest the men of the  
place should haue kyled him for hyr sake,  
because she was beautifull to the eie. And  
it happened after he had bene there longe  
tyme, that Abimelech kyng of the philis-  
tians looked out of a windowe, and saw Is-  
aac sportyng with Rebecca his wyfe. And  
Abimelech sente for Isaac and said: se, she

is of a suerty thy wyfe, & why saydest thou,  
that she was thy sister? And Isaac said vnto  
him: I thought that I might peraduen-  
ture haue died for hir sake. Then said Abi-  
melech: Why hast thou done this vnto vs?  
one of the people mighte lightly haue lyen  
by thy wyfe, and so shouldest thou haue  
broughte sinne vpon vs. Then Abimelech  
charged all his people, saying: he that tou-  
cheth thys mannes wyfe, shall vndoubted-  
ly dye for it.

And Isaac sowed in that lande, & found  
in that same peare an. C. folde as much: for  
the Lorde blessed him, and the man waxed  
myghty, and went forth and grewe. tll he  
was excedyng great, that he had possession  
of sheepe, of oxen, and a myghty house-  
holde, so that the philistians had spyte at  
hym: in so much that they stopped and fyl-  
led vp wpth earth all the welles whych his  
fathers seruauntes dygged in hys father  
Abrahams tyme. Then saied Abimelech vnto  
Isaac: gette the from me, for thou arte  
myghty per then we a great deale. Then Is-  
aac departed thence, & pytched hys tente  
in the valey Berar, and dwelte there. And  
Isaac dygged agayne the welles of water  
whiche they digged in the dayes of Abrahā  
his father, which the philistians had stop-  
ped after the death of Abraham, and gaue  
them the same names whych hys father  
gaue them. As Isaacs seruauntes digged  
in the valey, they founde a well of lypynge  
water. And the herdmen of Berar did strue  
with Isaacs herdmen, sayinge: the water  
is ours. Then called he the well Essek, be-  
cause they stroue with him.

Then they dygged another well, & they  
stroue for that also. Therefore called he it  
Sirena. And then he departed thence, and  
dygged another wel, for which they stroue  
not: therfore called he it Rehoboth, say-  
inge: the Lord hath nowe made vs rouse,  
and wee are (a) encreased vpon the earth.  
Afterwarde departed he thence, and came  
to Berseba. And the Lorde appeared vnto  
hym the same night, and sayde: I am the  
God of Abraham thy father, feare not, for  
I am with the, and wil blesse the, and mul-  
tiplie thy sede for my seruaunt Abrahams  
sake. And then he builded an aultare there,  
and called vpon the name of the Lord, and  
there pitched his tente. And there Isaacs  
seruauntes dygged a well.

Then came Abimelech to him from Be-  
rar and Ahusath his frend, and Philcol his  
chiefe captayne. And Isaac sayd vnto the:  
wherefore come ye to me, sayng ye hate me,  
and haue putte me awaye from you? Then  
sayde they: we sawe that the \*Lorde was  
with the, and therfore we sayed, that there  
shoulde be an oth betwene vs and the, and  
that we would make a bond with the, that  
thou shouldest do vs no hurte, as we haue  
not touched the, & haue done vnto the no-  
thyng but good, and sente the awaye in  
peace: for thou arte nowe the blessed of the  
Lorde.

(a) Symple:  
he is simple  
that is with  
out craft &  
deceit & con-  
tyneth in  
belouynge &  
exerctynge  
of gods wil  
\*Abdi. i. a.  
\*Heb. xii. e  
(b) Herptage  
signifieth  
here the ti-  
tle & righte  
enheritance  
of the eldste  
son hath af-  
ter hys fa-  
thers death.  
\*Gen. xli. vii

\*Gen. xli. b  
and. xlii. d  
Gen. xv. b &  
xxii. c.  
Ecc. xliii. d

Gen. xli. c.  
and. xx. a.

That is af-  
ter so great  
paynes and  
labours,  
god hath ge-  
ue vs rest  
and quiet-  
nes. For gus-  
tines doeth  
open and en-  
crease the  
hert and sad-  
nes restreyn-  
it. As in  
Gen. ix. d  
Isa. l. iii. a.  
\*Ge. xxi. c.  
Jud. xi. b



Lozde. And he made them a feast, and they  
eate & dracke. And they rose vp early in the  
morninge, and sware one to an other. And  
Isaac sente them awaye. And they depar-  
ted from him in peace. And that same daye  
came Isaacs seruauntes, and toulde hym  
of a well whych they had dygged: and said  
vnto him, that they had found water. And  
he called it Seba, wherefore the name of y  
cypre is called Berseba vnto this day. And  
Esau was. xl. yere old & toke to hys wyfes  
Judith the doughter of Beer an Bethphte,  
and Basemath doughter of Elon an Be-  
thphte also, and these two wyues were a  
greate grieve to the mynde of Isaac and  
Rebecca.

The xxvii. Chapter.

Isaac receiveth the blessing from Esau by  
hys mothers counsel. Isaac is sad. Esau is co-  
forted. The hatred of Esau toward Jacob.

And it came to passe that Isaac was  
ed old and his eyes were dym, so that  
he coulde not see. Then called he Es-  
sau hys eldest sonne and sayde to hym: my  
sonne. And he answered hym, here I am.  
And he sayde: behold, I am old, and know  
not the daye of my death: nowe therefore  
take thy artillery, and the quiver and thy  
bowe, and gette thee to the felde, and kyll  
me some venison, and dresse me meate such  
as thou louest, and brynge it me, and let me eat  
that my soule maye (a) blesse thee afoze I  
dye. And Rebecca herd when Isaac spake  
to Esau hys sonne. And as soone as Esau  
was gone to the felde to hunt venison,  
and too brynge it, she spake vnto Jacob  
her sonne, sayinge: Beholde I haue herde  
thy father talkynge wth Esau thy bro-  
ther and sayinge: brynge me venison and  
dresse me meate that I maye eate and  
blesse thee before thee Lozde, &c. I dye.  
Nowe therfore my sonne heare my voyce  
in the whych I commaunde thee: get thee to  
the floocke, and brynge me thence two  
good kyddes, and I will make meate of  
them for thy father, such as he loueth.  
And thou shalt brynge it to thy father, and  
he shall eate, and blesse thee before hys  
death.

Then sayde Jacob to Rebecca hys mo-  
ther: beholde Esau my brother is rough, &  
I am smoth. My father shall paraventure  
fele me, & I shall seme vnto hym as though  
I wente aboute to beggelye hym, and so shal  
he brynge a curse vpon me, for a blessing:  
and his mother sayde vnto hym: Upon me

(b) be the curse my sonne, onelye heare my  
voyce, and go and fetch me them. And Ja-  
cob wente and fet them, and broughte the  
to hys mother. And his mother made meate  
of them, accordynge as hys father loued.  
And he wente and sette goodly raymente  
that was her eldest son Esaus, whych he  
had in the house wth her, & put them vpon  
Jacob her yonger son, & she put the skyn-  
nes vpon hys handes & vpon the smoth of

his necke. And he put the meate and bread  
whych he hadde made, in the hande of her  
sonne Jacob.

And he wente in to hys father, sayinge:  
my father. And he answered: here am I.  
who art thou my son? And Jacob sayd vn-  
to hys father: I am Esau thy eldest son, I  
haue done as thou baddest me: arylse, sit vp  
& eate of my venison, that thy soule maye  
blesse me. But Isaac sayd vnto his sonne:  
how commeth it that thou hast found it so  
quyckly, my son? He answered: The Lozde  
thy God brought it to my hand. Then said  
Isaac vnto Jacob: come nere, & let me fele  
thee, my son, whether thou be my son Esau  
or not. Then went Jacob to Isaac hys fa-  
ther, & he felt him and sayd: the voice is Ja-  
cobs voice, but the hands are y hands of Es-  
sau. And he knewe him not, because his ha-  
des were rough as hys brother Esaus ha-  
des: and so he blessed hym.

And he asked him: art thou my son Esau?  
And he sayd: I am. Then sayde he: brynge  
forth, & let me eat of my sons venison, that  
my soule maye blesse thee. And he broughte  
him, and he eat. He brought him wine also,  
and he dracke. And his father Isaac said vn-  
to him: come nere & kisse me my son. And he  
went vnto him & kissed him. And he smelled  
the sauour of his rayment, & \* blessed him,  
and sayde: Se, the smel of my son is as the  
smel of a felde which the Lozde hath blessed.  
God geue thee of the (c) dewe of heauen, and  
of the fatnesse of the earth, and plenty of  
(d) corne & wine. People be thy seruauntes,  
& nations bowe vnto thee. Be the Lozde o-  
uer thy brethren, and thy mothers children  
stoupe vnto thee. Cursed be he that curseth  
thee, and blessed be he that blesseth thee.

As soone as Isaac had made an ende of  
blessing, Jacob was scarce gon out fro the  
presence of Isaac his father, but Esau his  
brother was come from huntynge, and had  
made also meate, and brought it vnto hys  
father, & sayde vnto hym: Arylse my father  
and eate of thy sonnes venison, that thy  
soule may blesse me. Then hys father Isaac  
sayde vnto hym: who arte thou? he aun-  
swered: I am thy eldest sonne Esau. And  
Isaac was astonied out of measure, & said:  
Where is he then that hath hunted venison  
and broughte it me, and I haue eaten of al  
before thou camest, and haue blessed hym,  
& he shal be blessed still. When Esau herde  
the words of hys father, he cryed out great-  
ly and bytterlye aboue measure, and sayde  
to hys father: blesse me also my father.

And he sayde: thy brother came wth sub-  
teltie, and hath taken awaye thy blessing.  
Then sayde he: He may well be called Ja-  
cob, for he hath vndermynded me nowe two  
 tymes, fyrst he toke awaye my heritage: &  
se nowe hath he taken awaye my blessing  
also. And he sayde: hast thou kepte neuer a  
blessynge for me?

Isaac answered, and sayde vnto Esau:  
beholde I haue made hym thy Lozde, and

other to the  
body, as al  
temporal mis-  
eries & wret-  
chednes. As  
in Gen. iii. &  
Deu. xxi. a.  
Gene. xxi. a.  
Deu. xxi. a.

\* Eccl. iii. d  
Job. xi. b

(c) By thys  
worde dewe  
is vnderstand  
of the bes-  
tynes, al y  
is in y  
mament the  
coforter y  
earth, as y  
sun, y mone  
rayne, & tem-  
peratnes.  
As by the  
fatnes of y  
earth they  
vnderstand  
all that is  
brought  
forth be-  
neath in  
earth. As in  
Exod. xvi. d  
Rome. xi. b

(d) By corne  
& wyne, is  
vnderstand  
abundance  
of all tempo-  
ral thynges

(a) To bles-  
here, is to  
wythe good  
or to praye  
to God for  
hym.

(b) There be  
two curses  
bled in the  
Scripture.  
The one is  
in the soule  
that pertai-  
neth to the  
soule, as sin  
and wyched-  
nes. And the



al hys mothers chyliden haue I made hys seruauntes. Moreover, wythe corne and wyne haue I stablyshed hym; what can I do vnto the nowe my son? And Esau sayd vnto his father: hast thou but that one blessing my father? blesse me also my father.

\*Heb. xlii. c. Jacob is al so blessed of his father.

So lpyt up Esau hys voyce and wepte. Then Isaac hys father answered and sayde vnto hym: beholde thy dwelling place shall haue of the fatnes of the earth and of the dewe of heauen from aboue. And wyth thy swerde shalt thou lyue, and shalt be thy brothers seruaunte. But the tyme wyl come, when thou shalt get the may stripe, and lowse hys pocke from thy necke.

\*Abos. i. a.

And Esau hated Jacob, because of the blessing wyth whiche hys father blessed hym, and sayed in hys herte: The dayes of my fathers sorowe are at hande, for I wyl slep my brother Jacob. And these wordes of Esau her eldest sonne were tolde to Rebecca. And she sente and called Jacob her yongest sonne, and sayde vnto hym: beholde thy brother Esau threateneth to kyll the, nowtherfore my son heare my voyce, make the redye, and flee to Laban my brother at Haran, and tarp wyth hym a while, till thy brothers fearcenesse be aswaged, and till thy brothers wrath tourne awaye from the, and he forget that whiche thou hast done to hym. When wyl I sende and fet the awaye from thence. Why shouldest thou lose pou boeth in one daye? And Rebecca spake to Isaac: I am werpe of my lyfe, for feare of the daughters of Beth. If Jacob take a wyfe of the daughters of Beth such one as these are, or of þ daughters of the land, what luste shouldest thou haue to lyue?

The xxviii. Chapter.

Jacob is sente into Mesopotamia, to Laban for a wyfe. Esau marieth an Ismaelite. Jacob dreameth a dreame. Christe is promysed. Jacob maketh a vowe.

Jacob is blessed.

Then Isaac called Jacob hys sonne, and blessed hym, and charged hym, saying, se thou take not a wyfe of the daughters of Canaan, but aryse and gette the to Mesopotamia to the house of Bethuell thy mothers father: and there take the a wyfe of the daughters of Laban thy vnckle. And god almighty bles the, increase the, and multiplie the that thou mayste be a nūbre of people, & geue the the blessing of Abraham: boeth to the and to thy seede wyth the, that thou mayst possesse the land (wherein thou arte a straunger) whiche God gaue vnto Abraham. Thus Isaac set forth Jacob to go to Mesopotamia vnto Laban, sonne of Bethuel the Spuen, and brother to Rebecca Jacobs and Esaus mother.

\*Ole. xli. d.

When Esau sawe that Isaac had blessed Jacob, and sente hym to Mesopotamia to fet hym a wyfe thence, & that as he blessed hym, he gaue him a charge, saying: se thou take not a wyfe of þ Daughters of

Canaan: and that Jacob had obeyed hys father and mother, and was gone to Mesopotamia: and seing also that the daughters of Canaan pleased not Isaac hys father, then wente he vnto Ismaell, and toke vnto the wyues whiche he had, Bahala the daughter of Ismaell Abrahams sonne, the Syster of Rabaiothe to be hys wyfe. Jacob departed from Berseba, and wente toward Haran, and came vnto a place, and tarped there all nyght, because the sonne was downe. And toke a stone of the place, and put it vnder hys heade, and layd hym downe in the same place to slepe. And he dreamed: and beholde there stood a ladder vpon the pearth, and the top of it reached vp to heauen. And see, the aungels of God wente vp and downe vpon it, pea and the Lord stode vpon it, and sayd.

Esau marieth an Ismaelite.

Jacob dreameth.

i. Pa. xviii. e.

I am the Lord God of Abraham, thy father, and the God of Isaac: The lande on whiche thou sleepest wyl I geue the and thy seede. And thy seede shall be as the duste of the earth: and thou shalt spreade abroad: weste, east, northe, and south. And thoro we the and thy seede, shall all the kyndes of the earth be blessed. And see I am wyth the, and wyl be thy keper in all places whither thou goest, and wyl brynge the a gayne into thys lande: neither wyl I leaue the till I haue performed all that I haue promysed the.

When Jacob was awaked out of hys slepe he sayde: surely the lord is in thys place, and I wyl not. And he was a frayde and sayd: howe fearefull is this place: it is none other but euē the house of god, and the gate of heuē. And Jacob stode vp early in the mornynge and toke the stone that he had layd vnder hys head, and pitched it vp an ende, & poured oyle on the top of it. And he called the name of the place Bethel, for the name of the cite was called Lus, before tyme. And Jacob bowed a vowe, saying: If god wyl be wyth me, and wyl kepe me in this iorney which I go, and wil geue me bread to eate, and clothes to put on, soo that I come agayn vnto my fathers house in safety: then shall the lord be my God, and thys stone, whiche I haue sette vp an ende, shall be Goddes house, and of all that thou shalt geue me, wyl I geue the tythes vnto the.

\*He calleth it the house of god because of the household of aungelles þ he ther sawe we in like maner call the churche of tyme and stene the house of god, because þ people come ther whiche are the churche of God as Paule teacheth. i. Corin. iii.

The xxix. Chapter.

Jacob cometh to Laban and serueth seven yere for Rachel. Lea was brought to hys bed in stede of Rachel. He marieth the boeth, & serueth yet. vii. yere more for Rachel. Lea conceyue

ii. Corin. vii. Eph. vii. \*Eithes or cethes.

Then Jacob lyfte vp hys feete, and wente toward the Ek countrei. And as he loked aboute, beholde ther was a well in the felde, and thre flockes of shepe laye there by (for at that well were þ flockes watered) and ther lay a great stone at the well mouth. And the manner was to brynge



byng the flockes thither, and roule the stone from the welles mouth, and to water the shepe, and to put the stone agayn vpon the welles mouth vnto his place. And Jacob saied vnto them: Wherfore whence be ye? And they saied, of Haran are we. And he saied vnto them: knowe ye Laban the son of Nahor? And they saied: we knowe him. And he saied vnto them: is he in good helth? And they saied: he is in good helth, and be- holde, his daughter Rachel cometh with the shepe. And he saied: lo, it is yet a greete while to nighte, neither is it tyme that the cattell should be gathered together, water the shepe, and go and fede them. And they sayed: we maye not, till all the flockes be broughte togyther, and the stone be rouled from the welles mouth, and so wee water our shepe.

Rachel kepeth hyr fa-  
thers shepe

¶ While he yet talked with them, Rachel came with hir fathers shepe, for she kepeth the. And as sone as Jacob sawe Rachel the daughter of Laban his vncle, & hyr vncles shepe, he went and rouled the stone fro the welles mouth, & watered the shepe of Laban his mothers brother. And Jacob kissed Rachel, and lifte vp his voice and wept: & tolde hir also that he was hir fathers brother, and Rebeccas son. Then Rachel ran and told hir father.

¶ When Laban hearde tell of Jacob hyr sisters son, he ran to mete him, and imbraced him, and kissed him, and broughte hym to his house. And then Jacob tolde Laban all the matter. And then Laban sayd: well, thou art my bone and my flesh. Abide with me the space of a moneth. And afterwarde Laban saied vnto Jacob: Though thou be my kynsman, shouldest thou therfore serue me for nought? tel me what shal thy wages be? And Laban had two daughters, the eldest called Lea, and the yongest Rachel. Lea was sore eyed, but Rachel was beautifull and well fauoured. And Jacob loued hir well, and sayed: I wyll serue the seven yere for Rachel thy yongeste daughter. And Laban answered: it is better that I giue her to the, then to another man: abide therfore with me.

Osee. xii. d.  
Jacob ser-  
ueth seven  
yere for  
Rachel.

And Jacob serued \*seven yeres for Rachel, and they semed vnto him but a fewe daies, for the loue he had to her. And Jacob saied vnto Laban: giue me my wyfe, that I maye lye with her, for the tyme appoynted is come.

¶ Then Laban bade all men of that countrey, and made me a feast. And when euen was come, he toke Lea hyr daughter, and broughte hir to him: & he laye with hir. And Laban gaue to his daughter Lea, Zilpha his maide, to be hir seruante. And when the mornig was come, behold it was Lea. The said he to Laban: wherfore hast thou playd thus with me? dyd not I serue & for Rachel, wherfore then hast thou begiled me? Laban answered, it is not the manner of this countrey, to marie the yongest before

the eldeste. Passe oute this weke, and then shall this also be giuen the for the seruyce, which thou shalt serue me yet seven yeres more. And Jacob did euē so, & passed out of weke, & the he gaue him Rachel his doughter to wife also. And Laban gaue to Rachel his daughter, Bilha his handmaid to be hir seruante. So laye he by Rachel also, and loued Rachel more then Lea, and serued hym yet seven yeres more.

Jacob mar-  
rieth two  
daughters  
of hyr mo-  
thers bro-  
ther.

¶ When the lord saw that Lea was despy- sed, he made hir fruitfull: but Rachel was barein. And Lea conceived and bare a son, and called his name Ruben, for she sayed: the lord hath looked vpon my tribulacion. And now my husband wil loue me. And she conceived againe and bare a sonne, & saied: the lord hath hearde that I am despyed, & hath therfore geuen me this son also, and she called him \*Simeon. And she conceived yet and bare a sonne, and saied: nowe this ones will my husbände kepe me com- panye, because I haue borne him thre son- nes: and therfore she called his name Levi. And she conceived yet againe and bare a sonne, sayinge: nowe wyll I praise & lord, therfore she called his name Iuda, and left bearynge.

Ruben is  
borne.  
Deu. xxi. b

Simeon is  
borne.  
ii. Par. ii. a

Leui is  
borne.

Iuda is  
borne.

#### The xxx. Chapter.

¶ Rachel and Lea, beyng both bareyn, gyue theyr maides vnto their husband, and they bare hym chyldren. Jacob disceyueth Laban in the conceyvinge of the shepe and kyds. Jacobs re- warde for hyr seruyce.

¶ When Rachel sawe that she bare Ja- cob no chyldren, she enuied hyr sister, and saied vnto Jacob: Gyue me chil- dren, or els I am but deade. Then was Ja- cob wroth wth Rachel, sayinge: Am I in Gods steede, which kepeth from the fruit of thy wombe? Then she saied: here is my maide Bilha: lye with hir, that she maye beare vpon my lap, that I maye be encrea- sed by hir. And she gaue him Bilha hir hand maide to wyfe. And Jacob laye with hyr: and Bilha conceived and bare Jacob a son. Then saied Rachel: God hath geuen sen- tence on my spede, and hath also heard my voyce, and hath gyuen me a sonne. There- fore called she hym Dan. And Bilha, Ra- chels maide conceived agayne, and bare Jacob another sonne. And Rachel sayed: God is tourned, & I haue made a chaunge wth my spster, and haue gotten the upper hande. And she called his name Nephtali.

A

¶ When Lea sawe that she had left bea- ringe, she toke Silpha hir maide, and gaue her Jacob to wyfe. And Silpha Leas maide bare Jacob a sonne. Then sayd Lea: good lucke: and called hyr name Gad. And Sil- pha Leas maide bare Jacob another son. Then said Lea: happy am I, for the dought- ers wyll call mee blessed, and called hyr name Aser.

B

And Ruben went out in the wheet har- uest tyme, and found (a) mandragoras in & a) Madras- feldes



gozas: The  
Hebrews  
call it an er-  
ber or rather  
a roze & bea-  
reth the si-  
militude of  
mans bodie.  
Other call  
it an apple,  
whiche be-  
ing eaten  
with meat,  
saileth con-  
sepyon.

feldes, and brought them vnto his mother  
Lea. Then saied Rachel to Lea, geue me  
of thy sonnes mandragoras. And Lea aun-  
swered: Is it not ynough that thou hast ta-  
ken away my husbände, but woldest take  
away my sonnes mandragoras also?  
Then saied Rachel, well let him slepe with  
the this night, for thy sonnes mandrago-  
ras. And when Jacob came from the feldes  
at euen, Lea went out to mete him, & saied:  
lye with me, for I haue boughte the wpyth  
my sonnes mandragoras.

And he slepte with hir that nighte. And  
God heard Lea, that she conceived & bare  
vnto Jacob the fift sonne. Then saied Lea:  
God hath giuen me my rewarde, because I  
gaue my maiden to my husbände, and she  
called him Isachar. And Lea conceived yet  
again, and bare Jacob the sixt son. Then  
saied she: God hath endewed me with a  
good dowry. Now will my husband dwell  
with me, because I haue borne hym fyve  
sonnes, and called hys name Zabulon. Af-  
ter that she bare a doughter, and called hyr  
\*Dina.

Ge. xxxiia

Rachel bea-  
reth Jo-  
seph.

Mi. xxi. d

And God remembred Rachel, heard hir,  
and made hir fruitefull: so that she concei-  
ued and bare a sonne, and saied: God hath  
taken away my rebuke. And she called hys  
name Joseph, saying: The Lorde geue me  
yet another son. Asone as Rachel hadde  
borne Joseph, Jacob saied to his father in  
lawe. Send me away, that I may go vnto  
my owne place and countrey, geue me my  
wiues and my chyldren, for whom I haue  
serued the, and let me go, for thou knowest  
what seruice I haue done the. Then saied  
Laban vnto him. If I haue found fauour  
in thy sight (for I suppose that the Lorde  
hath blessed me for thy sake) appoint what  
thy reward shall be, and I will geue it the.  
Then he sayd vnto him, thou knowest what  
seruice I haue done the, and in what case  
thy cattell haue bene vnder me: for it was  
but litle that thou haddest before I came,  
and nowe it is encreased into a multitude,  
and the Lorde hath blessed the for my sake.  
But now when shall I make provision for  
mine owne house also? And he saied, what  
shall I then geue the? And Jacob answered:  
thou shalt giue me nothinge at all, so  
thou wilt do this one thinge for mee, and  
then will I turne again and fede thy shepe  
and kepe them.

So thou aboute all thy shepe this daye,  
and seperate from them all the shepe that  
are spotted and of dyuers coloures, and all  
blacke shepe among the lambes. And then  
loke, all that shall be party coloured, black  
and spotted, as well amongs the shepe as  
the kyddes, the same shall be my reward. So  
shall my \*ryghteousnes aynswere for me,  
when the time cometh, that I shall re-  
ceiue my rewarde of the, so that whatsoe-  
uer is not speckled, and party amonge the  
goates, and black among the lambes, lette  
that be theste with me. Then saied Laban:

\*Ryghte-  
ousnes  
misch here  
true & faith-  
full seruice.

Lo I am content, that it be accordynge as  
thou hast said. And he sorted out that same  
day the goates that were party & of dyuers  
colours, & all the kyddes that were spotted &  
party coloured, & all that had white in the,  
and all the blacke among the lambes, and  
put them in the keeping of his sonnes, and  
sette thre daies iourney betwene him selfe  
and Jacob. And so Jacob kept the reste of  
Labans shepe.

Jacob toke rodde of grene popul, hasel, &  
of chestnot trees, and piled white strea-  
kes in them, and made the white appeare  
in the stauess: And he laid the stauess whiche  
he had pyled before the shepe in the gut-  
ters & watering troughes, when the shepe  
came to drinke: that they should conceiue  
when they came to drinke. And the shepe  
conceiued before the stauess, and broughte  
forth speckled, spotted, and party coloured.  
Then Jacob diuided the flocke, and putte  
the rodde in the troughes before the eyes  
of the wethers and all whyte and al blacke  
were Labans, but the resydue were Ja-  
cobs, and he seuered the flockes one from  
another. And alwaye in the firste buckinge  
tyme of the shepe, Jacob put the stauess be-  
fore the shepe in the gutters, that they  
might conceiue before the stauess: But in  
the latter buckinge tyme, he put them not  
there: so the laste broode was Labans, and  
the fyrst Jacobs. And the man became ex-  
cedynge ryche, and had many shepe, maide  
seruauntes, menne seruauntes, camelles  
and asses.

#### The xxxi. Chapter.

At the commaundement of God, Jacob de-  
parted from Laban, & toke hys goodes wpyth  
hym. Rachel stealeth hys fathers ymagess.  
Laban followeth Jacob. The covenant be-  
twene Laban and Jacob.

And Jacob heard the wordes of La-  
bans sonnes howe they sayd: Jacob  
hath taken away all that was oure  
fathers, and of our fathers goods hath he  
gotten all this honoure. And Jacob beheld  
the countenaunce of Laban, that it was  
not toward him as it was in times past.  
And the lord said vnto Jacob: turne again  
into the land of thy fathers, and to thy kin-  
red, and I will be wpyth the. Then Jacob  
sent and called Rachel and Lea to & felde  
vnto hys shepe, and saied vnto them: I see  
your fathers countenaunce, that it is not  
toward me as in tymes past.

Moreouer the God of my father hath  
bene with me. And ye knowe howe that I  
haue serued your father with al my might.  
And your father hath disceiued me, and  
chaunged my wages ten tymes: but God  
suffred him not to hurte me. When he said,  
the spotted shall be thy wages, then all the  
shepe bare spotted. If he saied, the speckled  
shall be thy reward, then bare all the shepe  
speckled: thus hath God taken away  
your fathers cattell, and giuen them me.  
For in bucking time I lyfted vp mine eyes  
and



and sawe in a dreame, and behoulde, the rammes that bucked the sheepe were straken, spotted, and partye. And the aungell of God spake vnto me in a dreame, saying: Jacob? And I answered: here am I. And he sayde, lyfte vp thyn eyes and see, howe all the rammes that leape vpon the sheepe are straken, spotted, and partye: for I haue sene all that Laban doth vnto the, I am the God of Bethel where thou anoyntedst the stone, and where thou bowedst a bow vnto me. Now arise and get thee oute of this cuntry, and returne vnto the lande where thou were borne.

Gen. xxxi. d.

Ge. xxxi. c.

Then answered Rachell and Lea, and sayde vnto hym: we haue no parte nor inheritance in oure fathers house, he counteth vs as straungers, for he hath sold vs and hath eat vp the price of vs. Moreover all the ryches which God hath taken from our father, that is oures and our chyldrens, now therefore whatsoever God hath said vnto the, that do. Then Jacob rose vp, and let his sonnes and wiues vp, vpon camels, and carped awaye all his cattell and all his substance whiche he hadde gotten in Mesopotamia, for to goo to Isaac hys father vnto the land of Canaan. Laban was gone to shepe hys shepe, and Rachel had stollen her fathers images. And Jacob stole away pryuelie from Laban the Syrien, and told him not that he wold departe. So fled he all that he had, and made himself redy, and passed ouer the riuers, and went streight towarde the mounte Gilead.

ge. xxviii. b. ii. Re. xlii. c.

Upon the thyrde dape after, was it told Laban that Jacob fled. Then he tooke his brethren wth hym, and pursued hym. vii. dayes iourney: and ouertooke hym at the mounte Gilead. And God came to Laban the Syrian in a dreame by nighte, and said vnto hym: take hede to thy selfe, that thou speake not to Jacob ouer sharply. And Laban ouertooke Jacob: and Jacob had pitched hys tente in the mounte. And Laban wth hys brethren, pitched thei tente also vpon the mount Gilead. Then sayde Laban to Jacob: whye haste thou thys done to steale awaye from me, and carpe away my daughters as though they had bene taken captiue wth the swearde? Wherefore wentest thou awaye secretely vnkowne to me, and dyddest not tell me, that I might haue broughte the on the waye wth mynnyng, tymbrelles, and harpes, and hadst not suffred me to kysse my chyldren and my daughters? Thou wert a\*fole to do it, for I am hable too do pou euill. But the God of your father spake vnto me yester day, saying: take hede þ thou speake not to Jacob oughte saue good. And nowe though thou wetest thy way, because thou lovest after thi fathers house, yet wherefore hast thou stollen my goddes?

l. Re. xlii. c. l. Par. xvi. c.

Jacob answered and sayde to Laban: I departed pryuelie, because I was afrayde,

and thoughte that thou woldest haue take awaye thy daughters from me. But where as thou doest challenge me for theste, wth whome so euer thou findest thy goddes, let hym dye here before oure brethren. Seeke that thynne is wth me, and take it to the: for Jacob wste not that Rachel had stollen them. Then went Laban into Jacobs tente, and into Leas tente, and into the ii. maydens tentes: but founde them not. Then wente he oute of Leas tente, and entered into Rachels tente. And Rachell toke the images and putte them in the camels strawe, and sat down vpon them. And Laban searched all the tente: but founde them not. Then sayde she too her father, Syr, be not angry that I can not rise vp before the: for the disease of women is come vpon me. So searched he, but founde them not.

Rachels po lerte.

Jacob was wrothe, and chode with Laban. Jacob also answered and said to him: what haue I trespassed, or what haue I offended, that thou folowedest after me? Thou haste searched all my stuffe, and what haste thou founde of all thy housholde stuffe? Putte it here before thy brethren and myne, and lette thei iudge betwene vs bothe. This xx. pere that I haue bene with the, thy shepe and thy goates haue not bene baren, and the rammes of thy flocke haue I not eaten. Whatsoeuer was torne of beastes, I broughte it not vnto the, but made it good my selfe: of my hand diddest thou require it, whether it was stolen by day or night. Moreover, by day the heate consumed me, and the cold by night, and mi slepe departed from mine eyes.

Thus haue I ben. xx. pere in thy house, & serued the xiiii. peres for thy ii. daughters, and vi. pere for thy sheepe, and thou haste chaunged my reward ten times. And except the God of my father, the God of Abraham and the God whom Isaac feareth, hadde bene wth me: surely thou haddeste sente me awaye nowe all empty. But God beheld my tribulacion, and the labour of my hands: and rebuked the yester day.

Gen. xxxi. g.

fear, take for honour, as aforesaid Gen. xx. e.

Laban answered and sayde vnto Jacob, the daughters are my daughters, and the chyldren are my chyldren, and the shepe, are my shepe, and all that thou seest is myne. And what can I do thys dape, vnto these my daughters, or vnto theyr chyldren whiche they haue borne? Nowe therefore come on, let vs make a bonde, I and thou together, and let it be a wytnesse betwene the and me. Then toke Jacob a stone and set it vp for a pillar and marke stone, and sayd vnto hys brethren, gather stones. And they toke stones, and made an hepe, and they eat there vpon the heape. And Laban called it Jeger Sahadutha, but Jacob called it Gilead, after thei after the proprietye of hys language.

Then sayde Laban: thys heape be wytnesse betwene the and me thys dape, (therfore is it called Gilead) The Lorde looke

Josa. xlii. c. xlii. f.

g. i. and



and iudge betwene me and the; when wee are departed one from another: that thou shalt not bere my doughters, neither shalt take other wiues vnto them. Here is no man with vs: Behold, God is witnesse betwene the and me. And Laban sayde more ouer to Jacob: behold, this heape and this marke whiche I haue sette here, betwene me and the: thys heape be wptnesse and also thys marke, that I wpll not come ouer this heape to the, and thou shalt not come ouer this heape and this marke, to do anye harme. The God of Abraham, the God of Nahor, and the God of theyre fathers, bee iudge betwene vs.

And Jacob swate by him that his father Isaac feared. Then Jacob did sacrifice vpon the mounte, and called his brethren to eate breade. And thei ate breade and taried all nyght in the hyl. And early in the morning Laban rose vp and kissed his children and hys Doughters, and blessed them and departed and wente vnto his place againe: but Jacob went forth on his iourne, and the aungels of God came & met him. And when Jacob sawe them, he sayde: thys is goddes hoste, and called the name of that same place Mahanaim.

## The. xxii. Chapter.

The vision of the aungels. Jacob sendeth presentes vnto hys brother Esau. How he wrestled with the angel which chaunged his name, and called hym Israell.

**J**acob sente messengers before hym to Esau hys brother, vnto the Lande of Seir, and the fiede of Edom. And he commaunded them, sayinge: Se that ye speake after this maner to my Lord Esau: thy seruante Jacob saythe thus, I haue sojourned and bene a straunger with Laban vnto this time, and haue gotten Oxen, Asses and Shepe, men seruantes and womenne seruantes, and nowe I sende ambassage too the my Lord, that I maye fynde grace in thy spghte. And the messengers came againe to Jacob, sayinge: we came vnto thy brother Esau, and he cometh against the and. iiii. hundred men with him. Then was Jacob greatly afrayde and wist not which way to turne him self, and deuided the people that was with him, and the shepe, oxen, and camels into. ii. compaines, and sayde: If Esau come to the one parte, and smite it the other maye saue it selfe.

And Jacob sayde: O God of my father Abraham, and God of my father Isaac: Lord whiche saydest vnto me: retorne vnto thy cuntrye and to thy kynredde, and I wpll do all wel wpth the, I am not worthy of the leaste of all the mercyes and truthe whiche thou hast shewed vnto thy seruant, For with my staffe came I ouer this Iordan, and now haue I gotten two droues. Delouer me, from the handes of my brother Esau: for I feare hym, leaste he wpll come and smyte the other wpth the children. Thou saydest that thou wouldest sure

ly do me good, and wouldest make my seede as the sande of the sea, which cannot be nūbred for multitude.

And he tarped ther that same night, and toke of that whiche came to hande, a presente vnto Esau his brother, two hundred she gootes and: xx. he gootes, two hundred shepe, and. xx. rammes: thyrtye mplyshe Camels wpth theyr coltes. xl. kyne, and tenne buls. xx. she asses, and. x. foales, & deliuered them vnto his seruantes, euerie droue by thepm selues, and sayde vnto thepm: goo forth before me, and putte a space betwene euerie droue. And he commaunded the foremoste, sayinge.

When Esau thy brother meteth the and asketh the, sayinge: whose seruante arte thou, and whether goest thou, and whose are these that go before the: thou shalt say, they be thy seruant Jacobs, and are a presente sente vnto my Lord Esau, and beholde, he him selfe cometh after, vs. And so commaunded he the second and euen so the thyrde, and lpkewple all that folowed the droues, sayinge: of this manner se that ye speake vnto Esau when ye meete hym and sayde moreouer. Behold thy seruant Jacob cometh after vs, for he sayd I wil please hys wraethe wpth the presente that goeth before me, and afterwarde I wpll se him my self, so peraduenture he wil receiue me to grace. So wente the presente before hym, and he tarped all that nyghte in the tente, and rose vpp the same nyghte, and tooke his two wiues and hys. ii. maydens, and his leuen Sonnes, and wente ouer the foorde Jacob. And he toke them and sente them all ouer the ruer, and tarped behind hym selfe alone.

And ther\* wrestled a manne wpth hym vnto the breakyng of the dape. And when he sawe that he could not preuaile against hym, he smote hym vnder the thyghe, and the senewe of Jacobes thighe shanke as he wrestled with him. And he sayde: let me goo, for the dape breaketh. And he sayde: I wpll not lette the goo, except thou blesse me. And he sayde vnto hym: What is thy name? He aunswered: Jacob. And he saide thou shalt be called Jacob no more, but \* Israell. For thou hast wrestled with God, and hast preuailed.

And Jacob asked him, sayinge: tell me thy name. And he sayde, wherefore dooest thou aske after my name: & he blessed hym ther. And Jacob called the name of þ place wheniel for I haue sene God face to face & yet is my life reserved. And as he wet ouer wheniel, the sunne rose vpon hym, and he halted vpon his thyghe, wherefore the childrene of Israell eate not of the senewe of the thyghe vnto thys dape, because that he smote Jacob vnder the thyghe in the senewe that shonke.

## The. xxiii. Chapter.

Esau and Jacob agreed. And Jacob came into Bethem.

Jacob

thyng els but to go simply, barely, & wythoute any ryches or strength, as in

Mar. vi. b.

Gen. xii. b. Jacob was with the aungel.

Gen. xxv. b. Jacob is called Israell.

Jud. xiii. b. To see god face to face, is to haue a certayne and sure knowledge of hym as in Ex. xxxiii. b.

To go w a staffe is a maner of speaking of the Hebrewes which signifyeth no



**A** Jacob lyfte vp his eyes and sawe his brother Esau come, and with hym. iiii. C. men. And he deuided his chyldeyne vnto Lea, vnto Rachell, and vnto his two women seruauntes. And dyd sette the women seruauntes and theyr chyldeyn for most, and Lea and her chyldeyn after, and Rachell & Joseph hindermost. And him selfe went before them and fel on the ground. vii. times till he came vnto his brother. Esau ran to mete him and embraced him and fel on his necke and kyssed him, and they wepte. And he lyfte vp his eyes and sawe the wives and theyr chyldeyne, and sayde: what are these whiche thou there haste? And he sayd: they are the chyldeyne whiche God hath geuen thy seruaunte. Then came the maide ns forthe, and did theyr obeysaunce. Lea also and her chyldeyn came & did their obeysaunce. And last of al came Joseph and Rachell, & dyd theyr obeysaunce.

**B** And he sayde: what meanest thou wpth all the droues whiche I met? And he answered: to fynde grace in the sighte of my lord. And Esau sayde: I haue ynoughe my brother, kepe that thou haste vnto thy selfe. Jacob answered: Oh naye, but if I haue founde grace in thy syghte, receyue my presente of my hand: for I haue sene thy face as though I had sene the face of God, wherefore receyue me to grace and take my blessing that I haue brought the for god hath geuen it me. And I haue ynoughe of al thinges. And so he compelled him to take it. And he said: let vs take our iourney & go: And I wil go in thy company. And he sayd vnto him: my Lorde knoweth that I haue tendinge chyldeyn, ewes and kine with yong vnder myne hande, whiche if men shulde ouerdrine but euen one daye, the hole flocke wold dye. Let my Lorde therfore go before his seruaunt, and I wil drine fayne & softly accordynge as the catell that goeth before me and the chyldeyn be hable to endure: till I come to my Lorde vnto Seir.

**C** And Esau said: let me yet leaue some of my folke with the. And he sayde: what needeth it? let me find grace in the sighte of my Lorde. So Esau went his way again that same daye vnto Seir. And Jacob tooke his iourney toward Succoth, & bilt him an house and made bootes for his cattel: wherefore the name of the place is called Succoth.

And Jacob came peacefully into the city of Sichem in the land of Canaan, after he was come from Mesopotamia, and pitched before the city, and bought a parcel of ground wher he pitched his tent, of the chyldeyn of Demoz Sichems father, for an. C. lambes. And he made there an altare, & ther called vpon the mighty God of Israel.

#### The xxxiii. Chapter.

**The** rauishing of Dina Jacobs daughter by the men of Sichem. And of the greates bloudshedding don by the sonnes of Jacob.

**D**ina the doughter of Lea whiche she bare vnto Jacob, wente oute too see the doughters of the lande. And Sichem the sonne of Demoz the Heuite Lord of the countrey, sawe her, and toke her and laye wpth her, and forced her: and his hert laye vnto Dina the doughter of Jacob. And he loued the damsell and spake kindly vnto her, and spake vnto his father Demoz, sayinge: gette me thys mayden to my wife. And Jacob heard that he had defiled Dina his doughter, but his sons wer with the catell in the fiede, and therfore he held his peace till they were come. Then Demoz the father of Sichem wente oute vnto Jacob to comen wpth hym. And the sonnes of Jacob came oute of the fiede as sone as they hearde it, for it greued they, and they wer not a lytle wroth, because he had wroughte folpe in Israel, in that he hadde lpen with Jacobs doughter, whiche thing oughte not to be done. And Demoz communed with them, sayinge: The soule of my sonne Sichem longeth for your doughter: geue her hym to wyfe, and make mariages with vs: giue your doughters vnto vs, and take oure doughters vnto you, and dwell with vs, and the lande shalbe at your pleasure, dwell and do your busynes, and haue your possessions therein. And Sichem said vnto her father and her brethren: lette me fynde grace in your eyes, and what soeuer ye appoynte me, that wpll I geue. Aske freely of me both the dowry and gifts, & I wil geue accordynge as ye sai vnto me, and giue me the damsel to wife.

Then the sonnes of Jacob answered to Sichem and Demoz his father disceitfully because he had defiled Dina theyr syster. And they saide vnto them, we can not do thys thinge that we shoulde geue oure syster to one that is vncircumcised, for that wer a shame vnto vs: Only in thys wpll we consente vnto you. If we wpll be as we be that al the men chyldeyn amonge you be circumcised, then wpll we geue oure doughter to you, and take youres to vs, and wpll dwell wpth you and be one people. But if ye wpll not herken vnto vs to be circumcised, then wpll wee take oure doughter and go our waies. And theyr wordes pleased Demoz, and Sichem his sonne. And the yong man deferred not for to do the thing, because he had a lust to Jacobs doughter, he was also mooste set by of al that wer in his fathers house. Then Demoz and Sichem went vnto Jacob and communed with thynge: these men saye wpll dwell in the cion therein. And for them, lette wyues, and in wpll they wpll be, men chyldeyn.



substance, and all they? cattell are oures, onely let vs consente vnto them, that they may dwell with vs.

**D** And vnto Demoz and Sichem his sonne harkened al that wente oute of the gate of hys citie. And all the menne chyl dren were circumcised whatsoeuer wente oute at the gates of the cypre. And the thyrday whē it was paynefull to them, two of the sons of Jacob Simeon and Leuey Dinas brethren, tooke epyther of them his swerde and wente into the cypre bouldelpe, and flew all that was male wpyth the edge of the swerde, and tooke Dina theyre syster oute of Sychems house, and wente theyre waye.

Gen. xlix. a.  
Judith. ix. a.

Then came the Sonnes of Jacob vpon the dead, and spoyled the city, because they had despyled theyre syster, and tooke theyre shepe, Oren, asses and whatsoeuer was in the cypre and also in the felds. And al theyre goodes, all theyre chyl dren and theyre wyues toke theyre captiue and made hauocke of al that was in the houses. And Jacob sayde to Simeon and Leui: ye haue troubled me and made me synke vnto y inhabitauntes of the Lande, booth the Canaanites and also to the phereytes. And I am few in numbze. Wherfore thei shal gather them selves together against me and slep me, & so shal I and my house be destroyed. And thei answered, shoulde they deale wpyth our syster as with an hooze?

### The xxxv. Chapter.

**J**acob goeth vpon vnto Bethel, and buried his images vnder an oke. Deboza dyeth. Jacob is called Israel. The land of Canaan is promysed him. Rachell dieth in labour. Ruben laye with his fathers concubine. The deathe of Isaac.

A

**A**nd God sayde vnto Jacob, aryse, and gette the vp to Bethel, and dwel there. And makethere an alter to God that appeared to the, when thou fleddest fro Esau thy brother. Then sayde Jacob vnto his household, and to all that were wpyth hym: put awaye the straunge goddes that are amonge you and make your selves cleane, and chaunge your garments and let vs arise and go vp to Bethell, that I maye make an alter ther vnto God which heard me in the day of my tribulacion, & was with me in the way whiche I wente.

And they gaue vnto Jacob al the straunge goddes whiche were in theyre handes, whiche were in the them vnder departed.

on the cities  
n, that they  
s of Jacob.  
and of Ca  
nth al the  
builded  
Bethel  
her,

The scrip-  
ture calleth  
al maner of  
idols or ima-  
ges, straunge  
goddes, be-  
cause y wor-  
shippers of  
them esteeme  
the as gods

when he fled from his brother.

Then dyed Deboza Rebeccas nurse, and was buried beneath Bethell vnder an oke. And it was called the oke of lamentacion. And God appered vnto Jacob again after he came oute of Mesopotamia & blessed him, and said vnto him: thy name is Jacob, notwithstanding y shalte be no more called Jacob, but Israel shalte thy name. And so was his name called Israel.

Ge. xliiii. b

Ole. xii. a

Gen. xli. b

And God sayde vnto hym: I am God al myghty, growe and multiplie: for people and a multitude of people shal sprynge of the, pea and kynge shal come oute of thy loynes. And the lande whiche I gaue Abraham and Isaac wyl I geue vnto the, and vnto thy seede after the wyl I geue it also. And God departed from hym in the place where he talked with him. And Jacob sette vp a marke in the place where he talked wpyth hym, euen a pylloure of stone, and poured drynke offerynge thereon, and poured also oyle thereon, and called the name of the place where God spake wpyth hym, Bethell.

And they departed from Bethell, and when she was but a yelde bredth from Ephrath, Rachell began to trauel. And in traueplynge she was in peryl. And as she was in paynes of her labour, the mydwife sayd vnto her: Fear not for thou shalt haue this sonne also. Then as her soule was departing, that she muste dye, she called hys name Ben Oni. But his father called hym Ben Jamin. And thus dyed Rachell and was buried in the waye to Ephrath whiche is now called Bethlehem. And Jacob set vp a pyller vpon her graue, whiche is called Rachels graue pyller vnto this daye.

1. Re. iiii. b  
Gen. Jamin  
that is, the  
sonne of the  
ryght hand.  
And ryght  
hand is tak-  
en for good  
fortune.  
Mich. iiii. c

And Israel went thence and pytched vpon his tent beyond the toure of Eder. And it chaunced as Israel dwelte in the Lande, that Ruben wente and laye with Bilha hys fathers concubine, and it came to Jacobs eare. The sonnes of Jacob were. xii. in numbze. The sonnes of Lea. Ruben, Jacobs eldest sonne, and Simeon, Leui, Judah: Isachar, and Zabulon. The Sonnes of Rachell: Joseph & Ben Jamin. The sons of Bilha Rachels mayde: Dan and Nephthali, The sons of zilpha Leas maid, Gad and Asar. These are the sons of Jacob whiche were borne him in Mesopotamia.

Gen. xlix. a.  
D  
The twelve  
sonnes of  
Jacob.

Then Jacob went vnto Isaac his father to Gamre a principal citi, otherwise called Hebron, wher Abraham and Isaac sojourned as straungers. And the daies of Isaac were an C. and lxxx. yeres: and the fell hee sick and died, & was put vnto his people being old and ful of daies. And his sons Esau and Jacob buried him.

Isaac dyeth

### The xxxvi. Chapter.

**T**he wyues of Esau. Jacob and Esau are rich. The genealogy of Esau. Esau dwel- let h in the hil Seir.

These



**T**hese are the generations of Esau which he is called Edon. Esau took his wives of the daughters of Canaan, Ada the daughter of Elan an Hethite, and Ahalibama the daughter of Ana, whose wife Ana was the sonne of Zibeon an Hevite. And Basmath Ismaels daughter and sister of Nebaioth. And Ada bare unto Esau Eliphaz: and Basmath bare Reguell. And Ahalibama bare Jeus, Jaelath and Kozah. These are the Sonnes of Esau which were borne hym in the Lande of Canaan.

Ge. xlviii. a  
Basmath o:  
ther wyfe  
called Bas-  
math.

Gen. xlii. a

1. Para. i. c.

And Esau took his wives, his sonnes and daughters, and all the soules of his house: his goodes and all his cattell and all his substance which he had got in the land of Canaan, and went into a cuntry awaye from his brother Jacob: for they were so muche that they coulde not dwell together, and that the Lande where in they were straungers, could not receiue them: because of theyr cattell. Thus dwelt Esau in the mounte Seir, which Esau is called Edon. These are the generations of Esau father of the Edomites in mounte Seir, and these are the names of Esaus Sonnes: Eliphaz the sonne of Ada the wyfe of Esau, and Reguell the sonnes of Basmath the wyfe of Esau also. And the Sonnes of Eliphaz were Theman, Omar, Zepho, Baetham and Kenas. And Thimna was concubine to Eliphaz Esaus son, and bare vnto Eliphaz, Amalech. And these be the Sonnes of Ada Esaus wyfe. And these are the Sonnes of Reguell: Nahath, Serah, Samma, and Gissa: these were the sonnes of Basmath Esaus wife. And these were the sons of Ahalibama Esaus wife & daughter of Ana son of Zibeon, which she bare vnto Esau: Jeus, Jaelam and Kozah.

1. Para. i. c.

These were dukes of the sonnes of Esau. The chyldrene of Eliphaz the first sonne of Esau were these: Duke Theman, Duke Omar, Duke Zepho, Duke Kenas, Duke Kozah, Duke Baetham, and Duke Amalech: these are the Dukes that came of Eliphaz in the lande of Edom. And these were the sonnes of Ada. These were the children of Reguell Esaus sonne: Duke Nahath, Duke Serah, Duke Samma, Duke Gissa. These are the Dukes that came of Reguell in the Lande of Edom, and these were the Sonnes of Basmath Esaus wife. These were the children of Ahalibama Esaus wyfe: Duke Jeus, Duke Jaelam, Duke Kozah: these Dukes came of Ahalibama the daughter of Ana Esaus wyfe. These are the children of Esau. And these are the dukes of them, which Esau is called Edom. These are the children of Seir the Horite, the inhabitoure of the lande, Lothan, Soball, Zibeon, Ana, Dison, Ezer and Dison.

These are the dukes of the Horites the children of Seir in the land of Edom. And the children of Lothan were, Hori and Hemam.

And Lothans sister was called Thimna.

The children of Soball were these: Aluan, Manahath, Ebal, Sepho and Onam. These were the children of Zibeon: Zia and Ana, this was that Ana that founde the mules in the wilderness, as he fedde his father Zibeons asses. The children of Ana were these, Dison and Ahalibama the daughter of Ana. These are the children of Dison, Hemdan, Elban, Metham and Cheran. The children of Ezer were these, Bilhan, Seauen, and Akan. The children of Dison were Uz and Aran. These are the Dukes that came of Hori: Duke Lothan, Duke Soball, Duke Zibeon: Duke Ana, Duke Dison, Duke Ezer, Duke Difa. These be the Dukes that came of Horie in theyr Dukedomes in the Lande of Seir. These are the kynges that raygned in the Lande of Edom before there raygned anye kyng amonge the children of Israel. Bela the sonne of Beor raygned in Edomea, and the name of his cytye was Dinhaba. And when Bela dyed, Jobab the sonne of Serah out of Bezara raygned in his steede, when Jobab was dead, Hulam of the land of the Temanites raygned in his steede. And after the death of Hulam, Hadad the sonne of Pedad which slew the Moabites in the feld of the Moabites, raygned in his steede, and the name of his citie was Aith. When Hadad was deade, Samla of Masaka raygned in his steede. When Samla was deade, Saule of the ryuer Rehoboth raygned in his steede. When Saule was deade, Baal Hanan the sonne of Achbor raygned in his steede. And after the death of Baal Hanan the sonne of Achbor, Hadad raygned in his steede, and the name of the citie was Hagu. And his wifes name Mehetabeell the daughter of Matred, the daughter of Melea.

These are the names of the Dukes that came of Esau, in the xii. kindes, places & names: Duke Thimna, duke Alua, Duke Jetheth, duke Ahalibama, duke Ela, duke Binon, duke Kenas, duke Theman, Duke Meibzer, duke Magdiel, duke Jram. These be the dukes of Edomea in theyr habitacions in the land of theyr possessions. This Esau is the father of the Edomites.

The xxxviii. Chapter.

Joseph accuseth his brethren. Joseph dreameth and is hated of his brethren, & is sold to the Egyptians. Jacob bewyleth Joseph.

**A**nd Jacob dwelt in the lande where in his father was a stranger, that is to saye in the lande of Canaan. And these are the generations of Jacob: When Joseph was xvi. yere olde, he kepte shepe wth his brethren, and the lad was with the Sonnes of Bilha and of Zilpha his fathers wyues. And he accused his brethren vnto his father of an evil crime. And Israel loued Joseph more then al his children, because he begat hym in his olde age, and he made him a cote of many coloures.

g. iii. When



Gene. xlii. b  
Joseph dre-  
meth.

When his brethren sawe that they fa-  
ther loued hym more then all hys brethren  
they hated hym, and could not speake one  
kynde worde vnto hym. Moreover Joseph  
\* dreamed a dreame and toulde it hys bre-  
threne: wherefore they hated hym yet the  
more. And he said vnto them, heare I pray  
you this dreame whiche I haue dreamed:  
Behoulde we were makynge sheues in the  
felde: and loo, my sheffe arose and stode  
vpryght, and pous stode round about and  
made obeysaunce to my sheffe. Then sayde  
hys brethren vnto him: What, shalt thou be  
our king or shalt thou reigne ouer vs? And  
they hated him yet the more, because of his  
dreame and of his wordes.

And he dreamed yet an other dreame, and  
tolde it his brethren sayenge: beholde, I  
haue hadde one dreame more: We thought  
the sonne and the moone and xi. sters made  
obeysaunce to me. And when he hadde told  
it vnto hys father and hys brethren, hys  
father rebuked hym and saide vnto hym:  
What meaneth thys dreame whiche thou  
hast dreamed: Shall I and thy mother and  
thy brethren come and fall on the grounde  
before the? And his brethren hated him, but  
hys father noted the sayenge.

1. Reg. iii. c

His brethren went to kepe theyr fathers  
sheepe in Sichem, and Israell sayde vnto  
Joseph: Do not thy brethren kepe sheepe  
in Sichem: come that I maye sende the to  
them. And he answered, \* here am I. And  
he sayde vnto hym: Soo and se whether it  
be well wpth thy brethren and the sheepe,  
and brynge me worde agayne. And sente  
hym oute of the vale of Hebron, for to goo  
to Sichem. And a certayne man found him  
wandrynge oute of hys waye in the felde,  
and asked hym what he soughte. And he  
answered: I seke my brethren, tell me I  
praye the where they kepe shepe. And the  
man sayde: they are departed hence, for I  
herde them saye, let vs go vnto Dothan.  
Thus wente Joseph after hys brethren, &  
founded them in Dothan.

Mat. xxi. b  
Mar. xii. a  
Luke. xx. c

And when he saw them a farre of before  
he came at them, they toke counsel against  
him for to slep him, & saide one to an other.  
Behold, this \* dreamer cometh: come now  
and let vs slep him, and cast him into some  
pyt, and let vs say that some wycked beast  
hath deuoured him, and let vs se what hys  
dreames wyl come to.

Gen. xlii. d

When Ruben saw that, he went about  
to rid him oute of theyr handes and sayde,  
let vs not kil him. And Ruben sayde more-  
ouer vnto the, shed not his \* bloud, but cast  
him into this pit that is in the wylernes,  
and lay no handes vpon him: for he would  
haue rid him out of theyr handes, and deliue-  
red him to his father agayne.

And as sone as Joseph was come vnto  
his brethren, they stripte him oute of hys  
gay cote that was vpon him, and they toke  
hym and caste him into a pytte: But the  
pytte was emptye and hadde no water  
therin. And they sat them down to eat bread

And as they lyft vp theyr eyes and looked a-  
bout, ther came a compani of Ismaelites fro  
Bilead, and theyr Camels laden with spi-  
cer, baulme, and myrr, and were goyng  
downe into Egipte.

Act. vii. b

Then sayde Juda to his brethren, what  
auayleth it that we slepe oure brother, and  
kepe hys bloude secrete? come on, lette vs  
\* sell hym to the Ismaelites, and lettenot  
oure handes be despyled vpon hym: for he is  
oure brother, and oure fleshe. And hys bre-  
thren wer content. Then as the Madianites  
Marchaunte men passed by, they drew Jo-  
seph out of the pit, and solde hym vnto the  
Ismaelites for .xx. peces of siluer. And they  
brought him into Egipte.

B  
Renting of  
clothes was  
specially vs-  
ed amonge  
the Hebrewes  
when the  
glorye of  
god was co-  
temned, and  
here where  
they feared  
god so lytle  
as to kyll  
theyr owne  
brother.  
Gen. xlii. e

And when Ruben came againe vnto the  
pyt and founde not Joseph there, he \* rent  
hys clothes, and wente agayne vnto hys  
brethren sayng: the lad is not yonder, and  
where shall I go? And they toke Josephes  
coate and kylled a goote, and dypped the  
cote in the bloude. And they sente the gape  
cote and caused it to be brought vnto their  
father, and sayde: Thys haue we founde:  
se, whether it be thy sonnes cote, or no.  
And he knewe it sayng: it is my Sonnes  
cote, a wicked boaste hath \* deuoured him  
and Joseph is rente in peaces. And Jacob  
rente hys clothes, and put sacke clothe a-  
bout hys lopnes and sorowed for hys son  
a longe season. Then came all hys sonnes  
and all hys daughters to comforte hym.  
And he wolde not be comforted but sayde.  
I wyl goo downe into the graue vnto my  
son, mournyng. And thus hys father wept  
for hym. And the Madianites \* solde hym  
in Egipte vnto Putipher a Lorde of Isha-  
raos: and his chiefe marshal.

Psal. ciii. f  
Dapl. x. c

#### The xxxviii. Chapter.

The marriage of Juda. The trespase of Er  
and Onan, and the vengeance of God that  
came there vpon. Juda lay with his daugh-  
ter Thamar. The byrth of Pharez and Zarah.

And it fortuneth at that time, that Ju-  
das wente from hys brethren, and  
gatte hym to a man called Hira of O-  
dallam and there he sawe the Daughter  
of a man called \* Sua, a Canaanite: And  
he toke her, and lape wpth her. And she con-  
cepued, and bare a son, and called his name  
Er. And she concepued agayne, and bare a  
sonne, and called him Onan. And she con-  
cepued the thyrde tyme and bare a Sonne,  
whome she called Sela, and he was at the  
tib when she bare him.

1. Para. ii. a

And Juda gaue Er his eldest Sonne a  
wife whose name was Thamar. But thys  
Er Judas eldeste sonne, was \* wycked in  
the syghte of the Lord, wherefore the Lord  
slewe hym. Then sayde Judas vnto Onan  
go into thy brothers wyfe and marpe her,  
and spre vppe seed vnto thy brother. And  
when Onan percepued that the seed wuld  
not be his: therefore when he wente in to  
hys brothers Wyfe, he spylled it on the  
grounde, because he wolde not geue seede  
vnto

B  
To be wiles-  
ked in the  
syght of the  
lorde, is to  
walcke in  
wyckednes,  
knowynge  
that the lorde  
seeth vs, &  
yet we wyl  
not repenta



Onan is  
sayne be-  
cause he  
wolde not  
raise seed to  
hys brother

unto hys brother. And the thynge whiche  
he dyd, displeased the Lorde, wherefore he  
slew hym also. Then sayde Judas to Tha-  
mar hys doughter in lawe: remayne a wy-  
dowe at thy fathers house, till Sela my  
sonne be growen: for he feared lest he shuld  
haue dyed also, as his brethren dyd. Thus  
wēt Thamar, & dwelt in her fathers house.

And in proceſſe of tyme, the daughter of  
Sua, Judas wyfe, dyed. Then Judas whē  
he had leſte mournynge, wente vnto hys  
ſhepe ſhepers to Thymnah, with his frend  
Hira of Odollam. And one tolde Thamar,  
ſayinge: beholde, thy father in lawe goth  
vp to Thymnah, to \* there hys ſhepe. And  
he put her wyddowes garments from  
her, and couered her wth a cloke, and  
dyſgyſed her ſelfe: And ſate her downe at  
the enterynge of Enaim, whiche is by the  
hye wayes ſyde to Thymnah, becauſe ſhe  
ſaw that Sela was growen, and ſhe was  
not geue him to wyfe.

When Juda ſaw her, he thought it had  
bene an hoore, becauſe ſhe hadde couered  
her face. And turned to her vnto the waye  
and ſayd: Come I pray the, let me lye with  
the, for he knew not that it was his daugh-  
ter in lawe. And ſhe ſayde what wilt thou  
geue me to lye wth me? Then ſayde he, I  
wyl ſende the a kydde from the ſtocke. She  
anſwered: When geue me a pledge til thou  
ſende it. Then ſayde he, what pledge ſhall

I geue the? And ſhe ſayde: thy ſyguet, thy  
bracelet, and thy ſtaffe that is in thy hand.  
And he gaue it her, and laye by her, and ſhe  
was wth chylde by hym. And ſhe gat her  
bp, and wente, and put her mantelle from  
her, and put on her wyddowes rayment a-  
gayne. And Judas ſent the kyd by his ney-  
bour of Odolla, for to ſetch out hys pledge  
agayne from the wyues hande. But he  
founded her not. Then asked he the men  
of the ſame place, ſayinge: Where is the  
whore that ſat at Enaim in the way? And  
they ſayd: ther was no whore here. And he  
came to Juda agayne, ſayinge: I cannot  
fynd her, and alſo the men of the place ſayd  
that ther was no whore ther. And Juda ſaid:  
let her take it to her, leaſt we be aſhamed:  
for I ſente the kydde, and thou couldeſt  
not fynde her.

And it came to paſſe that after thre mo-  
nethes, one tolde Juda, ſayinge: Thamar  
thy daughter in law hath plaid the whore,  
and wth playynge the whore is become  
greate wth chylde. And Juda ſaid: bring  
her forth, and let her be bience. And when  
they broughte her forth, ſhe ſent to her fa-  
ther in lawe, ſayinge: by the man vnto whoſe  
theſe thyngeſ pertaine, am I wth chylde.  
And ſayde alſo: loke whoſe are thys ſeale,  
bracelet, and ſtaffe. And Juda knew them,  
ſayinge: ſhe is moze ryght wyſer than I, be-  
cauſe I gaue her not to Sela my ſonne.  
But he laye wth her no more.

When tyme was come comethat ſhe  
ſhuld be deliuered, beholde there was two

chylde in her womb. And as ſhe traueled  
the one put out hys hand, and the midwife  
toke and boande a red threed about it, ſay-  
ing: thys wyl come out firſt. But he plac-  
ked hys hande backe agayne, and hys bro-  
ther came out. And ſhe ſayd: wherefore haſt  
thou \* rent a rent vpon the? and called hym  
Pharez. And after ward came out his bro-  
ther that had the red threed about hys hand  
whych was called Zara.

### The .xxxix. Chapter.

God prospereth Joſeph. Hys maſtres tēp-  
teth him. He is accuſed and caſte in priſon.  
God hath mercy vpon hym.

Joſeph was broughte vnto E gypte, and  
Putiphar \* a Lorde of Pharaos, and his  
chefe maſhall an E gyptian boughte  
hym of the Iſmaelytes, whych broughte  
hym thither. And the Lorde was with Jo-  
ſeph, and he prospered and contynued in ſ  
houſe of hys maſter the E gyptian. And his  
maſter ſawe that the Lorde was wth him,  
and that the Lorde made all that he dydde  
proſpere in hys hande: Wherefore he  
foundede grace in hys maſters ſyght, and ſer-  
ued hym. And hys maſter made hym ruler  
of hys houſe, and put all that he had in hys  
hand. And as ſoone as he had made him ru-  
ler ouer his houſe, and ouer all that he had  
the Lorde bleſſed thys E gyptians houſe  
for Joſeph ſake, and the bleſſynge of the  
Lorde was vpon all that he hadde: bothe  
in the houſe, and alſo in the feeldes. And  
therfore he leſte all that he had in Joſeph  
hande, and looked vpon nothyng that was  
wth hym, ſauē onely on the bread whych  
he ate. And Joſeph was a \* goodly perſon,  
and a well fauoured. And it fortunēd after  
thys, that his maſters wyfe caſte her eyes  
vpon Joſeph, and ſayd: come lye wth me.  
But he denyed and ſayd to her: Behold, my  
maſter woteth not what behath in ſ houſe  
wth me, but hath committed all that he  
hath to my hand. He hym ſelfe is not gre-  
ter in the houſe then I, and hath kepte no-  
thyng from me, but onely the becauſe thou  
art his wyfe. How then can I do this gret  
wpyckednes, for to ſpyne agaynſte God? C.  
And after this maner ſpake ſhe to Joſeph  
daye by day: but he hearkenēd not vnto her,  
to ſepe nere her, or to be in her companye.

And it fortunēd aboute the ſame ſeaſon,  
that Joſeph entered into the houſe, to doo  
hys buſynes: and ther was none of ſ houſe  
holde by in the houſe. And ſhe caughte him  
by the garment, ſaying: come ſepe wth me.  
And he leſte his garment in her hande, and  
ſled and got hym out. When ſhe ſawe that  
he had leſte hys garment in her hand, and  
was ſled out, ſhe called vnto the men of the  
houſe, and tolde them, ſayinge: Se, he hath  
broughte in an Heb:ue vnto vs, to doo vs  
ſhame: for he came into me, for to haue  
ſepte wth me. But I cried wth a loude  
voyce. And when he hearde that I lyfte  
by my voyce and cryed, he leſt his garment

E. iiii. wth

Rent a rent  
ſ is, where-  
fore dydeſte  
thou open  
the matre  
firſt, or was  
ſpyke borne.

A  
Ge. xxxviii.

I. Re. xvi. 2.  
Joſeph is  
tempted of  
hys maſter  
to lechery.

Gen. xxi. c.  
ii. Re. xxi. c.

Juda beget  
eth Tha-  
mar wth  
chylde.



**D** wpth me and fled away, and got hym out. And she laide vp his garment by her, vntyll her lord came home. And she tolde hym accordyng to these wordes, saying. Thys Hebrewes seruant which thou hast brought vnto vs came into me to do me shame. But as soone as I lyft vp my voyce and cryed, he left his garmente wpth me and fled out. When his mayster herde the words of hys wyfe whych she tolde hym, sayinge: after thys maner dyd thy seruante to me, he waxed wrothe.

pla. ciii. b

And he toke Joseph and put hym in pryson euen in the place wher the kynges prysoners lay bounde. And ther continued he in pryson, but the Lord was wpth Joseph, and shewed hym mercy, and got hym fauoure in the syghte of the keeper of the pryson, whych committed to Josephs hande all the prysoners that were in the pryson house. And whatsoeuer was done ther, that dyd he. And the keeper of the pryson looked vnto nothyng that was vnder hys hande, by cause the Lord was wpth hym, and by cause that what soeuer he dyd, the Lord made it come luckely to passe.

The. xi. Chapter.

Joseph expoundeth the dreames of the two prysoners.

**A** And it chaunced after this, that the chiefe butler of the kyng of Egypte and hys chiefe baker had offended theyr lord the king of Egypt. And Pharaos was angry wpth them and put them in ward in his chiefe marshalles house: euen in the pryson where Joseph was bounde. And the chiefe marshall gaue Joseph a charge wpth them, and he serued the. And they contynued a season in ward.

The kyngs baker and butler do dreame.

And they dreamed either of them in one nyght: both the butler and the baker of the kyng of Egypte whych were bounde in the pryson house, cyther of them his dreame: and eche mannes dreame of a sondrye interpretation. When Joseph came in vnto them in the morning, and looked vpon them: Beholde, they were sadde. And he asked them sayinge, wherfore loke ye so sadlye to day? They answered hym, we haue dreamed a dreame, and haue no man to declare it. And Joseph sayde vnto them. Interpreting belongeth to god, but tel me yet. And the chiefe butler tolde hys dreame to Joseph, and sayed vnto hym. In my dreame me thoughte there stode a vyne before me, and in the vyne were thre braunches, and it was as though it budded, and her bloomes shotte forth: and the grapes thereof waxed ripe. And I had Pharaos cup in my hande, and toke of the grapes & wroge them into Pharaos cuppe, and deliuered Pharaos cuppe into hys hande. And Joseph sayed vnto hym, thys is the interpretation of it. The thre braunches are thre dayes: for wpthin thre daies shal Pharaos lift vp thine head, and restore y into thine

Expounding of dreames apperteyneth to god.

office agayne, and thou shalt deliuer Pharaos cuppe into his hand, after the old maner, euen as thou dydest when thou wast hys butler. But thinke on me when thou art in good case, and shew mercy vnto me. And make mencyon of me to Pharaos, and helpe to bringe me out of this house, for I was stolen out of the land of the Hebrewes, and here also haue I done nothyng at all wherfore they shoulde haue put me into this dongeon. When the chiefe baker saw that he had well expounded it, he sayde vnto Joseph: Se thoughe I also in my dreame, that I had. iiii. wyke baskets on my head. And in the vppermost basket, of all maner bake meates for Pharaos. And the byrdes ate them out of the basket vpon my heade.

Joseph answered and sayde: thys is the interpretation thereof. The. iiii. baskets are thre daies, for this day. iiii. daies shal Pharaos take thy head from the, and shal hang the on a tree, and the byrdes shal eat thy flesh fro the. And it came to passe the thirde day whych was Pharaos \*byrthe daye, that he made a feast vnto all hys seruantes. And he lyfted vp the head of the chiefe butler and of the chiefe baker amonge hys seruantes.

Mat. xiii. e

And restored the chiefe butler vnto his butler shyp agayne, and he reached the cup into Pharaos hande: and hanged the chiefe baker, euen as Joseph had interpreted vnto them. Notwithstanding the chiefe butler remembred not Joseph, but forgate hym.

The. xli. Chapter.

Pharaos dreames are expounded by Joseph. He is made ruler ouer all Egypt. He hath two sonnes, Manasses and Ephraim. The dearth beginneth in Egypte.

**A** And it fortuneth at two yeres end that Pharaos dreamed, and thought that he stode by a ryuers syde, and that ther came out of the riuer, vii. goodli kyne, and fatte fleshed, and fed in the medowe, and him thought that, vii. other kyne came vp after them out of the riuer euyl sauored and leane fleshed, and stode by the other vpon the byncke of the ryuer. And the curli sauored and leane fleshed kyne, eat vp the vii. wel sauored and fatte kyne, and he awoke ther wpth. And he slepte agayne and dreamed the second tyme, that, vii. eares of corne growe vpon one stalk ranke & goodly. And that, vii. thynne eares blasted wpth the wynd, sprange vp after them, and that the seven thynne eares deuoured the seven ranke and full eares.

And then Pharaos awaked, and see, here is his dreame. When the morning came, his spirit was troubled. And he sent and called for the soothsayers of Egypt, and all the wyse men thereof, and tolde them hys dreame: but there was none of them that coulde interprete it vnto Pharaos. Then spake the chiefe butler vnto Pharaos sayinge. I do remembre my fault this day. Pharaos was angry with his seruantes, and

Pharaos dreamed.



and put in warde in the chiefe marshalles house, both me and þe cheyf baker. And we dreamed both of vs in one nyght, and eche mans dreame of a sondrye interpretacion.

And there was wyth vs a younge man an Hebrue boiue, seruaunte vnto the chefe marshall. And we tolde hym, and he declared oure dreames to vs accordynge to eyther of our dreames. And as he declared the vnto vs, so it came to passe. I was restored to myne offyce agayne, and he was haged.

**¶** Then Pharaos sent and called Joseph. And they brought him forth out of prison. And he shaued hym selfe and chaunged his raiment, and went in to Pharaos. And Pharaos sayed vnto Joseph, I haue dreamed a dreame and no man can interpretate it, but I haue hearde tell of the, that as soone as thou hearest a dreame, thou dost declare it. And Joseph answered Pharaos, sayinge: God shall gyue Pharaos a prosperous answer without me. Pharaos sayd vnto Joseph: In my dreame me thought I stode by a ryuer syde, and there came out of the ryuer vii. fat fleshed and well fauoured kyne, and fed in the medow. And then, vii. other kyne came vp after them, poore and very euill fauoured and leane fleshed: so that I neuer sawe they: lyke in all the lande of Egypt in euill fauourednesse. And the, vii. leane and euill fauoured kyne ate vp the fyfthe vii. fat kyne. And whā they had eaten them vp, a man could not perceiue that they had eaten them: for they were still as euill fauoured as they were at the begynnyng. And I awoke. And I sawe agayne in my dreame, vii. eares sprynge out of one stalk full and good, & vii. other eares withered, & thyn & blasted wyth wynde, sprynge vp after them. And the thynne eares deuoured the, vii. good eares. And I haue tolde it vnto the southsayers, but no man can tel me what it meaneth. Then Joseph sayed vnto Pharaos, bothe Pharaos dreames are one. And god doth shewe Pharaos what he is about to do. The, vii. good kyne are, vii. yeres, and the, vii. good eares are seven yeres also, and it is but one dreame. Lyke wyse the, vii. thyn and euill fauoured kyne that came out after them, are seven yeres, and the seven emptye and blasted eres shall be seven yeres of hunger. This is that

**¶** whiche I sayde vnto Pharaos, that God doth shewe Pharaos what he is about to do

Beholde there shall come, vii. yeres of great plenteousnesse throughout all the land of Egypt. And ther shall aryse after them, vii. yeres of hunger: So that all the plenteousnesse shall be forgotten in the land of Egypt. And the hunger shall consume the lande, so that the plentuousnesse shall not be ones perceiued in the lande by reason of that hunger that shall come after, for it shall be exceedynge greete. And where as the dreame was doubled vnto Pharaos the seconde tyme, it betokeneth that the byngge is certaynesly prepared of God

and that God wil shortly bring it to passe.

Now therefore let Pharaos proude for a man of vnderstandynge and wisdom, and set him ouer the land of Egypt. And let Pharaos make officers ouer þe land & take vp the fyfte parte of the lande of Egypt in the seven plenteous yeres, and let them gather all the foode of these good yeres that come and laye vp corne vnder the power of Pharaos that there may be foode in the ctytes, and there let them kepe it that there may be foode in store for the land against the seven yeres of hunger whiche shall come in the lande of Egypt, and that the land perishe not throuwe hunger.

And the sayinge pleased Pharaos and all his seruantes. Then saide Pharaos vnto his seruantes: where shall we fynde suche a man as this is, that hath the spirit of God in hym? wherefore Pharaos sayde vnto Joseph: forasmuch as god hath shewed the al this, there is no man of vnderstanding or of wisdom lyke vnto the. Thou therefore halte be<sup>r</sup> ouer my house, & according to thy word shall all my people obey: only in the kyngs seat wyl I be aboue the. And he sayde to Joseph, behold, I haue set the ouer all the lande of Egypt. And he toke of his ryng from his fynger, & put it vpon Josephes fynger, and arrayde hym in raiment of silke, and hong a golden chaine aboute his necke, and sette hym vpon the beste charret that he had saue one. And proclamation was made, that euerye person shuld bowe his kne before hym, as to hym whā Pharaos had set ouer al þe land of Egypt.

And Pharaos sayed vnto Joseph, I am Pharaos, withoute thy wyl shall no man lyfe by eyther bys hand or fore in al þe land of Egypt. And he called Josephs name \*zaphnath Paena. And he gaue hym to wyse Asnache the daughter of Putyphar pryeste of On. Then went Joseph abrode in the lande of Egypt. And he was thyrty yere olde when he stode before Pharaos kyng of Egypt. And then Joseph departed from Pharaos and wente throughtoute all the lande of Egypt.

And in the seven plentysfull yeres they made sheues, and gathered vp all the increase of the seven plenteous yeres which were in the lande of Egypt, and put it in to the ctytes. And he put the foode of the fyeldes that grewe rounde aboute euerye ctyte, euen in the same. And Joseph layed vp corne in store, lyke to the lande of the sea in multytude aboue measure, vntill be lefte numbryng: for it was withoute noubre. And vnto Joseph were borne two sonnes before the yeres of hunger came, whiche Asnath the daughter of Putyphar pryest of On bare vnto hym. And he called the name of the fyfthe sonne \*Manasse, for God (sayde he) hath made me forget all my labour, and all my fathers household. The second called he Ephraim, for God (said he) hath caused me to growe

Isa. ciii. b  
Actes. vii. a  
i. Mach. ii. c  
Dan. ii. g

\*zaphnath  
Paena:  
they are wo  
des of E  
gypt, and af  
much to say  
As a man to  
who secrete  
things are  
ppened.

Gen. xlv. c.



growe in the lande of my trouble.

Act. vii. b

And when the seven plentyfull yeres that were in the lande of Egypte were ended, then came the seven yeres of \* dearth accordynge as Joseph had sayed.

And the dearth was in all landes, but in the lande of Egypte was there yet fode. When now all the land of Egypte began to hunger, then cryed the people to Pharaos for bread. And Pharaos sayd vnto all Egypte: go vnto Joseph, and what he sayeth to you, that do. And when the dearth was throughout all the lande, Joseph opened all that was in the cytyes and solde vnto the Egyptians. And hunger waxed sore in the lande of Egypte. And all countreys came to Egypte to Joseph for to bye corne: bycause that the hunger was so sore in all landes.

The.xlii. Chapter.

Josephs brethren come into Egypte to bye corne, he knoweth and tryeth them. Symeon is put in prison, the other returne to theyr father to fetch Ben Iamyn. Hys father lothe to let hym go, at laste granted.

Act. vii. b

**V**hen Jacob sawe that there was corne to be solde in Egypte, he sayde to his sonnes: Why are ye neglygent? Beholde I haue hearde that there is corne to be solde in Egypt. \* Get you thither & bye vs corne from thence, that we maye lyue and not dye. So went Josephs ten brethren downe to bye corne in Egypte, for Jacob woulde not sende Ben Iamin wth his other brethren: for he said, some misfortune myghte happen him. And the sonnes of Israel came to bye corne amonge other that came, for there was dearth also in the lande of Canaan. And Joseph was gouernour in the lande, and solde corne to all the people of the lande. And his brethren came and fell flat on the grounde before hym, when Joseph sawe his brethren, he knewe them, but made strange vnto them, and spake roughly vnto them, saying: whence come ye? and they sayde: oure of the lande of Canaan, to bye vnto you. Joseph knewe his brethren, but they knewe not hym.

Joseph examineth his brethren.

ge. xxxvii. b.

And Joseph remembred his \* dreames whiche he dreamed of them, and sayd vnto the, ye are spies, and ye come to se where the lande is weake. And they sayde vnto hym: naye my lord, but to bye vitaille thy seruantes are come. We are all one mans sonnes, and we meane trulpe, and thy seruantes are no spies. He sayd vnto them: Nay verily, but euen to se where the lande is weake is your commynge. And they sayed: we thy seruantes are. xii. brethren, the sonnes of one man in the land of Canaan. The yongest is yet with our father, but one no man woteth wher he is. Joseph sayd to the, that is it that I sayd vnto you that ye are surely spies. Hereby ye shalbe proued. For by the life of Pharaos ye shal not go hence til your yongest brother be brought hither. Send therfore one of you to fetch your bro-

ther ye shalbe in prison in the meane season. And therby shal your words be proued whether ye be true, or els by the life of Pharaos, ye are but spies. And he put them in wardethree dayes.

Then Joseph, sayd vnto them, the third day. Thus do, and ye shal lyue, for I feare god. If ye meane trulpe, let one of your brethren be bound in prison, and go ye & beate necessary fode to your households, & bringe wth you your yongest brother vnto me: that your wordes may be beleued, and that ye dye not. And they dyd so.

Then they sayd one to another: we haue verily sinned agaynst our brother, in that we sawe the anguyshe of his soule, when he besought vs, and wold not heare hym: therfore is this trouble come vpon vs. Ruben answered them, saying. Sayed I not vnto you that ye should not \* synne agaynst the chylde: but ye woulde not heare. And now verily ye se, hys bloud is \* requyred. They were not aware that Joseph understode them, for he spake vnto the by an interpreter. And he turned from them and wepte, and then turned to them agayne and talked wth them and toke out Simeon from the, & bound hym before their eyes, and commaunded to sell theyr sackes wth corne, and to putte euery mannes money in his sacke, & to geue them bytyle to spend by that way: And so it was done to them. And they laded theyr asses wth the corne and departed thence. And as one of them opened his sacke for to geue hys ass prouender in the mornynge, he spyed hys money in hys sackes mouth. And he sayd vnto his brethren: my money is restored me agayne, and is in my sackes mouth. Then they vertes sayled them, & they were astonied, and sayd one to other, how cometh it that God dealeth thus wth vs? And they came to Jacob their father vnto the lande of Canaan and told hym all that had happened them, saying: The Lord of the land spake roughly to vs, and toke vs for spies to serche the countrey. And we sayd vnto hym: we meane trulpe and are no spies. We be twelue brethren sonnes of our father, one is away, and the yongest is now with our father in the land of Canaan. Then the Lord of the countrey sayd to vs: by this shal I know if ye meane trulpe: leaue one of your brethren here with me, & take fode necessary for your households, and get you away, and bring your yongest brother vnto me. And hereby shal I knowe that ye are no spies, but meane trulpe: So wll I deliuer you your brother agayne, and ye shal occupie in the lande.

Ge. xxxvii. d

To require the bloud of another, is to take vengeance of a man as in Gene. ix. 8. Deut. xix. 6. Eccl. iii. 1.

And as they emptyed theyr sackes, beholde euery mannes boundell of money was in hys sacke. And when both they and theyr father sawe the bundels of money, they were afrayed.

And Jacob theyr father said vnto them, haue ye robbed me of my chylde: Joseph

B



Joseph is dead, and Simeon is awake, and he will take Ben Jampn from me. All these thynges fall vpon me. Ruben answered hys father, sayinge: Sle my two sonnes, if I brynge hym not to the agayne. Delouer hym therefore vnto my hande, and I will brynge hym to the agayne: But he sayd: my sonne shal not go downe wth you, for his brother is dead, and he is left alone. Moreouer some myffortune mighte happen vpon hym by the waye whych he go. And so shoulde he brynge my gray head wth sorrowe vnto the graue.

\*Brynge me  
to my graue  
that is, ye  
shall brynge  
me to my  
death, as in  
Esa. xlviii

## The. xlii. Chapter.

When Ben Jampn was broughte they returned wth gyftes. Simeon is delouered out of prison. Joseph goth aspyde and weapeth. They feaste together.

**A**nd the deth waxed sore in the land. And when they had eatte vp the corne whych they broughte oute of the land of Egypt their father saide vnto them: go a gayne and bye vs a litle fode. Then sayed Juda vnto hym: the man dyd testifie vnto vs, sayinge: loke ye se not my face, onles your brother come wth you. Therefore if thou wylte sende out brother wth vs, we wyl go, and bye the fode. If thou wylte not sende hym, we wyl not go: For the man sayd vnto vs: loke ye se not my face, except your brother be wth you. And Israel sayed: wherfore delte ye so cruell ye wth me, to tell the manne ye had yet another brother? They sayde: The man asked vs of our kynred, sayinge: Is your father yet aloue? haue ye not an other brother? And we tolde hym accordinge to these wordes: How coulde we knowe that he woulde bid vs brynge out brother downe wth vs? Then said Juda vnto Israel hys father: Send the lad wth me, & we wyl ryle and go, that we maye lyue and not dye: bothe we, thou and also our chyldren. I wyl be suretye for hym, and of my handes requyre hym. If I brynge him not to the, and sette him before thine eyes: let me bere the blame for euer. For onlesse we had made thys taryng, by thys we hadde bene there twyle and come agayne.

Gen. xlii. d.

Gen. xliii. g.

Then theyr father Israel saide to them: If it must nedes be so now, then doo thus, take of the beste frutes of the land in your vessels, and carie the man a present, a quartyne of bawme and a porcyon of honye, foyces, and myrre, dates and almondes. And take as muche money more wth you. And the money that was broughte agayne in your sakes, take it agayne wth you, peraduenture it was some ouerspyghte.

Take also your brother wth you, and ryle and go agayne to the man. And God all myghte grue merue in the syghte of the man, and sende you your other brother and also Ben Jampn, and I wyl be as a man robbed of hys chyldren.

Thus toke they the presente and ryle so muche more money wth them, and Be

Jamin. And rose vp, went downe to Egypt and presented themselves to Joseph. When Joseph sawe Ben Jampn wth them, he sayd to the ruler of hys house, brynge these men home, and slepe, and make ready: for they shall dyne wth me at noone. And the man did as Joseph bad, and brought them into Josephs house.

When they were broughte to Josephs house, they were asfayde and said, because of the money that came in our sakes mouthes at the fyrst tyme, are we brought, that they myghte pyke a quarell wth vs, and laye some thyng to our charge, to brynge vs in bondage and oure asses also. So came they to the man that was the ruler ouer Josephs house, and spake wth hym at the doore and sayed.

Syr, we came hyther at the fyrste tyme to bye foode, and as we came to an inne, and opened oure sakes: behold euery mans money was in hys sacke wth ful weight: But we haue brought it agayne wth vs, and other money haue we brought also in our handes, to bye fode, but we can not tell who put our money in our sakes. And he sayde: bee of good chere, feare not: your God, and the God of your fathers hath putte that treasure in your sakes, for I hadde your money. And he brought Simeon oute to them, and led them into Josephs house, and gaue them water to wash theyr fete, and gaue theyr asses prouender. And they made ready theyr presente, as agayne Joseph came at noone, for they hearde saye that they shoulde dyne there. When Joseph came home, they broughte the presente into the house to hym, whiche they had in theyr handes, and sel flat on the grounde before hym. And he welcommed them courteously, sayinge, is your father that old man whych ye told me of in good healt he? and is he yet aloue? They answered: thy seruante our father is in good helth, and is yet aloue. And they bowed themselves and fell to the grounde.

Gen. xlii. e.

Gen. xlii. f.

Gen. xlii. g.

And he lyft vp his eyes, and behelde hys brother Ben Jamin his mothers sonne, & sayde: Is this your yongeste brother of whome ye sayde vnto me? And sayde: God be mercyfull vnto the my sonne. And Joseph made hast for his berr dyd melte vp on his brother, and sought wher to wepe, and entered into hys chamber, for to wepe ther. And he washed his face and came out and refrayned hym selfe, and bade sette breade on the table.

And they prepared for him by hym selfe, and for them by them selues, and for the Egyptians whych ate wth him by them selues, because the Egyptians may not eat bred wth the Hebrewes, for that is an abhominacion to the Egyptians. And they sat before him: eldest accordinge vnto his age, & the yongest accordinge vnto his youthe. And the me merueled among themselves. And they brought rewards vnto the from hym but

Abhominacion, that is  
it was abhorred of  
Egyptians.  
that an hee  
broughte



but Ben Jamin's parte was spue tymes so muche as any of the yrs. And they ate and dranke, and were merie wyth hym.

The xliiii. Chapter.

Joseph accuseth his brethren of theft. Juda becommeth surety for Ben Jamin.

**A**nd he commaunded the ruler of his house, sayinge: fyll the mens sakes with food, as muche as they can carry, and put euery mans money in his bag mouth, and put my syluer cuppe in the sakes mouth of the yongest and his corne money also. And he did as Joseph had said: And in the mornynge as soone as it was lycht, the men were let go wyth their asses. And when they were oute of the cypre and not yet farre passe, Joseph sayd vnto the ruler of his house: Arise and pursue after the men, and ouertake them, and saye vnto them. Wherefore haue ye rewarded euell for good? is that not the cup, of whiche my Lorde dryncketh, and doeth he not prophete therein? ye haue euill done, that ye haue done.

**B** And he ouertoke them and sayde the same wordes vnto them. And they answered hym: wherfore sayeth my Lorde, suche wordes? God forbyd that thy seruantes shulde do so. Beholde, the money whiche we sold in our sacks mouths, we brought agayne vnto the out of the lande of Canaan: howe then shoulde we steale oute of my Lordes house, eyther syluer or gold? wyth whomsoever of thy seruantes it be found let hym dye, and let vs also be my Lordes bondemen. And he sayde: Nowe therefore accordynge vnto youre wordes, he wyth whome it is founde, shal be my seruante: but ye shall be harmelesse.

**I** And forthwyth euery man toke doune his sacke to the ground and euery man opened his sacke. And he serched, frō y eldest to the yongest. And the cup was found in Ben Jamin's sacke. Then they rente their clothes, and laded euery man his asse, & went agayne vnto the cypre. And Juda and his brethren came to Josephs house, for he was yet there, and they fell before him on to y ground. And Joseph sayd vnto them: what dede is this whiche ye haue done? wythe ye not that suche a manne as I, can prophete?

Whys prophesying is the sovereyn that Egyptians comely vled, & not the effectuous & certain for knowledge of thynges to come, neyther the earnest rebuking of vices by the threatening of gods wrathfull displeasure for y same.

Then sayde Juda: what shall we say to my Lorde, what shal we speake, or what excuse can we make? God hathe founde oute the wyckednesse of thy seruants. Behold bothe we and he wyth whome the cuppe is found, are thy seruants. And he answered: God forbyd that I shoulde do so, the man wyth whome the cuppe is founde, he shal be my seruante: but goo ye in peace home to youre father.

Then Juda went vnto him and sayd: ob my Lorde, let thy seruante speake a word in my lordes eare, and he not worthe wyth thy seruante: for thou arte euen as Pharaoh. My Lorde asked his seruante saying:

haue ye a father or a brother? And we answered my lorde: we haue a father that is olde, and a younge ladde whiche he begat in his age: and the brother of the sayd lad is dead, and he is all that is left of that mother. And his father loueth him. Then said I my lorde vnto his seruantes, brynge him vnto me, that I may set myne eyes vpon hym. And we answered my Lorde, that the lad could not go from his father, for if he should leue his father, his father were but a dead man. Then saidest thou vnto thy seruants: \*onles your yongest brother come with you, loke that ye se my face no more.

And when we came vnto thy seruante oure father, we shewed hym what my lord hadde sayde. And when our father sayde vnto vs, go agayne, and bye vs a lytle fode: we sayde, that wee coulde not go.

Neuerthelesse your yongest brother go wyth vs, then wyll we go, for we may not se the mannes face excepte oure yongeste brother come wyth vs. Then sayde thy seruante oure father vnto vs: Ye knowe that my wyf bare me two sonnes. And the one went out frō me, and it is sayd that he is torne in peaces of wyld beasts, and I sawe him not sence. If ye shal take this also awaye from me, and some my fortune happen vpon hym, \*ye shall brynge my graue head, wyth sorowe vnto the graue.

Nowe therefore when I come to thy seruante my father, if the lad be not with me: seing that his lyfe hangereth by the laddes lyfe, then as soone as he seeth that the ladde is not come, he shal dye. So shall we thy seruantes, brynge the graue heade of thy seruante oure father, wyth sorow vnto the graue. For if thy seruante, became surety for the lad, vnto my father, and sayde: \* If I brynge hym not to the agayne, I wyll beare the blame all my lyfe longe. Nowe therefore lette me thy seruante, remayne here for the ladde, and be my Lordes bondman: and lette the ladde goo home wyth his brethren. For how can I go vnto my father, and the ladde not wyth me? lest I shoulde se the wretchednes that shal come on my father.

The xlv. Chapter.

Joseph maketh him selfe knowne vnto his brethren and sendeth for his father.

**A**nd Joseph coulde no longer refraine before al them y stode about him, but commaunded that they shoulde go all out from hym, and that there shoulde be no man wyth hym, whyle he vttered him selfe vnto his brethren. And he wept alowde soo that the Egyptians, and the house of Pharaoh hearde it. And he sayed vnto his brethren: I am Joseph, doeth my father yet lyue? But his brethren coulde not aunswere hym, for they were abashed at his presence. And Joseph sayed vnto his brethren: come neare to me, and they came neare. And he said: \* I am Joseph your brother, whom ye solde vnto Egypte And

Gen. xlii. c.

Gen. xlii. a.

Gen. xxxvii. d.

Gen. xlii. f.

Gen. xlii. b.

Gene. xlii. e. and. xliii. g.

Actes. vii. b. Gen. xxxvii. f.



Gen. l. d

And now be not greued therewith, nepther let it seme a cruell thing in pour eyes, that pe solde me hyther. For God byd sende me befoze pou, to saue poure lpues. \* For thys is the second pere of derth in the lande, and spue mo are behynde, in whych there shall nepther be earpyng nor heruest.

**E** Wherefoze God sente me afoze to make prouision, that pe mighte continue in the earth, and to saue pour lpues by a great depuerance. So now, it was not pe that sent me hyther, but God: & he hath made me as a father vnto pharao, and lord ouer al his house, and ruler in all the land of Egypte. Haste pou therfoze, and go to my father, and tell him, this sayth thy sonne Joseph: God hath made me lord ouer all Egypte. Come downe vnto me and tarpe not. And thou shalt dwell in the land of Gosan, and be by me: both thou, and thy chyliden, and thy chylidrens chyliden: and thy shepe, and beastes, and all that thou hast. There will I make prouision for the: For there remaine yet spue peares of derth, least thou, and thy housholde, and all that thou hast, perishe.

**D** Behold, pour eyes do se, and the eies also of my brother Ben Jamin, that I speake to you by mouth. Therfoze tel my father of all my honoure, which I haue in Egypte, and of al that pe haue sene, and make haste and bring my father hyther.

And he fell on his brother Ben Jamins neck and wept, & Ben Jamin wept on hys necke. Mozeouer he kissed all his brethzen, & wept vpon the. And after that, his brethze talcked with him. And when the tidinges were brought to pharaos house, that Josephs brethzen were come, it pleased pharao well, and all his seruauntes.

**E** And pharao spake vnto Joseph: say vnto thy brethzen, this do pe: lade poure beastes, & get you hence. And when pe be come vnto the lande of Canaan, take poure father, and poure households, and come vnto me, and I wyl geue pou the beste of the lande of Egypte, and pe shall eate the fat of the lande. And commaunded also. Thys do pe: take charettes with you, oute of the lande of Egypte, for poure chyliden, and for pour wpues: and bringe poure father, and come. Also, regarde not pour stuffe, for the goodes of all the lande of Egypte shall be yours.

**F** And the children of Israel byd accordyngly. And Joseph gaue them charettes at the commaundemente of pharao, and gaue them vntayle also, to spende by the way. And he gaue vnto eche of the, charge of rayment: but vnto Ben Jamin, he gaue thre hundred peces of spluer, and spue charge of rayment. And vnto his father he sent lykewise ten asses laden with good out of Egypt, and ten she asses laden with corne, bread and meate: to serue hys father by the waye. So sente he hys brethzen awaye, and they departed. And he sayd vn-

to theym: see that pe fail not oute by the waye.

And they departed from Egypte, and entered the land of Canaan, and came to Jacob their father, and tolde hym, saying: Joseph is yet alpye, and is gouernour ouer al the lande of Egypt. And Jacobs hert was troubled, but he beleued the not. And they tolde him all the wordes of Joseph, whych he had sayd vnto them. But when he sawe the charettes which Joseph had sent to carpe him, then hys spirites reuiued. And Israel sayde: I haue ynough, if Joseph my sonne be yet alpye: I wyl go and se hym, or that I dye.

## The xlii. Chapter.

**E** Jacob wyth al hys housholde goeth to Joseph into Egypt. The genealogye of Jacob. Joseph meeteth hys father.

**I** Israel toke hys iourney, with al he had and came vnto Berseba, and offered of ferynges vnto the God of his father Isaac. And God sayd vnto Israel in a byspoynght, and called vnto him: Jacob, Jacob. And he answered: here am I. And he sayde: I am that myghty God of thy father, feare not to go down into Egypt. For I will make of the a greate people. I wyl go downe wyth the into Egypt, and I will also bringe the bp againe, and Joseph shall (a) put hys hande vpon thyne eyes.

And Jacob rose bp from Berseba. And the sonnes of Israel carped Jacob their father, and their children, and their wiues in the charettes, which pharao had sent to carpe him. And they toke their cattel, and the goodes whych they had gotten in the land of Canaan, and came into Egypt: both Jacob and al his sede wyth him, his sonnes, & his sonnes sonnes with him, his daughters and hys sonnes daughters, and al his sede brought he with him into Egypt.

These are the names of the chyliden of Israel, whych came into Egypte, both Jacob and his sonnes: \* Ruben Jacobs first sonne. The children of Ruben: Hanoch, Pallu, Hebron, and Charmi. The children of Simeon: Nemuel, Jamin, Ohad, Jachin, Zohar, and Saul the sonne of a Cananish woman. The children of \* Levi: Gerfon, Kahath, and Merari.

The children of \* Juda: Er, Onan, Serah, Pharez, and Zerah, But Er, and Onan, dyed in the land of Canaan. The chyliden of Pharez, Hebron, & Hamul. The children of Isachar: Zola, Ishna, Job and Semson. The children of Zabulon: Sered, Elon and Jaheseel. These be the childre of Lea, which she bare vnto Jacob in Mesopotamia, with his daughter Dina. All these soules of hys sonnes and daughters, make thyrty and thre.

The children of Gad: Ziphion, Haggi, Suni, Ezbon, Eri, Arodi, and Areli. The chyliden of \* Aser: Hemna, Hefua, Hefui, Bria, and Serah their sister. And the chyliden

(a) To put his hande vpon hys eyes, is to be present at his deth & to burye him as in

Cob. xlii. d

Gen. i. a. s

vi. c.

Gen. xlii. a

i. Par. v. a.

i. Par. vi. a

i. Pa. iii. a

i. Pa. vii. e

b. i.

dien



zen of Bua, were Deber, and Balchiel. These are the children of Silpha, whome Laba gaue to Lea his doughter. And these he bare vnto Jacob: In noumbre syrtene soules.

**Gene. xli. g** The children of Rachel, Jacobs wyfe: Joseph and Ben Jamin. And vnto Joseph in the lande of Egypte, were borne Manasses, and Ephraim, whych \* Asnath the doughter of Putiphar, prieste of On, bare vnto him. The children of \* Ben Jamin: Bela, Becher, Albel, Bera, Raeman, Ehi, Ros, Sipurim, Dupim, and Ard. These are the children of Rachel, whiche were borne vnto Jacob. xiiii. soules altogether. The chyldren of Dan: Husim. The children of Nephtali: Nahezeel, Guni, Mezer, & Sille. These are the sonnes of Bilha, whych Laban gaue vnto Rachel his doughter, & she bare these vnto Jacob, altogether. vii. soules. All the soules that came with Jacob into Egypte, which came out of his loynes (besyde his sonnes wyues) were alltogether. lx. and. vi. soules. And the sons of Joseph, whych were borne hym in Egypte were two soules: So that all the soules of the house of Jacob, whiche came into Egypte, are lxx.

**Deuter. x. d**

**D** And he sent Juda before him vnto Joseph, that the waie myghte be shewed hym vnto Gosan, and they came into the lande of Gosan. And Joseph made redy his charret, and wente to mete Israell hys father, vnto Gosan, and presented hymselfe vnto him, and fell on his necke, and wepte vpon his necke a good while. And Israell sayed vnto Joseph: Now am I contente to dye, forasmuche as I haue sene the, that thou art yet aloue.

**E** And Joseph sayd vnto his brethren and vnto his fathers house: I will go and shew Pharao, and tell him, that my brethren and my fathers house, whiche were in the land of Canaan, are come vnto me, and howe they are shepards (for they were menne of catell) and they haue broughte their shepe and their oren, and al that they haue, with them. If Pharao call you, and aske you what your occupacion is, say: thy seruantes haue bene occupied aboute catell, from oure childehode vnto thys tyme: both we & oure fathers, that ye may dwell in the land of Gosan. For the Egypcians abhorre all shephardes.

**The. xlvii. Chapter.**

**J**acob cometh before Pharao, and vnto hym is geuen the lande of Gosan. He sweareth hys sonne for hys buryal.

**A**nd Joseph went and tolde Pharao, and sayd: my father and my brethren, their shepe and their beastes, and all that they haue, are come out of the land of Canaan, & are in the lande of Gosan. And Joseph tooke a parte of his brethren, euen fyue of them, & presented them vnto Pharao. And Pharao sayed vnto his brethren: what is your occupacion? And they sayed

vnto Pharao: shepherds are thy seruantes, both we & also our fathers. They said moze ouer vnto Pharao: for to \* soiozne in þ land are we come, for thy seruantes haue no pasture for their shepe, so soze is þ famishmete in the land of Canaan. Now therfore lette thy seruantes dwell in the land of Gosan. And Pharao said vnto Joseph: thy father & and thy brethren are come vnto the. The land of Egypte is open before the: In the best place of the lande, make both thy father and thy brethren dwelle: And euen in the lande of Gosan let them dwell. Moze ouer if thou knowe anye men of actiuite amonge them, make them rulers ouer my catell. And Joseph broughte in Jacob hys father, and set him before Pharao. And Jacob blessed Pharao. And Pharao asked Jacob, howe old art thou? And Jacob said vnto Pharao: the daies of my (a) pilgrimage, are an hundred and thirtie yeres. Ifewe and euill haue the dayes of my life bene, & haue not atteyned vnto the yeres of the lyfe of my fathers, in the daies of their pilgrimages. And Jacob (b) blessed Pharao, and went oute from him. And Joseph prepared dwellinges for his father and hys brethren, and gaue them possessiouns in the lande of Egypte, in the beste of the land: euen in the lande of Ramesses, as Pharao commaunded. And Joseph made prouisioun for hys father, hys brethren and all hys fathers householde, as ponge chyldren are fed with breade.

**T**here was no breade in al the lande, for the derth was excedynge soze: so þ the land of Egypte, and the lande of Canaan, were famished, by the reason of the dearth. And Joseph gathered togyther all the moneye that was founde in the lande of Egypte, and of Canaan, for the corne whych they boughte: and he layd vp the moneye in Pharaos house. When money fayled in the land of Egypte, and of Canaan, all the Egypcians came vnto Joseph, and sayd: geue vs sustenance: wherfore sufferest thou vs to dye before the? for our money is spent. The sayed Joseph: brynge youre cattell, and I wyl geue you for your cattell, if ye be without money. And they broughte theyr cattell vnto Joseph. And he gaue them bread for horses and shepe, and oren and asses: so he fed them wth breade, for all theyr cattell, that yere.

**W**hen that yere was ended, they came vnto hym the nexte yere, and sayed vnto hym: we wyl not hyde it from my lord, how that we haue neither money nor cattell, for my lord, there is no moze left for my lord but oure bodyes, and our landes. Wherefore latest thou vs dye before thynne eyes, & the land to go to naughte? bpe vs and oure landes for breade: and let both vs and oure landes be bonde to Pharao. Geue vs seide, that we maye lyue, and not dye, & that the lande go not to wast.

And Joseph bought al the land of Egypt for

a) That is, al the tyme that he lyued, as in Job. xlii. c. and Psal. cxviii. c. (b) In this place to blesse, is to praiſe and geue thanks, as afore in the. xlii. d. & i. Corin. x. d.



The Egypt for pharao. For the Egyptians sold every man his lande, because the derth was sore at their land vnto them: and so the land became (c) pharaos. And he appointeth the people vnto phyties, from one syde of Egypt vnto the other: onely the lande of prestes boughte he not. For ther was an ordinaunce made by pharao for the prestes, that they shoulde eat that which was appointed vnto them: whych pharao had geuen them, wherfore they solde not theyr landes.

Then Joseph sayde vnto the folke: behold I haue bought you this dape, & poure landes for pharao. Take there sede, & goe sow the land. And of the encrease ye shall geue the fyfte part vnto pharao, and. iiii. partes shalbe poure owne for sede to sowe the felde: and for you, and them of poure householdes, and for your children, to eat. And they answered: Thou hast saued our lyues. Let vs fynd grace in the syght of my Lord, and let vs be pharaos seruauntes. And Joseph made it a lawe ouer the lande of Egypte vnto this dape: that men muste geue pharao the fyfte part, except the land of prestes only, which was not bound vnto pharao.

And Israel dwelt in Egypt: euen in the countrepe of Bosan. And they hadde theyr possessions therein, and they grew and multiplied exceedingly. Moreover Jacob lyued in the lande of Egypte. xlii. yeres, so that the hole age of Jacob was, an hundred, and. xlii. yeres.

When the tyme drew nye, that Israel must die, he sent for his sonne Joseph, and sayde vnto him: If I haue founde grace in thy syght, put thy hande vnder my thye, and deale mercifully and truly wth me, that thou burye my not in Egypte: but let me lye by my fathers, and cary me oute of Egypt, and bury me in their burial. And he answered: I wil do as thou hast saied. And he sayd & swaie vnto me. And he swaie vnto hym: And then Israel worshipped the Worde, and bowed hym vnto the beddes heade.

The. xlviii. Chapter.  
Jacob lyeth sycke. He despyeth Ephraim and Manasses for hys sonnes, and blesseth them.

After these deedes, tydings were broughte vnto Joseph, that hys father was sycke. And he toke with him his two sonnes, Manasses and Ephraim. When it was saied vnto Jacob: beholde, thy sonne Joseph cometh vnto the. And Israel toke hys strength vnto him, and laye vpon the bedde, and sayde vnto Joseph: God almighty appeared vnto me at Lus, in the lande of Canaan, and blessed me, and saied vnto me: beholde, I will make the growe, and will multiply the, and will make a great nombre of people of the, and will geue this land vnto thee, and vnto thy sede after the, for an euerlastyng possession.

Nowe therfore thy two sonnes Manasses and Ephraim, whiche were borne vnto the before I came to the into Egypte, shalbe

myne, euen as Ruben and Simeon shall they be vnto me. And the children whych thou gettest after them, shalbe thine owne: but shalbe called with the names of theyr brethren in their enheritaunces. And after I came frome Mesopotamia, Rachel dyed vpon my hande in the lande of Canaan, by the waye: when I hadde but a felde bread to go vnto Ephrate. And I buried hyr there in the way to Ephrat, which is now called Bethlehem.

And Israel beheld Josephs sonnes, and saied: what are these? And Joseph sayd vnto his father: they are my sons, which God hath geuen me here. And he saied: bring the to me, and let me blesse them. And the eyes of Israel were dimme for age, so that he coulde not well see. And he broughte them to him, and he kissed them, and embraced the. And Israel saied vnto Joseph: I wold not haue thought, that I should haue sene thy face, and yet lo: God hath shewed it me, and also thy sede. And Joseph toke the awaye from his lappe, and they fell on the ground before hym.

When toke Joseph them both: Ephraim in his right hande toward Israels left hande, and Manasses in his left hande, toward Israels right hande, and brought them vnto him. And Israel stretched oute hys right hande, and laid it vpon Ephraims heade, which was the yonger, and his left hande vpon Manasses head, crossing his hands: for Manasses was the elder. And he blessed Joseph, sayinge: God before whom my fathers Abraham and Isaac dyd walke, and the God whiche hath fedde me all my lyfe long vnto this dape. And the aungel which hath deliuered me from al euil, blesse these laddes: that they maye be called after my name and after my father Abraham & Isaac, and that they maye growe and multiply vpon the earth.

When Joseph saw that his father layde his right hand vpon the head of Ephraim, it displeased him. And he lift vp his fathers hande, to haue remoued it from Ephraims head vnto Manasses head, and saied vnto hys father: Not so my father, for this is my eldest. Put thy right hand vpon his heade. And his father wold not, but sayd: I knowe it well my sonne, I knowe it well. He shall be also a people, and shalbe great. But of a truthe, his yonger brother shalbe greater then he, and hys sede shalbe full of people. And he blessed them, sayinge: At the ensample of these, the Israelites shall blesse, and saye: God make the as Ephraim and as Manasses. Thus set he Ephraim before Manasses.

And Israel sayd vnto Joseph: behold, I dye. And God shalbe with you, and bringe you agayne vnto the land of your fathers. Moreover I geue vnto the a porcyon of lande aboue thy brethren, which I gat out of the hands of the Amorites, with my sword and with my bowe.

Jacob ab-  
opteth the  
two sonnes  
of Joseph.

Ge. xxxv. 16.

13

\*The putting  
on of  
hands was  
comenly  
used of  
the  
brues, wh  
they comen  
ded or offer  
red anye  
thyng to  
God, as Le  
uit. i. b  
Ephraim  
&  
yonger son  
is prefer-  
red afore  
his elder  
brother  
Manasses.

Gen. xlii. 9

Joh. iii. 9



## The. xlii. Chapter.

Jacob bleſſeth all hys owne ſonnes, and ſheweth them what is to come. He appointeth where he wil be buryed: and dyeth.

**A**ND Jacob called for his ſonnes, and ſayde: come togyther, that I may tel you, what ſhal happen you in the laſt dayes. Gather you togyther, and heare ye ſonnes of Jacob, and herken vnto Iſrael your father.

**R**uben \* thou art myne eldeſt ſonne, my might, and the beginning of my ſtrength, cheſe in receiuinge, and cheſe in power. As vnſtable as water were thou: thou ſhalte therfore not be the chefeſt, for thou \* wenteſt vp vpon thy fathers bed, and than deſpledeſt thou my couche with goyng vp.

Thy brethren Simeon and Levi, wicked instrumentes are their weapons. In to their ſecretes come not my ſoule, and vnto theyr congregacyon \* be my honour not coupled: for in their wraſhe they ſlewe a man, and in their luſte they threwe downe the wallles of the cypre. Cursed be their wraſh, for it was ſtronge, and their fearleſneſſe, for it was cruel. I wil therfore deuide them in Jacob, and ſcater them in Iſrael.

**B**ut the (D) Juda thy brethren ſhall praiſe, and thynne hande ſhalbe in the \* necke of thynne enemyes, and thy fathers chyldren ſhall ſcoupe vnto the. Juda is a \* lpon whelp. From ſpoile (my ſonne) thou arte come on hygge: he layde him downe and couched himſelfe as a lpon, and as a \* lponneſſe. Who dare ſtere him by? The (a) ſceptre ſhall not departe from Juda, nor a ruler from his legges, till he come that is to be ſent, vnto whom the people ſhall harken. He ſhall bynd his ſole vnto the vyne, & his aſſes colt vnto p vine branches, & ſhal waſh hys garmente in wyne, and hys mantel in the bloude of grapes, hys eyes are roudper than wyne, and hys teeth whytter then in Eſa. ix. a mylke.

\* Zabulon ſhall dwell in the hauens of the ſea, and in the porte of Egiptes, and ſhall reache vnto Sydon.

**I**ſachar is a ſtronge aſſe, he couched him doune betwene two borders, and ſaw that reſt was good & the land that it was pleaſaunte, and bowed his ſhoulder to beare, and became a ſeruaunt vnto tribute. Dan ſhall (b) iudge his people, as one of the tribes of Iſrael. Dan ſhalbe a ſerpente in the waye, and an edder in the pathe, and byte the hoxſe heles, ſo that his ryder ſhall fall backward. After thy ſauyng, looke I Lozde.

**G**ad, men of warre ſhall inuade. And he ſhall turne them to flight.

**A**ſer commeth (c) fatte breade, and he ſhall geue pleaſures for a king.

**N**ephtalim is a ſwyfte hinde, and getteth goodly words. That flouriſhing chyldre Ioseph, that flouriſhing chyldre, and goodly vnto the eie: the daughters ran vpon the wall. The ſhoters haue enuyed hym, and

chyld with him, and hated him, and yet his bowe bode faſt, and his armes and hys handes were ſtrong, by the hands of the mighty God of Jacob: out of him ſhal come an herde man a ſtone in Iſrael. Thy fathers God ſhall helpe the, and the almighty ſhal bleſſe the, with bleſſinges from heauen above, and with bleſſynges of the water that lyeth vnder, and wpth bleſſynges of the breſtes, and of the wombe.

The bleſſynges of thy father were ſtrong: euen as the bleſſynges of my elders, after the deſpyre of the hyeſt in the world, & theſe bleſſyngs ſhall fall on the head of Ioseph, and on the top of the head of him that was ſeparat from hys brethren.

**B**enjamin is a rauphyng (d) wolfe. In the morning he ſhal deuour his praye, and at night he ſhall deuide his ſpoyles.

All theſe are the. xii. tribes of Iſrael, and thys is that which their father ſpake vnto them, when he bleſſed them, euery mā with a ſeuerall bleſſyng. And he charged them, & ſayd vnto them. I ſhalbe putte vnto my people: ſe that ye bury me with my fathers in the caue that is in the felde of Ephron the Bethyite, in the double caue, that is in the felde before Mamre, in the lande of Canaan. Whyche felde Abraham boughte of Ephron the Bethyite, for a poſſeſſion to bury in. There they buryed Abraham and Sara hys wyfe, there they buryed Iſaac and Rebecca hys wyfe. And there I buryed Lea: whiche felde, and the caue that is therein, was boughte of the chyldren of Beth.

When Jacob had commaunded all that he woulde vnto his ſonnes, he plucked vp hys fete vpon the bed, and dyed, and was \* put vnto his people. And Ioseph fell vpon hys fathers face, and wepte vpon him, and kyſſed him.

## The. l. Chapter.

Jacob is buryed. Ioseph forgyueth his brethren the iniurye that they dyd to hym. And he dyeth.

**A**ND Ioseph commaunded hys ſeruaunts that were phiſicians, to embawme his father, and the phiſicians embawmed Iſrael. xl. dayes longe, for ſo long doeth the embawming laſt, and the Egiptians bewept him. lxx. dayes.

And when the daies of weping were ended, Ioseph ſpake vnto the houſe of Iſrael, ſayinge: If I haue founde fauoure in your eyes ſpeake vnto Iſharao and tel him, that my father made me ſweare and ſayd: Lo, I dye, ſee that \* thou burye me in my graue, whych I haue made me in the lande of Canaan. Now therfore let me go, & bury my father, & then will I come agayn. And Iſharao ſaid, go and bury thy father, accordyng as he made the ſweare.

And Ioseph went vp to burye hys father, and with him went al the ſeruautes of Iſharao, & were the elders of his houſe, & al the elders of Egipt, and all the houſe of Ioseph, and hys brethren, and hys fathers houſe:

therwyth ſhal he fede kynges and al the me of the earth, as. i. Eſa. ix. & D

(d) wolfe is here taken in a good ſence, & ſignifyeth a ſeruet preacher of goddes worde, as was Paule, in whom thys texte is veryfyed. \* Ge. xlv. a

Act. vli. c

Ge. xlvii. y

(b) Judge hys people, & is, he ſhal rule and gouerne them as Eſa. xlvii. y

(c) Fatte bread, & is plenteouſnes of the earth: as encrease of corne and other. &c.



# Joseph Genesis.

house: only they children, and they shepe and they cattell leste they behynde them in the land of Goshan. And they went wth hym also charettes and horsemen: so that they were an exceedyng great compaign.

And when they came to the field of Atad beyonde Jordan, they made grete & exceedyng sore lamentacio. And he<sup>m</sup> mourned for hys father. vii. dayes. When the inhabytors of the land of the Canaanites saw p mourning in the feld of Atad, they sayd: this is a great mourning which the Egipcians make. Wherefore the name of the place is called Abelmizraim, whiche place lyeth beyond Jordan. And his sons did vnto him accordyng as he had comaunded the.

And hys sons caried hym vnto the land of Canaan, & buried him in the doublecaue which Abraham had<sup>m</sup> bought w the feld to be a place to bury in, of Ephron the Hethite before Ma<sup>r</sup>e. And Joseph retourned to Egypt agayne & his brethzen, and al that wente wth hym to burye hys father, as sone as he had buried him.

When Josephs brethzen saw that their father was dead, they sayd: Joseph maye fortune hate vs, & rewarde vs agayne all the euil whiche we did vnto him. They dyd therfore a comaundement vnto Joseph, sayyng: thy father charged vs before his death sayyng: I pray the the trespass of thy brethzen, & they syn, for they rewarded the euil. Now therfore we praye the forgeue the trespass of the seruauntes of thy fathers God. And Joseph wepte when they spake vnto hym.

And his brethzen came and fel before him and sayd: Behold we be thy seruauntes. And Joseph said vnto them: feare not, for am not I vnder god? Ye thought euil vnto me: but god turned it vnto good, euen to a uauance me, as ye se at this present tyme, & to saue much people alpye. Feare not therfore, for I wyl care for you & for your children, and he spake kindly vnto them.

Joseph dwelt in Egypt, and his fathers house also, & lyued an hundred and .x. yere. And Joseph saw Ephraims children, eue vnto the third generacion. And vnto Manassir son of Manasses were children borne and sat on Josephs knees.

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The end of the first boke of Moyses called Genesis, or Gene-  
ration.

# The prologe

to the second boke of Moyses

called Exodus, made by William Tyndall.



If the Preface vpon Genesis, maketh thou vnderstande how to behaue thy selfe in this booke also, & in all other booke of the Scripture. I leaue vnto the reader and playne stoye, and endeuoure thy selfe to search out & mea-

nyng of al that is dyscribed therein, and the true sence of all maner of speakynges of the Scripture, of proverbes, similitudes, & borrowed speech, whereof I entreated in the end of the obediēce, & beware of subtile allegories. And note euery thyng earnestly, as thynges pertaynyng vnto thyne owne hert and soule.

For as God vsed hym selfe vnto them of the old Testamente: euen so shall he vnto the worldes ende vse hym selfe vnto vs, whiche haue receyued hys holy scripture, and the testimony of his sonne Iesus. As God doeth all thynges here for them that beleue hys promyses, and herken vnto hys commaundementes, and wth paye entreteane vnto hym, and walke wth hym: euen so shall he do for vs, if we receyue the wytnes of Christ wth a stronge fayth, and endure pacientlye folowynge hys steppes. And on the other syde, as they that fel from the promise of God thowwe vnbelyefe, and from hys law and ordinaunces, thowwe impacientie of their owne lustes, were forsaken of God, and soo perished: euen so shall we as many as do lykewyle, and as many as mocke wth the doctrine of a hyppocrite, and make a cloke of it to lyue fleshely and to folowe our lustes.

Note thereto howe God is sounde true at the last, and howe when all is past remedye and brought into desperacion: he the fullyller hys promyses, and that by an abiecte and a caste awaye, a despydd and a refused person, yea, and by a way impossible to beleue.

The cause of all captiuitie of Goddes people is this. The worlde euer hateth them for they sayeth and trust whych they haue in God, but in vayne, tyll they fall from the sayeth of the promises, and loue of the lawe and ordinaunces of God, and put they truste in holye dedes of they owne findyng, and lyue altogether of they owne luste, and pleasure wthout regard of God, & respecte of they neyghboure. Then God forsaketh vs, and sendeth vs into captiuitie, for our dishonouryng of hys name, and despyng of our neyghboure. But the worlde persecuteth vs for our sayeth, in Christ only (as the people nowe doeth) and not for our wyche liuynge. For in hys kyngdome thou maist quiet lye and wth licence, and vnder a protection, do what soeuer abhominacion thyne herte lustereth: but God persecuteth vs, because wee abuse hys holy testament, and because when we know the truth, we folowe it not.

Note also the myghty hande of the Lord, howe he playeth wth hys aduersaries, and promoketh them, and styrteth theym vpon a lytle and

Ezek. xxi. b.

\* Ge. xlii. c.  
Actu. vii. b.  
\* Ge. xlii. d.

\* Genesis.  
xvii. d.

Gen. xlv. b.

Job. xlii. a.  
Job. xlii. b.  
pl. cxv. i. a.

God wyl by  
let you that  
is, he wyl re  
mebe you &  
deliuer you  
out of bon-  
dage that  
ye shal be in  
vnder Pha-  
rao.

\* Heb. xi. d.  
Exo. xlii. d.  
Jos. xlii. c.



# Joseph Genesis.

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\* Ge. xlii. c.  
Actu. vii. b.  
\* Ge. xlii. d.

\* Genesis.  
xvii. d.

Gen. xlv. b.

Tob. xlii. a.  
Job. xlii. b.  
pl. cxv. i. a.

God wyl by  
let you that  
is, he wyl re  
mebe you &  
deliuer you  
out of bon-  
dage that  
ye shal be in  
vnder Phara-  
o.

\* Heb. xi. d.  
Exo. xlii. d.  
Jos. xlii. c.



## The Prologe

A little, & deliuereth not hys people in an houre, that boeth the patience of hys electe, and also the worldely wit, and wylle policye of the wycked, wherewith they do fyghte agaynst God, myghte appeare.

Marke the longe sufferynge and losse patience of Moyses, and howe he toucheth the people and is euer betwene the wrath of God and the, and is readye to lyue and dye with them, and to be put out of the booke that God had wyrtten for theyr sake (as Paule for hys brethren, Romayns. ix.) and howe he taketh hys owne wylles pacientelye: and neuer auengeth hym selfe. And make not Moyses a fygure of Christ with Rochester: but an ensample vnto all Wyntes, and to all that are in authorite, howe to rule vnto Goddes pleasure, and vnto theyr owne profit. For there is not a perfecter lyfe in this worlde, boeth to the honoure of God, and profit of hys neyghboure, nor yet a greater crosse, then to rule chrystienlye. And of Aaron also, see that thou make no fygure of Christe, vntill he come vnto hys sacrificynge: but an example vnto al preachers of Gods worde, that they adde nothyng vnto Goddes worde, or take oughte therefro.

Note also, howe God sendeth hys promyse to the people, and Moyses confirmeth it with myracles, and the people beleue. But when temptacion cometh, they fall into vnbelyfe, and fewe byde standynge. When thou seest that all be not Chrysten that wyl be so called, and that the crosse trieth the true from the falsed, for if the crosse were not, Chyste shoulde haue disciples ynowe. Wherefore also thou seest, what an excellent gyfte of God true fayeth is, and impossible to be had withoute the spyrite of God. For it is aboue all naturall power that a manne in tyme of temptacion when God scourgeth hym, shoulde beleue then stedfastlye howe that God toucheth him, and careth for hym, and hath prepared all good thynges for hym, and that that scourgyng is an earnest that god hath electe and cholen hym.

Note howe oft Moyses styrred them vp to beleue and truste in God, puttynge them in remembraunce alwaye in tyme of temptation, of the myracles and wondrous that God hath wroughte before tyme in theyr eye syghte. How diligently also forbiddeth he al that might withdrawe theyr hertes from God: to put oughte to Gods worde, to take oughte from it, commaundyng to do that onely that is ryght in the sight of the Lorde, that they shoulde make no maner ymage, to knele downe before it: yea, that they shoulde make none aultare of hewed stone, for feare of Images, to see the heathen Idolatries vtterlye, and to destroye theyr Idoles, and cut downe theyr groues where they worshipped, and that they shoulde not take the Daughters of them vnto theyr sonnes, nor gyue theyr daughters to the sonnes of the, and that whosoever moued any of them to worshyppe false Goddes, howe soeuer nyghe of kynne he were, they muste accuse hym, and byng hym to death, yea, and wheresoeuer they heard of man, woman, or Cytie, that worshipped false Goddes, they shoulde seea them, and destroye the Cytie for euer, and not buylde it agayne, and all because they shoulde worshyp nothyng but God, nor putte confidence in anye thyng, saue in hys worde.

Yea, and howe warneth he to beware of wythcraftes, sorcerye, enchaunement, necromancye, and all craftes of the Deuill, and of dyasmers, southsayers, and of miracle doers to de-

## The Prologe

stroye the woorde, and that they shoulde suffer none such to liue.

Thou wylte haplye saye, they tell a man the trueth. What then? God wyl that we care not to knowe what shal come. He wyl haue vs too care onely to kepe his commaundementes, and to commit all chaunces vnto hym. He hath promysed to care for vs, and to keepe vs from all yll. All thynges are in hys hand, he can remedye al thynges, and wyl for hys trueth sake, if we praye hym. In hys promyses onely wyl he haue vs trust, and ther rest and to seeke no farther.

Howe also doeth he prouoke them to loue, euer rehercyng the benefites of god done to the already, and goodly promyses sheweth to come. And howe goodly lawes of loue geueth he, to helpe one an other, and that a man shoulde not hate hys neyghboure in hys herte, but loue hym as hym selfe. Leuiticus. xix. And what a charge geueth he in euery place, ouer hys poore and nedie, ouer the stranger, frendles and wydowes? And when he desyeth to shewe mercye, he reherceth with all, the benefytes of God done to them at there nede, that they myght se a cause at the least waye in god to shewe mercye of verie loue vnto theyr neyghbours at theyr nede.

Also there is no lawe so symple in appa- raunce thowwe out the frue bookes of Moyses, but that there is a greate reason of the making thereof, if a man searche diligently. As that a manne is forbydde to seeth a kynde in hys mothers mylke, moueth vs vnto compassion, and to be pytfull. As doeth also that a manne shoulde not offre the syre or dame and the yonge boeth in one dape. Leuiticus. xxi. For it myghte seme a cruell thyng, in as muche as hys mothers mylke is as it were hys bloude, wherefore God wyl not haue hym sodde therein: but wyl haue a man shewe curtesye, vpon the verie beastes. And in an other place he commaundeth that we molle not the Ore that treadeth out the corne (which maner of thyring is vled in hote countreys) and that because we shoulde muche rather be liberall and kynde vnto menne than do vs seruyce. O happye God woulde haue none suche wanton meate vled among the people. For the kynde of it selfe is nothyng, and the gootes mylke is restauratyue, and boeth together myght be to ranche, and therfore forbydden, some other lyke cause there was.

Of the ceremonies, sacrifices, and Tabernacle, with all hys gloire and pompe, vnderstand that they were not permytted onely, but also commaunded of God, to leade the people in the shadowe of Moyses and nyghte of the olde testament, vntill the lyght of Chyrt and dape of the newe testament were come. As children are led in the phantasies of pouth vntill the descrecion of mans age be come vpon them. And all was done to kepe them from Idolatrye.

The tabernacle was ordeyned to the entent they myght haue a place appoynted them to do theyr sacrifices openly in the syghte of the people, and namelye the Priestes whyche wayted thereon: that is myght be sene that they dyd all thynges accordynge to Goddes worde, and not after the Idolatrye of theyr owne Imaginacion. And the costynesse of the Tabernacle, and the beautey also pertaynyng therunto, that they shoulde se nothyng amonge the heathen but that they shoulde se thynges more beautiful at home, because they shoulde not be moued to folowe them.

And in lyke maner, the dyuerse fashyons of sacrifices and ceremonies was to occupy theyr myndes, that they shoulde haue no luste to fo-



lowe the heathen and the multitude of theym was, that they should haue so much to do in keepinge them, that they should haue no leasure to imagine other of their owne: yea and that gods word might be by in all that they dyd, that they might haue theyr faith and trust in God, which he can not haue that foloweth either hys owne inuencions, or traditions of mennes makinge wythout gods word.

Finally, God hath two Testaments: the old and the newe: The olde testament is those temporall promyses, whych God made the chyldren of Israell of a good lande, and that he woulde defende the, and of wealth and prosperitie, and of temporall blessinges, of whych thou readest ouer all the lawe of Moyses, but namely. Levitic. xvi. and Deuter. xxi. and the anoyntinge of all threatenynge and curses, of whych thou readest lyke wyse euery where, but specially in the two booke aboue rehearsed, and the anoyntinge of all punishment ordeyned for the transgressours of the lawe.

And the olde testament was built altogether vpon the keepinge of the lawe and ceremonies, and was the rewarde of keepinge them in this lyfe onely, and reached no farther then this lyfe and this worlde. As thou readest Levitic. xxi. A man that doeth the Mal lyue therein, which texte Paule rehearseth. Ro. x. and Galath. iii. That is, he that keepeth them, shall haue his life gloriouse, accordyng to all the promyses and blessinges of the lawe, and shall auoyde both all temporall punishments of the lawe, and all the threatenynge and cursynge also. For neyther the lawe euen of the ten commaundements, nor yet the ceremonies, iustified in the herte before God, or purgged vnto the lyfe to come. In so muche that Moyses at hys death, euen fouretye yeres after the lawe and ceremonies were geuen, complayneth sayng. God hath not geuen you an herte to vnderstande, nor eyes to se, nor eares to heare vnto this daye. As who shoulde haue sayed: God hath geuen you ceremonies, but ye knowe not the vse of theim, and hath geuen you a lawe, but God hath not wyrtten it in youre hertes.

Wherefore serueth the lawe then, if it geue vs no power to do the lawe? Paule answereth the, that it was geuen to vnter synne onely, and to make it appeare. As a cosolye is layed vnto an olde soze, not to heale it, but to styre it vp, and make the dyscase alpye, that a man myghte feeble in what sorow he is, and howe nyghe death and not aware, and to make awaye vnto the healyng plaster.

Euen so, sayeth Paule. Gala. iii. The lawe was geuen bycause of transgression (that is to make the synne alpye, that it myght be felte and seene) vntyll the seide came vnto whom it was promysed, that is to saye, vntyll the chyldren of sayth came, or vntyll Christe that seide in whom God promysed Abraham, that all nacyns of the worlde shoulde be blessed, came.

That is, the lawe was geuen to vnter synne, death, damnacion, and curse, and to dyspue vnto Christe, in whom forgiveness, lyfe, iustifyinge and blessinges were promysed, that we myghte se so great loue of God to vs warde in Christe, that we henceforth overcome wyth kyndenes, myghte loue agayne, and of loue kepe the commaundementes.

Howe he that goeth aboute to quiete hys conscience, and to iustify hym selfe wyth the lawe, doeth but heale hys woundes wyth freatyng cosoleis. And he that goeth aboute to purchase

grace wyth ceremonies, doeth but sucke the ale pole to quenche hys thyrste, in as muche as the ceremonies were not geuen to iustifye the herte, but to signifye the iustifyinge, and forgiveness that is in Christes bloude.

Of the ceremonies that they iustifye not, thou readest. Hebrues. x. It is impossible that synne shoulde be done awaye wyth the bloud of oxen and goates. And of the lawe thou readest Galat. iii. If there had ben a lawe geuen, I coulde haue quickened or gyuen lyfe: then hadde rygheuousnes or iustifyinge come by the lawe in dede. Howe the lawe not onely quickeneth not the herte, but also woundeth it wyth conscience of synne, and ministreth death and damnacion vnto hys. i. Cor. xii. so that the must nedes dye and be dampned, excepte the synne other remedye. So farre it is of that he is iustified or holpen by the lawe.

The newe testament is those euerlasting promyses, whych are made vs in Christ the Lord thowowe out all the scripiture. And that Testament is buyt on sayth, and not on workes.

For it is not sayd of that testamente: He that worketh shall lyue: but he that beleueth shall lyue. As thou readest. John. iii. God so loued the world, that he gaue hys onely begotten son, that none that beleue in hym shoulde perishe, but haue lyfe euerlastyng.

And when this Testament is preached and beleued, the spyrte entereth the herte, and quickeneth it, and geueth it lyfe, & iustifyeth hys. The spyrte also maketh the lawe a lyuely thyng in the herte, so that a man byngeth forth good workes of hys owne accorde wythout compulsion of the lawe, without feare of threatenynge, or cursynge: yea, and wythout all maner respects or loue vnto anye temporall pleasure, but of the verie power of the spyrte, receyued thowowe sayeth, as thou readest. John. i. He gaue them power to be the sonnes of God, in that they beleued on hys name.

And of that power they worke, so that he whych hath the spyrte of Christe, is now no more a chyld: he neyther learneth nor worketh anye longer for payne of the rodde, or for feare of bugges or pleasure of apples, but doeth all thynges of hys owne courage. As Christ sayth John. vii. He that beleueth on me, shall haue riuers of lyuynge waters flowynge oute of hys bealy. That is all good workes, and all gistes of grace spryng out of hym naturallie, and by theyr owne accorde. Thou neadest not to wreste good workes out of hym, as a manne woulde wyngge veruice oute of crabbes. Hare, they flowe naturallie oute of hym, as sprynges oute of rockes.

The newe Testament was euer euen from the begynnynge of the worlde. For there were alwayes promyses of Christ to come, by sayth in whych promyses, the electe were then iustified inwardly before God, as outwardly before the worlde, by keepinge of the lawe and ceremonies.

And in conclusyon, as thou seest blessinges or cursynge folowe the breakynge or keepinge of the lawe of Moyses: euen so naturallie do the blessinges or cursynge folowe the breakynge or keepinge of the lawe of nature, out of whych spryng all our temporall lawes. So that wher the people kepe the temporall lawes of theyr lande, temporal prosperitie, and all maner of suche temporall blessinges as thou readest of in Moyses, do accompany them and fall vpon theym. And contrarywyse, when they synne vnto h. iiii. punished.



punished, and when the rulers haue no respect vnto equitie or honestye, then God sendeth bys curse among them, as hunger, dearth, moztren, bannynge, pestilence, warre, oppressyon, wyth straunge and wouderfull dysleases, and newe kyndes of mylfortune and euyl lucke.

If any man aske me, sayng that sayth Iustifieth me, why I worke? I aunswere. Loue compelleth me. For as long as my soul feleth what loue God hath shewed me in Christe, I can not but loue God agayne, and bys wyll and coman- dementes, and of loue worke them, nor they can seme harde vnto me. I thynke not my selfe bet- ter for my workynge, nor seke heauen nor an hygher place in heauen because of it. For a Chri- stian worketh to make his weake brother per- fect, and not to seke an hygher place in hea- uen. I compare not my selfe vnto hym that wor- keth not. No, he that worketh not to daye, shall haue grace to turne and to worke to morowe, and in the meane tyme, I praye hym and praye for hym: If I had wrought the wyll of God these thousand yeaeres, & an other had wroughte the wyll of the deuyl as longe, and thys daye he turne and be as well wyllynge to suffer wyth Christ as I: he hath thys daye ouer taken me, & is as farre come as I, and shall haue as muche rewarde as I, and I enuye hym not but reioyce most of al, as of a lost treasure found.

For if I be of God, I haue these thousande yeaeres suffered to wyne hym for to come and prayse the name of God wyth me. These thousand yeaeres, I haue prayed, sorow- ed, longed, sighed, and sought for that whych I haue thys daye found, and therfore reioyce with al my myght, and prayse God for bys grace and merce.

## The seconde Booke of Moyles, called

Exodus, or departure.

The fyrste Chapter.

The chyldren of Jacob are numbred. The new Pharao oppresseth them. The acte of the Godly mydwymes,

Gen. xlii. b



**THESE** are the names of the \* chyldre of Israel, whiche came to Egypt with Jacob, e- uery man with his housholde: Ruben, Sime- on, Levi, Iu- da, Isachar, Zabulon, Ben Jamin, Dan, Rephthali, Gad and Aser. All these soules procedynge out of the loynes of Jacob, were thre score and ten, whereas Joseph was in Egypte allreadye.

When Joseph was deade, and all hys bre- thren, and al that generacion, the \* chyldre of Israel grew, encreased, multiplied, and waxed very myghtye: so that the land was

full of them.

Then there rose vp a new kynge in Egypt which knew not Joseph. And he sayed vn- to his folke: behold the people of the chyl- dren of Israel are mo & mightier than we. Come, let vs playe wylfely with them: lest they multiplye, and so (if there chaunce any warre) they ioyne them selues to oure ennemies and fight againste vs, and so get them out of the land.

And he set taskemaisters ouer them, to kepe them vnder with burdens. And they buylt vnto Pharao ctytes of defense: Phn- ton and Rameses. But the more they vex- ed them, the more they multiplyed & grew: so that they abhorred the chyldren of Is- rael. And the Egyptians helde the chyldre of Israel in bondage withoute merce, and made theyr lyues bytter vnto them, wyth cruell labour in claye, and bypcke, and all maner worke in the fieldes, and in al ma- ner serupce, whych they caused them to worke, cruelly.

And the kynge of Egypte sayd vnto the midwymes of the Ebryes wmen, of which the ones name was Sephora, & the other Phua: Whē ye do the offpce of a midwife, to the women of the Ebryes, and se in the byrth tyme that it is a boye, kyll it. But if it be a mayde, let it lyue. Notwithstandynge the mydwymes feared God, and did not as the kynge of Egypte commaunded them: but saued the men chyldren.

Then the kynge of Egypte called for the mydwymes, and saide vnto them: why haue ye delt on thys maner, and haue saued the men chyldren? And the midwymes aunsw- red Pharao, that the Ebryes wemen were not as the wemen of Egypt: but were stur- dy womenne, and were delpuered afore the mydwymes came at them. And God there- fore dealte well with the mydwymes. And the people multiplyed & waxed very myghty. And because the mydwymes feared God, he made (a) them houses.

Then Pharao charged al his people, say- inge: All the menchyldren that are borne, caste into the ryuer, and saue the maidchyl- dren alpye.

The. ii. Chapter.

Moses is borne, and beyng cast into the flag- ges, is taken vp of Pharao's daughter. He kyl- leth the Egyptians, he fleeth and taketh a wife. The Israelites crye vnto the Lorde.

**A**nd therwēt a man of \* the house of Levi. And toke a daughter of Levi. And the wyfe conceived and bare a sonne. And when she saw that it was a pro- pre chylde, she hyd him for. iii. moneths. But whē she could no longer hide him, she toke a basket made of bulrushes, and dawbed it with slime and pytche, and laid the chylde therein, and put it in the flagges by the ry- uers bypcke. And his sister stode a farre of, to wytte what would come of it. \* And the daughter of Pharao came doune to the ry- uer to wash hyr selfe, & hir maydes walked a longe

(a) That is he encrea- sed & multi- plied them, & made hous- holdes of them, geuig them both husbonds & chyldren, as in Ge. vii. a

Exod. vi. c. i. Pa. xlii. b

Exod. vii. c. Heb. xi. d.



alonge by the ryuers syde. And when she sawe the basket amonge the flagges, she sente one of her maydens, and caused it to be fet. And when she had opened it she saw the chylde, and behold: the babe wept. And she had compassion on it and said: it is one of the Ebyues chylde. Then sayd hys sister vnto Pharaos daughter: shal I go and cal vnto the a nurse of the Ebyues women, to nurse the that chylde? Pharaos daughter answered. So thy wape. And the mayd ran, & called the chylde's mother. The Pharaos daughter sayed vnto her. Take thys chylde awaye, and nurse it for me. And the woman toke the chylde, and nursed it vp.

And when the chylde was growen, shee brought it vnto Pharaos daughter, and it was made her son, and she called it \*Moy= ses, because (sayde she) I toke hym out of the water. And it happened in these daies, whē Moy= ses was waxed great, that he wēt out vnto hys brethren, and looked on theyr burdens, & spied an Egipcian smyttinge one of hys brethren an Ebyue. And he looked rounde aboute, and when he saw that there was no man by, he \*slew the Egip= cian, and hys hym in the sande. And he wēt forth the nexte daye: and beholde, two E= byues stroue together. And he sayde vnto hym that dyd the wronge: Wherefore smyttest thou thyne neyghboure? And he answered: who hath made the ruler or a iuge ouer vs: intendest thou to kyll me, as thou kylldest pesterdaye the Egypcian? Then Moy= ses feared and sayde: Truly the thing is knowen. And Pharaos hearde of it, and wente aboute to sle Moy= ses: but he fled from Pharaos, and dwelte in the lande of Madyan, and he satte downe by a welles syde.

The preast of Madian had. vii. daughters whiche came and drew water, and fylled the troughes, for too water theyr fathers shepe. And the shepherds came and droue the maydens awaye: but Moy= ses stode vp, and helped them, and watered their shepe. When they came to \*Raguell their father he said: how happeneth it that ye are come so soone to day? They answered: An Egypcian deliuered vs from the shepherds, and so drew vs water, and watered the shepe. And he sayde vnto hys daughters. Where is he? why haue ye lefte the man? So cal hym that he maye eat bread. And Moy= ses was contente to dwell wth y man. And he gaue Moy= ses zephora hys daughter whiche bare a son, and he called hym Gers= son: for he sayde: I haue bene a straunger in a straunge lande. And she bare yet ano= ther sonne whom he called Elieser, sayinge The God of my father is mine helper, and hath rid me out of the handes of Pharaos.

And it chaunced in prolesse of tyme, that the kynge of Egypte dyed, and the chylde of Israell syghed by the reason of labour, and cryed. And theyr complainte ascended vnto God from the labour. And God re=

meembred hys promyse wth Abraham, Isaac and Jacob. And God \*looked vpon y chylde of Israell, and knewe them.

The.iii. Chapter.

Moy= ses kepeth shepe, god appereth vnto him in a bush, and sendeth him to the chylde of Israell, and to Pharaos the oppressour.

Moy= ses kepeth the shepe of Jethro hys father in lawe, prieste of Madian, & he droue the flocke to y backside of A the wylterneffe, and came to the moun= tapne of God, Horeb. And the aungell of the Lorde appeared vnto hym, in a flame of fyre, out of a bush. And he percepued that the bush burned w fyre, & consumed not. Then Moy= ses sayde: I wyl goo hence, and sethys greate syght, how it cometh that the bush burneth not. And when the lorde sawe that he came forth to see, he called hym out of the bush, and sayd: Moy= ses, Moy= ses. He answered, I am at hande. And he sayde: come not hyther, but put thy shoes of thy fete: for the place whereon thou standest is holpe grounde. And he sayde: I am the God of thy father: the God of Abraham the God of Isaac, and the God of Jacob. And Moy= ses hid his face, for he was afraid to loke vpon God.

Then the Lorde sayed: I haue suerlye sene the trouble of my people whiche are in Egypt, and haue hearde their crye, whiche they haue of their taskmasters. For I knowe theyr sorowe and am come downe to delouer them out of the handes of the Egipcians, and to byng them out of that lande, vnto a good lande, and a large, and vnto a lande that floweth wth \*mylke and honye: euen vnto the place of the Cananites, Hethites, Amourites, Pherezites, Heuites, and of the Jebusites. Now ther= fore behold the complaynt of y chylde of Israell is come vnto me, and I haue also sene the oppression, where wth the Egyp= cians oppresse them. But come, I wil send the to Pharaos, that thou mayst byng my people the chylde of Israell out of Egypt. And Moy= ses sayd vnto God: what am I to go vnto Pharaos, and to bynge the chyl= dren of Israell out of Egypt? And he sayd: I wyl be wth the. And thys shalbe a tokē vnto the, that I haue sent the: After that thou haste broughte the people out of Egypte, ye shal serue God vpon thys moun= tapne.

Then sayd Moy= ses to God: when I come vnto the chylde of Israell, and saye vnto them: The God of your fathers hath set me vnto you, and they saye vnto me, what is hys name, what answer shall I geue them? Then sayde God vnto Moy= ses: \*I am that I am: And he sayde: Thys shalte thou saye vnto the chylde of Israell: He that is, dyd sende me vnto you. And God spake further vnto Moy= ses: Thus shalte thou say vnto the chylde of Israell: y lord god of your fathers, the god of Abraham, god of Isaac, and the god of Jacob, hath

\*Looked vpon the, that is he had pte, and compassionouer theyr sore labours, as Deu. xxi. d

The bush afyre.

\*The scrip= ture vseth to call that ho= ly which ch= cholet vnto him selfe: or is dede= tate vnto y lord as. Ex= odi. xxi. d

\*By mylke & hony is vnderstonde as boundance & plentie of al thinges appertaining to the confort of man.

\*I am that I am, that is to wit, I am euer w out end & v changeable, for no thinge of it selfe sent

\*Moy= ses is an Egyp= tian name and it significth drawn out of y water.

\*This sle= ing of y Egypcian, be= tokeneth y Moy= ses shoulde be a reuenger of the iniuries done to the people of God, as the rebuking of the Heb= ym on the other day, was a signe that he shoulde be a iudge and a law geuer among the.

\*This Ra= guel is not Jethro, but the father of Jethro and graundfa= ther of zephora, & was also y priest of Madian. For it was a lyke order with theim, as it was with the Jewes that the son pos= sessed the of fice of hys father.



without  
creation, w  
out corrup  
tion, with  
out begyn  
nyng, with  
out endyng  
saue only  
god almighty.

sente me vnto you: thys is my name for euer, and thys is my memoriall thowse out al generacions. Woe therefore and gather the elders of Israel together, and say vnto them: The Lord God of your fathers, the God of Abraham, the God of Isaac, & the God of Jacob, appeared vnto me, and sayd: I haue visited and sene both you and that which is done to you in Egypt. And I haue sayed it, that I wyl brynge you out of the tribulacion of Egypt vnto the land of the Cananytes, Hethytes, Amozites, & herrezites, & euites and Jebusites, a lande that floweth with mylke and honny.

If it come to passe & they heare thy voice then go, both thou and the elders of Israel vnto the king of Egypt, and say vnto him: The Lord God of the Ebrues hath called vs: let vs go therfore thye dayes iorney in to the wylernes, & we maye sacrifice vnto the Lorde our God. Notwithstanding I am sure that the king of Egypt wil not let you go, vnles it be wth a myghty had. I wil therfore stretch out mine hande, and smyte Egypt with al my wonders which I wil do therein. And after that, he wil let you go. And I wyl get this people fauoure in the sight of the Egipcians: so that whē ye go, ye shall not go emptye: but euerye wyfe shall borrow of her neyghboure, & of her & so iourneth in her house, Jewels of siluer & gold and raiment. And ye shall put them on your sons and daughters, and shall spoile the Egyptians.

#### The. iiii. Chapter.

Moses receyueh signes of hys callynge and was sente into Egypt. Hys wyfe zephora circumciseth her son. Aaron meeteth with Moses, Moses taketh hys leaue of hys father in lawe.

Moses answered & sayd: Se, they wil not beleue me nor herken vnto my voyce but wil say, the lord hath not appeared vnto the. Then the Lord sayd vnto him: What is that in thyne hande? & he sayd, a rod. And he sayd: cast it on & ground. he dyd cast it, and it turned vnto a serpente. And Moses ran away from it. And the lord sayd vnto Moses: put forth thine hande, & take it by the tayle. And he put forth hys hand and caught it, and it became a rod agayne in hys hande and this shalte thou do sayth the lord, that they maye beleue that the Lorde God of their fathers, the God of Abraham, the God of Isaac, & the God of Jacob hath appeared vnto the.

Signes.

And the Lord sayed furthermore vnto him thrust thyne hand into thy bosome. And he thrust his hand into hys bosome, and toke it out. And beholde, hys had was leporous euen as snowe. And he sayd: put thyne had into thy bosom agayne. And he put his had into his bosome agayne, and plucked it out of his bosome, and beholde, it was touned agayne as hys other fleshe. If they wyl not beleue the, neyther heare the voyce of

the spiste token: yet wyl they beleue the voyce of the seconde token. But if they wil not beleue the two signes, neither herken vnto thy voyce, then take of the water of the ryuer, and poure it vpon the drye land. And the water whiche thou takeste out of the ryuer, shall tourne to bloude vpon the drye lande.

And Moses sayd to the Lorde: Oh my Lord, I am not eloquent, neyther in tymes past, ne yet sence thou hast spoken vnto thy seruaunt: but I haue an impedimēt of speche, and am slowe tongued. And the lord sayd vnto hym: who hath made mans mouthe or who hath made the dum or the deaf, the seying or the blinde? haue not I & Lord? So therfore, and I will be with thy mouth and teach the what thou shalt say. But he sayd: oh my lord send I praye the whom thou wylt. And the Lord was angri wth Moses and sayd, I know Aaron thy brother the Leuite that he can speake. And mozeouer behold, he cometh to mete the, and when he seeth the, he wyl be glad in his herte. And thou shalt speake vnto hym and put the wordes in hys mouth, & I wyl be wth thy mouth and wth hys mouth, & wyl teach you what ye shall do. And he shall be thy spokelman vnto the people: he shall be thy mouth, and thou shalt be his god and take this rod in thy hande wherewyth thou shalt do myracles.

And Moses wente and retourned to Jethro his father in law agayne, and said vnto hym: let me go (I praye the) and return to my brethren whiche are in Egypt, that I maye se whether they be yet aloue. And Jethro sayde to Moses: go in peace. And the lord sayd vnto Moses in Madian: retorne agayne into Egypt for they are dead whiche wente aboute to kyll the. And Moses toke hys wyfe, and hys sonnes, and late them on an Asse, and retourned to Egypt and toke the rod of God in hys hand.

And the lord sayd to Moses: when thou art come to Egypt agayne, se that thou do all the wonders before Pharaos whiche I haue put in thy had: but I wyl harden hys herte so that he shall not let the people go. And tell Pharaos, thus sayeth the Lorde: Israel is myne eldest sonne, and therefore sayeth vnto the: Let my sonne go, that he maye serue me. If thou wilt not let hym go, behold, I wyl slep thyne eldest sonne.

And it chaunced by the way in the ynnie that the Lorde met hym, and woulde haue kyllled hym. The zephora toke a stone and circumcised her sonne, and fell at his fete, and sayde: a bloody husbnde art thou vnto me. And he let him go. She sayd a bloody husband, because of the circumcisid. Then sayd the Lorde vnto Aaron: go mete Moses in the wilderness. And he went and met hym in the mount of god, and kyssed hym. And Moses tolde Aaron all the wordes of the Lorde, whiche he hadde sente by hym and al tokens whiche he had charged him wth

Jeremy. i. a

Math. x. c.

\* That is he shall speke for the. As Job. xix. c. \* Hys God a manner of spekyng by whiche is ment & he shall appoit like a god euery thing that he shall do or speke.

\* Mat. ii. d

Pharaos herte shal be hardened.

Moses wife circumciseth her son



wyth al. So wente Moſes and Aaron, and gathered all the elders of the chyldren of Iſrael. And Aaron told al the words which the Lorde hadde ſpoken vnto Moſes, and did the myracles in the ſyght of the people, & the people beleued. And when they heard that the Lorde hadde viſited the chyldren of Iſrael, and hadde lokyd vpon theyr tribulacion, they bowed them ſelues and worſhipped.

\* That is, they gaue thanks & prayſed the lord.

The. v. Chapter.

Moſes and Aaron go vnto Pharaow. The people of Iſrael are oppreſſed more & more, and they crye out vpon Moſes and Aaron therfore.

**T**hen Moſes and Aaron wente & tolde Pharaow, thus ſayth the Lorde God of Iſrael. Let my people go, that they may kepe holpe dape vnto me in the wylderneſſe. And Pharaow answered: What ſe lowe is the Lorde, that I ſhould heare hys voice for to let Iſraell go? I knowe not the Lorde, neyther wil let Iſrael go. And they ſaid: the God of the Hebrues hath met with vs: let vs go (we praye the) thre dapes iourney into the deſert, that we may ſacrifyce vnto the Lorde oure God: leſt he ſmite vs either with peſtilence, or w ſword. Then ſaid the kyng of Egypt vnto them: Wherefore do ye, Moſes and Aaron, let the people fro their worke? get you vnto poure labour. And Pharaow ſaid furthermore: be holde, ther is much people in the land, and ye make theym playe, and let their worke ſtande.

\* He knoweth not the lord, & feareth hi not, neither beleueth in hi, but is as one, hauing nothing to do w him. Such as al hard herced, & greedy worldlings & paſſe not to tranſgreſſe gods commaundes for lucre ſake

And Pharaow commaunded the ſame dape the taſkemasters ouer the people, and the offycers ſaying: ſe that ye geue the people no more ſtrawe to make bricke with, as ye did in tyme paſſed: let them goo and gather ſtraw theſelues, and the numbze of bricke, w which they wer wont to make in tyme paſſed, laye vnto their charges alſo, & diminiſh nothing therof. For they be ydel, and therfore crye, ſaying: Let vs go and do ſacrifyce vnto our God. They muſte haue more worke laied vpon them, that they may labour therein, and then will they not turne theim ſelues to falſe wordes.

Then went the taſkemasters of the people & the offycers out, and told the people, ſaying: Thus ſayth Pharaow: I will geue you no more ſtraw, but go you ſelues, and gather you ſtrawe where ye can find it, yet that none of your labour be miniſhed. The people ſcattered abroad thorow oute all the lande of Egypte, for to gather theym ſtubbyll, to be in ſtede of ſtrawe.

And the taſkemasters haſted them forward, ſaying: Fulfill poure worke dape by day, euen as whē ſtraw was geue you. And the offycers of the chyldre of Iſrael, which Pharaows taſkemasters had ſet ouer them, were beaten. And it was ſaid vnto them: Wherefore haue ye not fulfilled your taſke in makynge bricke, both yeſterdape and to dape, as well as in tymes paſt.

Then wente the offycers of the chyld-

ren of Iſrael, and complayned vnto Pharaow, ſaying: Wherefore dealeſt thou thus with thy ſeruauntes? there is no ſtrawe geuen vnto thy ſeruauntes, and yet they ſay vnto vs: make bricke. And lo, thy ſeruauntes are beaten, and thy people is foule intreated. And he answered: Ydell are ye, and therfore ye ſape: lette vs go and do ſacrifice vnto the Lorde. Soo therfore and worke, for there ſhall no ſtrawe be geuen you, and yet ſe that ye delpue the hole tale of bricke.

When the offycers of the chyldren of Iſrael ſawe them ſelfes in threwd caſe (in that he ſayde, ye ſhal miniſhe nothinge of your daylye makynge of bricke) then they met Moſes and Aaron, ſtandynge in theyr waye, as they came out from Pharaow, and ſayd vnto them: The Lorde loke vnto you and iudge, for ye haue made the ſauoure of vs ſynke in the ſighte of Pharaow, and of hys ſeruauntes, and haue put a ſwerde in to theyr handes to ſley vs.

Moſes returned vnto the Lorde, and ſayde: Lorde, wherefore dealeſt thou cruelly w this people: and wherefore haſt thou ſente me? For ſence I came to Pharaow to ſpeake in thy name, he hath fared foule with this folke, and yet thou haſt not delpued thy people at all. Then the lorde ſaid vnto Moſes: Howe ſhalt thou ſee what I will do vnto Pharaow, for with a mighty hande, ſhall he lette them goo, and wyth a mighty hande, ſhall he dypue them out of hys lande.

The. vi. Chapter.

God promyſeth delpuaunce of the Iſraelites, and the land of Canaan. The genealogie of Ruben, Simeon and Leui.

**A**ND God ſayde vnto Moſes: I am the Lorde, that appeared vnto Abraham, Iſaac and Jacob, an almighty God: but in my name Jehouah, was I not known vnto them. Whereouer I made an appointment with them, to geue them the lande of Canaan: the lande of their pilgrimage wherein they were ſtraungers. And I haue alſo heard the gronnyng of the chyldren of Iſraell, becauſe the Egypcyans kepe them in bondage, and haue remembred my promyſe.

Wherefore ſape vnto the chyldren of Iſrael: I am the lorde, and will delpue you from the burdens of the Egypcyans, and wyll ryd you out of their bondage, and wil delpue you wyth a ſtretched oute arme, and wyth great iudgementes. And I will take you for my people, and will be to you a God. And ye ſhall knowe that I am the Lord your God, whych delpue you from the burdens of the Egypcyans. And I will bypnyng you to the land, ouer which I dyd ſwaure vnto Abraham, Iſaac and Jacob, & will geue it vnto you for a poſſeſſion: euen I the lorde. And Moſes tolde the chyldre of Iſrael euē ſo: But they herkened not vnto Moſes for anguiſhe of ſpirit,

Whē I mā canot abide a thyng, the we lape, it ſynneth in hys ſyghte. So to like in Pharaos ſyght, is to be abhorred of hym.

\* Jehouah is the name of god, and is as muche to ſape, as one & is of him ſelfe, & dependeth of nothing.

A promyſe or a teſtament.

\* Iudgements at taken for the wonderful dedes of god: as here

of his place. Iſai. c. xviii.

\* To liſte by the had is to promiſe by an oath, as in Gen. xliii.

of Abrahams ſpirit.



ſpizite, and for cruel bondage.

And the Lorde ſpake vnto Moſes, ſaying: Go and bid Pharaos kyng of Egypte, that he let the chyldren of Iſrael go out of his land. And Moſes ſpake before the lord ſaying: behold, the chyldren of Iſrael hearken not vnto me, howe then ſhall Pharaos heare me: ſeynge, that I haue \* vncircum-

\* vncircum-  
ciſed & is to  
wit, vnſitte  
vnpoliſhed  
without vt  
nerance.

ciſed lppes?

And the Lorde ſpake vnto Moſes and Aaron, and gaue them a charge vnto the chyldren of Iſrael, and vnto Pharaos, kyng of Egypt: to bring the chyldren of Iſrael, out of the lande of Egypt. Theſe be the heades of their fathers houſes. The \* chyldren of Ruben the eldeſt ſon of Iſrael, are theſe: Hanoh, Ballu, Bezron, Charmi, theſe be the houſholders of Ruben. The chyldren of Simeon are theſe: Semuel, Jamin, O- had, Jachin, Zohar, and Saule the ſon of a Cananitiſh wyfe: theſe are the kynredes of Simeon. Theſe \* are the names of the chyldren of Leui in thei<sup>r</sup> generacyōs: Gerſon, Kahath, and Merari. And Leui lpyed an hundred and xxxvii. yere. The ſons of Gerſon: Libni and Semei in their kynredes. The chyldren of Kahath: Amram, Jeſſear, Bezron and Uſiel. And Kahath liued an hundred and xxxiii. yere. The chyldren of Merari are theſe: Mahely and Muſi: theſe are the kynredes of Leui in their generacyōs.

\* Ge. xlii. a  
Exodi. i. a.  
Nu. xvi. a  
i. Para. v. a

\* i. pa. vi. a  
and. xxi. a.  
Rume. iii. c  
and. xxi. g.

And Amram toke Jochebed his nece to wife, whiche bare hym Aaron and Moſes. And Amram lpyed an hundred and xxxvii. yere. The chyldren of Jeſſear: Korah, Pe- pheg and Spchzi. The chyldren of Uſiel, Miſael, Elzaphan and Sithzi.

And Aaron toke Elizaba daughter of Aminadab and ſyſter of Rahabon to wyfe: whych bare him Nadab, Abihu, Eleazar & Jthamar. The chyldren of Korah: Aſſir, Elkana, and Abiaſaph: theſe are the kynredes of the Korahites. And Eleazar Aarons ſonne, toke him one of the daughters of Putuel to wife, whiche bare him ſime- has: theſe be the principall fathers of the Lewites, in their kynredes.

Theſe are that Aaron and Moſes to who the Lorde ſayd: cary the chyldren of Iſrael out of the land of Egypt, with their armies. Theſe are the ſame Moſes and Aaron, which ſpake to Pharaos kyng of Egypt, & they might bring the chyldren of Iſrael out of Egypt. And in the daye when the Lorde ſpake vnto Moſes in the lande of Egypte, he ſpake vnto him, ſayinge: I am the lord, ſe that thou ſpeake vnto Pharaos the kyng of Egypte, all that I ſape vnto the. And Moſes answered before the Lorde: I am of vncircumciſed lppes, howe ſhall Pharaos then geue me audience?

#### The vii. Chapter.

**T**okens. The rodde of Moſes is turned to a ſerpent. The ſcyter ars do the ſame. The waters are turned into bloud.

And the Lorde ſayd vnto Moſes: be- holde, (a) I haue made the Pharaos God, and Aaron thy brother ſhal be thy prophete. Thou ſhalte ſpeake all that I commaunde the, and Aaron thy brother ſhall ſpeake vnto Pharaos: that he ſend the chyldren of Iſrael out of his lande. But I wyl harden Pharaos herte, that I make multiplie my myracles and my woundes in the lande of Egypt. And yet Pharaos ſhal not hearken vnto you, that I may ſet myne hande vpon Egypte, and bringe out myne armys, euen my people the chyldren of Iſrael out of the lande of Egypte, with great iudgements. And the Egypciās ſhal know that I am the lord, when I haue ſtretched forth my hand vpon Egypt, & haue brought out the chyldren of Iſrael from them.

I haue  
made the  
Pharaos  
God, that  
is: I haue  
made the  
Pharaos  
iudge as in  
Exo. xxi.

Moſes and Aaron dyd as the Lorde commaunded them. And Moſes was lxxx. yere old, and Aaron lxxxiii. when they ſpake vnto Pharaos. And the Lorde ſpake vnto Moſes and Aaron, ſaying: Whe Pharaos ſpeaketh vnto you, and ſaith: Shew a wondre, then ſhalt thou ſay vnto Aaron: Take the rodde, and caſte it before Pharaos, & it ſhall turne to a ſerpent. Then went Moſes and Aaron to Pharaos, and did as the Lorde had commaunded. And Aaron caſt forth his rod before Pharaos and hys ſeruauntes, and it turned to a ſerpente. Then Pharaos called for the wyſe men and \* enchauntes of Egypte: and they did in like maner with ſcyter. And they caſt doune euerpe man hys rodde, and they turned to ſerpents: but Aarons rodde ate vp their rods: and yet for all thys Pharaos herte was hardened, ſo & he hearkened not vnto them, according as the Lorde had ſayde.

\* ii. ii. iii. d

Then ſaid the Lorde vnto Moſes. Pharaos herte is hardened, and he refuseth to let the people go. Get the vnto Pharaos in the morninge, for he wyl come vnto ſ water, and ſtande thou vpon the ryuers brinke, againſt he come, and the rodde which turned to a ſerpente take in thy hand. And ſay vnto him: the Lorde God of the Hebrues hath ſent me vnto the, ſayinge: let my people go, that they maye ſerue me in the wyl- derneſſe: but hyther vnto thou woldeſt not heare. Wherefore thus ſayth the lord: here- by thou ſhalt knowe that I am the Lorde. Beholde, I wyl ſmyte with the ſtaffe that is in myne hand, the waters that are in the riuer, and they ſhall turne to bloud. And ſo ſpke that is in the ryuer ſhall dye, and the ryuer ſhall ſtyncke, ſo that it ſhal greue the Egypciāns to dryncke of the water of the ryuer.

And the Lorde ſpake vnto Moſes, ſay vnto Aaron: take thy ſtaffe and ſtretch oute thyne hande ouer the waters of Egypt, ouer their ſtreames, ryuers, pondes, and all pooles of water, that they maye be bloud, and that there maye be bloud in all the land of Egypt: both in veſſels of woode and alſo of ſtone.

And



The fyfte  
plage.

Ex. lxxvii. c.  
and. ciii.

Ex. lxxvii. b

And Moses and Aaron dyd as the Lord commaunded. And he lyfte vpp the staffe, and smote the waters that were in the ri- uer, in the syghte of Pharao, and in the syghte of hys seruauntes, and all the wa- ter that was in the riuer, turned into blud, And the fishe that was in the ryuer dyed, \*and the ryuer stanke: so that the Egyp- tians coulde not dryncke of the water of the ryuer. And ther was bloud thowow out all the lande of Egypte.

And the enchauntes of Egypte, did like wise with their enchauntementes, so that pharaos herte was hardened, and did not regarde them, as the Lord had saide. And pharao turned him selfe, and wente into his house: and sette not his herte there vn- to. And the Egyptians digged roundabout the riuer for water to drinke, for they could not dryncke of the water of the ryuer. And it contynued a weke, after that the Lord e had smiten the riuer.

The. viii. Chapter.

The plage of frogges. Moses prayeth for Pharao. The plage of flies.

Exod. viii. c.  
Ex. a. x. a

**A** The Lord spake vnto Moses: Go vn to pharao, and tell hym, thus sayeth the Lord: \*Lette my people go, that they maye serue me. If thou wilt not let them go, beholde, I wyl smyte all thy land wpth frogges. And the ryuer shall scraule wpth frogges, and they shall come vp, and go into thynne house and into thy chamber where thou slepeste, and vppon thy bedde, and into the houses of thyseruauntes, and vppon thy people, and into thynne Quens, and vppon thy Wytayles, whiche thou haste in stoor. And the frogges shall come vppon the, and on thy people, and vpon all thy setuauntes.

The second  
plage.

**B** And the Lord spake vnto Moses, saye vnto Aaron: stretche forth the thynne hande wpth thy rodde ouer the streames, ryuers and pondes. And bynge vp frogges vpon the lande of Egypte. And Aaron stretched his hande ouer the water of Egypte, and f frogges came vp, and couered the lande of Egypte. And the sozcerers dyd lykewyse with their sozcerpe, and the frogges came vp, vpon the land of Egypte.

**C** Then pharao called for Moses and A- aron, and sayde: praye ye vnto the Lord that he maye take away the frogges from me and frome my people, and I wyl lette the people goo, that they maye doo sacri- fice vnto the Lord. And Moses sayde vn- to pharao: Appoynte thou the tyme vnto me, when I shall praye for the, and thy ser- uauntes, and thy people, too dryue away the frogges from the, and thi house, so that they shal remayne but in the ryuer onelye. And he sayde, to morowe. And he sayde: e- uen as thou haste sayde that thou mayeste knowe that ther is none lyke vnto the lord oure God. And the frogges shall departe from the, and from thine houses, and from thy seruauntes, and from thy people, and

shall remayne in the ryuer onelye.

And Moses and Aaron wente oute from pharao, and Moses cryed vnto the Lord vppon the appoyntmente of frogges, whi- che he hadde made vnto pharao. And the Lord dyd accordynge too the sayinge of Moses. And the frogges dyed oute of the houses, courtes and fieldes. And they ga- thered them together vpon heapes, so that the lande stanke of them.

But when pharao sawe that he hadde reste geuen him, he hardened his heart, and herkened not vnto them, as the Lord had sayde. And the Lord sayde vnto Moses: saye vnto Aaron, stretche oute thy rodde, and smyte the duste of the Lande, that it maye tourne to lyse, in all the lande of E- gypt. And they did so. And Aaron stretched oute his hande wpth his rodde, and smote the duste of the earth, and it turned to lise bothe in man and beast, so that all the dust of the lande, turned to lyse, thowowe out al the lande of Egypte.

And the enchauntes assayed lykewyse with their enchauntementes, too bynge forth lise, but they coulde not. And the lyse were bothe vpon man and beast. Then said the enchauntes vnto pharao. It is f\* sin- ger of God. Neuerthelater pharaos herte was hardened, and he regarded them not, as the Lord had sayde.

And the Lord sayde vnto Moses: rise vp earlye in the mornynge, and stand before pharao, for he wyl come vnto the water: and saye vnto him. Thus sayth the Lord: let my people go, that they maye serue me. If thou wilt not let my people go, behold, I wyl sende all manner flies, bothe vpon the, thy seruauntes, and thy people, and in to thy houses. And the houses of the Egip- tians shall be ful of flies, and the grounde whereon they are. But I will seperate the same day, the land of Golan wher my peo- ple are, so that there shall no flies be there: that thou mayst knowe, that I am f\* lord vppon the earth. And I wil put a deuision betwene my people and thine. And euen to morowe shal this miracle be done.

And the Lord dyd accordynge: and there came nysome flies into the house of pharao and into hys seruauntes houses, and into al the land of Egypte: so that the land was marred with flies. Then phara- o sente for Moses and Aaron, and sayde: Go and do sacrifice vnto your God in the land. And Moses answered: it is not mete so to do. For we shoulde so offer vnto the Lord oure God, that whiche is an abhomi- nacion vnto the Egyptians: beholde, shall we sacrifice that whych is an abhominaci- on vnto the Egyptians before their eyes, and shal they not stone vs? we wil therfore go. iii. dayes iournepe into the wilderness, and sacrifice vnto the Lord our God as he hathe commaunded vs.

And pharao sayde: I wyl lette you go

The thyrde  
plage.

\*What the  
tynger of  
god dothe  
signifie is  
expounded.  
Luke. xi. c.

The fourth  
plage.



that ye may sacrifice to the Lord your God in the wilderness: onelye goo not farre awaye, and se that ye pray for me. And Moses sayde: beholde, I wyl go out from the and praye vnto the Lord, and the flies shal departe frome Pharao, and frome his seruantes and frome hys people, to morowe. But let Pharao from henceforth desceiue no more, that he wil not let the people goo to sacrifice vnto the Lord.

And Moses went out from Pharao, and prayed vnto the Lord. And the Lord dyd as Moses had said, and toke awaye flies from Pharao, and from his seruants, and from his people, so that they remained, not one. But for all that Pharao hardened his hearte even then also, and would not let the people go.

## The. ix. Chapter.

The mozen of bestes. The plage of botches and sores. The horrible hayl, thunder and lightninge.

**A**nd the Lord saide to Moses, go to Pharao and tel him, thus saythe the Lord God of the Egiptians: let my people go that they may serue me. If thou wilt not let them go, but wilt holde them still, beholde, the hande of the Lord shal be vpon thy cattell whiche thou haste in the felde, vpon horses, asses, camels, oxen, and shepe, with a myghtye greate mortayne. But the Lord shal make a deuision betwene the bestes of the Israelytes and the bestes of the Egiptians: so that there shal nothyng dye of all that belong to the chyldren of Israel. And the Lord appoynted a time, saying: to morow the Lord shal do this thynge in the lande.

And the Lord dyd the thynge on the morowe, and all the cattell of Egipte dyed: but of the cattell of the chyldren of Israel dyed not one. And Pharao sente to wete: but there was not one of the cattell of the Israelites deade. Notwithstandynge the hearte of Pharao hardened, and he wolde not let the people go. And the Lord sayde vnto Moses and Aaron: take your handes full of a shes oute of the fornace, and lette Moses sprinkle it vnto the ayre, in the syghte of Pharao, and it shal turne to dust in all the lande of Egipte, and shal make swellynge sores wth blaines, both on man and beast, in all the lande of Egipte. And they tooke ashes oute of the fornace, and stode before Pharao, and Moses sprinkled it vnto the ayre: And there brake oute sores wth blaynes, bothe in manne and beast, so that the sorcerers could not stand before Moses, for there wer botches vpon the enchaunters and vpon all the Egiptians. But the Lord hardened the herte of Pharao, that he hekened not vnto the, as the Lord had shewed Moses.

And the Lord sayde vnto Moses, ryse vp earlye in the mornynge, and stande before Pharao, and tell hym, thus saythe the Lord God of the Egiptians: Let my people

go, that they maye serue me, or elsse I wyl at thys time send al my plages vpon thine hearte, and vpon thy seruantes, and on thy people, that thou mayeste knowe that there is none lyke me in all the earth. For nowe wyl I stretche oute my hande, and wyl smyte the, and thy people wth pestylence: so that thou shalte perishe from the earth. Yet in verpe dee de \* for thys cause haue I stirred the vp, for to shewe my power in the, and to declare my name thowowe oute all the worlde.

If it be so that thou stoppest my people that thou wylt not let them go: beholde, to morowe thys tyme I wyl sende downe a myghtye greate Hayle: euen suche one as was not in Egipte sythens it was founded, vnto thys tyme. Sende therefore and fet homethy bestes, and al that thou hast in the felde. For vpon all the menne and bestes whiche are founde in the felde, and not broughte home, shall the hayle fall, and they shall dye. And as manye as feared the worde of the Lord, among the seruantes of Pharao made their seruantes, and they bestes flee to house: and they that regarded not the worde of the Lord, leste they seruantes and bestes in the felde.

And the Lord said vnto Moses: stretch forth thyne hande vnto heauen, that ther maye be hayle in all the lande of Egipt: vpon manne and beast, and vpon all the herbes of the felde of Egipt. And Moses stretched oute hys rodde vnto heauen, and the Lord thundered and hapled, so that the fyre ran a long vpon the ground. \* And the Lord so hapled in the Lande of Egipte, that ther was hayle and fyre mingled with the hayle, so greuous that there was none suche in all the Lande of Egipte, sythens people inhabited it. And the hayle smote in the lande of Egipt, al that was in the felde bothe man and beast. And the haile smote all the herbes of the felde, and brake al the trees of the felde: onelye in the Lande of Gosan where the chyldren of Israel were, was there no hayle. And Pharao sent and called for Moses and Aaron, and sayde vnto them: I haue now synned, the Lord is ryghtwylle, and I and my people are wycked. Praye ye vnto the Lord, that the thunders of God and hayle may cease, and I wil lette you go, and ye shall tarpe no longer.

And Moses sayde vnto hym: Asone as I am oute of the ctyte, I wyl spiede abroad my handes vnto the Lord. and the thunder shall cease, nepther shall there be anye more hayle: that thou mayeste know howe that the earth is the Lordes. But I know that thou and thy seruants yet feare not the Lord God. The flaxe and the barelye were smytten, for the barley was shot vp, & the flaxe was boullid: but where and the eye wer not smiten, for they wer late sown.

And Moses wente oute of the cite from Pharao, and spredde abroad hys handes vnto the Lord, and the thunder and haile ceased.

\* Rom. ix. c

\* Ps. cxviii. c

The fourth plage.

Ps. cxviii. c and. cxviii. c

To be wisened, is to be withoute the knowedge & feelinge of the goodnes of god, & wythout hope to receiue anye goodnes at hys hand. so that he can not presently hear of anye troubles, nor beleue the, nepther suffer them to be taught to other, as appereth in the psalmes and in

The fyre plage.

This word of. is not taken for euerye one, but for a greate number of all sortes of cattell some, as in

The fyre plage.



ceased, neyther raygned it anye more vpon the earth: when pharao sawe that the rain and the hayle and thunder were ceased, he spynned agayne and hardened his hearte: boothe he and his seruauntes. So was the herte of pharao hardened, that he wolde not let the chylde of Israell goo, as the Lorde had sayde to Moses.

## The .x. Chapter.

The hert of pharao is hardned of God. The grasshoppers. The thicke darkenes.

**E**xod. xiii. f. **T**he Lorde sayde vnto Moses: go vnto pharao: neuertheles I haue hardned hys hearte, and the hertes of hys seruauntes, that I myghte shewe these mysgnyes amonge them, and that thou tel in the audience of thy sonne, and of thy sons sonne, the valiaunte actes whiche I haue done in Egypte, and the myracles whych I haue shewed amonge them: that ye may knowe that I am the Lorde. Then Moses and Aaron wente vnto pharao, & sayd vnto hym: Thus saythe the Lorde God of the Hebrewes: howe longe shall it bee, o thou wylte submytte thy selfe vnto me?

Exo. xiii. a. and. ix. \*Lette my people go that they maye serue me. If thou wilt not let my people go, be-

holde, to morowe wyl I brynge grasshoppers into thy Lande, and they shall couer the earthe, so that it can not be seene, and they shall eate the residue, whiche remaineth vnto you and escaped the hayle, and

they shall eate al your grene trees vpon the felde, and they shall fylle thy houses, and al thy seruauntes houses, and the houses of al the Egyptians after such a maner as nei ther thy fathers, nor thy fathers fathers haue sene, sithens the time they wer create vpon the earth to this daye. And he turned him self about, and went out from pharao

And pharaos seruauntes sayde vnto him: Howe longe shall we be thus entreated? Let the men goo that they maye serue the Lorde theyr God: wylte thou not yet knowe that Egypte is destroyed? And then Moses and Aaron were broughte agayne vnto pharao, and he saide vnto them: So & serue I Lord your God, but who are they that shall go: And Moses answered, we wil go wyth pong pea and olde, and with oure sonnes and wyth our daughters, and with our shepe & oxen must we go. For we must holde a feaste vnto the Lorde.

And he said vnto them: shal it be so? The Lord be wyth you, shulde I let you go, and your children also? Take hede, for ye haue some mischefe in hand. Nay not so, but go ye that ar men and serue the Lord, for that was your desyre. And they thrust them out of pharaos presence.

The eyghte plage. And the Lord sayd vnto Moses: Stretch oute thyne hande ouer the Lande of Egypt for grasshoppers, that they come vpon the lande of Egypte and eate all the herbs of the lande, and al that the hayle lefte vn touched. And Moses stretched forth his rod

ouer the lande of Egypte, and the Lorde broughte an east wynde vpon the lande, all that daye and all that nyghte. And in the mornynge the east wynde brought the gresshoppers, and the gresshoppers wente vpper ouer all the lande of Egypte, and lyghted in all quarters of Egypte very greuously, so that before them were there no such gresshoppers, neither after them shall be. And they couered all the earth, so that the land was darcke therwyth. And they ate all the herbes of the land, and al the frutes of the trees whiche the hayl had left, so that there was no grene thing left in trees & herbes of the felde through al the land of Egypt.

Then pharao called for Moses and Aaron in haste and sayde: I haue synned agaynst the Lorde your God, and agaynst you. Forgyue me yet my synne onely this once, and praye vnto the Lorde your God, that he maye take awaye from me, this deathe onely. And he wente out from pharao, and prayed vnto the Lord, and the Lord turned the wynde into a myghtye stronge west wynde, and it toke awaye the gresshoppers and cast them into the red sea: so that there was not one gresshopper in all the coastes of Egypte. But the Lorde hardened pharaos hert, so that he wolde not let the chylde of Israell go.

And the Lord said vnto Moses: Stretch oute thy hande vnto heauen, and let there be darkenesse vpon the lande of Egypte, even that they maye grope the darknesse. And Moses stretched forth his hande vnto heauen, and there was a thicke darknesse vpon the land of Egypte. iii. daies longe, so that no man saw an other, neyther rose vp from the place wher he was by the space of iii. daies, but al the children of Israell had lyghte where they dwelled.

Then pharao called for Moses and said: Go and serue the Lorde, onely lette your shepe and your oxen abyde, but lette your chylde go wyth you. And Moses answered: thou muste gyue vs also offerynge for sacrifice vnto the Lorde our God, oure cattell therefore shall go wyth vs, and that shal not one hofe be left behinde, for there of must we take to serue the Lord our God. Moreover we cannot know wher with we shal serue the Lord, til we come thither.

But the Lord hardened pharaos hert, so that he wold not let them go. And pharao said vnto him: get the from me & take hede to thy self that thou se my face no more. For whensoever thou comest in my sight thou shalt dye. And Moses saide: Let it be as thou hast said, I wil se thy face no more.

## The .xi. Chapter.

The Lorde commaundeth to spoyle the Egyptians. The deathe of all the fyrste bornen in Egypte.

And the Lorde saide vnto Moses: yet wyl I brynge one plage more vpon pharao and vpon Egypte, and

This was an outward service, but the ryght, & true service is to feare hym, and to kepe his commaundmentes, & to comyt a man lyfe wholly to hym, trusting in his mercy only, setting all thoughte and care vpon hym.

Exo. xiii. a. and. e. xii. a. and. e. xiii. c.

i. ii. after



Ecl. xlv. a

after that he will lette you go hence. And when he letteth you go, he shall utterlie dye you hence. But byd the people that euery man borrowe of hys frende, and euery woman of her neighbour, iewels of siluer and iewels of gold. And the Lord gate the people fauoure in the syghte of the Egyptians. Moreover \* Moses was verie greate in the Lande of Egypte, bothe in the sighte of Pharaon, and also in the sight of the people.

And Moses sayde: thus saith the Lord. Aboute mydnyghte wpll I go out amonge the Egyptians, and all the fyrste borne in the lande of Egypte shall dye: euen frome the fyrste borne of Pharaon, that \* sytteth on hys seate, vnto the fyrste borne of the mayde seruaunte that is in the mylle, and all the fyrste borne of the cattel. And there shall bee a greate crye thowowe oute the the lande of Egypte: so that there was neuer none lyke, nor shall be.

And among al the chyldren of Israel shall not a dog moue his tonge, nor yet man or beast: that ye maye knowe howe the Lord putteth a difference betwene the Egyptians and Israel. And these thy \* seruaunts shall come down vnto me, and fall befoze me and say: get the out and al the people that are vnder the, and then wpll I depart. And he went out from Pharaon in a gret anger.

And the Lord sayd vnto Moses: Pharaon shall not regard you, that many wonders may be wrought in the land of Egypt. And Moses and Aaron did al these wonders befoze Pharaon. But the Lord hardened Pharaons hert, so that he wold not let the chyldren of Israel go out of his lande.

## The. xii. Chapter.

The passouer is eaten. The swete breade. They muste teache theyr chyldren what the passouer signifieth. The destruction of the first begotten in Egypt. The robbery of the Egyptians. The going out of the Israelites.

And the Lord spake too Moses and Aaron in the lande of Egypte, sayinge: This moneth shall be your chefe moneth, euen of the fyrste moneth of the yere shall it be vnto you. Speke ye vnto al the felowship of Israel, sayinge that they take the tenth daye of this moneth to euery household a shepe. If the household be too fewe for a shepe, then let him and his neighbour that is nexte vnto his house take accordynge to the nombze of the soules, and counte vnto a shepe accordynge too euery mans eatynge. A shepe wpythoute spot, and a male of one yere shall it be, and oute of the flocke of the Lambes and the goates shall ye take it.

And ye shall kepe hym in til the. xiiii. daye of the same moneth. And euery man of the multitude of Israel shall kyll hym aboute euen. And they shall take of the bloude, and strike it on the two spyde postes, and on

the upper doze post of the houses, wherein theye ate hym. And they shall eat the flesch the same nyght, rost with fyre and with vnleuended breade, and wpyth soure Hearbes they shall eat it. Se that ye eate not therof rawe, nor soden in water, but rost wpyth fyre: bothe the head, feate, and purtenance together. And se that ye let nothyng of it remayne vnto the morninge, if oughte remayne burne it wpyth fyre.

Of this maner shall ye eate it: wpyth your loynes girded, and shooes on your fete, and poure staves in your handes. And ye shall eat it in haste, for it is the Lordes \* passouer, for I wpll go aboute in the lande of Egypte this same nyghte, and wpll smyte all the fyrste borne in the lande of Egypte, bothe of man and beast, and vpon all the Goddes of Egypte wpll I the Lorde do execution. And the bloude shall be vnto you a token vpon the houses wherein ye are: for when I see the bloud, I wpll passe ouer you, and the plague shall not be vpon you to destroy you, when I smyte the lande of Egypte.

And this daye shall be vnto you a remembrance, and ye shall kepe it holpe vnto the Lord: euen throughout your generacions after you shall ye kepe it holpe daye, that it be a custome for euer. Seuen dayes shall ye eate vnleuended breade, soo that euen the fyrste daye ye shall put awaye leuen oute of your houses. For whosoever eateth leuended breade from the fyrst daye vntill the seventh daye ye shall put awaye leuen out of Israel. \* The fyrst daye shall be a holp feast vnto you, and the. vii. also. There shall be no manner of worke done in them, saue about that only which euery man must eate, that onely ye maye do. And se that ye kepe you to vnleuended breade. For vpon that same daye I wpll bringe your armies out of the lande of Egypte, therefore ye shall obserue this daye, and all your chyldren after you, that it be a custome for euer. The fyrste moneth and the. xiiii. daye of the moneth at euen, ye shall eat swete breade vnto the xvi. daye of the moneth at euen agayne.

Seuen dayes see that there be no leuended breade so vnde in your houses. For whosoever eateth leuended breade, that soull shall be rotd oute from the multitude of Israel: whether he bee a straunger, or borne in the Lande. Therefore see that ye eate not leuended breade, but in al your habitacions eate swete breade.

And Moses called for the elders of Israel, and sayde vnto them: Chose oute and take to euery household a shepe and kyll passouer. And take a bunch of isope, and dyp it in the bloude that is in the bace, and strike it vpon the upper poste, and on the two spyde postes, and see that none of you go oute at the doze of his house vntill the morninge. For the Lord wpll go aboute and smyte Egypte. And when he seeth the bloud vpon the upper doze post, and on the two

passouer of the Jewes but our passouer is Chryste, which for vs was offered as witnesseth 1. Cor. v.

\* Euer is not here taken for a time with out ende, but for a longe season whose ende is not determined, as in Gene. xlii. d. Ex. xvi. g. \* Le. xlii. a. Nu. xlvii. e

\* To sayt, is so bear rule or to minis- ter any maner of office as in 1. Re. ii. b

\* A sodayne chaunge of speaking to diuerse persons, as in the ps. xv. a And this is referred to the end of the chapt. that goth befoze

\* That is here called a shepe, as in the hebreu a word in differet places to be taken for a shepe, or goate,



To passe o-  
uer is a ma-  
ner of speech  
of the scrip-  
ture, & signi-  
feth no  
more but as  
he wolde  
plage & wic-  
ked (as he  
dyd here the  
Egyptians)  
so he wolde  
shew mercy  
vnto the Is-  
raelites, as  
Ex.xxiii. d

The tenth  
plage.

Ex.xxiii. d

Loke in  
Ex.xxviii. a.

Otherwise  
Scyth.

two syde postes, he will passeouer the doores  
and wyl not suffer the destroyer to come in  
to your house to plage you. Therfor se that  
thou obserue thys thynge, that it be an or-  
dinaunce to the and thy sonnes for euer.

And when ye be come into the land whi-  
che the Lorde wyl geue you accordyng as  
he hath promysed, se that ye kepe this ser-  
uice. And when your children aske you what  
manner of seruice is this ye doo? Ye shall  
saye, it is the sacrifice of the Lordes passe-  
ouer, whiche passed ouer the houses of the  
chyl dren of Israell in Egypte, as he smote  
the Egyptians, and saued oure houses.

Then the people bowed them selues and  
worshipped. And the chyl drene of Israell  
wente and did as the Lorde had commaun-  
ded Moses and Aaron.

And at midnight the Lorde smote al the  
fyrst borne in the lande of Egypt, from the  
fyrste borne of pharaon that sat on his seat  
vnto the fyrste borne of the captiue that  
was in pylson, and al the fyrste born of cat-  
tell. When pharaon arose the same nyghte  
and all the seruauntes and all the Egypt-  
ians: & ther was a great cryng through  
oute Egypte, for there was no house wher  
there was not one deade.

And he called vnto Moses and Aaron  
by nyghte sayinge: Ryse vp, and gette you  
hence from my people, bothe ye and also  
the chyl dren of Israell, and go and serue  
pharaon as ye haue said. And take your shepe  
and your oxen wth you as ye haue sayd,  
and depart: and blesse me also. And the Eg-  
yptians were fearce vpon the people, and  
made haste to sende them oute of the land,  
for they sayde: we be al deade men. And the  
people toke the dough before it was soure  
whiche they had in store, and bounde it in  
clothes, and put it vpon theyr shoulders.  
And the chyl dren of Israell dyd accordyng  
to the sayinge of Moses: and they borrow-  
ed of the Egyptians iewels of syluer, and  
jewels of goulde, and raymente. And the  
Lorde gat the people fauoure in the syght  
of the Egyptians, and so they borrowed and  
robbed the Egyptians.

Thus toke the chyl dren of Israell theyr  
iourney from Rameses to Succoth. vi. hun-  
dred thousande men of foote, besyde chyl-  
dren. And muche common people went al-  
so wth them, and shepe and oxen, and cat-  
tell exceeding much. And they baked swete  
cakes of the doughe whiche they brought  
oute of Egypte, for it was not soured, be-  
cause they were thrust oute of Egypt and  
coude not tary, neither had they prepared  
any other prouysion of meate.

And the tyme of the dwellynge of the  
chyl dren of Israell which they dwelled in Eg-  
ypte was. iiii. C. and. xxx. yeres. And when  
the. iiii. hundred and. xxx. yeres was expy-  
red, even the selfe same daye departed al  
the hostes of the Lorde oute of lande of Eg-  
ypt. This is a nyghte to be obserued to the  
Lorde, because he brought them oute of the

lande of Egypte. This is a nyghte of the  
Lorde, to be kepte of al the chyl dren of Is-  
rael and of theyr generacions after them.

And the Lorde sayde vnto Moses and A-  
aron: this is the maner of passeouer: there  
shall no straunger eate thereof, but all the  
seruauntes that are bought for mony that  
ye circumcise, and then let them eate ther-  
of. A straunger and a hyred seruaunte shall  
not eate thereof. In one house shall it be ea-  
ten. Ye shall carpe none of the fleshe oute  
at the doores: moreouer\* see that ye breake  
not a bone therof. All the multitude of the  
chyl dren of Israell shall obserue it.

If a straunger dwell amonge you, and  
wyl holde passeouer vnto the Lorde, lette  
hym circumcise al that be males, and then  
let hym come and obserue it, and be taken  
as one that is borne in the lande. No vn-  
circumcised person shall eate thereof. One  
manner of lawe shall be vnto them that are  
borne in the land, and vnto the straungers  
that dwel among you. And al the chyl dren  
of Israell did as the Lorde commaunded Mo-  
ses & Aaron. And euen the selfe same daye did  
the Lorde bring the chyl dre of Israell out of  
the land of Egypt with theyr armys.

The.xiii. Chapter.

The first begotten must be sanctified vnto  
the Lorde. The memorial of theyr deliuerance, whi-  
they were caried through the wilderness. The  
bones of Joseph. The pylle of the clowd.

And the Lorde spake vnto Moses say-  
inge: Sanctify vnto me all the first  
borne that open all manner matry-  
ces amonge the chyl dren of Israell, as wel  
of men as of beastes, for they are myne. And  
Moses sayde vnto the people, thinke on  
thys daye in whiche ye came out of Egypt  
and out of the house of bondage: for wth  
a myghtye hande the Lorde broughte you  
oute from thence. Se therefore, that ye eat  
no leuended bread. This dai come ye out of  
Egypt, in the moneth of Abib.

When the Lorde hath brought the into  
the lande of the Cananytes, Hethites, A-  
morrites, Hittites and Jebusites, whi-  
che he sware vnto thi fathers that he wold  
geue the a lande wherin mylke and honye  
floweth, then se that thou kepe this cere-  
monye in thys same moneth. Seven daies  
thou shalt eate swete breade: \* and the  
viii. daye shall be feastfull vnto the Lorde.

Therfore thou shalt eate swete breade. vii.  
daies, and se that ther beno leuended bread sene  
nor yet leue among you in al your quarters.

And thou shalt shew thy sonne at that tyme  
sayinge: thys is done, because of that whi-  
che the Lorde dyd vnto me when I came  
oute of Egypte. Therefore it shall be a signe  
vnto the vpon thine hand, and as a remem-  
braunce betwene thine eies, that the Lordes  
lawe maye be in thy mouth. For\* wth a  
strong hand the Lorde brought the out of Eg-  
ypt, se thou kepe therfore this ordinaunce  
in his season from yere to yere. Moreouer  
whē the lord hath brought the into the land

Thon. xii. d

Those that  
borne in the  
land, or on-  
ly those that  
not descen-  
dyd of the  
stocke & ly-  
nage of Is-  
rael. And  
the straun-  
gers were  
those that  
dwelte as-  
mong the  
Israelites,  
& were not  
borne among  
them.

Sanctifye  
that is to  
say offer.  
Se howe  
many ceres-  
monies were  
commaunded  
the Jewes,  
only to in-  
culcke and  
pryncipe in  
theyr myndes  
the memoire  
of theyr deli-  
uerance.  
\* That is  
of Aprill

Deut. v. d

God wyl  
the cause of  
ceremonie  
be declared  
at the tyme  
of the cele-  
bration  
thereof.  
\* Looke  
Ex. xxi. d



of the Canaanites, as he hath sworne vnto the and to thy fathers, and hath giuen it thee, then thou shalt appoynte vnto the Lord all that openeth the matryce, all the first borne amonge the beastes whiche thou hast if they be males. And al the first borne of the asses thou shalt redeme with a sheepe: if thou redeme him not, then breake his necke. But all the first borne amonge thy children shalt thou bryng out.

And when thy sonne aske the in tyme to come, sayinge: what is this? thou shalt say vnto him: with a mighty hande the Lord broughte vs out of Egypte, out of the house of bondage. And when Pharaos was lothe to let vs go, the Lord slew all the first borne in the land of Egypt: as well the first borne of manne as of beastes. And therfore I sacryfice vnto the Lord all the males that open the matryce, but all the first borne of my children I muste redeme. And this shal be as a token in thine hande, and as a thyng hangd vpon thyne eyes because the Lord broughte vs out of Egypte with a mighty hande.

When Pharaos had let the people go, God carped the not thow the land of the Philistines, though it were a nie way, thin kynge that the people myght haue \* repente when they se warre, and so turne agayne to Egypte: therefore God led them aboute thow the wyldernesse, that bryngeth on the redde sea. The chyldren of Israell wente barnessed oute of the lande of Egypte. And Moses toke the bones of Joseph with hym: for he made the chyldren of Israell sweare, sayinge: God will surely vset you, take my bones therefore away hence with you. And they toke thei journey from Succoth, and pitched they tentes in Etham in the edge of the wyldernesse. And the Lord went before them by day in a pylle of a cloud, to leade them the way: and by nyghte in a pylle of fyre to geue them lyght, that they myght go both by day and nyghte. And the pylle of the cloude neuer departed by day, nor the pylle of fyre by nyght out of the peoples syght.

## The.xiii. Chapter.

Pharaos hert is hardened, & he followeth the Israelites with all his hoste, and is drowned. The Israelites grudge. They go through the red sea.

Then the Lord spake vnto Moses sayinge: byd the chyldren of Israell that they turne and pitch their tents before the entering of Hyroth bitwene Migdole and the sea toward Baalzephon: euen before that shal ye pitch vpon the sea. For Pharaos myll saye of the chyldren of Israell: they are inuegled in the lande, the wyldernesse hath shutte them in. And I will harden his herte, that he shal folowe after them, to thynntence I may gette me honoure vpon Pharaos and vpon al his host, that the Egypcians maye knowe that I

am the Lord. And they dyd euen so.

And when it was tolde the kynge of Egypte that the people fled, then Pharaos hert & al his seruants turned agaynst the people & sayd: why haue we this done, & we haue let Israell go out of our serupce? And he made readye his charrettes and toke his people with him, & toke .vi. hundred chosen charrettes and al the charrettes of Egypte, and capteyns vpon all his people. For the Lord hardened the herte of Pharaos king of Egypt, that he folowed after the chyldren of Israell, whiche neuer thelesse wente out thow an hye hand, and the Egypcians folowed after them, and ouertooke them wher they pitched by the sea, with all the horses and charrettes of Pharaos and with his horsemen and his host: fast by the enteringe of Hyroth before Baalzephon. And Pharaos dremene, and when the chyldren of Israell lyft vp they eyes, and saw that the Egypcians folowed after them, they were sore afrayde, and cryed oute vnto the Lord.

Then sayde they vnto Moses. Were there no graues for vs in Egypte, but thou muste bryng vs awaye to dye in the wyldernes: wherfore hast thou serued vs thus to carpe vs out of Egypte? Dyd not we tel the this in Egypte saying, let vs be in rest and serue the Egipcians? For it had ben better for vs to haue serued the Egipcians, then to die in the wyldernes. And Moses sayde to the people: feare not but stand styll & beholde howe the Lord shal saue you this day: For the Egipcians whome ye se this daye, ye shal neuer se more for euer. The Lord shal syght for you, and ye shal be styll.

The Lord sayd vnto Moses: Wherfore criest thou vnto me? speke to the chyldren of Israell to go forwarde. But lyfte thou vp thy rod, and stretch forth thy hande ouer the sea, and dyrde it a sondre, that the chyldren of Israell maye goo on drye grounde, thow the myddest thereof. And beholde, I will harden the hertes of the Egipcians that they maye folowe you. And I will get me honoure vpon Pharaos and vpon all his host, vpon his charretts, & vpon his horsemen. And the Egipcians shal knowe that I am the Lord whē I haue gottē me honoure vpon Pharaos, vpon his charers, and vpon his horsemen.

And the angel of God whych went before the host of Israell, remoued, & wente behind the. And the cloude pylle that was before them, remoued & stode behind them & went betwene the host of the Egipcians & the host of Israell. It was a darcke cloude & gaue lyght by nyght: so that all the night long the one could not come at the other.

When Moses stretched forth his hand ouer the sea, the Lord carped away the sea with a stronge east wynde that blew all nyght, and made the sea drye land, and the water deuyded it selfe. And the chyldren of

Loke in  
p. lxxv. b.

C. lxxv. b.

\* That is,  
you shall be  
in rest and  
quietnes.

\* To cry to  
the Lord, is  
to pray vnto  
him with  
full herte, &  
seruente desyre,  
as Moses here did  
& yet spake  
neuer a  
worde. And  
so both this  
worde cry-  
inge, & mak-  
ing a noyse  
signifie  
thowoute  
al the psalms  
as in the  
psa. v. a.

Job. ii. b  
and. iiii. b  
Judith. v. b  
ps. lxxviii. b  
Eccl. xxxix. b

By this is  
declared the  
great weke-  
nes, euen of  
those people  
for whom  
God hadde  
wrought so  
many won-  
ders, & also  
that he wolde  
not worke  
so many wo-  
ders as the  
amonge the  
Philistines  
but only vpon  
the Egip-  
cians, who  
by the Israe-  
lites goyng  
thow the  
wyldernesse  
toke occasi-  
on to folow  
vpon them,  
& so wer (to  
the glorie of  
God) ouer-  
trowen in  
the red sea.

A



Israell wente in thorowe the myddeste of the sea vpon the drye grounde. And the water was a wall vnto them bothe on theyre ryghte hande and on theyre left. And the Egyptians folowed, and wente in after them to the myddest of the sea, wpth al Pharaos horses and his charettes and hys horsmen. And in the mornynge watche the Lord looked vnto the hooft of the Egyptians oute of the fierpe & cloudy pyller, and troubled theyre hooft, and smote of theyre charette wheles, and cast them down to the ground. Then sayde the Egyptians: Lette vs flee from Israell, for the Lord syghteth for them agaynste vs. Then sayde the Lord vnto Moses: Stretche forth thyne hande ouer the sea, that the water maye come agayne vpon the Egyptians, vpon theyre charettes and horsmen.

The laste  
plage.

Then stretched forth the Moses his hande ouer the sea, and it came agayne to his course earlye in the mornynge, and the Egyptians fledde agaynste it. Thus the Lord ouerthrewe the Egyptians in the myddeste of the sea, and the water returned and couered the charettes and the horsmenne: so that of all the host of Pharaos that came in to the sea after the remayned not one. But the chyldren of Israell went vpon dry land in the midst of the sea, and the water was a wall to them, both on the ryghte hande of them and also on the left.

Exa.xi.d

\* Thus the Lord deliuered Israell the selfe same dape oute of the hande of the Egyptians, and Israell sawe the Egyptians deade vpon the sea syde. And when Israell sawe that myghty hande, whiche the lord hadde shewed vpon the Egyptians \* they feared the Lord, and beleued both the lord and also his seruante Moses.

Psa.cv.b

The .xv. Chapter.

Moses and the people with the womē syng. At the prayer of Moses, the bytter waters were swete. God muste be hearde. They come to Elim.

A songe to  
the lord

Then Moses and the chyldren of Israell sange thys songe vnto the Lord, and sayde. Lette vs syng vnto the Lord, for he is become gloruous, the horse and hym that rode vpon hym, hath he ouerthrowne in the sea. \* The Lord is my strength and my songe, and is become my saluacion.

Psa.cxxviii.b  
Exa.xii.a.

He is my God and I wil glorify him, he is my fathers God, and I wil lyft hym vp on high. The Lord is a man of warre, \* al myghty is hys name. Pharaos charettes and his hooft hath he cast into the sea. His iolpe captaynes are drowned in the red sea the deepe waters haue couered them: they sonke to the botom as a stone. Thine hand Lord is glorious in power, thine hand lord hath al to dashed the enemy. And with thy greates glorie thou hast destroyed thine aduersaries, thou settest forth thy wrath, and it consumed them as stubbell. Wpth the brethe of thyne anger the water gathered together, and the fluds stode as a rocke

and the deepe water congeled together in the myddest of the sea.

B

The enemye sayde: I wyl folowe and ouertake them, and wyl deuyde the spoyl: I wyl satysfye my luste vpon them: I wyl drawe my swerde, and myne hande shal destroye them.

Thou bluest with thy breath, and the sea couered them, and they sancke as leade in the myghty waters. Who is lyke vnto the Lord, amonge goddes: who is lyke the, so gloruous in holynesse, fearefull, laudable, and that shewest wonders? Thou stretchedest oute thy right hande, and the earth swallowed them. And thou carpedest wpth thy mercye thys people whiche thou delyueredest, and broughtest them wpth thy strength vnto thy holy habitacion. The nations hearde, and were afrayde, danges came vpon the Philistines. Then the dukes of the Edomites were amased, and trembling came vpon the myghtyest of the Moabites, and all the inhabyters of Canaan waxed faynte hearted. Let feare and dredd fall vpon them thorowe the \* greatnesse of thyne arme, and lette them be as asyll as a stone: whyle thy people passe thorowe, O Lord, whyle the people passe thorow, whiche thou hast gotten. Bringe them in, and plante them in the mountaynes of thyne inheritaunce, the place Lord whych thou hast made for to dwel in, the sanctuary Lord whych thy handes haue prepared.

Loke in  
Job.xi.a

The Lord \* reygne euer and alwape. For Pharaos wente in on horsebacke with his charettes and horsmen into the sea, and the Lord broughte the waters of the sea vpon them. And the chyldren of Israell went on drye lande thorowe the myddeste of the sea. And Miriam a prophetesse the syster of Aaron, toke a tymbrill in her hande, and all the women came out after her with tymbrills in a daunce. And Miriam sange before them: Sing ye vnto the Lord, for he is become gloruous in dede: the horse and hys ryder hath he ouerthrowne in the sea. Moses brought Israell from the redde sea, and they went oute into the wilderness of Sur. And they wente thre dapes long in the wilderness, and could fynde no water. At last they came to Mara: but coulde not drynke of the waters for bitternesse, for they were bitter, therefore the name of the place was called Mara. Then the people murmured agaynst Moses, saying \* what shal we drinke. And Moses cried vnto the Lord, and he shewed him a tree which he cast into the waters and they waxed swete.

To raigne  
euer and al  
wape, is a ma  
ner of spea  
kyng of the  
Hebrewes,  
whych sygn  
ifieth w  
out end: he  
cause euer  
is toke for a  
time, whose  
end is not a  
pointed, &  
not for al  
wape, as in  
Exod.xii.c.

There he made vnto them an ordinaunce and a lawe, and there he proued them, and sayd: If ye wil hearken to the voyce of the Lord your God, and do the whiche is right in his sight, and geue eare to his commaundementes, and kepe al his ordinaunces: I wyl put none of these dysceases vpon you, whiche I broughte vpon the Egyptians, for I am the Lord God your surgeon.

And.v.c  
ec.xxviii.a

A promise.

\* We must  
do the whiche  
is ryghte in  
gods syght,  
and as hys  
worde tea  
cheth vs, &  
not after  
our owne  
imaginacyon.

The.xvi. Chapter.

i.iii. The

Loke ex.xi



The Israelites come into the desert of Sin.  
It raineth quailles & Manna. They grudge.

**A**nd they came to Elim, where were  
xii. welles of water, and .lx. date  
trees, and they pitched thereby the  
water. And they took their journey from  
Elim, and all the hole company of the chil-  
dren of Israel came to the wilderness of  
Sin, whiche lyeth bytwene Elim and  
Sinai, the .xv. daye of the .ii. moneth after  
that they were come oute of the lande of  
Egypte. And the hole multitude of the  
chyl dren of Israel murmured agaynst  
Moses and Aaron in the wilderness,  
and sayed vnto them: woulde God wee  
had dyed by the hande of the Lorde in the  
lande of Egypte, when we sate by the flesch  
pottes, and ate breade out belies ful: for ye  
haue brought vs out into this wilderness  
to kill this hole multitude for hunger.

Then said the Lorde to Moses: beholde  
I wyl rayne bread from heauen downe to  
you, and let the people go out, and gather  
day by day that I may proue the whether  
they wyl walke in my lawe or no. The .vi.  
day let them prepare that which they wil  
brynge in, and let it be as muche as  
they gather dayly. And Moses and Aaron  
sayde vnto all the chyl dren of Israel: at e-  
uen ye shal know that it is the Lorde, whi-  
che broughte you out of the land of Egypt,  
and in the mornynge ye shall see the glory  
of the Lorde, because he hath herd your grud-  
gynge agaynst the Lorde: for what are  
we that ye shoulde murmure agaynst vs?  
And moreover Moses said. At euen the Lorde  
wyl gyue you flesh to eate, and in the mor-  
nyng breade ynough, because the Lorde  
hath heard your murmure which ye mur-  
mure agaynst hym: for what are we? your  
murmure is not agaynst vs, but a-  
gaynst the Lorde.

And Moses sayd to Aaron: Say to all  
the companie of the chyl dren of Israel,  
come forth before the Lorde, for he hath heard  
your grudgynge. And while Aarō spake  
vnto the hole multitude of the chyl dren of  
Israel, they looked warde the wilder-  
nesse: and beholde the glorye of the Lorde  
appeared in a cloude. And the Lorde spake  
to Moses, sayinge: I haue herd the mur-  
mure of the chyl dren of Israel, tel the  
therfore and saye that at euen they shall  
eate flesh, and in the mornynge they shall  
be fylled wth breade, and ye shall knowe  
that I am the Lorde your God. And at e-

uen the quailles came and covered the ground  
where they lay: And in the morning the dew  
laye round about the host. \* And when the  
dew was fallen, behold it lay vpon the ground  
in the wilderness small and rounde as thin  
as the hore frost on the ground. When the chil-  
dren of Israel saw it, they said one to ano-  
ther: what is this? For they wist not what  
it was. And Moses sayde: \* this is the  
bread whiche the Lorde hath gyuen you to

eate. This is the bynge whiche the Lorde  
hath commaunded that ye gather euery  
man ynough for hym to eate: a gomer full  
for a man according to the number of you,  
and gather euery man for them whiche  
are in his tente.

And the chyl dren of Israel dyd so, and  
gathered some more, some lesse, and dyd  
more it wth a gomer. \* And to hym that  
gathered much was no superfluite, and to  
hym that hadde gathered lytle, was no  
lacke, but euery man had gathered suffi-  
ente for his eatynge. And Moses sayed to  
them: se that no man let ought remayne of  
it tyll the mornynge. For withstandynge  
they obeyed not Moses: but some of them  
left of it tyll mornynge, and it was full  
of wormes and stanke, and Moses was an-  
grye wth them.

And they gathered it all mornynge: e-  
uery man as muche as suffysed for his ea-  
tynge, for as soone as the heate of the sunne  
came it mould. And the .vi. day they gathe-  
red twyse so muche bread, that is to wyte,  
two gomers for one man, and the rulers of  
the multitude came and told Moses. And  
he said vnto them, this is that whiche the  
Lorde hath sayd: to morow is the Sabothe  
of the holy rest of the Lorde, bake that ye  
wyl bake, and seeth that ye wyl seeth,  
and that remayneth laye vp for you, & kepe  
it tyll the mornynge. And they layde it vp  
till the mornynge as Moses bad, & it stank  
not, neither was there any wormes there-  
in. And Moses said: eate this to daye, for  
to daye it is the Lordes Saboth: to daye ye  
shall fynde none in the felde. Sixe daies ye  
shall gather, for the .vii. is the Saboth: in  
it shall be none.

Notwithstandinge there went oute of  
the people in the .vii. daye to gather, but  
they founde none. Then the Lorde sayed to  
Moses: howe longe shall it be eate ye wyl  
kepe my commaundemēt and lawes? \* Se,  
because the Lorde hath giuen you a Saboth,  
therfore he gruethe you the .viij. daye bread  
for two dayes. Abode therfore euery man  
at home, and let no man go out of his place  
the .vii. daye. And the people rested the se-  
uenth daye. And the house of Israel cal-  
led it manā. \* And it was lyke vnto  
Cortander seed, and whyte, and the tast of  
it was like vnto wafers made wth honny.

Moses sayde: this is that the Lorde com-  
maunderth, spyll a Gomer of it that it maye  
be kept for your chyl dren after you, & they  
maye se the bread wher wth he fed you in wil-  
dernes, when he had broughte you out of  
the land of Egypt. And Moses sayed vnto  
Aarō: take a cruse, and put a Gomer ful of  
manā therein, & lay it vp before the Lorde to  
be kepte for your chyl dren after you, as the  
Lorde commaunded Moses. And Aaron lay-  
ed it vp before the testimony ther to be kept  
\* And the chyl dren of Israel eate mā .xl. pere  
until they came to a lande inhabited. So  
they eate mā til they came to the borders  
of

Ex. xxi. a.

Murmure.

The glorye  
of the Lorde  
is here take  
for the bright-  
nes & lyghte  
that was  
sene in the  
cloude. Of  
whiche glo-  
rye the Apo-  
stle maketh  
mencion.  
ii. cor. iii. c. d

Quayles.

Ex. xxi. c.  
and. ciii. d  
Ex. xvi. c.

Ex. xxi. a

Gen. xvi. a.

Ezech. x. b.

Rum. x. b.

ii. Cor. x. b.  
Iud. ii. b. c.



of the land of Canaan. Truly a Gomer is the tenth part of an Ephah.

## The.xvii. Chapter.

The Israelites come into Raphidym. They grudge, water is given them out of the rock. Moses holdeth up his hands, and they overcome the Amalechites.

**A**ND all the company of the children of Israel went on their journey from the wilderness of Synai at the commandment of the Lord, and pitched in Raphidim: where was no water for the people to drink who chode with Moses and said: Give us water to drink. Moses said unto them: Why chide ye with me, and wherefore do ye tempt the Lord? So the people thirsted for water, and murmured against Moses, and said: wherefore hast thou brought us out of Egypt, to kill us, and our children and our cattle with thirst?

\* To tempt the lord, is to prouoke the lord to be angry w<sup>th</sup> him, as in Sapi. i. a.

So Moses cried to the Lord saying, what shall I do unto this people? they be almost ready to stone me. Then the Lord said to Moses: go before the people, & take with thee of the elders of Israel, and thy rodde wherewith thou smotest the river take in thine hand and go. Beholde I will stande ther vpon a rocke in Horeb: and thou shalt smite the rocke, and ther shall come water out thereof, that the people may drinke.

Ex. ii. b. Ps. lxxvii. b. i. Cor. x. a.

\* And Moses dyd so before the elders of Israel: And called the name of the place Massa, and Meriba, because of the chiding of the children of Israel, and because they tempted the Lord, saying: Is the Lord among us or not?

A battel of the Amalechites.

Then came Amalech and foughte with Israel in Raphidym. And Moses said vnto Josua: chose out me, and go fight with Amalech. To morowe I will stand on the top of the hill, and the rod of God in mine hand. And Josua dyd as Moses bade him, and foughte with the Amalechites. And Moses, Aaron and Hur went vp to the top of the hille, And when Moses held up his hande, Israel hadde the better. And when he late his hande downe, Amalech hadde the better.

When Moses hands were weary, they toke a stone and put it vnder hym, and he sate downe thereon. And Aaron and Hur stayed by his handes, the one on the one syde, and the other on the other syde. And his handes were stedy vntill the sune was downe. \* And Josua discomfited Amalech and his people with the edge of his sword.

Jud. i. i. b. Sap. xi. a. Deu. x. b.

And the Lord sayde vnto Moses, write this for a remembrance in a booke, and tel it vnto Josua, for I will put out the remembrance of Amalech vnder heuen. And Moses made an alter, and called the name of it Jehovah Nissi, for he said: the hand of the Lord is on the synners of the Lord, that the Lord will haue warre with Amalech throughout all generacions.

That is the lord is he that exalteth.

## The.xviii. Chapter.

Jerthos counsel is receyued of Moses.

**J**ERTHO the priest of Madyan Moses father in lawe herde of all that God had done to Moses and Israel his people, that the Lord had broughte Israel forth of Egypt. And he toke Ziphora Moses wife after she was sent backe, & her two sonnes, of whiche the one was called Gerson, for he sayde: I haue ben an alien in a strange lande. And the other was called Eliezer, for the god of my father was myne helpe, and deliuered me from the swerde of Pharaon. So Jertho Moses father in lawe came with his two sonnes and his wife to Moses in the wilderness: where he had pitched his tent by the mount of God. And he sent worde to Moses: I thy father in lawe Jertho am come to the, and thy wyfe also, and her two sonnes with her. And Moses went forth to mete his father in lawe, and dyd obeysaunce and kyssed hym, and they saluted eche other and came into the tent.

And Moses tolde his father in lawe all that the Lord had done vnto Pharaon and to the Egyptians for Israels sake, and all the traualle that hadde happened them by the waye, and howe the Lord hadde deliuered them. And Jertho reioysed ouer all the good whiche the Lord had done to Israel, and that he had deliuered them out of the hande of the Egyptians. And Jertho sayde: blessed be the Lord, whiche hath deliuered you out of the hand of the Egyptians, & out of the hand of Pharaon, and hath deliuered his people from the power of the Egyptians. Nowe I knowe that the Lord is greater then all Goddes, because they deale proude with them. And Jertho Moses father in lawe offered burnt offerings and sacrifices to God. And Aaron and all the elders of Israel come to eate bread with Moses father in lawe before God.

And it chanced on the morowe that Moses sate to iudge the people, and the people stood about Moses from mornynge til eue. When his father in lawe sawe all that he dyd vnto the people, he sayd: What is this that thou doest vnto the people? why sittest thou by thy selfe, and ledest all the people stand aboute the from mornynge vnto euen? And Moses said vnto his father in lawe, because the people came vnto me to seeke counsel of God. For when they haue a matter, they come to me, and I must iudge betwene euery man and his neighbour, and must shew them the ordynances of God and his lawes.

The counsell of Jertho receyued of Moses.

And his father in lawe sayde to hym: It is not well that thou doest. Thou dost weary thy selfe, and also this people that is with thee, because the thing is to greuous for thee, & thou art not able to do it thy selfe alone. But heare my voyce, and I will giue thee counsell, and God shall be with thee. Be thou vnto the people to \* Godwarde

Deu. i. b.



\* To gods  
ward, & to  
to save in  
gods seeke  
gods vicar  
Mowynge  
than what  
they oughte  
to do.

\* To iudge  
tooke in  
Gene. xlix. c

and bynne the causes vnto God, and pro-  
upde them ordynauces and lawes, and  
shewe them the waye wherein they muste  
walke, and the workes that they must do.  
Moreouer seke out amonge all the people  
men of actiuite, whych fear God, and men  
that are tru, & hate couerousnes: and make  
them heades ouer the people, rulers ouer  
thousandes, ouer hundredes, ouer fiftie, and  
ouer ten. And let them iudge the people  
at al seasons: If ther be any great matter  
let them bynne that vnto the, and let them  
iudge al smal causes theim selues, and ease  
thy selfe, and let them beare wyth the. If  
thou shalt doo thys thyng, then thou shalt  
be hable to endure that whych God char-  
geth the wythall, and al thys people shall  
go to theyr places quyetlye.

And Moses hearde the voyce of hys fa-  
ther in lawe, and dyd all that he had saide,  
and chose actiue men out of al Israel, and  
made them heades ouer the people, cap-  
taines ouer thousandes, ouer hundredes,  
ouer fiftie, and ouer tenne. And they iud-  
ged the people at al seasons, and broughte  
the harde causes vnto Moses, and iudged  
all smalle matters them selues. And then  
Moses let his father in lawe departe, and  
he went into hys owne lande.

## The. xix. Chapter.

The children of Israel come to the mounte  
Synay. The people of God are holy and  
aroyal priesthod. He that toucheth the hyl  
dyeth. God appeareth to Moses on the  
mount in thondre and lyghtenynge.

**T**he thirde moneth after the chyldren  
of Israel were gone out of Egypte,  
the same day they came into the top-  
derneffe of Synai. \* For they were depar-  
ted from Raphidim, and were come to the  
deserte of Synai, and had pitched theyr te-  
res in the wyldernes. And ther Israel pit-  
ched before the mount. And Moses wente  
vp to God, And the Lord called to hym oue  
of the mountayne, sayinge: thus say to the  
house of Jacob, and tel the chyldren of Is-  
rael: ye haue sene what I dyd to the Egi-  
ptians, and howe I toke you vp vpon egles  
wynges, and haue broughte you vnto my  
self. Now therfore if ye wil heare my voyce  
and kepe myne appoyntemente, ye shall be  
myne owne aboue all nacyns, for all the  
erth is myne. Ye shall be vnto me a kynge-  
dome of priestes, and an holre people, these  
are the wordes whych thou shalt say vnto  
the chyldren of Israel.

**A**nd Moses came and called for the el-  
ders of Israel, and layde before them all  
these wordes, whych the Lord had com-  
maunded hym. And the people answered  
al togther and said: Al that the Lord hath  
said, we will doo. And Moses broughte the  
wordes of the people vnto the Lord. And  
the Lord said vnto Moses: Lo I wil com  
vnto the in a thicke cloude, that the people  
may heare when I talke wyth the, and also

bilene the for euer. So Moses shewed the  
wordes of the people vnto the Lord. And  
the Lord sayd vnto Moses: Go vnto the  
people, and sanctifye them to daye and to  
morrowe, and let them washe theyr clo-  
thes, that they may be redye agaynst the  
thyrde daye. For the thyrde daye the Lord  
will come downe in the syght of al the peo-  
ple vpon mounte Synai. And sette marks  
round aboute the people, and saye: beware  
that ye go not vp into the mount, and that  
ye touche not the borders of it, for whoso-  
euer toucheth the mounte, shall surely dye.  
There shall not an hand touch it, but that  
he shall either be stoned or els shot thow:  
whether it be beast or man, it shall not lye;  
when the horne bloweth, then let the come  
vp into the mountayne.

And Moses went downe from the mounte  
to the people, and sanctified them, & they  
washed theyr clothes. And he sayd vnto  
people: be redye agaynst the thyrde daye, &  
se that ye come not at your wyues. And the  
thyrde day in the mornynge ther was thyn-  
der, and lyghtenynge, and a thicke cloude vpo  
the mount, and the voyce of the horne warred  
excedynge lowde, and all the people that  
was in the host was afrayed. And Moses  
brought the people out of the tēres to mete  
wyth God, and they stode vnder the hylle.

And mounte Synai was altogther on  
a smoke: because the Lord descended down  
vpon it in fyre. And the smoke therof ascē-  
ded vp, as it had bene the smoke of a kyl,  
and all the mounte was excedynge fearful.  
And the voyce of the horne blew and war-  
red lowder, and lowder. Moses spake, and  
God answered him and that wyth a voyce.  
And the Lord came downe vpon mounte  
Synai, even in the top of the hyl, and cal-  
led Moses vp into the top of the hyl. And Mo-  
ses wente vp.

And the Lord sayd vnto Moses: Go down  
and charge the people, that they please not  
vp vnto the Lord to se hym, least so many  
of them pearthe. And let the priestes also  
whych come to the Lords presence, sancti-  
fy the them selues, least the Lord smite them.  
Then Moses sayed vnto the Lord: the peo-  
ple can not come vp into the mount Synai,  
for I chargedest vs, sayinge: set markes a-  
bout the hyl, and sanctify it. And the Lord  
sayd vnto hym: away, and get the downe,  
and come vp agayne both thou and Aaron  
wyth the. But let not the priestes and the  
people presume to come vp vnto the Lord,  
least he smyte the. And Moses wet downe  
vnto the people, and tolde them.

## The. xx. Chapter.

The ten commandementes are giue. The  
altare of earth.

**A**nd God spake all these wordes and  
sayde: I am the Lord thy God, whi-  
che haue brought the out of the land  
of Egypte, and out of the house of bondage.  
Thou

The wash-  
yng of the  
clothes is  
but a moni-  
tion to pu-  
rifie the  
heartes.

Reuerence.

Thys pros-  
ueth not  
wedlocke is  
an vnholre  
thyng, but  
wylch vs  
in tyme of  
prayer & se-  
rious medita-  
tion to se-  
quester our  
myndes fro  
al pleasure,  
and delites  
according  
to Pauls  
monition.  
1. Co. vii. ca

Deut. v. a.  
Isai. lxxv. b  
Leuit. xxv. a  
Ps. xlv. a.



Thou shalt haue none other Gods in my sight. Thou shalt make the no grauen ymage, neither any similitude that is in heauen aboue, either in the earth beneath, or in the water that is beneath the earth. Set that thou neither bowe thy selfe vnto them, neyther serue them, for I am the Lord thy God, strong & gelous, and by synne the sinne of the fathers vpon the chyldren vnto the thirde and fourth generation of them that hate me, and yet shewe mercye vnto thousandes among them that loue me and kepe my commaundementes.

Thou shalt not take the name of the Lord thy God in vayne, for the Lord will not holde hym guilty that taketh his name in vayne. Remember the Saboth daye that thou sanctifye it. Sixe dayes thou shalt labour, and do all that thou hast to do, but the seventh day is the Saboth of the Lord thy God, in it thou shalt do no maner worke: neyther thou nor thy sonne nor thy daughter, neyther thy manne seruante nor thy mayde seruante, neyther thy cattell, neyther the stranger that is wythin thy gates. For in sixe dayes the Lord made both heauen and earth and the sea, and all that in them is, and rested the seventh daye: wherfore the Lord blessed the Saboth day, and halowed it. \* Honour thy father and thy mother, that thy dayes may be longe in the lande whiche the Lord thy God giveth thee.

Thou shalt not kyll.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt bere no false witness against thy neyghboure.

Thou shalt not couet thy neyghbours house: neyther shalt thou covet thy neyghbours wyfe, his manne seruante, his mayde, his ox, his asse, or ought that is his.

\* And all the people sawe the thunder and the lychtenyng, and the noyse of the horne, and howe the mountayne smoked. And when the people sawe it, they remooved and stode a farre off, and sayd vnto Moses: talke thou wyth vs, and we wyl hear, but let not God talke wyth vs leaste we die. And Moses said vnto the people, feare not, for god is come to proue you, and that his feare may be among you & ye sinne not.

And the people stode a farre off, and Moses wente into the thicke cloude, where God was. And the Lord sayd vnto Moses: thus thou shalt saye vnto the chyldren of Israel: ye haue sene howe I haue talked wyth you out of heauen: ye shall not make therefore wyth me Goddes of syluer, nor Goddes of golde: in no wyse shall ye do it.

\* An altare of earthe thou shalt make me, and thereon offer thy burnt offerings, and thy peace offerings, and thy shepe, and thyne oxen. And in al places wher I shall put the remembraunce of my name, thither wyl I come to thee, and \* blesse the. But if thou wilt make me an altare of stone

set thou make it not of hewed stone, for if thou lyste by thy tole vpon it, thou shalt defyle it. Moreover thou shalt not go wyth steppes vnto myne altare, that thy fulnesse be not shewed thereon.

The.xxi. Chapter.

Temporal and cyple ordinaunces,

These are the lawes which thou shalt set before the. \* If thou bye a seruante that is an Hebrue: syxe yeres he shall serue, and the seventh he shall go oute free, payinge nothyng. If he came alone, he shall go out alone: If he came maryed, his wyfe shall go out wyth him. And if his master haue gyuen hym a wyfe, and she haue borne him sonnes or daughters: then the wyfe and her chyldren shall be her masters, and he shall go out alone. But if the seruante saye, I loue my master, and my wyfe and my chyldren, I wyl not go oute free: Then let his master bryng hym to the Gods, and set him to the doore or the doorepost, and doze his eare thowme with a naule, and let him be bys seruante for euer.

If a man sell his daughter to be a seruante, she shall not go out as the seruantes do. If she please not her master, so that he hath gyuen her to no man to wyfe, then shall he let her go free: to sell her vnto a strange nacion shall he haue no power, because he despised her. If he haue promised her vnto his sonne to wyfe, he shall deale wyth her as men do wyth theyr daughters. If he take him an other wyfe, yet her sode, rayment, and duty of maryage shall be not mynysh. If he do not these thynges vnto her, then shall she go oute free and paye no money. \* He that smyteth a man that he die shall be slaine for it. If a man lay not a waite but God be lyuer hym into his hand, then I wyl pounthe a place whither he shall flee. If a man come presumptuously vpon his neyghbour and slep him wyth gyle, thou shalt take him from myne altare that he dye. And he that smyteth bys father or bys mother shall dye for it.

He that stealeth a man and selleth hym (if it be proued him) he shall be slaine for it. \* And he that curseth bys father or mother, shall be put to death for it. If men strue together, and one smyte another wyth a stone or wyth bys fyfte so that he dye not, but lieth in bed: if he rise againe, and walke wythoute vpon bys staffe, then shall he that smote hym go quyte, saue onely he shall beare bys charges whyle he laye in bed, and paye for bys healyng.

If a man smyte bys seruante or bys mayde wyth a staffe that they dye vnder bys hande, it shall be auenged. But if they continue a day or two, it shall not be auenged, for they are his money. When menne strue and smite a woman wyth chyldre, so that her frute depart from her, and yet no myfortune foloweth: then shall he be amerced accordyng as the womans husband wyl lay.

\* Gelous, that is: I am the Lord that wateth & looeth narrowe vnto pour wyse.

kednes, and wil punyssh it straitely. And againe that serueth the loueth your godlynes, & wyl reward it abundantly.

Gen. i.

To honour father & mother is not onely to shewe obedience to the but also to helpe them in their age if they be poore & neddy.

Eph. vi. a. Collo. iii. d. Mar. vii. b. Math. ix. c. Rom. xiii. d. \* Deut. v. c. Heb. xii. e. Deut. xvi. c.

De. xlii. a. Jos. viii. c.

Gen. xii. b.

Lawes.

Deu. xv. c.

Le. xxiii. e.

Leu. xv. f.

\* Judges, 6.

princes are

called in the

scripture of

sentime &

goddess, be

cause they

receiue these

office of god.

as in Exo.

xix. b. whiche

the the Apo

stle calleth

his ministers

of god.

Rom. xiii. a.

Deut. xxi. d.

Chancee

medley.

Math. xvi. b.

Mar. vii. b.

Math. xvi. b.

Math. xvi. b.

Math. xvi. b.

Math. xvi. b.

Math. xvi. b.

Math. xvi. b.

Math. xvi. b.

Math. xvi. b.

Math. xvi. b.

Math. xvi. b.

Math. xvi. b.

Math. xvi. b.

Math. xvi. b.

Math. xvi. b.

Math. xvi. b.

Math. xvi. b.

Math. xvi. b.

Math. xvi. b.

Math. xvi. b.

Math. xvi. b.

Math. xvi. b.

Math. xvi. b.

Math. xvi. b.

Math. xvi. b.

Math. xvi. b.

Math. xvi. b.

Math. xvi. b.

Math. xvi. b.



Leu. xlii. c.  
Deu. xix. d.  
Mat. v. f

lay to his charge, and he shall pay as the dayes men appoynt hym. But if any misfortune folowe, then shall he paye lyfe for lyfe, eye for eye, tothe for tothe, hande for hande, foote for foote, burnynge for burnynge, wound for wound, & stripe for stripe.

If a manne smyte hys seruaunte or hys mayde in the eye, and put it out: he shall let theym go free for the eyes sake. Also if he smyte oute his seruauntes or hys maydes tothe, he shall let them go oute free for the tothes sake. If an ore goze a man or a woman & they dye, then the ore shall be stoned, and hys flesh shall not be eaten, and his master shall go quyte.

God so abhorreth murder, & the vncleanable bestes muste dye therefore, & their flesh caste away.

If the ore were wonte to runne at men in tymes paste, and it hath bene tolde hys master, & he hath not kepte hym, but that he hath kyled a man or a woman, the ore shall be stoned, and his master shall dye also. Yf he be sette to a summe of money, the

he shall gyue for the deluyeraunce of hys lyfe, accordynge to al that is put vnto him. And whether he hath gozed a sonne or a daughter, he shall be serued after the same maner. But if it be a seruaunte or a maide

that the ore hath gozed, then he shall gyue vnto their master the summe of thyrty shyl-  
cles, and the ore shall be stoned.

Wyle, as ter the he- bries is an ounce; but after p gre- kes and la- elnes, it is but fourth part of an ounce, & it coineith. xx. gras, as in Exod. xxx. b. which is. x. pes sterling or there aboute.

If a man open a wel or dygge a pyt, and couer it not, but & an ore or an asse fall therin, the owner of the pytte shall make it good, and gyue money vnto theyr master, and the dead beast shall be hys.

If one mannes ore hurte an other that he dyge then they shall sell the lyue ore, and deuyde the money, and the deade ore also they shall deuyde. But if it be knownen that the ore hath ysed to push in times past, the bycause hys master hath not kepte hym, he shall paye ore for ore, and the dead shall be hys owne.

## The.xxii. Chapter.

Suche lyke lawes as are in the chapter above.

**Y**f a man steale an ore or a shepe and kyl it or sel it, he shall restore fyue oxen for an ore, and foure sheepe for a shepe. If a thefe be founde breakynge vp, and be smitten that he dye, there shall no bloude be shedde for hym, except the sunne be vp when he is founde, then there shall be bloude shedde for hym.

A thefe that make restitution: If he haue not wherewith, he shall be soude for hys thefte. If the thefte be found in hys hande alpye (whether it be ore, asse, or shepe) he shall restore double. If a man do hurt feld or byneparde, so that he put in his beast to fede in an other mans feld, of the beste of his owne feld, and of the beste of his owne byneparde, shall he make restitution.

If fyre breake oute and cathe in the thornes, so that the stacks of corne or the stading corne or feld be consumed therewith, he & kindled & fire shall make restitution.

Thefte

If a man deluyet his neyghbour moneye or stufte to kepe, and it be stolen out of his house: If the thefte be found, he shall paye double. If the theft be not found, then the good man of the house shall be brought vnto the goddes and swere, whether he haue put his hand vnto his neyghbours good.

Goods deli- uered to kepe.

And in all maner of trespass, whether it be ore, asse, shepe, rayment, or anye maner losse thynge wherbye an other chalengeb to be hys, the cause of both partyes shall come before the Goddes. And whome the Goddes condemne, the same shall paye double vnto hys neyghboure.

If a man deluyet vnto hys neyghboure to kepe, asse, ore, sheepe, or what so euer beast it be, and it die, or be hurte, or dyuen away, and no man se it, then shall an oth of the Lord go bytwene them, whether he haue put his hand vnto hys neyghbours good, and the owner of it shall take the oth and the other shall not make it good: If it be stolen from hym, then he shall make restitution vnto the owner: If it be tozned by the world beastes, then let hym bynge recorde of the tearyng, & he shall not make it good. When a man borroweth ought of his neyghboure, if it be hurte or els dye, and if the owner thereof be not by, he shall make it good: if & owner thereof be by, he shall not make it good, namelye if it be an hyred thynge and came for byre.

\* An oth is the ende of strep & deuision, the which is lawfull to be done, whe it is ept her to the glorie of god, or pro- fite of oure neighbour, or for the com wealth or els not. Math. v. c.

If a man begyle a mayde that is not betrothed and lye wyth her, he shall endowe her, and take her to his wife: If her father refuse to gyue her vnto hym, he shall paye money, according to the dowry of virgyns.

Thou shalt not suffer a wyche to lyue. Whosoever lieth with a beast, shall be slain for it. He that offereth vnto any gods saue vnto the Lord onely, let him dye without redemption. \* There not a stranger, neyther oppresse hym, for ye were strangers in the land of Egypt. \* Ye shall trouble no widow, nor fatherles chylde. \* If ye shall trouble them, they shall crye to me, & I wyl surely heare their crye, and then wyl I myn the waxe botte, and I wyl kyl you with the swerde, and your wiues shall be wydowes, and your children fatherlesse.

Wyches,

\* Leu. xix. g

sacha. vii. c.

Let all op- pressors of pors take hede to this text.

Usurie.

If thou ledst money to anye of my people & is poore by the, thou shalt not be an vsurer vnto hym, neither shalt oppres him wylfully. If thou take thy neighbours raimet to plege, se & thou deliuer it vnto him agayne by & the sune go downe. For that is his couerlet only, euē the raimente for his skyn, wherin he slepech, or els he wil cry vnto me and I wil heare him, for I am merciful. \* Thou shalt not raille vpon the goddes, neither curse the ruler of thy people.

Pledges.

Thy tithes and first frutes se thou kepe not backe. The first borne sonne thou shalt gyue me: lyke wyle shalt thou do of thyne oxen, and of thy shepe. Seuen dayes it shall be wyth the dame, and the viii. daye thou shalt

Act. xiii. a  
\* By tithes and frutes, we vnderstand geyng of



shankes,  
wherby the  
heart know  
ledgeth &  
confesseth  
to haue re-  
signed of  
God, as in  
1. Ti. ii. a.

False wpt-  
nes.

\*De. xxi. a  
Enemies  
of.

Judges  
may take  
no bribes  
Deu. xvi. d  
xxv. d  
Eccl. xx. d.

Sabbath day.

Where not  
by other  
goddess.  
Ester feast.

Ex. xxi. d  
Deu. xvi. d

Ex. xxiii. d

Ex. xxiii. d

\*That is  
Walt not

Thalt gve it me. Ye shall be holy people vn-  
to me, & therfore thalt ye eate no fleshe, that  
is tasted of beastes in the fiede: But thalt  
cast it to dogges.

The. xxi. Chapter.

Dyuers lawes and polypque ordynances.

**T**hou shalt not receiue a vaine tale, nei-  
ther shalt put thynne hand with þ wic-  
ked to be an vnrightuous wptnesse.

Thou shalt not folow a multitude to do e-  
uill: neither answere in a mater of plee, lest  
thou willing to folow manpe, turne asyde  
fro the truth, neither shalt þ paint a pooze  
mans cause. \* When thou metest thine ene-  
mies ore or alle goynge astrape, thou shalt  
brynge them to him again. If thou se thynne  
enemies alle synke vnder his burthē, thou  
shalt not passe by & let him alone: but shalt  
helpe him to lifte him vp agayne.

Thou shalt not hyndre the righte of the  
pooze that are amonge you in theyr lute.

Kepe the farre from a false matter, and the  
innocent and rightuous se thou slep not,  
for I wil not iustifye þ wicked. Thou shalt  
take no gyftes, for gyftes blind the prudēt,  
and peruerthe the wordes of the rightuous.

Thou shalt not oppresse a straunger, for  
I know the heart of a straunger, because ye  
were straungers in Egypt. Sire peres thou  
shalt sowe thy land, and gather in the frui-  
tes therof: And the seventh pere thou shalt  
let it rest and lye styll, that the pooze of thy  
people may eate, and what they leaue, the  
beastes of the fiede shall eate: In lyke ma-  
ner thou shalt do with thy byneparde and  
thynne olyue trees.

Sire dapes thou shalt do thy worcke, and  
the seventh day thou shalt kepe holy dape,  
that thynne ore and thynne asse may rest, and  
the sonne of thy mayde, and the straunger  
may be refreshed. And in all thinges that  
I haue sayd vnto you, be circumspect. And  
ye shal not sweate by the names of strange  
Gods, neither let any man heare them out  
of your mouthes.

Thre feastes thou shalt holde vnto me in  
a pere. \* Thou shalt kepe the feast of swete  
bread, that thou eat vbleuend bread seven  
dapes longe, as I commaunded the in the  
tyme appoynted of the moneth of Abib,  
for in that moneth thou camest oute of E-  
gypt: \* and se that no man appeare before  
me emptye. And the feast of haruest, when  
thou repest thy firste fruytes of thy labou-  
res, whych thou haste sowe in the feld. And  
the feast of ingatherynge in the ende of the  
peare: when thou hast gathered in thy la-  
bours out of the fiede.

Thre times in a pere shal al thy men chil-  
dren appeare before the Lorde God.

\* Thou shalt not offre the bloude of my sa-  
crifice with leuend bread, neither shalt þ  
fat of my feast remayne tyll the mornynge.

\* The first of the firste fruytes of thy lande  
thou shalt bring into the house of the Lorde  
thy God, thou shalt also not seth a \* kyd  
in hys mothers mylke,

Behold I send myne aungel before the,  
to kepe the in the way, and to brynge the in  
to þ place whych I haue prepared. Beware  
of him, and heare his voice, and angre him  
not, for he will not spare poure myldeades,  
pea & my name is in him. But if thou shalt  
herken vnto hys voyce, and kepe al that I  
shall tell the, then I wyl be an ennemy vn-  
to thynne ennemys, and an aduersary vn-  
to thynne aduersaries. When myne aungel  
goeth before the, and hath brought the vn-  
to the Amorites, Bethites, Hethites, Ca-  
nanytes, Hephites, and Jebusites, and I  
shal haue destroyed them, se thou worchip  
not theyr Gods, neither serue them, ney-  
ther do after the works of them, but ouer-  
throwe them, and breake downe the places  
of them. And se that ye serue the Lorde your  
God, and he shal blesse thy breade, and thy  
water, and I wyl take all sycknesses away  
from you.

Moreouer ther shal be no woman child-  
lesse or vnfruitful in thy land, and the num-  
bre of thy daies I wil fulfil, I wil send my  
feare before the, and wil kill al the people,  
whycher thou shalt go. And I will make al  
thynne ennemys turne their backs vnto the,  
and I will send \* hornets before the, & they  
shal dyspue out the Hethites, the Cananites,  
and the Hethites before the. I wil not cast  
them out in one peare, lest the lande growe  
to a wyldernesse, and the beasts of the fiede  
multyply vpon the. But by litle and litle I  
wyl dyspue them out before the, tyl thou be  
encreased, that thou mayest enheryte the  
lande. And I wyl make thy coastes fro the  
red sea, vnto the sea of the Philistines, and  
from the desert vnto the ryuer. I wyl dely-  
uer the inhabitants of the lande into thynne  
hande, and thou shalt dyspue the out before  
the. \* And thou shalt make none appoynt-  
ment with them, nor with their gods. Nei-  
ther shal they dwelle in thy lande, lest they  
make the syn against me, for if thou serue  
theyr Goddes \* it wyl surely be thy decap.

The. xxi. Chapter.

Moses goeth by to the mounte, and wy-  
teth the wordes of the Lorde. The bloud of  
the couenante. The elders of Israel iudge  
the people.

**A**nd he said vnto Moses: come by to  
the lord, thou & Aaron, Nadab & Abi-  
hu, & the lxx. elders of Israel, & wor-  
ship a farre of. And Moses went himself a-  
lone vnto the lorde, but they came not nye,  
neither came þ people by with him. \* Mo-  
ses then came & told the people al the wor-  
des of the Lorde, and al the lawes. And all  
the people answered with one voice & said:  
al the words which the Lorde hath sayd,  
we wil do. Then Moses wrote all the wor-  
des of the Lorde, and rose vp earlye, & made  
an alter vnder the hil, and. xii. pillers accor-  
ding to þ numbze of þ. xii. tribes of Israel,  
& sent pong men of the childze of Israel to  
sacrifice burnt offerings, & to offer peace of-  
frynges of open vnto the lord. And Moses  
toke

seth it so  
long as  
it toucheth,  
or as some  
thynke, they  
shoulde not  
kyl both  
the dam and  
the byd.

The bles-  
syng of god

\* I thowes  
is lyke a  
walpe he  
is of a more  
benemys na-  
ture & syn-  
geth more so-  
rer: as in.  
Deut. vii. c.  
Ios. xxi. d.

\* De. vii. a.  
Ex. xxiii. b

\* Exod. x. b.

\* Exo. xii. a



The blood  
of the con-  
sacraunt.

toke halfe of the bloude, and putte it in bas-  
sens, and the other halfe he sprynckled on  
the aulter.

And he toke the boke of the appointmēt,  
and red it in the audiēce of the people. And  
they sayd: All that the Lord hath sayd, we  
wil do and heare. And Moses toke þ bloud,  
and sprynckled it on the people, and sayd:  
behold, this is the bloud of the apointmēt,  
which the Lord hath made with you vpon  
all these wordes.

Then went Moses and Aaron, Nadab &  
Abihu, and the lxx. elders of Israel vp, & \*  
sawe the God of Israel, and vnder his fete  
as it were a brick worke of Saphir, and as  
it were the fashion of heauē whē it is clere,  
and vpon the nobles of the children of Is-  
raell he set not hys hande. And when they  
had sene God, they ate and dronke.

And the Lorde sayed to Moses: come vp  
to me into the hyll, and be there, and I wil  
giue the \* tables of stone, and a law & com-  
mandements which I haue wyttē to teach  
them. Then Moses rose vp, and his miny-  
stre Josua, and Moses went vp into the hil  
of God, and sayd vnto the elders: tarpe ye  
here tyll we come agayn vnto you: And be-  
holde here is Aaron and Hur with you. If  
any man haue any maters to do, lette hym  
come to them. When Moses was come vp  
to the mount, a cloud couered the hyll, and  
the \* glorie of the lorde abode vpon mounte  
Sinai, and the cloud couered it sixe dayes.  
And the seuenth day he called vnto Moses  
out of the cloude. And the fashion of þ glo-  
ry of the Lord was like consuming fyre on  
the toppe of the hyll in the sight of the chil-  
dren of Israel. And Moses wente into the  
mountaine. And Moses was in the mount  
fourty dayes and fourty nyghtes.

The. xxv. Chapter.

The lord sheweth Moses the fashion of the  
holy place and the things pertaining therto.

And the lord talked with Moses say-  
inge: Speake to the children of Is-  
rael, that they giue me first fruits: of  
euerye man that gyueth it willingly wpth  
his hert, þe shal take it. And these thynges  
be they which þe shal take of them: gold, sil-  
uer and brasse: and Iacincte coloure, scar-  
let, purple, bysse, and goates heere: rammes  
skins that are red, and the skyns of taxus,  
and Sethim wod, oyle for lights, and spy-  
ces for anoyntynge oyle, and for swete cense.  
Onyx stones, & set stones for the \* Ephod, &  
for the brest lap.

And they shal make a sanctuary, that I  
may dwel amonge them. And I shal shewe  
the, the fashion of the habitaciō, and of all  
the ornamentes thereof, euen so se that þe  
make it in all thynges. And they shal make  
an arke of Sethim wood, two cubites and  
an halfe longe, a cubyte and a halfe brode,  
and a cubit and a halfe hpe. And thou shalt  
ouerlap it with pure gold, both within and  
wthout, and shalt make an hpe vpon it a  
crowne of golde roundaboute. And thou

shalt caste foure rynges of golde for it, and  
put them in the foure corners thereof, two  
rynges on the one syde of it, and two on the  
other. And thou shalt make stauēs of Se-  
thim wood, and couer them with gold, and  
put the stauēs of the rynges alonge by the  
sydes of the arcke to beare it wpthall. And  
the stauēs shall abyde in the rynges of the  
arcke, and shall not be taken awaye. And  
thou shalt put in the arke, þ wptnes which  
I shall giue the.

And thou shalt make a mercy seat of pure  
gold, two cubites and a halfe longe, and a  
cubyte & a halfe brode. And make two che-  
rubins of thycke gold on the two endes of  
the mercy seate, and set the one cherub on  
the one end, and the other on the other end  
of the mercy seat: so se that thou make the  
on the two ends therof. And the cherubins  
shall stretche their winges abroad ouer on  
high, and couer the mercy seat with theyr  
winges, and their faces shal loke one to an-  
other: to the mercy seatward, shal the faces  
of the cherubins be. And thou shalt put the  
mercy seat aboue vpon the arke, and in the  
arke thou shalt put the wptnes whiche I  
will giue the.

There I wil mete the, and will common  
with the vpon the mercy seat, betwene the  
two Cherubins, whiche are vpon the arke of  
wptnesse, of all thing whiche I wll giue  
the in commaundement vnto the children  
of Israel.

Thou shalt also make a table of Sethim  
wood of two cubites long, and one cubyte  
brode, and a cubit and an halfe hpe. And co-  
uer it with pure golde, and make thereto a  
crowne of golde roundabout. And make vnto  
that an hoope of foure syngers broade,  
roundaboute. And make a golden crowne  
also to the hoope roundaboute. And make  
for it foure rynges of golde, and put them  
in the corners þ are on the foure fete there-  
of: hard vnder the hoope shal the rynges be,  
to put in stauēs to beare the table wpthall.  
And thou shalt make stauēs of Sethim  
wood, & ouerlape them wpth gold, that the  
table maye be bozne with them. And thou  
shalt make his dishes, spones, pottes, and  
flat peces to pour out withal, of fine gold.  
And thou shalt set vpon the table shewbread  
before me alwaye.

And thou shalt make a candelsticke of  
pure thycke gold with his shaft, braunches,  
bolles, knoppes, and floures, procedynge  
there out. Sixe braunches shal procede out  
of the sydes of the candelsticke, thre oute  
of the one syde, and thre oute of the other.  
And there shall be thre cuppes like vnto al-  
mondes, with knops and floures vpon e-  
uery one of the sixe braunches that procede  
out of the candelsticke, and in the candelsticke  
selfe, four cuppes like vnto almonds with  
their knoppes and floures: that there be a  
knoppe vnder euery two braunches of the  
sixe that procede out of the candelsticke. And  
the knoppes and thre braunches shal be all  
together

They sawe  
god, that is  
they knewe  
certainly þ  
he was ther  
present, and  
they sawe  
him as in a  
vision, not  
in his god-  
ly maiesty,  
but as it  
were by a  
certayne re-  
uelacion.  
\* tables of  
stone.

\* Of this  
glorie is  
spoken of a  
foze in the  
xvi. chap. c.

Moses sa-  
meth. cl.  
dices.

\* Ephod is  
a garmente  
lyke an a-  
mour.

Cherubins

C

Shew bread  
because it  
was alway  
in the pre-  
sence and  
light of the  
Lord.



together one peece of pure thypcke golde.

And thou shalt make vii. lampes, & put them an hye thereon, to geue lighte vnto þ other side þ is ouer against it, with snuffers and fyre pannes of pure golde. And a talent of fyne gold shall make it with al the appa-  
rel. \* And se that thou make them after the fashion that was shewed the in the mount.

The xxvi. Chapter.

¶ This chapter also describeth the thynges pertainyng to the holy place.

**A**nd thou shalt make an habitacpon with ten curtaynes of twyned bysse \* Jacincte, scarlet, and purple, and shalt make the with cherubins of brodyed worke. The length of a curtain shall be. xxviii cubites, and the bredth foure, & they shall be all of one measure. fyue curtaynes shall be coupled together one to another, and the other fyue likewise shall be coupled together one to another.

¶ Then shalt thou make loupes of Jacint colour, along by þ edge of the one curtaine euen in the seluege of þ couplyng curtain. And likewise shalt thou make in þ edge of the vttermost curtayn, that is coupled therewith on the other syde. Fiftye loupes shalt thou make in the one curtaine, & fyfthe in the edge of the other, þ is coupled therewith on the other syde: so that the loupes be one ouer against another. And thou shalt make fifty buttons of golde, and couple the curtaynes together wyth the buttons, that it maye be an habitacion.

**B** And thou shalt make eleuen curtaynes of gores heere, to be a tente to couer the habitacion. The length of a curtain shall be. xxx. cubites, and the bredth foure, and they shall be all eleue of one measure. And thou shalt couple fyue by them selues, and the other sixe by them selues, & shalt double the sprte in the fore fronte of the tabernacle. And thou shalt make fifty loupes in the edge of the vttermost curtayne on the one side, eue in the couplynge curtayne: and as manye in the edge of the couplyng curtaine on the other syde. And thou shalt make fyfthe buttons of brafse, and put them on the loupes, and couple the tent together withall, that there maye be one couerynge.

¶ And the remnaunt that resteth in the curtayns of the tent, the bredth of halfe a curtaine that remaineth, shall be left on the backsyds of the habitacion: a cubite on the one syde, and a cubite on the other syde, of that, that remaineth in the lengthe of the curtaynes of the tabernacle, which shall remaine of either syde of the habitacion, to couer it with.

And thou shalt make another couerynge for the tente of rammes skynnes dyed red, and yet another aboue all of taxus skyns.

And thou shalt make bordes for the habitacion of Sethimwood to stande vpright, ten cubytes longe shall euery bord be, and a cubite and a halfe brode. Two feete shall one bord haue to couple the together with

and so thou shalt make vnto all the bordes of the tabernacle.

And thou shalt make twenty bordes for the habitacion on the south syde, and thou shalt make. xl. sockettes of syluer, and put them vnder the twenty bordes, two sockettes vnder euery borde for the two feete. In lyke maner in the north syde of the habitacion, thou shalt make twenty bordes and. xl. sockettes of syluer: two sockettes vnder euery borde.

And for the west ende of the habitacion shalt thou make fyre bordes, and two bordes mo for the two West corners of the habitacion: so that these two bordes be coupled together beneth, and likewise aboue with clampes. And so shall it be in both the corners. And so ther shall be eight bordes in all, and sixtene sockettes of syluer, two sockettes vnder euery borde.

And thou shalt make barres of Sethimwood, fyue for the bordes of the one syde of the tabernacle, and fyue for the other side, and fyue for the bordes of the west ende. And the myddle barre shall go along thow the middes of the bordes, & barre them together from the one ende vnto the other. And thou shalt couer the bordes with gold, and make golden rynges for them to putte the barres thow, and shalt couer the barres with golde also. And reue by the habitacion accordinge to the fashion thereof þ was shewed the in the mounte.

¶ And thou shalt make a vayle of Jacint, of scarlet, purple, and twyned bysse, & shalt make it of brodyed worke, and ful of cherubins. And hange it vpon foure pylles of Sethimwoodde couered with golde, and that their knoppes be couered with golde also, and stand vpon foure sockettes of syluer. And thou shalt hange by the vaile with rynges, and shalt byng in within the vaile the arke of wytnes. And the vaile shall de-  
uode the holy from the \* mooste holpe. And thou shalt put the mercy seat vpon the arke of wytnesse in the holpest place. And thou shalt put the table wythout the vayle, and candelltycke ouer agaynst the table vpon the south syde of the habitacion, and put the table on the north syde.

And thou shalt make an hanging for the doze of the tabernacle, of Jacincte, of scarlet, of purple & of twyned bysse wroughte with needle worke. And thou shalt make for the hanging, fyue pylles of Sethimwood, and couer both them and their knoppes, with gold, and shalt caste fyue sockettes of brafse for them.

The xxvii. Chapter.

¶ Yet mo thyngs pertainyng to þ holy place.

**A**nd thou shalt make an altare of Sethimwood: fyue cubites log, and fyue cubites brode, that it be four square, and thre cubites hygh. And make it hornes procedyng oute in the foure corners of it, and couer it wyth brafse. And make hyes of þ altare as hepannes, shouels, basens, fleshhokes, hornes.

Bordes of the tabernacle.

Corner borde and sockettes.

\* The most holy place, was the secreete and inward place of the sanctuary, wher stode the arke and mercy seat, into which none but the priestes onely might come & that but once a yere.

The figure of whiche thing is declared in þ Hebrew. ix. a. iii. Re. vi. c. The forme of þ altare as hepannes, shouels, basens, fleshhokes, hornes.

A talent is an hundred \* Hebr. viss. a. Act. vii. f. \* Ioke in. Ero. xxv. \* Jacincte, is a floure þ we cal violet, & it is also a preciouse stone of þ colour, but here it is taken on ly for the colour of Jacincte, of þ which colour þ courtynes shuld be, as afore in þ. xxv. a.



fyrepannes, and all the appertenances, of brafse, and thou shalt make a grediern also lyke a net, of brafse: vpon whose foure corners, shalbe foure brasen rings: and the grediern shall reache vnto the myddes of the altare. And thou shalt make stauies for the altare of Sethim woode, and couer the with brafse, and let them be put in rynges alonge by the sydes of the altare to beare it with, and make the auter holowe wpth bordes: as it was shewed the in the mount, so let them make it.

**B** And thou shalt make \* a court vnto the habitacion, whiche shall haue in the south syde, hangyns of twined bysse, beyng an .x. cubytes long, and .xx. pillers therof, with their .xx. sockettes of brafse: but the knoppes of the pylers & their howpes shalbe siluer. In lyke wyse on the north syde, ther shall be hangyns of an .x. cubytes longe, & .xx. pillers with their sockettes of brafse, and the knops and the howpes of syluer. And in the bredth of the court westward, there shal be hangyns of fyfte cubytes long, and ten pillers, with their ten sockettes. And in the bredth of the courte eastwarde, toward the ryng of the sunne, shalbe hangings of .i. cubites.

**C** So ther shalbe hangyns of .xx. cubites in the one syde of it, with thre pillers, and thre sockettes: and likewise on the other side shal be hangyns of fyftene cubites, wpth thre pillers, and .iii. sockettes.

And in the gate of the court shalbe a baile of twenty cubites: of Iacincte, scarlet, purpul, and twined bysse wrought with needle worke, & .iiii. pillers with their .iiii. sockettes. Al the pylers roundabout the courte, shall be howped wpth siluer, & their knops of siluer, and their sockettes of brafse. The length of the court shalbe an hundred cubytes, and the bredth .i. and the heighth fyue, and the hangyns shalbe of twined bysse, and the sockettes of brafse. And all the vessels of the habitacion to al maner seruike, and the pyennes thereof: pea and the pinnes also of the court shalbe brafse.

**D** And commaunde the chyldren of Israel that they gyue the pure oyle olyue beaten for the lyghtes, to powre alwaye into the lampes, in the tabernacle of wytnesse: without the baile which is before the wytnesse: & Aaron and hys sonnes shall dresse it both euene and moynynge before the lord: and it shalbe a dewtie for euer vnto your generations after you, to be gyuen of the chyldren of Israel.

The .xxviii. Chapter.

Aarons apparell, and his sonnes.

**A** And take thou vnto the Aaron thy brother and his sons with him, forth of the chyldre of Israel, that he may minister vnto me, both Aaron, Nadab, Abihu, Eleazar, and Jthamar, Aarons sonnes. And thou shalt make holy raiment for Aaron thy brother, bothe honourable and glorious. Moreover speke vnto al that are

wyse hearted, which I haue fylled with the spirit of wisdom: that they make Aarons raimente to consecrate him with, that he may minister vnto me.

These are the garmentes which they shall make: a brestlapp, Ephod, a tuncle, a strapt cote, a mypter and a gyrdell. And they shall make holpe garmentes for Aaron thy brother, and hys sonnes, that he may minister vnto me.

And they shall take thereto gold, Iacinct, scarlet, purpul & bysse. And they shall make the Ephod of gold, iacincte, scarlet, purple and white twined bysse with broderdwork. The two sydes shall come together, closed vp in the edges thereof. And the gyrdell of the Ephod shalbe of the same workeman-ship and of the same stuffe, euen of gold, iacinct, scarlet, purpul and twined bysse.

And thou shalt take two Onix stonnes, and graue them in the names of the chyldre of Israel: sixe in the one stone, & the other sixe in the other stone, according to the order of theyr byrth. After the worke of a stone grauer, euen as signettes are grauen, shalt thou graue the two stonnes with the names of the chyldren of Israel, and shalt make them to be set in ouches of golde. And thou shalt put the two stonnes vpon the two shulders of the Ephod, and they shalbe stonnes of remembraunce vnto the chyldren of Israel. And Aaron shal beare their names before the Lord vpon his two shoulers for a remembrance. And thou shalt make hokes of golde, and two cheynes of fyne golde: lynkeworke and wrethed, and fasten the wrethed cheynes to the hokes.

And thou shalt make the brestlap of iudgement with broderd worke: euen after the worke of the Ephod, shalt thou make it: of gold, iacincte, scarlet, purple and twined bysse shalt thou make it. Four square it shalbe, and double, an hand bred long, & an hand bred brode. And thou shalt fyl it wpth .iiii. rowes of stonnes. In the fyrst rowe shalbe a Sardios, a Topas, and an Emeraud. The second rowe, a Rubye, Saphir and Diamonde. The thyrde Ligurios, an Achat and Amatist. The fourth: a Turcas, Onix, and Jaspis. And they shal be set in gold in their inclosers. And the stonnes shalbe grauen, as signets be grauen: with the names of the chyldren of Israel eue with twelue names, euerye one wpth hys name accordynge to the twelue trybes.

And thou shalt make vpon the brestlap, two fastenynge cheynes of pure gold & wrethen worke. And thou shalt make likewise vpon the brestlapp two rynges of golde, & put them on the edges of the brestlap, and putte the two wrethen cheynes of golde, in the two rynges, whiche are in the edges of the brestlapp. And the two endes of the two cheynes, thou shalt fasten in the two rynges, and putte them vpon the shoulers of the Ephod on the foresyde of it. And thou shalt yet make .ii. rynges of gold,

\* Brestlap or brestflap is such a flap, as is in the breste of a cope.

Four rowes of stonnes. \* Some rede a care bundle.



and put them in the two edges of the brest  
lap even in the borders thereof toward the  
insyde of the Ephod that is ouer agaynst  
it. And yet two other rynges of golde thou  
shalte make, and putt them on the two sy-  
des of the Ephod, beneth ouer agaynst the  
brestlap, alowe where the sydes are ioyned  
together vpon the bordered gyrdell of the  
Ephod. And they shall bynde the brestlap  
by hye rynges, vnto the rynges of the E-  
phod, wpth a lace of Iacincte, that it may  
lye close vnto the bordered gyrdell of the  
Ephod, that the brestlap be not losed from  
the Ephod.

And Aaron shall beare the names of the  
chyl dren of Israell, in the brestlap of iud-  
gemente, vpon his herte, when he goeth in  
to the holy place, for a remembraunce, be-  
fore the lorde alwaye. And thou shalt put  
in the brestlap of iudgemente \* Tzypm and  
Thumin: that they be vpon Aarons herte,  
when he goeth in before the Lorde, and A-  
aron shall beare the ensauple of þ childre of  
Israell, vpon his hert, before the lord alway.

And thou shalt make the tunicle vnto the Ephod, al together of Jacincte. And there shall be an hole for the head, in the middes of it, and let there be a bond of wouen worke rounde about the coler of it, (as it were the coler of a partlet) þat it rent not. And beneth vpon the hem, thou shalt make pomgranats of Jacinet, of scarlet, of purple, round aboute the hem, & belles of golde betwene them round about: that ther be euer a golden bell and a pomgranate, round aboute vpon the hem of the tunicle. And Aaron shall haue it vpon him when he ministrcth, that the sound may be herd, when he goethly into the holpe place, before the Lorde, and when he commeth out, that he dye not.

And thou shalt make a plate of pure gold,  
and graue thereon, (as signettes are graued)  
the holynesse of the Lorde, and put it on  
a lace of Iacincte, and tye it vnto the mi-  
tre, vpon the forefront of it, that it be vpon  
Aarons forehead: that Aaron beare the  
signe of holy thynges which the chyldre  
of Israell haue halowed in all their holpe

gptes. And it shalbe alwayes vpon Aarons forehead, & they may be accepted before the lord. And thou shalt make an albe of bysse, and thou shalt make a mitre of bisse, and a gyrdle of needle worke.

And thou shalt make for Aarons sons also coates, gyrdels and bonettes honourable & glorious, & thou shalt put the upon Aarons thy brother, and on hys sons with him and shalt annoint them, and fyll theyr hands, & consecrate them that they may ministrate vnto me. And thou shalt make them linen breeches to couer their priuities: from the loynes vnto the thies that they reach. And thou shalt be vpon Aaron and his sons, when they go into the tabernacle of wytnesse, or when they go vnto the altar to minister in holines that they beate no synne, and so die. And it shall be a lawe for euer vnto Aaron and hys

Seed after him.

The. xxix. Chapter.

**The consecration of Aaron and his  
sonnes.**

**T**hyis is the thyng that thou shalt do  
vnto the when thou halowest them to  
be my priestes. Take one ore and two  
rammes that are without blemish, and vn-  
leuended bred, & cakes of swete bred tempe-  
red with oyle, and wafers of swet bred, an-  
ointed with oyle (of wheten flour shalt  
thou make them) and put the in a maunde  
and bringe thein in the maunde wpth the  
ore, and the two rammes.

And bringe Aaron and hys sonnes vnto the doore of the tabernacle of witnes, & wash them wyth water, and take the garments, & put vpon Aaron the strapte cote & the tunicle of the Ephod, & the Ephod, and the brestlap: and gyrdethē to him, with the brodered gyrdel of the Ephod. And put the mytre vpon his head, & put the holy crown vpon the mytre. Then take the annointing oyle, and powre it vpon his head & anoynte him. And bring his sons, and put albes vpon them, and girde them with gyrdels: as wel Aaron as his sons. And put the bonettes on them: that the prestes offyce may be theirs for a perpetual lawe.

And lay the hands of Aaron & of his sonnes, & bringe the ore before the tabernacle of witnes. \* And let Aaron and his sonnes put their hands vpon his head, and kil him before the lord in the dore of the tabernacle of wytnesse. And take of the blood of þ ore & put it vpon the hornes of the alter wpth thy fpyngar and powre all the bloude vpon the botome of the alter, and take al the fat that couereth the inwardes, and the kyll that is on the lpuer, and the twoo kydneis with the fat that is vpon them: and burne them vpon the alter: But the fleshe of the ore & hys skyn and hys donge shalte thou burne with fyre wythout the host, For it is a syn offerynge.

Then take one of the rammes, and let Aa-  
ron and his sonnes put theyr handes vpon  
the head of the ram, & cause him to be slayn  
and take of his bloud, & smenkel it rounde  
aboute vpon the alter, and cut the ram in  
peces, and washe the inwaroes of him and  
hys legges, and put theym vnto the peces,  
and vnto hys head, and burne the hole ram  
vpon the alter. For it is a burnt offering to  
the Lord and a swete sauour of the Lordes  
sacrifice.

And take the other ram, and let Aaron & his sons put their handes vpon his head, & let him thus be killed. And take of his blood and put it vpon the top of the right eare of Aaron and of his sons, & vpon the thombe of their right handes, and vpon the great toe of their right fete, and sprenkel the blood vpon the alter round about.

Then take of the bloud, that is vpon the  
alter, and of the annoynting oyle, & burn  
x.iii. . . . . xlii

\*Azim &  
Thumin,  
are Hebrw  
wordes  
Azim light  
fieth light &  
Thumin  
perfectnes.  
And 3 this  
p the one  
were stons  
that did gli  
ster, & had  
light in the  
& the other  
clere stones  
as cristal.  
And p light  
be tokeneth  
the lyght of  
Gods word  
& the puer:  
nes, cleane  
liuing accor  
dyng to the  
same, & was  
therfore cal  
led the en  
sample of p  
chplozen of  
Israel, be  
cause it put  
the in reme  
braunce to  
seke goddes  
word & to do  
ether after.

\* The holy  
nes of the  
lady was a  
name of god  
made w. iii  
letters, wher  
che the he-  
brewes  
durst not  
name for ho-  
nour which  
they had to  
God in stea-  
wherof the  
lady adonia  
\* The syn  
for the of-  
feryng made  
for syn as .  
Rom. viii.



**D**el it vpon Aaron, and his bestiments, and vpon his sonnes, and vpon their garments also. Then is he and hys clothes holy, and his sonnes, and their clothes holy also.

Then take the fat of the ramme, and hys rompe, and the fat that couereth the inwardes, and the kail of the luer, and the two kidneys, and the fatte that is vpon them, and the right Shulder (for that ram is a full offering) and a spinnell of bread, & a cake of oyled bread, and a wafer out of the basket of swete bread that is before the lorde, and put all vpon the handes of Aaron, and on the handes of his sonnes: and waue the in and out a waue offering vnto the lord. Then take it from of their handes, & burne it vpon the aulter: euen vpon the burnt offering, to be a sauoure of swetnesse before the Lorde. For it is a sacrifice vnto the lorde.

**T**hen take the brest of the ram that is Aarons full offering, and shalt sanctifie it an offering before the Lorde, and let that be thy part. And sanctifie the breste of the waue offering, and the Shulder of the heue offering, which is the full offering of Aaron, and of hys sonnes. And it shalbe Aarons and hys sonnes due ty for euer, of the chyldren of Israell, for it is an heue offering. And the heue offering shal be the Lords due ty of the chyldren of Israell: euen of the sacrifice of their peace offerings, which they haue vnto the Lorde. And the holy garmentes of Aaron shalbe his sonnes after him, to anoint them therin, and to fill theyr hands therin. And that sonne that is priest in his stede after him, shal put them on seuen daies: that he goo into the tabernacle of wptnesse, to minstre in the holy place.

**Roke in** **Ge**  
**nes. ii. 8**  
Then take the ram that is the ful offering and set hys fleshe in an holy place. And Aaron and his sonnes shal eat the fleshe of him & the bread that is in the basket: eue in the doze of the tabernacle of witnesse. And they shal eat them, because the attonement was made therewith to fyll their hands, & to sanctifie them: but a straunger shal not eat thereof, because they are holy.

It ought of the fleshe of the ful offerings, or of the bread remain vnto the mornynge, thou shalt burne it with fyre: for it shal not be eaten, because it is holy. And se thou doe vnto Aaron & his sonnes, euen so in al thynges as I haue commaunded the: that thou fill their hands seuen daies, and offre every daie an oze for a syn offering to reconple with. And thou shalt hallow the alter, when thou reconplest it, and shalt annoint it, to sanctifie it. Seuen daies thou shalt reconple the alter, and sanctifie it, that it maye be an alter most holpe: so that no man may touche it but they that be consecrate.

**T**his is that thou shalt offre vpon the alter, two lambes of one yeare olde, day by daye for euer, the one thou shalt offre in the mornynge, & the other at eue. And vnto the one lambe take a tenth deale of floure mingled with the fourth part of an hin of beate oyle, &

the fourth part of an hin of wine, for a dypnk offering. And the other lamb thou shalt offer at euen, and shalt do thereto accordinge to the meat offering and dypnk offering in the mornynge, to be an odoure of a swete sauoure of the sacrifice of the Lorde. And it shalbe a contynual burnt offering amonge you chyldren after you, in the doze of the tabernacle of witnesse before the Lorde, where I will mete you, to speake vnto you there. Where I will mete with the chyldren of Israell, and wyl be sanctified, in mine honoure. And I will sanctifie the tabernacle of wptnesse, and the aulter: and I wyl sanctifie also both Aaron and his sonnes to be my priestes. And mozeouer I wyl dwell amonge the chyldren of Israell, and will be theyr God. And they shall knowe that I am the Lorde theyr God, that brought them oute of the land of Egypte, to dwelle amonge them: euen I the Lorde their God.

**The xxx. Chapter.**  
**The aulter of incense. The brasen laver.**  
**The anoyntynge oyle.**

**A**nd thou shalt make an alter to burne acese therin, of Sethim wood: a cubite longe, & a cubite broade, euen foure square shal it be, and two cubits hie: with hornes procedynge out of it, and thou shalt overlape it with fyne golde, both the roffe, and the walles rounde about, and his hornes also, and shalt make vnto it a crowne of golde round about, and two golden rynge on either syde, euen vnder the crowne, to put stauess therin, for to beare it wpthal. And thou shalt make the stauess of Sethim woode, and couer them wpth golde. And thou shalt put it before the bayle, that hangeth before the arcke of wptnesse, and before the mercy seate that is before the witnesse, where I wyl mete the.

And Aaron shal burne thereon swete cense every mornynge, when he dresseth the lampes: and likewise at euen, when he setteth vpon the lampes, he shal burne cense perpetually before the Lord, thowout your generacions. Ye shall putte no straunge cense thereon, neyther burnt sacrifice, nor meat offering, neyther poure any dypnk offering thereon.

And Aaron shall reconcile vpon the hornes of it, once in a yeare, wpth the blood of the synne offering of reconplyng: euen once in the yeare shall he reconple it thowout your generacions. And so is it most holy vnto the Lorde.

And the Lord spake vnto Moyses, saying: \* When thou takest the summe of the chyldren of Israell, and tellest them, they shall gyue every man a reconplyng of his soule vnto the lord, that ther be no plage among them when thou tellest the. And thus much shal every man gyue that goeth in the number: halfe a sycke, after the sycke of the sanctuary. A sycke is. xx. geras: and an halfe sycke shalbe the heue offering vnto the lord. And all that are numbred of them that are twenty

\* What a swete sa-  
uour is, you  
shall fynde  
in Leci. i. 6  
Eze. 45. f.

Num. i. 2.  
Le. xxvii. d.  
Num. iii. 9  
Eze. xlv. 9



twenty pere olde and aboue, shall geue an heue offering vnto the Lorde. The rpeche shal not passe, and the poze shal not go vnder halfe a tyele, when they geue an heue offering vnto the Lorde, for the attouement of theyr soules. And thou shalt take the reconceyng money of the children of Israell, and shall put it vnto the vse of the tabernacle of wytnes, & it shalbe a memoriall of the chyldren of Israell, befoze the Lorde, to make an attouement for theyr soules.

**\*Exo. xl. d.** And the Lord spake vnto Moyses saying: **\*Thou shalt make a lauer of brasse, & hys fote also of brasse to washe with, and shalt put it betwene the tabernacle of wytnes & the alter, and put water therein: that Aaron and his sons may wash both theyr handes and theyr fete therout, when they go vnto the tabernacle of wytnes, or when they go vnto the alter, to minister & to burne the Lordes offering, lest they dye. And it shalbe an ordinaunce for euer vnto him and his sede among your chyldren after you.**

And the Lord spake vnto Moyses saying: take principall spices, of pure myrrour spue hundred sicles, of swete cinamom halfe so much, two hundred & fiftie sicles: of swete calamite, two hundred & fiftie. Of cassia, two hundred & fiftie, after the holy sicle, & of oyle olpue, an hin. And make of the<sup>e</sup> ho ly anointing oyle, euen an oyle compound after the craft of p Apoticarp. And anointe the tabernacle of wytnes therewith, & the arke of wytnes, and p table with al his appertenaunce, & the candelsticke with al hys ordinaunce, and the altare of incense, and the alter of burnt sacrifice & all his vessel, & the lauer & hys fote. And sacrifice the that they may be most holy: so p no man touche the, but they that be halowed. And anoint Aaron and hys sonnes, and consecrate the to minister vnto me.

**\*This ho ly anointing oyle, doth figure p ver- one of the ho ly ghost, declared of the word of god & descending downe from on the head of Aaron, which is Christ, & co- sequently by on the Apo-**

**les & al the saythful as in Psalm.**

**Exo. xl. d.**

**Exo. xl. d.**

**Exo. xl. d.**

**Exo. xl. d.**

**Exo. xl. d.**

**Exo. xl. d.**

**Exo. xl. d.**

**Exo. xl. d.**

**Exo. xl. d.**

**Exo. xl. d.**

**Exo. xl. d.**

And p shalt speake vnto the chyldre of Israell, saying: This shalbe an holy anointing oyle vnto me, thozome out your generacions. No mans flesh shalbe annointed therewith: neyther shalpe make any other after the making of it, for it is holy, se therefore that petake it for holpe: Whosoever maketh like that, or whosoever putteth any of it vpon a stranger, shall perthe from hys people.

And the lord sayd to Moyses. Take to the swete spices: stacte, onicha, swete galbanu, and pure frankencens, of eche like muche: and make encense of the compounde after the craft of the apoticarpe, mingled together, that it may be made pure & holpe. And beate it to poudet, and put it befoze p wytnesse, in the tabernacle of wytnesse, where I wyl mete the, but let it be vnto you holy. And se that pe make none after p makinge of that, but let it be vnto you holpe for the lorde. And whosoever shal make like vnto that, to smel thereto, shal perthe from hys people.

The xxxi. Chapter.

The callinge of Bezaleel and Aholiab the worke men. The Sabbath is commaunded. The tables of stone are geuen Moyses.

**A**nd the Lord spake vnto Moyses, say- ing: Behold<sup>e</sup> I haue called by name Bezaleel, the sonne of Ahy, sonne to Hur, of the tyebe of Iuda. And I haue spled hym with the spirite of God, with wisdom, vnderstandyng, and knowledge euen in al maner of worke to fynd out sotle feaptes, to worke in gold, siluer, and brasse and wyth the crafte to graue stones, to set and to carue in timber, and to worke in all maner workmanshyy. And behold, I haue geuen hym to be companion, Aholiab, the sonne of Ahisamach of the tyebe of Dan, and in the hertes of all that are wyse harted, I haue put wysdome to make all that I haue commaunded the: the tabernacle of wytnesse, and the arcke of wytnes, & the mercy seate that is therevpon al the ordna- mentes of the tabernacle, & the table wyth his ordinaunce, & the pure candelstike with al his apparel, and the alter of incens, and the alter of burnt offerings, with al his vessels, & the lauer with hys fote, and the vestimentes to minister in, and the holy garmen- tes for Aaron the pnt, and the garments of hys sons to minister in, and the annoin- tyng oyle, and the swete cense for the sanc- tuary: according to al that I haue coma- ded the, shal they do.

And the lord spake vnto Moyses saying: speake vnto the chyldre of Israell, and say: In any wise, se that pe kepe my Sabbath: for it shal be a signe betwene me and you, in your generacions, for to knowe, p the Lord do sanctifie you. Kepe my Sabbath therfore, that it be an holy thing vnto you. He that defileth it shalbe slayne therfore. For whosoever worketh therein, the same soule shalbe rote out from his people.

Sixe daies shal men worke, but p seuenth day is the Sabbath, of the holpe rest of the Lord: so that whosoever doth anpe worke in the Sabbath day, shal dye for it: Wherfore let the chyldren of Israell kepe the Sabbath, that they obserue it thozow out theyr generacions, that it be an appoynt- met for euer. For it shalbe a sygne betwene me and the chyldre of Israell for euer. For in syxe dayes the lord made heauen & earth and the seuenth daie he rested and was re- freshed.

And when he had made an ende of come- ning with Moyses vpon the mount Sinai, he gaue him two tables of wytnes: which were of stone, and wutten with the spon- ger of God.

**The xxxii. Chapter.** The Isracytes worshyy the golden calfe. Moyses prayeth for theym, puttynge God in remembraunce of hys pmyse. He bea- keth the table & for anger. He thydeth Aaron. The Idolaters are slayne. Moyses prayeth god to forgiue them, or to put him out of the boke of lyfe.

**\*The Sab- both belid p it serueth to come & hear the word of God, and to seke his will and to offer & reconcile them selues to god. It was a signe vnto the al- so, & dyd put them in re- membrance, that it was god p sanc- tified them with hys ho ly spirit, and not they the selues wyth their holy workes.**

**\*Gene. i. d.**

**\*Ex. xxiii. c. v. xxxiii. d.**

**\*With the finger of**

**god p is**

**the spirit of**

**god, or with**

**the power**

**of god as in**

**Luke. x. c.**



**A** And when the people saw that it was longe of Moyses came downe of the mountayne, they gathered them selues together, and came vnto Aaron, & said vnto hym. \* Arise and make vs a God to go before vs: for of this Moyses thy felowe that brought vs oute of the land of Egypt, we wote not what is become.

And Aaron sayd vnto them: plucke of the golden earyngs, whych are in the eares of your wyues, your sons and of your daughters: and bring them vnto me. And all the people plucked of the golden earynges, that were in their eares, and brought them vnto Aaron. And he receiued them of their handes, and fashyoned it wth a grauer, and made it a calfe of molten metall. And they sayde: \* This is thy God O Israel, whych broughte the oute of the lande of Egypte.

**B** And when Aaron sawe that, he made an altare before it, and made a proclamation, sayinge: Tomorowe shall be holy daie vnto the Lord. And they rose vp in the morninge & offered burnt offerings, & brought offerings of attonement also. \* And than they sat them downe to eate and drinke, & rose vp agayne to playe.

Then the Lord sayd vnto Moyses: \* go get the downe, for thy people whych thou broughtest out of the lande of Egypte haue marred all, they are turned at once oute of the waye, whych I commaunded them: \* & haue made them a calfe of molten metall, & haue worshipped it, and haue offered there- to, and haue sayed: This is thy God thou Israel, which hath brought the oute of the lande of Egypte. And the Lord sayd vnto Moyses: beholde, \* I see this people & it is a stiffnecked people, & nowe therefore suffre me & my wrath may waxe hote vpon them, and that I maye consume them: and then will I make of the a myghty people.

**C** Then Moyses besought the Lord his god and sayd: O Lord, Why should thy wrath waxe hoate vpon thy people whych thou hast brought out of the land of Egypt with great power and with a myghty hande? \* wherefore shulde & Egyptians speake & say: For a mischefe dyd he bring them out: euen to slea them in the mountaynes, and to consume them from the face of the earth? Turne fro thy farse wrath, and haue compassion ouer the wyckednesse of thy people. Remembre Abraham, Isaac and Israel thy seruautes, to whom thou swarest by thine owne selfe, and saydest vnto the:

\* I will multiplye your sede as the starres of heauen, and all this land whych I haue sayd: I will geue vnto your sede, and they shall inheret it for euer. And the Lord refrayned him selfe from that euill, whych he sayde, he wolde do vnto hys people.

**D** And Moyses turned his backe, and wente downe from the hyl, and the two tables of wytnesse in hys hand: which were writtten on both the leaues, and were the worke of

God, and the wytyng was the wytyng of God, grauen vpon the tables. And whē Moyses hearde the noyse of the people as they shouted, he said vnto Moyses: ther is a noyse of warre in the hoste. And he sayed: it is not the crye of them that haue the mastre, nor of them that haue the worke: but I do hear the noyse of synngng.

**E** And asone as he came nigh vnto the host and sawe the calfe and the daunsyng, hys wrath waxed hote, and he caste the tables out of hys hand, and brake the euen at the hyl fote. And he toke the calfe whiche they had made, and burned it with fire, & stampit vnto powder, & strawed it in the water, & made the chyldren of Israel dryncke. And than Moyses sayde vnto Aaron: What dyd thys people vnto the, & thou hast broughte so great a synne vpon them?

And Aaron sayde: let not the wrath of my Lorde waxe farse, thou knowest the people, that they are euen set on mischefe: they sayd vnto me: Make vs a God to go before vs, for we wote not what is become of Moyses thy felow, that broughte vs oute of the lande of Egypte. And I sayed vnto them: Let them that haue gold, take and byngge it me: And I cast it into the fyre, and ther- of came out thys calfe.

**F** When Moyses saw that the people were naked (for Aaron hadde made them naked vnto theyr shame, when they made insur- reccion) he wente and stode at the gate of the hoste, and sayed: If anye man pertaine vnto the Lorde, let hym come to me. And all the sons of Leui gathered themselves to- gyther, & came vnto him. And he sayd vnto the: Thus sayth the Lord god of Israel: \* Put euerye man hys swerde by hys syde, & go in and out from gate to gate thorowout the host: and slea euerye man hys brother, euerye man hys frende, and euerye man hys neighbour. And the chyldre of Leui did as Moyses had said. \* And there were slaine of the people the same day, aboute thre thou- sand men. Then Moyses said: fyll your han- des vnto the Lord this daie, euerye man v- pon hys sonne & vpon hys brother: to bring vpon you a blessing thys daie.

And on the morow, Moyses sayed vnto the people: Ye haue synned a greatesynne. But now I will goo vp vnto the Lorde, to wpt whether I can make an attonement for your synne.

And Moyses went again vnto the Lord, & sayd: Oh, thys people haue sinned a great synne, and haue made them a God of gold: yet forgyue them their synne I praye the: If not (a) wyse me out of thy boke, whiche thou hast writtten. And the lorde sayd vnto Moyses: I wyll put hym oute of my boke & hath sinned against me. But go & bring the people vnto the land whiche I sayed vnto the: behold, myne aungell shall goo before the. Neuerthelater in the daie when I by- set, I will (b) viset their synne vpon them. And the Lorde plagued the people, because they

E

F

Ex. xxxii. a

1. Cor. x. b

a) To wepe him out of the boke, is to put hym out of the numbre of the chosen and to cast him cleane out from God, as Roma. ix. a (b) To by- set their sin is to haue their syn in remembrance to punish it: as in Ge- nesis. i. d

Actes. vii. e

Psal. cv. c.

iii. Re. xii. f

1. Cor. x. b

Deut. ix. b

Psal. cv. c.

Ex. xxxii. a

Am. xlii. c.

Ge. xlviii. c

and. xv. b

and. xii. a



they made the calfe whych Aaron made.

The xxxiii. Chapter.

The lord sendeth an angel before his people. The lord denpeth to go up with his people. The people lament they synne. Moyses talketh wth the lord, and desyeth to se his face: & is commaunded to stande vpon the rocke.

**A**nd the Lord sayd vnto Moyses: departe and go hence: bathe thou & the people, which thou hast brought out of the land of Egypt, vnto the land whych I swore vnto Abraham, Isaac and Jacob, saying: vnto thy seede I wyl gyue it. And I will sende an angell before the, and wyl cast oute the Cananites, the Amorites, the Hethytes, the Pherezites, the Heuites, & the Jebusytes: that thou mayest go into a land that floweth with milke & hony. But I will not go amonge you my selfe, for ye are a stifnecked people: lest I consume you by the way. And whē the people heard this euill tidinges, they sorowed: and no man dyd put on hys best rayment.

And the Lord spake vnto Moyses: Saye vnto the children of Israel: ye are a stifnecked people, I must come once sodenly vpon you, & make an end of you. But now putte your goodly rayment from you, that I may wete what to do vnto you. And the chyldre of Israel layde their goodly rayment from them euen vnder the mount Horeb.

**A**nd Moyses toke the tabernacle & pitched it without the host a farre of from the host, & called it the tabernacle of witnesse. And all that wold aske any question of the lord, went out vnto the tabernacle of witnesse, which was without the host. And whē Moyses wente oute vnto the tabernacle, all the people rose vp, and stode euery man in hys tent doze, and looked after Moyses, vntill he was gone into the tabernacle. And as soon as Moyses was entred into the tabernacle, the clouden pillar descended, and stode in the doore of the tabernacle, and he talked wth Moyses. And when all the people saw the clouden pillar stande in the tabernacle doze, they rose vp and worshipped: euery man in his tent doze.

And the Lord spake vnto Moyses: face to face, as a man speketh vnto his frend. And when Moyses turned agayne into the host, the lad Josua his seruaunt the sonne of Nun departed not oute of the tabernacle.

And Moyses sayd vnto the Lord: Se, thou saidest vnto me: lead this people forth, but thou shewest me not whom thou wilt send with me. And hast said mozeouer: I knowe

the by name, & thou hast also founde grace in my syght: Now therefore, if I haue found fauour in thy sight, the shew me thy wape, and let me knowe the: that I maye fynde grace in thy sighte. And loke on this also, how that thys nacpon is thy people.

And he sayde: my presence shall go wth the, and I will gyue the rest. And he sayed: If thy presence goo not with me, carpe vs not hence, for how shall it be knowne now

that both I and thy people haue found fauour in thy syghte, but in that thou goest with vs: that both I and thy people haue a preeminence before all the people that are vpon the face of the earth. And the lord saied vnto Moyses: I will do thys also that thou hast sayde, for thou hast found grace in my sighte, and I knowe the by name.

And he sayd: I beseeche the, shewe me thy glorie. And he sayd: I wil make at my good goo before the, and I will be called in thys name Jehouah before the, and wyl shewe mercy to whom I shewe mercede, and wyl haue compassyon on whom I haue copassyon. And he sayde furthermore: thou maiest not se my face, for ther shall no man se me and lyue.

And the Lord sayed: Beholde, there is a place by me, and thou shalt stande vpon a rocke, and whyle my glorie goeth forth, I wyl put the in a clyfte of the rocke, & wyl put myne hand vpon the whyle I passe by. And then I wyl take awaye myne hande, and thou shalt se my backepartes: but my face shall not be sene.

The xxxiiii. Chapter.  
The tables are renewed. The mercy of god. To haue felowshyp wth the gentyles is forbydden, and theyr ydolatre also. The feaste of twete bread. The fyrst begottē. The Sabboth. The feaste of thre weekes. The fyrst fruytes. Moyses fast. Moyses face glystereth.

**A**nd the Lord said vnto Moyses: hewe the two tables of stone, like vnto the fyrste, that I maye write in them the wordes which were in the first two tables, whych thou brakest. And be redy agaynst the mornynge, that thou mayest come vperly vnto the mount of Sinai, & stand by me ther vpon the top of the mount. But let no man come vp with the, neyther let any man be sene thorow out all the mount, neyther let thepe noz oren fede before the hyl.

And Moyses hewed two tables of stone lyke vnto the fyrst, and rose vp early in the mornynge, and went vp vnto the mount of Sinai as the Lord commaunded him, and toke in hys hande the two tables of stone. And the Lord descended in the cloude, and stode with him there: and he called vpon the name of the Lord. And when the Lord walked before him, he cryed: Lord: Lord god, ful of compassion and mercy, whych arte not lightly angrey, but abundant in mercy and truth, and kepest mercy in store for thousands, & forguest wyckednesse, trespass, and synne (for there is no man innocent before the) and visitest the wickednesse of the fathers vpon the children, & vpon chyldrens chyldren, euen vnto the thyrde and fourth generaciōs. And Moyses bowed him selfe to the earth quickly, and worshipped & sayd: If I haue found grace in thy sight, O Lord, then let my Lord go with vs (for it is a stubburne people) and haue mercy vpon our wyckednes and our synne, and let vs be thyne enheritaunce.

\* There shall no man se my face & lyue. Not the face of God whych is the face of lyfe, is the cause of death to the that se it: for the saints are in hea- uen do in dede se it. But none that liueth in the bodye can se noz co-

A prehend the maiesty of his face: but must be first purified by death as Paule declareth. 1 Cor. 13. 12.

\* He. xxxii.

\* To se God, or to speke to God, face to face, is to haue a manifest & sure knowledge of him as in Ge. xxxii. 9.

B

And



Ceremonies, Exodus.

Deut. vii. 8  
iii. 17. xi. 8

Exo. xlii. c.  
Ec. iiii. s.  
Deut. xvi. c.

ΕΡΩ. XXII, C

Ex. xxiii.  
Deu. xxi.

Exp. xptit. 1

Chapter. xxxv.

wrote in the tables the wordes of the con-  
naunt: euen ten verses.

And Moses came downe from mounte Sinai, and the two tables of wytnesse in his hande, and wist not that his face shone wpth beames of hys commenyng with the Lorde.

And when Aaron and al the children of Israel looked vpon Moyses, and sawe that the skinne of his face shone with beames, they were afrayed to come nighe him. But he called them to him, & then Aaron & al the chiefe of the company came vnto hym, and Moyses talked with them.

And at last all the children of Israel came vnto him, and he gaue commandement vnto them of al that the Lorde had sayd vnto him in mount Sinai. And as sone as he had made an ende of talkynge wpth theym, he put a couerynge vpon hys face. But when he wente befoze the Lorde to speake wpth him, he toke the couering of, vntyl he came out. And he came out and spake vnto þ children of Israel, that which he was comaunded. And the childre of Israell saw the face of Moyses, that the skyn of hys face shone with beames, but Moyses put a couerynge vpon hys face, tyll he wente in to commen with hym.

The. xxxv. Chapter.

The Sabbath. The fyfte fruytes are re-  
guyed. The readines of the people to offer.  
Bezaleel and Ahaliab are prayesd of Gos-  
ses and set to worke.

**A**ND Moyses gathered al the company  
of the chyldren of ysrael togyther, &  
sayde vnto theim, these are the thynges  
which the Lord hath commaunded to  
doo. Sixe dayes ye shall worke, but the se-  
uenth day shall be vnto you the holy Sab-  
both of the Lords reste, so that whosoever  
doeth anye worke therein, shall dye. More-  
ouer ye shall kinde no fyre thowowe out al  
your habitacions, vpon the Sabboth day.

And Moses spake vnto al the multitude of the children of Israel, saying: \* this is the thing which the Lorde commaunded, saying: Byue from among you first fruits vnto the Lorde.

All that are wplyng in their hartes, Chal-  
bryng fyrst fruytes vnto the Lord: gold, sil-  
uer, brasse, Jacinct, scarlet, purple, bysse, &  
goates herre: rammes skynnes red, & sta-  
rus skynnes, and Sethimwoode: and oyle  
for lyghtes and spices, for the anointynge  
oyle and for the swete encense: and Onix-  
stones, and stones to be set for the Ephod  
and for the brestlappe.

And let all thepim that are wyse harted  
amonge you, come and make all that the  
Lord hath commaunded: the habitacyon,  
and the tente thereof with his couertynge &  
hys ringes, bordes, barres, pylers, and soc  
kettes, the arke and the stauess therof with  
the mercy seate, and the baile that couered  
it, the table and his stauess, wyth all that  
pertayneth thereto and the shewbread, the  
candel-



candelsticke of light with his furnyng and his lampes, and the oyle for the lightes, the incense alter and his staves, the anointyng oyle, and the swete incense, and the hangyng before the tabernacle doore, the altare of burnt sacrifices, and hys brasen gredyon that longeth therto with his staves and all his ordynaunce, and the laver & hys fote: the hangyngs of the courte with his pillars and their sockets, and the hangyng to the doore of the court: the pyennes of the habitacon, and the pyennes of the courte with their borders: the ministring garments to minstre with in holynes, and the holy vestmentes of Aaron the prieste, and the vestments of his sonnes, to minister in.

**A**nd al the company of the chylzen of Israel departed from the presence of Moyses. And thei went (as many as their harts cou-  
 raged them, and as many as they sprytes made them willinge) & brought heueoffringes vnto the lord, to the makinge of the tabernacle of wyrtnesse, and for all his vles, & for the holy vestments. And the men came with the women (eue as many as wer willing herted) and brought bracelets, earpynges, rynges and gyrdels, & all maner Jewels of golde. And all the menne that waue-  
 d offryngs of gold vnto the Lord & euery man with whom was founde Jacincte, Scarlet, purple & bysse or goates heare or red skynnes of kammes or sayus skyns, brought it. And al þ houe by gold or brasse, brought an heueoffryng vnto the Lord. And al me with whom was found Sethim woode mete for anye maner worke, or serupce, brought it.

**A**nd al the women that were wise herted to worke with their hands, span & brought the sponne worke, both of Jacinct, scarlet purple and bysse. And all the women that excelled in wysdome of herte, span the goates harye. And the lordes brought Onyx stones and set stones for the Ephod, and for the brestlappe, and sppe and oyle, both for the lightes and for the anointyng oyle and for the swete incense. And the chylzen of Israel brought wyllyng offerynges vnto the Lord, both men and womenne, as many as their hertes made them wyllyng to byngge, for all maner workes whiche the lord had commaunded to make by the hande of Moyses.

**Exo. xxxi. a** And Moyses sayd vnto the chylzen of Israel, behold, \* the Lord hath call by name Bezaleel the son of Uri the sonne of Hur of the trybe of Juda, and hath fylled hym with the spyt of God, wth wysdome, vnderstanding and knowledge, euen in al maner worke, & to fynd out curpous workes, to worke in golde, syluer and brasse, & with grauing of stones to set, and with keruing in wood, and to worke in al maner of sotle workes. And he hath putte in hys herte the grace to teache, both hym and Ahaliab the son of Ahisamach of the tribe of Dan hath

he fylled wth wysdome of hert, to worke al maner of graue worke, they are also broderers and workers with nedle. In Jacinct Scarlet, purple and Bisse, and at weuers that can make all maner worke, and can deuple luttel workes.

The xxxvi. Chapter.

**The thynges that Bezaleel and Ahalyab made for the holy place of the Lord.**

**A**nd Bezaleel wrought and Ahaliab & al wylse herted men, to whō the lord had gyuen wysdome and vnderstandyng, to knowe howe to worke all maner worke for the holpe serupce, in all that the Lord commaunded.

And Moyses called for Bezaleel, Ahaliab, and al the wise herted men, in whose herts the lord had put wysdome, euen as many as their herts were encouraged to come vnto the worke to worke it. And they receiued of Moyses all the heueoffryngs, whiche the chylze of Israel had brought for the work of the holy serupce, to make it withal. And they brought besyde that wyllyng offerynges euery moornyng.

And al the wylse men that wrought all the holy worke, came euery man fro his worke whiche they made, and spake vnto Moyses, sayyng: the people bring to much, & aboue that is ynough to serue for the work whiche the Lord hath commaunded to make. And then Moyses gaue a commaundement, and they caused it to be proclaimed thorow out the host sayyng, se that neither manne nor woman ptepare any more worke for the holy heueoffryng, & so the people were forbydden to byngge, for the stuffe they hadde was sufficient for them vnto al the worke, to make it, and to much.

And al the wylse herted men among them þ wrought in the worke of the habitacion, made euen ten curtynes of twyned bysse, Jacincte, Scarlet, and purple, and made the full of Cherubins with broderd worke. The length of one curtayne was. xxviii. cubytes, and the bredth foure, and were al of one spse. And they coupled fyue curtaynes by the selues, and other fyue by the selues. And they made .l. loupes of Jacinct alonge by the edge of the furdest curtayne, euen in the seluege of the couplyng curtayne. And likewise they made on the spde of the furdest couplyng curtayne on the other spde, fifty loupes they made in the one curtaine, and fyfty in the edge of the couplyng curtayne on the other spde, so that the loupes were one ouer agaynst another.

And they made fyfty ryngs of gold, and coupled the curtaynes one to another with the rynges, and so was it made a dwelling place.

And they made .xi. curtayns of goates harye to be a tent ouer the tabernacle, thyrty cubytes long a pece, and foure cubites brode, and they al .xi. of one spse. And they coupled fyue by the selues, and fyue by the selues, & they made fyfty loupes a long by the

Bysse is fine whete whether it be spke or linnen.



The border of the furdest couplyng curtaine on the one syde, & l. in the edge of the couplyng curtaine on the other syde. And they made .l. ringes of brasse to couple the tente togyther that it myghte be one. And they made a couering vnto the tente of rammes skyns red, and yet another of Taurus skynnes aboute all.

And they made bordes for the dwellinge place of Sethim woode, that stode vpright euery borde ten cubites longe, and a cubyte and a halfe brode. And they made two fete to euery borde of the dwellinge place ioyntynge one to another. And they made twenty bordes for the southsyde of the habytacyon, and .xl. sockettes of syluer vnder the .xx. bordes two sockettes vnder euery borde, euen for the two fete of theim. And for the other syde of the dwellinge toward the North, they made other twenty bordes with fourty sockettes of syluer, two sockettes vnder euery borde. And behynde in the end of the tabernacle toward the west, they made sixe bordes and two other bordes for the corners of the habitacyon behynde, and they were ioined closte both beneth and also aboute with clampes, and thus they dyd to both the corners: so they were in al eight bordes and .xvi. sockettes, vnder euery borde two sockettes.

And they made barres of Sethim woode .v. for the bordes of the one syde of the habitacion, and fiue for the other, and .v. for the bordes of the west ende of the habitacyon. And they made the myddel barre to spote thorow the boordes: from the one ende to the other, and ouerlayde the bordes wth gold, & made them rynges of gold to thrust the barres thorow, and couered the barres with gold. And they made an hangynge of Iacinct, of Scarlet, purple & twyned bilbe with Cherubins of broderd worke. And made therunto foure pillers of Sethim woode, & ouerlaide them with golde. Their knoppes were also of gold, and they cast for the .iii. sockettes of syluer. And they made an hangynge for the tabernacle dore: of Iacincte, Scarlet, purple and twyned bilbe, of needleworke, and the pillers of it were spue wth their knoppes, and ouerlayd the heades of them and the hopes with golde, wth their spue sockettes of brasse.

The xxxvii. Chapter.

The arche of wytnesse. The mercy seate. The table. The candellsticke. The lyghtes. The altare and the incense.

And Bezaleel made the arke of Sethim wood two cubites and an halfe longe, and a cubite and a halfe brode, and a cubite and an halfe hygh: and ouerlayd it with fyne gold both within & without, and made a crowne of golde to it round aboute, and cast for it foure rynges of gold for the foure corners of it: two rynges for the one syde, and two for the other, and made stauies of Sethim woode, and couered them wth golde, and put the stauies in

the rynges alonge by the syde of the arcke to beare it with.

And he made the \*mercy seat of pure gold, \*The mercy seat, was vnto the arke fro whence God spake. It was a figure of Christ. two cubites and a halfe longe & one cubyte & a halfe brode, and made two Cherubins of thicke golde vpon the two endes of the mercy seat: One cherub on the one ende, & an other Cherub on the other ende of the mercy seat. And the Cherubins spread out their winges aboute an highe, and couered the mercy seate therewith. And their faces were one to another: towardes the mercy seate, were the faces of the Cherubins.

And he made the table of Sethim wood two cubytes long and a cubyt brode, and a cubyte and a halfe hygh, and ouerlayde it with fyne gold, and made therto a crowne of gold roundaboute, and made thereto an hope of an hande bredth roundaboute, and made vnto the hope a crowne of gold round aboute, and caste for it foure rings of gold, and put the rynges in the foure corners by the fete: euen vnder the hope to put stauies in to beare the table with. And he made stauies of Sethim woode, and couered them with golde to beare the table with, & made the vesselles that were on the table of pure golde, the dishes, spones, flatpeces & pottes to poure with.

And he made the candellstick of pure thicke golde: both the candellsticke and his shaft: with branches, bolles, knops & floures proceeding out of it. Sixe braunches proceeding out of the sides therof, thre out of the one side, & thre out of the other. And on euery braunche were thre cups lyke vnto almondes with knoppes and floures thorowout the sixe braunches that proceded out of the candellstick. And vpon the candellstick selfe were foure cuppes, after the fashion of almondes with knops & floures: vnder euery two braunches a knoppe. And the knops, and the braunches proceded out of it, & were al one peece of pure thicke gold. And he made seven lampes therto, & the snuffers therof, and firepannes of pure golde. An hundred weight of pure golde made both it and all that belonged thereto.

And he made the altare of incense, of Sethim wood of a cubyte longe, and a cubyte brode: euen foure square, and two cubites hygh wth hornes proceeding out of it. And he couered it with pure golde, both the top and the sydes roundabout, and the hornes of it, and made vnto it a crowne of golde roundabout.

And he made two rings of gold vnto it, euen vnder the crowne vpon epyther syde of it, to put the stauies in for to beare it with: & made stauies of Sethim woode, & ouerlaide them wth gold. And he made the holy anoyntynge oyle and the swete pure incense after the Apothecaries crafte.

The xxxviii. Chapter.

The alter of burntofferings. The brasse lare. The summe of that the people offered to the buyldynge of the habitacyon of the Lorde.

And



**A**nd he made the burnt offering al-  
tare of Setim wood, fyue cubytes  
longe, and fyue cubytes brode: even,  
thre square and thre cubytes hyghe. And he  
made hoynes in the foure corners of it pro-  
ceedynge out of it, and overlaid it wth  
brasse. And he made all the vessels of the al-  
tare: the cauldrons, shouels, basyns, flesh-  
hookes, and colepannes, all of brasse.

And he made a brasen gredyon of net-  
worke into the altare rounde about Alow  
beneith under the compasse of the altare: so  
that it reached vnto halfe the altare, a cast  
fourcynge of brasse, for the foure ends of  
the gredyon to put staves in. And he made  
staves of Setim wood, and couered them  
wth brasse, and put the staves in the cyn-  
ges alonge by the altare syde to beare it,  
and made the altare halowe wth bordes.  
And he made all the lauer of brasse and the  
fore of it also of brasse, in the sighte of them  
that apperchaunce before the doore of the ta-  
bernacle of wytnesse.

And he made the court with hangynge  
of twyned Wyse, of an hundred cubytes  
longe vpon the southside, and twenty pyl-  
lers wth twenty sockettes of brasse: but  
the knoppes of the pylers, and the hoopes  
wer syluer. And on the Northside the han-  
gynge were an hundred cubytes long wth  
twenty pylers, and twenty sockettes of  
brasse, but the knoppes and the hoopes of  
the pylers were of syluer. And on the  
westsyde, were hangynge of fyfthe cub-  
ytes longe, and .x. pylers wth their tenne  
sockettes, and the knoppes and the hoopes  
of the pylers were syluer. And on  
the eastsyde towarde the sunne rysynge,  
were hangynge of fyfthe cubytes: þ hang-  
ynge of the one syde of the gate were fyf-  
tene cubytes long, and thre pylers thre  
wth their thre sockettes. And of the other  
syde of the court gate were hangynge  
also of .x. cubytes longe, and thre pylers  
thre wth thre sockettes. Now all the han-  
gynge of the court roundabout, were  
of twyned Wyse, and the sockettes of the  
pylers wer brasse: but þ knops & the hoopes  
of the pylers syluer, and the beades were o-  
uerlayde wth syluer, and all the pylers of  
the court were hooped aboute wth syluer.  
And the hangynge of the gate of the court  
was nebleworke, of Jacynthe, Scarlette,  
Purple, and twyned Wyse, twenty cub-  
ytes longe, and fyue in the bredth, accordyng  
to the hangynge of the court. And the py-  
lers were foure wth foure sockettes of bras,  
and the knoppes of syluer, and the bea-  
des overlaid wth syluer, and hooped a-  
bout wth syluer, and all the pylnes of  
the tabernacle and of the court rounde-  
about were brasse.

This is the summe of the habytacyon of  
wytnesse, whiche was counted at the com-  
mandement of Moyses, and was the of-  
fice of the Leuytes by the hande of Aha-

mar sonne to Aaron the prest. And Bezai  
leelonne of Uri, sonne to Bur of the tribe  
of Juda, made all that the Lorde com-  
manded Moyses, and wth hym Aha-  
lyab sonne of Ahysamache of the tribe of  
Dan, a cunninge grauer, and a worker of  
nebleworke in Jacynthe, Scarlette, Pur-  
ple and Wyse.

All the golde that was occupied vpon al  
the worke of the holpe place (whiche was  
the golde of the waueofferinge) was .xxxv.  
hundred weyghte, and seven hundred  
and thirtysydes, accordyng to the holpe  
syde. And the summe of syluer that came  
of the multitude was fyue score hundred  
weyghte, and a thousand seven hundred  
and .lxxv. sydes of the holpe syde. Eue-  
ry manne offeringe halfe a sicke after the  
weyghte of the holpe syde amonge them  
that were to be numbred from twentys  
yeare olde and aboue, amonge nyne hun-  
dred thousand and thre thousand, and fyue  
hundred and fyfthe men.

And the fyue score hundred weyghte of  
syluer went to the castinge of the sockettes  
of þ sanctuary & the sockettes of the bayle:  
an hundred sockettes of the fyue score hun-  
dred weyghte, an hundred weight to euery  
sockette. And the thousande seven hundred  
and .lxxv. sydes, made knops to the pylers  
and overlaid the beades and hooped the.

And the brasse of the waueofferinge was  
lxx. hundred weighte, and two thousande,  
and foure hundred sydes. And therewyth  
he made the sockettes to the doore of the  
tabernacle of wytnesse, and the brasen al-  
tare, and the brasen gredyon that longeth  
thereto, and all the vessels of the altare, and  
the sockettes of the court roundabout,  
and the sockettes of the court gate, and all  
the pylnes of the habytacyon, and all the  
pylnes of the court rounde aboute.

#### The xxxix. Chapter.

The makinge of Aaron and his sonnes ap-  
parel. At that the Lorde commaunded was offered.

**A**nd of the Jacynthe, Scarlet, Pur-  
ple, and twyned Wyse, they made the  
vestiments of ministracion to do ser-  
uice in the holpe place, and made the holpe  
garmentes that pertayned to Aaron, as  
the Lorde commaunded Moyses.

And they made the Ephod of golde, Ja-  
cynthe, Scarlet, Purple, and twyned Wyse.  
And they beate the golde into thynne pla-  
tes, and cut it into wyres: to worke it in þ  
Jacynthe, Scarlet, Purple, and the Wyse,  
wth bordered worke. And they made the  
spdes come togyther, and closed them up  
by the .ii. edges. And the byderynge of  
the gyrdelle that was vpon it, was of the  
same stuffe, and after the same worke of  
Golde, Jacynthe, Scarlette, Purple and  
twyned Wyse, as the Lorde comman-  
ded Moyses.

And they brought Onix stones closed in  
ouches of golde, and graued as sygnettes



are grauen with the names of the chyldren of Israel, and put them on the shoulders of the Ephod that they shoulde be a remembrance of the chyldren of Israel, as the Lord commaunded Moses.

**C** And they made the brestlappe of conyng worke, after the worke of the Ephod: even of Gold, Iacynthe, Scarlet, Purple & twyned Wyll. And they made it foure square and double, an hande breadth long and an hande breadth broad. And they fylled it with four rowes of stones: the firste rowe Sardios, a Topas, and a Smaragdus: the seconde rowe, a Rubre, a Saphir and a Diamonde: the thyrde rowe, a Iagurios, an Achat, and an Amatyne: the fourth rowe, a Turcas, an Onix and a Iaspys) closed in ouches of golde in their inclosers. And the .xii. stones were grauen as sygnettes with the names of the chyldren of Israel, euery stone with his name, accordinge to the .xii. tribes.

\*Or an Emerald.  
\*Or a carbuncle.

**D** And they made vpon the brestlappe, two fastenynge cheynes of wyrtwen worke and pure gold. And they made .ii. hokes of gold and two golde rynges, and put the two rynges vpon the two corners of the brestlappe. And they put the two cheynes of golde in the two rynges, in the corners of the brestlappe. And the two endes of the two chapnes they fastened in the two hokes, and put them on the shoulders of the Ephod vpon the forefront of it.

And they made two other rynges of golde, and put them on the two other corners of the brestlappe longe vpon the edge toward the insyde of the Ephode that is ouer agaynst it. And they made yet two other golden rynges, and put them on the two sydes of the Ephod, beneth on the fore syde of it, euery where the sydes goe together, aboue vpon the brestynge of the Ephod, and they straped the brestlappe by his rynges vnto the rynges of the Ephod, with a lace of Iacynthe, that it myghte ly faste vpon the brestynge of the Ephod, and shoulde not be loosened from of the Ephod, as the Lord commaunded Moses.

**E** And he made the Tynycle vnto the Ephod of wouen worke, and all together of Iacynthe, and the head of the Tynycle was in the myddest of it as the collar of a partlet, with a bond round aboute the collar that it shuld not rente. And they made beneath vpon the hemme of the Tynycle, Pommegranettes of Iacynthe, Scarlet, purple and twyned Wyll. And they made lytle belles of pure goulde, and put them amonge the Pommegranates rounde aboute vpon the edge of the Tynycle a belle and a Pommegranate, a belle and a Pommegranate rounde aboute the hemmes of the Tynycle, to mynster in, as the Lord had commaunded Moses.

And they made coates of wyll of wouen worke for Aaron and his sons, and a my-

tre of Wyll, and goodly bonettes of Wyll, and linnen breeches of twyned Wyll, and a gyrdell of twyned Wyll, Iacynthe, Scarlet and purple, even of needleworke, as the Lord commaunded Moses.

And they made the plate of the holpe crowne of fyne gold, and wrought it with grauen worke, the volutes of the Lord, and tyled it to a lace of Iacynthe to fasten it an hygher vpon the myter, as the Lord commaunded Moses.

Thus was all the worke of the habytacion of the tabernacle of witness finished. And the chyldren of Israel dyd accordinge to all that the Lord hadde commaunded Moses.

And they broughre the habytacion vnto Moses, the tente and all the furniture thereof, the buttens, boordes, barres, pylles and sockettes, and the couerynge of Rammes skynnes red, and the couerynge of Tarus skynnes, and the hangynge bayle, and the arcke of wytnesse with the staues thereof, and mercy seate: and the table and all the ordynance thereof, and the shewbread, and the pure candelstykke, and the lampes prepared thereto, with all the vessels thereof, and the oyle for lyghtes, the golden altare, and the annointynge oyle and the sweet incense, and the hanging of the tabernacle doore, and the brasen altare, and the gredyon of brasen longynge ther vnto with his bars and all his vessels, and the lauer with his sore, and the hangynge of the court with his pylles and sockettes, and the hangynge to the court gate, his boordes and pinnes, and all the ordynance that serueth to the habytacion of the tabernacle of wytnesse, and the mynsterynge vestimentes to serue in the holy place, and the holy vestimentes of Aaron the ppeste, and his sonnes raymentes to mynster in, accordinge to all that the Lord commaunded Moses, even so the chyldren of Israel made all the worke. And Moses behelde all the worke, and see, they hadde done it euery as the Lord commaunded, and then Moses blessed them.

**The. xl. Chapter.**

**G** The tabernacle is reared vp, The gloire of the Lord appeareth in a cloude coueryng the tabernacle.

**A** And the Lord spake vnto Moses, sayinge: In the fyrste daye of the firste moneth shalt thou sette vp the habytacion of the tabernacle of witness, and put therein the arcke of witness, and couer the arcke with the bayle, and bring in the table and apparelle it, and bring in the candelstykke and put on his lampes, and set the cense altare of golde before the arcke of wytnesse, and put the hangynge of the doore vnto the habytacion. And set the burnt offeringe altare before the doore of the tabernacle of wytnesse, and set the lauer betwene the tabernacle of wytnesse and



and the altare, and put water therein, and make the court rounde aboute, and set vp the hangynge of the court gate.

Exod. xxx. c.

\* And take annopntynge oyle and anoint the habitacion, and all þ is therein, and halowe it, and all that belongeth thereto: that it may be holy. And anoint the altare of the burntofferings, and all hys vessels, and sanctifye the altare that it maye be moste holie. And annopnte also the laver and hys fore, and sanctifye it.

¶ Then brynge Aaron and his sonnes vnto the doore of the tabernacle of wytnesse, and washe them with water. And put vpon Aaron the holy vestments, and annoint hym and sanctifye hym that he may myntster vnto me, that they annointynge may be an euertasting priesthode vnto the thowowe oute theyr generacions. \* And Moses dyd accordyng to al that the Lord commaunded hym.

Num. vii. a

¶ Thus was the tabernacle reared vp the first day, in the first moneth, in the seconde yere. And Moses reared vp the tabernacle and fastened his sockettes, and set vp the bordes, and put in theyr barres, and reared vp the pillers, and spread abroad the tente ouer the habytacyon, and put the couerynge of the tente on hyghe aboue it: as the Lord commaunded Moses.

¶ And he toke and put the testimony in þe arcke, and set the stauess to the arcke, and put the mercepe seate on hyghe vpon the arcke, and brought the arcke into the habytacion, & hanged vpon the vaile and couered the arcke of wytnesse, as the Lord commaunded Moses.

¶ And he put the table in the Tabernacle of wytnesse in the Northsyde of the habytacyon wythoute the vaile, and sette the breade in order before the Lord, euen as the Lord had commaunded Moses.

¶ And he put the candelstycke in the tabernacle of wytnesse ouer againste the table in the Southsyde of the habytacion, and set vp the lampes before the Lord: as the Lord commaunded Moses.

¶ And he put the golden altare in the tabernacle of wytnesse before the vaile, and brennt sweete incense thereon as the Lord commaunded Moses.

¶ And set vp the hangynge in the doore of the habytacion, and set the burnt offering altare before the doore of the tabernacle of wytnesse, and offered burnt offerings and meat offerings thereon: as the Lord commaunded Moses.

Exod. xxx. c.

\* And he sette the laver betwene the tabernacle of wytnesse and the altare, & poured water therein to washe wyth. And both Moses, Aaron and his sonnes washed theyr handes and theyr feete therat: both when they went into the tabernacle of wytnesse, and when they went to the altare, as the Lord commaunded Moses.

¶ And he reared vp the court roundabout the habytacyon and the altare, and sette vp

the hangynge of the court gate: and so Moses synished the worke.

\* And the cloude couered the tabernacle of wytnesse, and the glorie of the Lord fylled the habytacyon, so that Moses coulde not entre into the tabernacle of wytnesse, because they could not abide therein, & the glorie of the Lord fylled the habytacyon.

¶ When the cloude was taken vp from of the habytacyon, the chyldren of Israell toker their iourneyes as ofte as they had iourneyed. And if the cloude departed not, they iourneyed not, till it

departed: for the cloude of

the Lord was vpon the

habytacion by

day and

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all the house of Israell

in all their iour-

neyes.

¶ The ende of the seconde booke of Moses.

## ¶ A prologe in to the thirde booke

of Moses called Le-

uiticus

M. I.



The ceremonies which are described in the booke following, were chiefly ordeyned of God (as I said in the ende of the Prologe vpon Exodi) to occupy the myndes of þe people the Israelytes, and to kepe the from

seruynge of God after the imaginacyō of theyr blynd zeale and good intēt: that theyr consciences might be stablised and they sure that they pleased God therein, which were impossible if a man dyd of his owne head that which was not commaunded of God, nor depended of anye appointment made betwene him and God.

¶ Such ceremonies were vnto the as an. A. B. C. to learne to spell and reade, and as a nurse to fede them wyth mylke and pap, and to speke vnto them after theyr owne capacitye, and to lisse the wordes vnto them accordyng as the babes and chyldren of that age myghte sounde them agayne. For all that were before Christe were in the infancy and childhode of the world, and saw that Sunne whyche we see openly, but thowwe a cloude, and hadde but feble and weake imaginacions of Christe, as chyldren haue of mens deades, a fewe Prophetes excepte whyche yet describied hym vnto other in hieroglyphes and ceremonies, lykenesses, ridels, proverbes, and darke and strange speakynge, vntill the full age were come that God woulde shewe hym openly vnto the whole worlde, and

l. ii.

describer



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l. ii.

desygner



## The prologe

deliuer them from theyr shadowes and clowdes  
lyghte and the heathen oute of theyr deade slepe  
of darke blynde ignoraunce. And as the Ma-  
dowe vanysheth awaye at the comynge of the  
lyghte, euen so do the ceremonies and Sacry-  
fices at the comynge of Christ, and are hence-  
forth no more necessarie then a token lefte in re-  
membraunce of a bargayne, is necessary when  
the bargayn is fulfilled. And though they seme  
playne chyldyshe, yet they bee not altogethe-  
r crutelesse: as the popes and xx. maner of try-  
fles whiche mothers permytte vnto theyr yonge  
chyliden be not al in vaine. For albeit that such  
phantasies be permitted to satisfye the chyldes  
lustes, yet in that they are y mothers gift, and be  
done in place and tyme at hys commaundement,  
they keepe the chyliden in awe, and make them  
know the mother and also make them more apt  
agaynste a more stronger age, to obeye in theyr-  
ges of a greater earnestte.

And more ouer though the sacryfices and cere-  
monies can be no ground of foundatō to build  
vpon: that is, though we can proue nought with  
them: yet when we haue once founde out Christ  
and hys mysterie, then we maye bozowe figu-  
res, that is to say allegories, symplytudes or en-  
samples to open Christ and the secretes of god  
hyd in Christ euen vnto the quicke, & to declare  
them more lyuelye and sensibly wyth them, then  
wyth all the wordes of the worlde.

For similitude haue more vertue and pow-  
er wyth them then bare wordes, and lead a mans  
wyttes further into the pythe and marpe, and  
spirituall vnderstandynge of the thyng, then  
all the wordes that can be imagined. And though  
also that all the ceremonies and sacryfices haue  
as it were a starrelyght of Christ, yet some ther-  
be that haue as it were the lyghte of the broade  
daye a litle before the sunne rysynge, and ex-  
presse hym, and the circumstances and vertue  
of hys deathe, so playnly as if we shoulde playe  
his passion on a scaffold or in a stage play opens  
ly before the eyes of y people. As the scape gote  
the brazen serpent, the ore burnte wythoute the  
holste, the pasche lambe, &c. In so muche that  
I am fully perswaded, and can not but beleue  
that God hath shewed Moyses the secretes of  
Christe and the very maner of hys deathe before  
hande, and commaunded hym to ordayne them  
for the confymacion of our faithes whiche are  
now in the cleare day lyght. And I beleue also,  
that the Prophetes whiche folowed Moyses to  
conferme hys prophesies and to maynetayne  
hys doctryne vnto Christes comynge, were mo-  
ued by suche thynges to search further of Chri-  
stes secretes. And though God would not haue  
the secretes of Christ generallye knowen, saue  
vnto a fewe familie frendes whiche in that in-  
fancy he made of mans wytt to helpe the other  
babes: yet as they had a generall promyse that  
one of the seede of Abraham shoulde come and  
blesse the, euen so they had a generall faith, that  
God would by the same man saue them, though  
they wylt not by what meanes, as the very apo-  
stles whē it was oft told the yet they coulde ne-  
uer cōprehend it, til it was fulfilled in dede.

And beyond all this their sacryfices and ce-  
remonies as farforth as the promyses annexed  
vnto them extende, so farforth they saued them  
and iustified theym, and stode them in the same  
steade as our Sacramentes doo vs: not by the  
power of the Sacryfice or dede it selfe, but by  
the vertue in the sayeth, in the promyse whiche  
the sacrifice or ceremonies preached and where  
of it was a token or sygne. For the ceremonies

## The prologe

and sacryfices were lefte wyth them and coma-  
maunded them to kepe the promyse in remem-  
braunce, and to wake vp theyr sayeth. As it is  
not enough to send manye on errandes and to  
tel them what they shal doo: but they must haue  
a remembraunce wyth them, and it be but a ring  
of a rish aboute one of theyr fyngers. And as it  
is not ynough to make a bargayne wyth wordes  
only, but we muste put thereto an oth and gyue  
earnest to confirme the faith of the person with  
whom it is made. And in like maner if a manne  
promyse, whatsoeuer trifull it be, it is not bele-  
ued excepte he holde vpon hys fynger also, suche  
is the weakenes of y world. And therfore Christ  
hym selfe vled of tymes dyuerse ceremonies in  
curynge the synke, to sturre vp their faith with  
all. As for an ensample, it was not the bloude of  
the lams that saued them in Egypt when the an-  
gell smote the Egyptians: but the mercy of god  
and hys trueth wherof that bloude was a to-  
ken and remembraunce to stur vp theyr saythes  
wythall. For though God make a promyse, yet  
it sauerh none synallye, but them that longe for  
it, and pray God wyth a stronge sayth to fulfill  
it for hys mercye and truth onely, and knowe-  
ledge theyr vnworthynesse. And euen so oure sa-  
cramentes (if they be trulye ministered) preache  
Christ vnto vs and lead our faiths vnto Christ  
by which sayth oure synnes are done away, and  
not by the dede or worke of the Sacramente.  
For as it was impossible that the bloude of cal-  
ues shoulde put away synne: euen so is it impos-  
sible that the water of the ryuer shoulde wash our  
hartes. Neuerthelesse the sacraments cleanse vs  
and absolue vs of oure synnes, as the pyestes  
do in preachynge of repentaunce and sayeth, for  
whych cause ether other of them were ordeined:  
but if they preach not, whether it be the pyeste  
or the sacramente, so profyte they not.

And if a man allegge Christ Johan in the .iij.  
chapter, sayng: Except a man be bozne agayne  
of water and the holyc gooste he can not se the  
kyngdome of God, and wylt therfore that the  
holyc goft is presente in the water and therfore  
the very dede or worke doeth put away synne,  
then I wylt send hym vnto Paule whych arieth  
his Galathians whether they receyued the ho-  
ly goost by the deed of the law or by preachynge  
of sayth, and there concludeth that the holyc goft  
acōpanieth the preachynge of faith, & wh the word  
of sayth, entereth the harte and purgeth it whi-  
the thou mayst also vnderstand by saint Paule  
sayng: ye are bozne a new out of the water tho-  
row the word. So now if baptym preache me y  
washynge in Christes bloude, so dothe the holyc  
goost accompayne it, and that dede of preachynge  
thow sayth doth put away my synnes. For  
the holyc gooste is no dūme God no: no God y  
goeth a mummyng. If a manne say of the sacra-  
ment of Christes body, & bloud, that it is a sacri-  
fice, as well for the dead as for the quicke, and  
therfore the very dede it selfe iustifyeth and put-  
teth away synne, I answer that a sacryfice is  
the sleynge of the body of a beast or a mā: wher-  
fore if it be a sacryfice, then is Christes bodye  
there slayne and hys bloud there shed: but that  
is not so. And therfore it is properlye no sacry-  
fice, but a sacramente and a memorypalle of  
that euerylastynge sacryfice once for all  
whiche he offered vpon the crosse nowe vpon  
a fiftene hundred yeres ago, and preas-  
cheth onely vnto them that are alpye. And  
as for them that be deade, it is as profytable  
to them as is a candell in a lantern wythoute  
lyghte, vnto them that walke by the waye in a  
darke



darke nyght, and as the gospel song in latine is vnto them that vnderstand none at all, and as a sermon preached to him that is dead and heareth it not. It preacheth vnto them that are a lyue only: for they that be deade, if they dyed in the fayth whych that sacrament preacheth, they be safe and are passe all leopardie. For when they were a lyue they hartes loued the lawe of God and therefore synned not, and were soye that their members synned, and wer moued to synne, and therefore thozow fayth it was forgeuen them. And now they synnefull members be dead, so that they can now synne no more, wherfore it is vnto them that be dead nether sacrament nor sacrifice: But vnder the pretence of theyr soule health, it is a seruant vnto our spyritualtyes holye couctousnesse, and an excozoner, and a bylder of Abayes, Colleges Chantries & cathedrall churches w false gotten good, a pikpurs, a pollar, & a bottomlesse bag.

Some man wold hapely say, þ the prayers of the made helpe muche: not they purgynge onely, but also the de ad. Of the hote fyre of their faultent prayer whych consumeth faster then al the worlde is a lie to byngne sacrifice, I haue saide sufficientely in other places. Howe be it it is not possible to byngne me in beleue that the prayer whych helpeth her owne master vnto no vertue, should purchesse me the forgyuenesse of my synnes. If I saw that they prayers had obtained them grace to lyue such a lyfe as goddes worde dyd not rebuke, them coulde I tone be borne in hande that what soeuer they axed of God they prayers should not be in vayne. But now, what good can be wythe me in hys prayers that enuyeth me Christ the fode and the life of my soule? What good can he wishe me whole herte cleauerth a sounde for payne when I am taught to repent of my euyl?

Furthermore because that fewe knowe the vse of the olde testament, and the mooste parte thinke it nothyng necessarye, but to make allegories, whych they sayne euery man after his own byngne & wyl, at al aduenture without any certayne rule: therefore (though I haue spoken of the in another place) yet lest þ boke come not to al mens hnds that shal read this, I wil speke of them here also a worde or twayne.

We haue nede to take hede euery where that we be not begyled w false allegories, whether they be drawne out of þ new testamente, or the old, either out of any other stowe, or of the creatures of the world, but namely in thys booke. Here a man had nede to put on al his spectacles & to arme hym selfe agaynst inuisible spirites.

First allegories proue nothyng, and by allegories vnderstande examples or symyltyudes borrowed of straunge matters, and of an other thyng than that thou entrest of. As though circumcyssion be a fygure of baptysme, yet thou canst not proue baptysme by circumcyssion. For thys argument were very feble, the Israelytes were circumcised, therefore we must be baptised. And in lyke maner though the offerpuge of Isaac were a fygure or ensample of the resurreccyon, yet is thys argumente noughte, Abrahams would haue offered Isaac, but god delpyered him fro deeth, therefore we shal rise agayne, and so forth in al other.

But the very vse of allegories is to declare and open a terte that it maye be the better perceyued and vnderstande. As when I haue a cleare terte of Christ and of the Apostles, that I must be baptised, then I maye borrowe an ensample of circumcyssion to expresse the nature

power and frute or effecte of baptysme. For as circumcyssion was vnto them a comen badg, signyfyinge that they were al lowdyars of God to war hys war, and to paratynge them from al other nacyns dylobed vnto God: euen so baptysme is our comen badg & sure earnest and perpetuall memoypalle that we pertayne vnto Christ, and are separated from all that are not Christes. And as circumcyssion was a toke certifyinge them that they were receyued vnto the fauour of God and theyr synnes forgyuen them: euen so baptysme certifieth vs that we are washed in the bloude of Christ, and receyued to fauoure for hys sake, and as circumcyssion signyfied vnto them the cutting away of theyr own lustes and sleayng of theyr free wyl as they cal it, to folow þ wyl of God: euen so baptysme signyfied vnto vs repentaunce, and the mortifyinge of our vnruly members & body of synne, to walke in a newe lyfe and so forth.

And lykewylse though the sauynge of Noe and of them that were wyth hym in the ship, thozowe water, is a fygure, that is to saye an exemple and likenesse of baptysme, as Peter maketh it, i. Pe. iii. Yet I can not proue baptysme ther w, I haue describe it only. For as þ ship saued the in þ water thozow fayth, in that they beleued God, and as the other that wold not be liue Noe perished, euen so baptysme saueyth vs thozow the word of faythe, whych it preacheth when all the world of þ vnbeleuyng perissheth. And Paul. i. Cor. maketh the sea and the cloude a fygure of baptysme, by whych and a thousand mo I myght declare it but not proue it. Paule also in the sayed place maketh the rocke oute of whych Moyses broughte water vnto the chyldren of Israel, a fygure or exemple of Christe not to proue Christ (for that were impossible) but to describe Christ only: euen as Christ hym selfe. Joh. iii. borroweth a similitude or fygure of the brasen serpente to lead Nichodemus fro hys earthy imaginacion into the spirituall vnderstandynge of Christ, sayynge. As Moyses liued by a serpent in the wyldernes, so muste the sonne of manne be lyfted vp, that none that be lyue in hym perish, but haue euerylastynge lyfe: by whych the similitude the vertue of Christes deeth is better described then thou couldeste declare it wyth a thousand words. For as those murmurers agaynst god as sone as they repented were healed of their deadly wounds thozow lokynge on the brasen serpent only, wythout medicine or any other helpe, yea, and wythout any other resson, but that god had said it shuld be so, & not to murmure agayne, but to leaue theyr murmuring: euen so all that repente and beleue in Christe are saued from euerylastynge deeth of pure grace wythout and before theyr good works, and not to sinne agayne, but to fyghte agaynst synne, & henceforth to synne no more.

Euen so wyth the ceremonies of thys boke thou canste proue nothyng saue describe and declare onely the puttyng away of our synnes thozow the deeth of Christ. For Christ is Aarons sonnis and al that offer the sacrifice to purge synne. And Christe is all manner offerpuge that is offered: he is the ore, the shepe, the gode, the hydde, & the lambe: he is the ore that is burnte wythout the holte, and the scapegoate that carped all the synne of the people away in to the wyldernesse, for as they poured the people fro their worldly vncleannes thozow bloude of the sacrifices, euen so doeth Christe purge vs from the vncleannes of euerylastynge deathe wyth his owne bloude, & as theyr worldlye syn-



## The prologe

us coulde none otherwyle be purged then by bloude of sacrifice, euen so can oure synnes be no otherwyle forgiven then thowwe the bloud of Christe. All the deedes in the worlde, save the bloude of Christe, can purchase no forgiveness of synnes: for oure deedes do but healpe oure neyghboure, and moztifye the flesh, and helpe that we sinne no more, but and if we haue synned, it must be frely forgiven thoww þe bloud of Christe or remaine euer.

And in lyke maner of the lepers thou canste proue nothyng: thou canste neuer confesse oute confession thence, how be it thou haste an handsome example there to open the byndynge and lewysynge of our priestes wth the keye of goddes wordes: for as they made no man a lepre, euen so oures haue no power to commaunde anye man to bee in synne, or to go to purgatorie or hel. And therefore (in as muche as byndynge and lewysynge is one power.) As those priestes healed no man, euen so oures can not of their inuisible and domine power dryue anye mannes synnes awaye, or delyuer hym from hell or fayne purgatorie: howe be it, if they preached gods word purely which is the authoryte that Christe gaue them, then they shoulde bynde and leuse, byl and make alpye agayne, make vncleane and cleane agayne, and sende to hell and fette thence agayne, so myghty is Gods word: for if they preached the lawe of God, they shoulde bynde the consciences of sinners with the bonds of the paynes of hell, and bynne them vnto repentance. And then if they preached them the mercye that is in Christe, they shoulde leuse them and quiet theyr ragynge consciences and certify them of the fauoure of God, and that theyr synnes be forgiven.

Finally beware of allegories, for there is not a more handsome or apte thyng to begyle wythal then an allegory, nor a more subtle and pestylente thyng in the worlde to perswade a false matter then an allegory. And contrarie wyle, there is not a better, behemeter, or myghtyer thyng to make a manne vnderstand withall then an allegory. For allegories make a manne quicke wytted and prynte wysedome in hym, and make it to abyde, where bare wordes goo but in at the one eare, and oute at the other. As thys wth such lyke saynges: put salte to all your sacrifices, in steade of thys sentence, do al your deedes wth dyscretion, graterly and byteth (if it be vnderstande) more then playne wordes. And whā I saye in steede of these wordes boht not your selfe of your good deedes, eate neyther bloud nor the fatte of your sacrifice, there is as greute differēce betwene them as there is distaunce betwene heauen and earth. For the lyfe and beauty of all good deedes is of God, and we are but the caren leane, we are only the instrumente wherby god worketh onely, but the power is hys. As god created Dauid a newe, poured hys wysedome into him, gaue him myghte, and prompyed hym that his grace shuld neuer faile hym, &c. and al with out deservynge, excepte that murtherynge the sayntes and mahynge theym curse and rayle on Christe be meritorious. Howe as it is deathe to eat the bloud or fatte of any sacrifice,

is it not (thyngke ye) damnable to robbe God of his honour, and to glorify my selfe with his honoure?

✱  
The ende of the  
prologe.

## The thirde booke of Moyses called Leviticus.

### The first Chapter.

The order of burnt offeringes, whether it be of smal or great catel or fowles.



And the Lorde called Moyses, and spake vnto him oute of the tabernacle of wytnes, sayinge: Speke to the chyldren of Israel, and saye vnto them: whoso euer of you shall bynne a gyfte vnto the Lorde, shal bynne it of the catel: euen of the oren & of the shepe.

If he bynne a burnt offering of the oren, he shal bynne a male withoute blemyshe, and shal bynne hym to the doore of the tabernacle of wytnes, that he maye be accepted before the Lorde. And let hym put hys hande vpon the heade of the burnt sacrifice, and fauoure shal be geuen hym to make an attonement for him, and let him kil the oren before the Lorde. And let the priestes Aarons sonnes bynne the bloud, and let them sprynkle it rounde aboute vpon the alter, that is before the doore of the tabernacle of wytnes. And let the burnt offerings be stripped and bewed in peces. And then let the sonnes of Aaron the priest put fyre vpon the alter, and put wood vpon the fyre, and let them laye the peces wth the head and the fat vpon the wood that is on the fyre in the aultrare. But the intrayles and the legs they shal washe in water, and the pryeste shal burne all togyther vpon the aulter, that it be a burnt sacrifice, and an offering of a swete odour vnto the Lorde.

If he wyl offer a burnt sacrifice of the shepe, whether it be of lābes or of the goates he shal offer a male without blemyshe. And let hym kil it on the north syde of the aulter before the Lorde. And let the priestes, Aarons sonnes sprynkle the bloud of it rounde aboute vpon the aulter. And let it be cutte in peces, euen wth his head and hys fat, and lette the pryeste put them vpon the woode that lyeth vpon the fyre in the aulter. But lette him washe the intrayles and the legges wth water, and then bring all togyther and burne it vpon the alter: that is a burnt offering, and a sacrifice of swete sauoure vnto the Lorde.

If he wyl offer a burnt offering of the fowles, he shal offer epyther of the turtle doves, or of the pounge pygeons. And the pryeste shal bynne it vnto the aulter, and bynne the necke a soulder, and burne it on the aultrare, and lette the bloude runne oute vpon the sydes of the aulter, and plucke awaye his croppe and hys feathers



thers, and caste them besyde the aulter on the East parte vppon the heape of ashes, and breake hys wynges, but pluckethem not a sonder. And then let the priest burne it vpon the aulter: euen vpon the wood that lyeth vppon the fyre, a burnt sacrifice, and an offeringe of a sweete sauoure vnto the Lorde.

## The .ii. Chapter.

**The order of meateofferings, of sweete cakes, of fyne flower, of frankensence &c. wythoute leuen, and wythoute honye, but not wythoute salte.**

**I**f any soule will offer a meate offeringe vnto the Lorde, his offeringe shalbe fyne flour, and he shal poure therto oyle, and putte frankensence thereon, and shall brynge it vnto Aarons sonnes the priestes, And one of them shall take thereoute hys handfull of the flour, and of the oyle with all the frankensence, and burne it for a remembraunce vpon the aulter: an offeringe of a sweete sauoure vnto the Lord. And the remaunte of the meateoffring shalbe Aarons and his sonnes, as a thing most holy of the sacrifices of the Lorde.

**I**f anye man brynge a meate offeringe that is baken in the ouen, lette hym brynge sweete cakes of fyne flour mingled with oyle and unleuended wafers anointed with oyle. If thy meateoffering be baken in the frynginge panne, then it shall be of sweete flour mingled with oyle. And thou shalt mynce it small, and poure oyle thereon: and so it is a meate offeringe.

**I**f thy meateofferinge be a thynge broyled vppon the gredyon, of flour mingled with oyle it shalbe. And thou shalt brynge the meate offeringe that is made of these thynge vnto the Lorde, and shalt deliuer it to the prieste, and he shall brynge it vnto the aulter, and shall heue vppon part of the meate offeringe for a memorial, and shall burne it vpon the aulter: an offeringe of a sweete sauoure vnto the Lorde. And that is left of the meateofferinge shalbe Aarons, and his sonnes, as a thinge that is moste holy of the offeringes of the Lorde.

**A**l the meateofferings which ye shall bring vnto the Lord, shalbe made without leuen. For ye shal nether burne leuen nor hony in any offeringe of the Lord: notwithstanding ye shal brynge the firste frutes of them vnto the Lord: but they shall not come vpon the aulter, to make a sweete sauoure.

**A**l thy meateofferings thou shalt salt with salt: nether shalt thou suffer the salt of the couenaunt of thy god to be lacking frothi meateoffring: but vpon all thine offeringes thou shalt brynge salte.

**I**f thou offer a meateoffring of the fyrry ripe frutes vnto the Lorde, then take that whiche is yet grene, and drye it by fyre, and beate it small, and so offer the meateofferinge of thy fyrry ripe frutes, And thou poure oyle therto, and putte frankensence thereon: and so it is a meateofferinge. And

the prieste shall burne parte of the beaten corne, and parte of that oyle with all the frankensence, for a remembraunce, that is an offeringe vnto the Lorde.

## The thyrde Chapter.

**The order of peaceofferinges, which wer offered for the keepynge of peace, made of oxen, shepe, lambes and goates.**

**I**f anye man brynge a peaceofferinge of the oxen: whether it be male or female, he shall brynge suche as is withoute blemyshe before the Lorde, and let hym putte hys hande vpon the heade of his offeringe and kyll it before the doore of the tabernacle of witnessse. And Aarons sonnes the priestes shall sprynkle the bloude vpon the aulter rounde aboute. And they shall offer of the peace offeringe to be a sacrifice vnto the Lorde: the fatte that couereth the inwardes, and al the fat that is vpon the inwardes: and the two kydneyes, with the fat that lyeth vpon the loynes: and the kyll that is on the lyuer they shall take awaye with the kidneys. And Aarons sonnes shall burne them vpon the aulter with the burnt sacrifice which is vpon the wood on the fyre: that is a sacrifice of a sweete sauoure vnto the Lorde.

**I**f a man brynge a peace offeringe vnto the Lorde frome the flocke, whether it be male or female, it shalbe without blemish. If he offer a lambe, he shall brynge it before the Lorde, and put his hande vpon his offeringes head, and kyll it in the doore of the tabernacle of witnessse, and Aarons sonnes shall sprynkle the bloude thereof rounde aboute the aulter.

**A**nd of the peace offeringe they shall brynge a sacrifice vnto the Lord: the fatte therof and the rompy altogether which they shal take of, harde by the backe bone: and the fat that couereth the inwardes, and al the fat that is vpon the inwardes, and the two kidneys with the fat that lyeth vpon them, and vpon the loynes, and the kyll that is vpon the lyuer, he shall take awaye with the kidneys. And the priest shal burne them vpon the aulter, to fede the Lords of ferynge with.

**I**f the offeringe be a goate, he shall brynge it before the Lord, and put his hand vpon the head of it, and kyll it before the tabernacle of witnessse, and the sonnes of Aaron shal sprynkle the bloude therof vpon the aulter rounde aboute. And he shal brynge thereof his offeringe vnto the Lordes sacrifice: the fatte that couereth the inwardes, and all the fatte that is vpon the inwardes, and the two kidneys, and the fat that lyeth vpon them, and vpon the loines, and the kyll that is vpon the lyuer, he shal take awaye with the kidneys. And the priest shal burne them vpon the aulter, to fede the Lordes sacrifice with, and to make a sweete sauoure. And thus shall all the fatte be the Lordes, and it shalbe a law foreuer among your generacions after you in your dwelling.



# Cerimonies. Leviticus.

lynge places: That ye eate neyther fatte  
noz bloude.

The .iiii. Chapter.

The offeringe made for synnes done of ig-  
noraunce.

**A**nd the Lord spake vnto Moses, say-  
inge: Speke vnto the children of Is-  
rael and saye, when a soule synneth  
thorowe ignoraunce, and hath done anye  
of those thynges whiche the Lord hath  
forbydden in hys commaundements to be  
done: If the priest that is anoynted, syn-  
and make the people to do amysse, he shall  
brynge for hys synne whiche he hath done:  
an Oxe withoute blemyshe vnto the Lord  
for a synne offeringe. And he shall brynge  
the Oxe vnto the doore of the tabernacle of  
witness, before the Lord, and shall putte  
hys hande vpon the Oxe head, and kyll him  
before the Lord.

**W** And the priest that is \* anoynted shall  
\*Leuit. i. b take of the Oxe bloude, and brynge it into  
the tabernacle of witness, and shall dyppe  
hys synger in the bloud, and sprinkle ther-  
of seuen tymes before the Lord: euen be-  
fore the hangynge of the holie place. And  
he shall put some of the bloud vpon the hor-  
nes of the aultare of sweete incense before  
the Lord, whiche is in the tabernacle of  
witness, and shall poure all the bloude of  
the Oxe vpon the bottome of the aultare  
of burnt offeringes, whiche is by the doore  
of the tabernacle of witness. And he shall  
take awaye all the fatte of the Oxe that  
is the synne offeringe: the fatte that co-  
uereth the inuayles, and all the fat that  
is aboute them, and the two kidneis with  
the fat that lyeth vpon them and vpon the  
lounes, and the kyll vpon the luer lette  
them take awaye also wth the kydneyes,  
as it was taken from the Oxe of the peace  
offeringe, and let the priest burne them  
vpon the aultare of burnt offeringes. But  
the skyn of the Oxe, and all hys fleshe with  
his heade, his legges, his inuayles with his  
donge, shall he carrie al together oute of the  
host vnto a cleane place: where the ashes are  
poured out, and burne him on woode with  
fyre: euen vpon the heape of ashes.

If the hole communitie of the chyldren  
of Israel synne thorowe ignoraunce, and  
the thyng he byd from theyr eyes: so that  
they haue committed any of these thyng-  
es whiche the Lord hath forbydden  
to be done in hys commaundementes,  
and haue offended, and the synne whiche  
they haue synned be afterwarde known,  
then shall they offer an Oxe for a synne of-  
fering, and shall brynge hym before the ta-  
bernacle of witness, and the elders of the  
multitude shall put theyr handes vpon hys  
heade before the Lord.

**W** And the priest that is anoynted, shall  
\*Leuit. iii. d brynge of hys bloud into the tabernacle of  
witness, and shall dyp hys synger into the  
bloude: and sprinkle it .vii. tymes before  
the Lord, euen before the vail. And shall put

# The .iiii. Chapter

of the bloude vpon the hornes of the alter,  
whiche is before the Lord in the taberna-  
cle of witness, and shall poure al the bloude  
vpon the bottome of the alter of burnt of-  
feringes, whiche is by the doore of the taber-  
nacle of witness, and shall take all his fat  
from hym, and burn it vpon the aultare, and  
shall do with his ox as he did with the sinne  
offeringe ore. And the priest shall make an  
attonement for them, and so it shall be for-  
geuen them. And he shall brynge the Oxe  
without the hooste, and burne hym as he  
burned the fyre: so is this the synne of-  
fering of the communitie.

When a Lord synneth, and commit-  
teth thorowe ignoraunce any of these thin-  
ges whiche the Lord hys God hath for-  
bydden to be done in his commaundements  
and hath so offended: when hys synne is  
shewed vnto hym whiche he hath synned  
he shall brynge for hys offeringe, an hee  
goote withoute blemyshe, and lay his hand  
vpon the heade of it, and kyll it in the place  
where the burnt offeringes are kyll'd be-  
fore the Lord: this is a synne offeringe.  
Then let the priest take of the bloude of  
the synne offeringe wth hys synger, and put  
it vpon the hornes of the burnt offeringe  
aultare, and poure hys bloude vpon the bot-  
tome of the burnt offeringe aultare, and  
burne all hys fatte vpon the aultare, as he  
dothe the fat of the peace offeringes. And  
the priest shall make an attonement for  
hym as concernynge hys synne, and so it  
shall be forgeuen hym.

If one of the common people of the land  
synne thorowe ignoraunce, and committe  
any of the thynges whiche the Lord hath  
forbydden in hys commaundementes to  
be done, and so hath trespassed, when hys  
synne whiche he hath synned is come to  
hys knowledge, he shall brynge for hys of-  
fering a she goate withoute blemyshe for  
hys synne whiche he hath synned, and lay  
hys hande vpon the heade of the synne of-  
fering, and kyll it in the place of burnt of-  
feringes. \* And the priest shall take of the  
bloude wth hys synger, and put it vpon  
the hornes of the burnt offeringe aultare,  
and poure al the bloude vpon the bottome  
of the aultare, and shall take awaye all hys  
fat as the fat of the peace offeringes is ta-  
ken away. And the priest shall burn it vpon  
the alter for a sweete sauour vnto the Lord,  
and the priest shall make an attonement  
for hym: and it shall be forgeuen hym.

If he brynge a lambe, and offer it for a  
synne offering, he shall brynge a femal with-  
out blemyshe, and lay his hande vpon the  
heade of the synne offering, and kyll it in  
the place where the burnt offeringes are  
kyl'd. And the priest shall take of the bloud  
of the synne offering wth hys synger,  
and put it vpon the hornes of the burnt of-  
fering aultare, and shall poure al the bloud  
thereof vnto the bottome of the alter. And  
he shall take awaye all the fatte thereof,  
as



as the fatte of the sheepe of the peace offerings was taken awaye. And the priest shall burne it vpon the aulter of the Lordes sacrifice, and the priest shall make an attonement for hys synne, and it shall be forgiven hym.

The .v. Chapter.

Of othes. The clensing of him that toucheth vncleane things. The purgation of an othe of synne done by ignorance.

**V**hen the soule hath synned, and heard the voyce of cursynge, and is a wyllesse, whether he hath sene or knowen of it, if he haue not vttered it, he shall beate hys synne. Epyther when a man toucheth anye vncleane thyng: whether it be the carion of an vncleane beast, or of vncleane cattell or vncleane worme, and is not ware of it, he is also vncleane, and hath offended. Epyther when he toucheth anye vncleanness of man (whatsoeuer vncleanness it be, that a man is defiled with) and is not ware of it, and after cometh to the knowledge of it, he is a trespasser.

**E**ither when a soule sweareth, so that he pronounceth with his lippes to do euyl, or to do good (whatsoeuer it be that a manne pronounceth wpyth an othe) and the thyng be oute of hys mynde, and afterwarde cometh to the knowledge of it then he hath offended in one of these. Then when hee hath synned in one of these thynges, hee shall confesse that wherein he hath synned, and shall bringe hys trespass offering vnto the Lord for hys synne which he hath synned. A female from the stocke, whether it be a lambe, or a she goate, for a synne offering. And the priest shall make an attonement for hym for hys synne. \* But if he be not hable to bringe a sheepe, then let hym bringe for hys trespass whych he hath synned, two turtle Doves, or two ponge pignons to the Lord, one for a synne offering, and an other for a burnt offering. And he shall bringe them vnto the priest, whiche shall offer the synne offering fyrst, and wpynge the necke a sonder of it, but plucke it not cleane of. And let him spynckle of the bloude of the synne offering vpon the side of the aulter, and lette the reste of the bloude blede vpon the bottoome of the aulter, and then it is a synne offering. And let him offer the second for a burnt offering as the maner is: and so shall the priest make an attonement for hym for the synne which he hath synned, and it shall be forgiven hym.

And yet if he be not hable to bringe two turtle Doves or two ponge pyngons, then lette him bringe hys offering for hys synne: \* the tenth part of an Ephah of fine flour for a synne offering, but put none oyle thereto, neyther putte anye frankincense thereon, for it is a synne offering. And lette hym bringe it to the priest, and the priest shall take hys handfull of it, and burne it vpon the aulter for a remem-

braunce, to be a sacrifice for the Lord: that is a synne offering. And let the priest make an attonement for hym for his synne (whatsoeuer of these he hath synned) & it shall be forgiven. And s remaunt shall be the priestes as it is in the meat offering.

And the Lord communed with Moses, sayinge: When a soule trespasseth and synneth thowowe ignorance in anye of the holie thynges of the Lord, he shall bringe for hys trespass vnto the Lord a ramme wpythoute blempe the oute of the stocke valued at two cycles, after the cycle of the sanctuary, for a trespass offering. And he shall make amendes for the harme that he hath doone in the holie thyng, and put the fyfte parte more too, and gyue it vnto the priest. And the priest shall make an attonement for hym wpyth the ramme of the trespass offering, and it shall be forgiven hym.

When a soule synneth and committeth anye of these thynges whych are forbydden to be done by the commaundementes of the Lord, though he wpyte it not, he hath yet offended and is in synne, and shall bringe a ramme wpythoute blempe the oute of the stocke that is esteemed to be worthe a synne offering, vnto the priest. And the priest shall make an attonement for hym for the ignorance whych he did, and was not ware, and it shall be forgiven hym. This is a trespass offering, for he trespassed agaynst the Lord.

The .vi. Chapter.

The offerings for synnes whych are don wpyllngly. The law of burnt offerings. The fyre must abide euermore vpon the alter. The offerings of Aaron and his sonnes.

**A**nd the Lord commaunded Moses sayinge: When a soule synneth, and trespasseth agaynst the Lord, and denyed vnto hys neyghboure that whych was taken hym to kepe, or that was putte vnder hys hande, or that whych he hath violently taken awaye, or that whych he deceyued hys neyghboure, or wpyth subteltye, or hath founde that whiche was losse and denyeth it, and sweareth falsly in whatsoeuer thyng, it be that a man dothe, and synneth therein.

Then when he hath synned or trespassed, he shall restore agayne that he toke violently awaye, or the wronge whych he did, or that whych was deluyered him to kepe, or the losse whych he founde, or whatsoeuer it be aboute whych he hath sworn falsely, he shall \* restore it againe in the hole summe, and adde the fyfte parte more thereto, and gyue it vnto hym to whome it pertayneth, the same daye that he offereth for hys trespass, and shall bringe for hys trespass offering vnto the Lord a ramme without blempe the oute of the stock that is esteemed worthe a trespass offering vnto the priest. And the priest shall make an attonement for hym before the Lord.

Restitucion muste be made vnto our neyghbour by satisfaction, and vnto god by reparation.

Leu. xli. 6.  
Luce. ii. 2.

Exod. xxi.



Lord, and it shall be forgiven him, in whatsoeuer thing it be that a manne doth and trespasseth therein.

**B** And the Lord spake vnto Moses saying: Commaunde Aaron and his sonnes, saying: this is the lawe of the burnt offering. The burnt offering shall be vpon the hearth of the altar all vnght vnto the morning, and the fyre of the altar shall burne therein. And the priest shall putte on his linnen albe, and his linnen breeches vpon his fleshe, and take awaye the ashes whiche the fyre of the burnt sacrifice in the altar hath made, and putte them besyde the altar, and then put of his raimente, and put on other, and carpe the ashes wth out the hooke vnto a cleane place.

The fyre that is vpon the altar shall burne therein, and not go out. And the priest shall put wood on the fyre every morning, and put the burnt sacrifice vpon it, and he shall burne thereon the fatte of the peace offerings. The fyre shall euer burne vpon the altar, and neuer go oute.

**T**his is the lawe of the meate offering: Aarons sonnes shall bringe it before the Lord, vnto the altar: and one of them shall take his handfull of the flour of the meate offering and of the oyle wth al the frankincense whiche is thereon, and shall burne it for a remembrance vpon the altar, to be a sweete sauoure of the memorie of it vnto the Lord. And the residue thereof, Aaron and his sonnes shall eat vnto the offering: it shall be eaten in the holpe place: euen in the court of the tabernacle of witness they shall eat it. The parte whiche I haue geuen them of my sacrifice shall not be baken with leuen, for it is mooste holpe, as is the synne offering, and trespase offering. All the males amonge the chyldren of Aaron shall eat of it: and it shall be a duty for euer vnto your generations of the sacrifices of the Lord: neyther shall any man touche it, but he that is halowed.

**A**nd the Lord spake vnto Moses, saying: this is the offering of Aaron and of his sonnes whiche he shall offer vnto the Lord in the daye when they are anointed, the tenth parte of an epha of flour: whiche is a dayly meate offering perpetual: halfe in the morning and halfe at nyght: and in the fyinge panne it shall be made with oyle. And when it is fyled, thou shalt bringe it in as a baken meate offering mynsed small, and shalt offer it for a sweete sauoure vnto the Lord. And that priest of his sonnes that is annointed in his steade shall offer it: and it shall be the Lordes duty for euer, and it shall be burnt altogether. For all the meate offerings of the priests shall be burnt altogether, and shall not be eaten.

And the Lord talked with Moses, saying: speake vnto Aaron and vnto his sonnes and saye. This is the lawe of the synne offering. In the place where the burnt

offering is kylled, shall the sinne offering be killed also before the Lord, for it is most holpe. The priest that offereth it, shall eat it in the holpe place: euen in the court of the tabernacle of witness. No man shall touche the fleshe thereof save he that is halowed. And if any raimente be sprynckled therewith, it shall be washed in the holpe place, and the earthen pottle that it is sodden in, shall be broken. If it be sodden in brasse, then the pottle shall be scoured and rynsed in water. All the males amonge the priests shall eat thereof, for it is mooste holpe. Notwithstandinge no sinne offering that hath the his blood brought into the tabernacle of witness to reconple wth in the holpe place, shall be eaten: but shall be burnt in the fyre.

**The. vii. Chapter.**

**T**respase offerings, sinne offerings and peace offerings. The fatte and the blonde maye not be eaten.

**T**his is the lawe of the trespase offering whiche is mooste holpe. In the place where the burnt offering is killed, the trespase offering shall be kylled also, and his blood shall be sprynckled round aboute vpon the altar. And al the fat that couered the inwardes and the two kidneis wth the fatte that lyeth on them and vpon the lynes, and the kalle on the lyuer, shall be taken awaye wth the kidneis: and the priest shall burne them vpon the altar, to be an offering vnto the Lord: this is a trespase offering.

All the males amonge the priests shall eat thereof in the holpe place, for it is most holpe. As the synne offering is, so is the trespase offering, one lawe serueth for bothe. And it shall be the priests that reconple therewith. And the priest that offered a mannes burnt offering shall haue a skynne of the burnt offering whiche he hath offered. And all the meate offerings that are baken in the oven, and all that is dressed vpon the gridiron and in the fyinge pan, shall be the priests that offereth them. And al the meate offerings that are mingled with oyle or dyne, shall pertayne vnto al the sons of Aaron, and one shall haue as much as an other.

**T**his is the lawe of the peace offerings whiche shall be offered vnto the Lord. If he offer to geue thanks, he shall bring vnto his thanke offering, swete cakes mingled wth oyle and swete wafers annointed with oyle, and cakes mingled with oyle of fyne flower fyled, and he shall bring his offering vpon cakes made of leuend bread vnto the thank offering of his peace offering and of them all, he shall offer one too be an heaue offering vnto the Lord, and it shall be the priests that sprynckleth the bloude of the peace offerings. And the fleshe of the thanke offering of his peace offerings shall be eaten the same daye that it

Booke  
Gen. xlii. d.

That is appointed to minister.

And that priest of his sonnes that is annointed in his steade shall offer it: and it shall be the Lordes duty for euer, and it shall be burnt altogether. For all the meate offerings of the priests shall be burnt altogether, and shall not be eaten.

Leuit. xv. b

A trespas offering is that whiche was made for the peoples trespasses & sinnes as well against god, as against neyghboure.

B



is offered, and there shall none of it be laid  
vp vnto the morninge.

**That is a** If it be a \* howe of a fre wpll offeringe  
gyfte accu- that he byngeth, that same daye that he of  
stomed to be ferethit, it shalbe eaten, & that remayneth  
offered to maye be eaten on the morowe, but as much  
god bi some of the offered fleshe as remayneth vnto the  
outward ce thyrde daye, shall be burnt wth fyre. For  
remunye, if anye of the fleshe of the peace offeringes  
be eaten in the thyrde daye, then shalbe p offe  
red it obtayn no fauour, neither shal it be re-  
kened vnto him, but shalbe an abhominati-  
on, and the soule that eateth of it, shal bear  
the synne thereof.

**C** The fleshe that toucheth anye vnclene  
thyng, shall not be eaten, but burnt wth  
fyre: and al that be cleane in thei flesch, mai  
eate fleshe. If anye soule eate of the fleshe  
of the peace offeringes that pertayne vnto  
to the Lorde, and hys vnclennesse yett vp-  
on hym, the same soule shall perishe oute  
of hys people. Moreover if a soule toucheth  
anye vnclene thyng, whether it be the vn-  
clennes of man, or if anye vnclene beast,  
or anye abhominacion that is vnclene, and  
then eate of the fleshe of the peace offerings  
which pertayne vnto the Lorde, that soule  
shall perishe from hys people.

And the Lorde spake vnto Moyses, say-  
inge: speake vnto the chyldren of Israell,  
and saye: ye shall eate no manner fatte of  
oren, shepe, or gootes: yett the fatte of the  
beaste that dyeth alone, and the fat of that  
whiche is toarne wth wylde beastes, mai  
be occupped in all manner vles: but ye shal  
in no wyse eate of it. For whosoever ea-  
teth the fatte of the beaste of whiche men  
bynge an offeringe vnto the Lord, that  
soule that eateth it, shall perishe frome  
hys people.

**Ren. xlii. d.** Moreover ye shall eate no manner of  
bloude wheresoever ye dwell, whether it  
be of foule or of beaste. What soeuer soule  
it be that eateth any maner bloude, shal pe-  
rishe from hys people.

And the Lorde talked wth Moyses, say-  
inge: speake vnto the chyldren of Israell,  
and saye: He that offereth hys peaceoffe-  
ryng vnto the Lorde, shall bynge his  
gyfte vnto the Lorde of his peaceoffering:  
his owne handes shall bynge the offeringe  
of the Lorde: euen the fatte vpon the brest  
he shall bynge wth the brest, to waue it a  
waue offeringe before the Lorde. And the  
priest shal burne the fatte vpon the altier,  
and the brest shalbe Aarons and hys sons.  
And the ryghte shoulde they shal geue vn-  
to the prieste, to be an heue offeringe, of  
thei peace offerings. And the same that  
offereth the bloud of the peace offerings &  
the fat amonge the sonnes of Aaron, shall  
haue the ryghte shulder vnto his part, for  
wauebrest & p heue shulder I haue take of  
p chyldre of Israell, eue of thei peaceoffe-  
rings, & haue geue it vnto Aaron the priest,  
and vnto his sonnes: to be a dutye for euer

of the chyldren of Israell.

This is the annointyng of Aaron, and  
of the sacryfices of the Lorde, in the daye  
when they were offered to the prestes vn-  
to the Lorde, whiche the Lorde commaun-  
ded to be geuen them in the daye when he  
annoynted them, of the chyldren of Isra-  
ell, and to be a dutye for euer among thei  
generacions. This is the lawe of burnte-  
offerings, of meate offerings, of sinne of-  
ferings, of trespass offerings, of full offe-  
rings, of peace offerings, whiche the Lorde  
commaunded Moyses in the mount Sinai,  
in the day when he commaunded the chy-  
ldren of Israell to offer thei offerings vnto  
the Lorde in the wylernes of Sinai.

The. viii. Chapter.

The annointyng and consecracion of A-  
aron and hys sonnes.

**A**ND the Lorde spake vnto Moyses, A  
sayinge: take Aaron and his sonnes  
wth hym, and the vestures and the  
annointyng oyle, and an Ore for a synne-  
offering, and two rammes, and a baskette  
of swete breade: and gather al the commen-  
tye together vnto the doore of the taberna-  
cle of witnessse. And Moyses dydde as the  
Lorde commaunded him, and the people ga-  
thered them selues together, vnto the doore  
of the tabernacle of witnessse. And Moyses  
sayde vnto the people: this is the thing whi-  
che the Lorde commaunded to do.

And Moyses broughte Aaron and hys  
sonnes and washed the m with water, and  
putte vpon hym the albe, and girded hym  
wth a gyrdell, and put vpon hym the tu-  
nicle, and put the Ephod thereon, and girded  
hym wth the brodyed Byrdle of the  
Ephod, and bounde it vnto hym therewith.  
And he putte the brestlap thereon, and put  
in the brestlap Urim and thummim. And he  
put the miter vpon hys head, and put it vp-  
on the myter, euen vpon the forefront of it  
the golden plate of the holy crown, as the  
Lorde commaunded Moyses.

And Moyses toke the annointyng oyle,  
and annoynted the habitacyon and all that  
was therein, and Sanctified thepm, and  
sprynckled thereof vpon the altier seuen  
tymes, and annoynted the altier and al hys  
vessels, and the lauer with the fote, to sanc-  
tifie them. And he poured of the annoin-  
tyng oyle vpon Aarons head, and annoynted  
him to sanctify him. And he brought A-  
arons sonnes, and put albes vpon the, and  
girded them wth gyrdles, and putte bo-  
nettes vpon thei heades: as the Lorde  
commaunded Moyses.

**C** And the synne offeringe was broughte,  
And Aaron and his sonnes put their hands  
vpon the heade of the Ore of the synneof-  
fering. And when it was slayne, Moyses  
toke of the bloude, and put it vpon the hor-  
nes of the altier round about wth his fin-  
ger, and purified it, and poured the bloude  
vpon



vppon the bottome of the aulter, and sanc-  
tified it, and reconceled it. And he toke all  
the fatte that was vpon the inwardes, and  
the kail that was on the luer, and the two  
kynednes wylth thep: fatte, and bourned it  
vppon the aulter. But the Ore, the hysde,  
hys fleshe and hys Dange, he burnt wylth  
fye wylthoute the hooite, as the Lorde com-  
maunded Moyses.

**A**nd he brought the ramme of the burnt  
offering, and Aaron and his sonnes putte  
they: handes vpon the heade of the ram  
and it was kyled. And Moyses spynckled  
the bloude vpon the aulter rounde aboute  
and caste the Ramme in peaces, and burnt  
the heade, the peeces and the fatte, and wa-  
shed the inwardes and the legges in water  
and burnt the ramme euery whyt vpon the  
alter. That was a burnt sacrifice of a sweet  
sauoure, and an offering vnto the Lorde, as  
the Lorde commaunded Moyses.

And he brought the other ram that was  
the full offering, and Aaron and hys sons  
putte they: handes vpon the heade of the  
Ramme. and when it was slayne, Moyses  
tooke of the bloude of it, and putte it vpon  
the tpype of Aarons rpyghte eare, and  
vpon the thombe of hys rpyghte hande, and  
vpon the greates toe of his rpyghte foote.

Then wer Aarons sons brought: and Mo-  
ses putte of the bloude on the tpype of the  
rpyghte eare of them, and vpon the thombs  
of they: rpyghte handes, and vpon the great  
toes of they: rpyghte feete, and spynckled  
the bloude vpon the aulter rounde aboute.

And he toke the fatte and the rompe,  
and all the fat that was vpon the inward-  
des, and the kail of the luer, and the two  
kynednes wylth thep: fatte, and they: right  
shoulde. And oute of the basket of sweete  
bread that was before the Lorde, he toke  
one swete cake of oyled breade and one wa-  
fer, and put them on the fatte, and vpon  
the rpyghte shoulde: and put altogether vpon  
Aarons handes, and vpon hys sonnes  
handes and waued it a waue offering be-  
fore the Lorde.

And then Moyses toke them from they:  
handes again, and burnt them vpon the aul-  
ter, even vpon the burnt offering: these ar  
the full offerings of a sweete sauoure, and a  
sacrifice vnto the Lorde. And Moyses toke þ  
best, and waued it a waue offering before  
the Lorde: of the Ramme of the full offe-  
rings: and it was Moyses part, as the Lorde  
commaunded Moyses.

And Moyses toke of the anoynting oyl,  
and of the bloude whiche was vpon the al-  
ter and spynckled it vpon Aaron, and vpon  
hys vestimentes, and vpon his sons and on  
they: vestimentes, wylth hym, & sanctified  
Aaron and his vestures, and his sons & hys  
sonnes vestures also. Then Moyses sayed

vnto Aaron and hys sonnes: boyl the flesch  
in the doore of the tabernacle of wytnesse,  
and there eate it wylth the breade, that is  
in the baskette of full offerings, as the

Lorde commaunded, sayinge: Aaron and  
his sonnes shall eate it: and that whiche  
remaineth of the fleshe and of the breade,  
burne it wylth fye.

And se þe departe not from the doore of  
the Tabernacle of wytnesse seven dayes  
longe, vntill the dayes of your full offerings  
be at an ende. For seven dayes mulle your  
handes be spyled, as they were thys dayes:  
then to the Lorde hath commaunded to do, to  
thintent to reconceile you. Se therefore þear  
þyde in the doore of þ tabernacle of wytnesse  
day & night seven dayes long: and kepe the  
watche of the Lorde that þe dye not, for so  
þam commaunded. And Aaron & hys sons  
doyd al that the Lorde commaunded by the  
handes of Moyses.

**The. ix. Chapter.**  
The fyfte offeringes of Aaron, for hym self  
and for the people. Aaron blest the people  
the glory of the Lorde is shewed. The fyre  
comyng fro above cōsumeth the sacrifice.

**A**nd the epyghte daye, Moyses called A-  
aron and hys sonnes, and the elders  
of Israel, and sayde to Aaron: take a  
calfe for a synne offering, a ramme for a  
burnt offering: both wylthoute blemish,  
and bynge them before the Lorde. And vnto  
the chyldren of Israel he spake, sayinge:  
take þe an he goate for a synne offering, and  
a calfe and a lambe bothe two of a yere old  
and without blemish for a burnt sacrifice,  
and an ore and a ram for a peace offering  
to offer before the Lorde, and a meate offe-  
ryng mingled wylth oyle, for to daye the  
Lorde wyl appere vnto you.

And they brought that whiche Moyses  
commaunded vnto the tabernacle of wytnesse,  
and al the people came and stode be-  
fore the Lorde. And Moyses sayde: thys is  
that the Lorde commaunded þe should do:  
and then the glorie of the Lorde shall ap-  
peare vnto you. And Moyses sayde vnto Aa-  
ron: Go vnto the aulter, and offer thy syn-  
offering, and make an attonement for þ  
and the people, and reconceile them also, as  
the Lorde commaunded Moyses.

And Aaron went to the alter, and slewe  
the calfe that was hys synne offering.  
And the sonnes of Aaron brought the blond  
vnto hym, and he dypte hys synger in the  
bloude, and put it vpon the hornes of the  
aulter, and poured the bloude vnto the bot-  
tome of the aulter. And the fat and the two  
kynednes wylth the kail of the luer of the  
synne offering he burnt vpon the aulter  
as the Lorde commaunded Moyses: but the  
fleshe and the hysde, he burnt wylth fye  
wylthoute the hooite. Afterwarde he slewe  
the burnt offering, and Aarons sonnes  
brought the blond vnto him, and he spynk-  
led it rounde aboute vpon the aulter. And  
they brought the burnt offering vnto him  
in peeces, and the heade also and he burnt  
it vpon the aulter, and doyde washe the in-  
wardes, and the legs, and burnt them also  
vpon



upon the burnt offering in the aulter.

And then he brought the peoples offering and toke the gote that was þ peoples sin-offering, and slewe it, and offered it for a synoffering: as he dyd the fyrst. And then brought the burnt offering, & offered it as the maner was, & brought the meatoffring and filled his hand therof, and burnt it vp on the aulter, beside the burnt sacrifice in the morning.

Then he slewe the ore and the ram that were the peoples peace offerings, & Aarons sonnes broughte the bloude vnto him, and he spryckled it vpon the aulter rounde about, and toke the fat of the ore and of the ram: the rompe and the fat that couereth the inwardes and the kydneyes and the kyll of the luer, & put them vpon the brestes, and burnt it vpon the aulter: but the brestes and the ryghte shoulders Aaron waied before the Lorde, as the Lorde commaunded Moyses. And Aaron lyfte vp hys hand ouer the people and blessed them, and came downe fro offering of synofferinges burnt offeringes and peace offerings. The Moyses and Aaron went into the tabernacle of wytnesse, and came out agayne and blessed the people, and the glory of the lord appeared vnto al þ people. And there came a fyre out from the lord, and consumed vpon the alter, the burnt offering and the fat. And all the people sawe it, and woted, and fel on their faces.

The .x. Chapter

Nadab and Abihu are slayne. Israel moueth for the. The priestes are forbidden wine. The residue of the sacrifice the priestes ate.

\* Good in-  
sents auale  
not without  
the worde  
of god.

\* That is,  
honoured  
and obeyed.

And \* Nadab and Abihu the sons of Aaron toke epyther of thepm his censor, and put firetherin, and put cens vpon, & broughte straunge fyre before the Lord, whych he comaunded them not: and ther went a fyre out from the Lord, and consumed them, and they dyed before the lord. Then Moyses sayd vnto Aaron: this is that the lord spake saying: I wyl be sanctified in them that come npe me, and before al the people I wyl be glorified. And Aaron helde hys peace. And Moyses called Misael and Elisaphan the sons of Dziell the vncle of Aaron, and sayd to them: Go and carpe your brethren from the holpe place out of the host. And they went to them and carried them in theyr albes out of the hoste as Moyses bad.

And Moyses sayd vnto Aaron and Eliazar and Jthamar hys eldest sonnes, vncouer not your head, neither rent your clothes, lest ye die, and wraath come vpon al the people, let your brethren the hole house of Israel be wepe the burninge whiche the Lorde hath burnt. But go ye not out by the doze of the tabernacle of witnes, lest ye dye: for the anoyntynge oyle of the lord is vpon you. And they did as Moyses bad.

And the Lord spake vnto Aaron, saying: Drynke no wyne ne stronge drynke, neither

thou nor thy sons with the when ye go in to the tabernacle of witnes, lest ye die. And let it be a lawe for euer vnto poure children after you, that ye maye put dyfference betwene holy and vnholy, betwene vncleane and cleane, and that ye may teach the children of Israel al the ordinaunces whych þ Lord hath commaunded them by the handes of Moyses.

And Moyses sayd vnto Aaron, and vnto Eliazar and Jthamar his sonnes that wer left. Take þ meatoffering that remayneth of the sacrifices of the lord, and eat it with out leuen besyde the aulter, for it is moste holy: eate it therfore in the holy place, because it is thy dutye and thy sons dutye of the sacrifice of the Lord: for so I am commaunded. And the wauebrest & heue shoul- der eat in a cleane place: both thou and thy sons, and thy daughters with the. For it is thy dutye, and thy sons dutye wyth the, of the peace offerings of the chyldren of Israel. For the heue shoul- der, and the waue- brest whych they bringe wyth the sacrifices of the fat, to waue it before the Lord shall be thyne, and thy sonnes wyth the: and be a lawe \* for euer, as the Lorde hath com- maunded.

And Moyses sought for the gote that was the synoffering, and se it was burnt. And he was angry with Eliazar and Jthamar the sons of Aaron, whych wer lefte alpe, saying: wherefore haue ye not eate the syn offering in the holy place, seing it is most holy: and for as much as it is geuen you to beare the syn of the people, and make agrement for them before the lord: Behold, the bloude of it was not brought in within the holy place, therfore hold ye haue eate it in the holy place, as I comaunded. And Aaron said vnto Moyses: behold, this dai haue they offered theyr syn offering and theyr burnt offering before the Lorde, & it is chaunced me after thys maner. \* Yf I sholde eate of the synoffering to day, wold the lord be content with al? And when Moyses heard that he was contente.

The .xi. Chapter.

Of beastes which be cleane and which be vncleane.

And the lord spake vnto Moyses & Aaron, saying: Speake vnto the chyldre of Israel, & say: these are the beastes whych ye shal eate amonge al the beastes þ are on þ earth: whatsoeuer hath hofe & deu- deth it into two clauies, and cheweth cud, among þ bestes, þ shal ye eate. But these shal ye not eate of the that chewe cud and haue hofes. The Camell, for he che weth cud, but he deuiddeth not the hofe into two clauies, therfore he is vncleane vnto you. And the cony, for he cheweth the cud, but deuiddeth not the hofe into two clauies, therfore he is vncleane to you. And the Hare, for he like wise cheweth the cud, but deuiddeth not the hofe into two clauies, he is therfore vncleane.

\* That is,  
as long as  
the lawfull  
use of suche  
sacrifice  
shal contin-  
ue.

\* The syn  
offering  
must be eate  
with glad-  
nes, but Aa-  
ron could  
not but  
mourne for  
his sons.

The Camel

The Cony

The Hare



# Ceremonies. Leviticus

# Chap. xii.

The swyne

cleane to you. And the swyne, for though he deuide the hofe into two clawes, yet he cheweth not the cud, and therefore is vncleane to you. Of their flesh se ye eate not, and their carkasses se ye touch not, for they are vncleane to you.

These.  
Fowles.

These shall ye eate, of al that are in the waters: whatsoever haue finnes and scales in the waters, seas & riuers, that shall ye eate. And al that haue not finnes and scales in the seas and riuers of al that moue & lue in the waters shall ye abhorre. Se ye eate not of their flesh, and also that ye abhorre theyr carkasses: for all that haue no finnes nor scales in the waters, shall be abhominacion vnto you. These are þ fowles which ye shall abhorre, and which shall not be eaten, for they are abominacion. The Eagle, the goshauke the cormozant, the kite, the vultur and al his kind, and al kind of rauens, the estrich the nightcrow, the cockowe, the sparrow-hauke and al the kynde: & the litle oule, the storcke, the great oule, the backe, the pelli-cane, the ppe, the heron, the iape wpyth the kind, the lapwpyng, and the swallowe. And al fowles that crepe and go vpon all foure, shall be an abhominacion vnto you.

\* These are  
creeping and  
scallinge  
beastes, whi-  
che the he-  
bryues them-  
selues now  
do not  
know.

Yet these may ye eate of al the fowles that moue and goo vpon four fete: euen those þ haue no knees aboue vpon theyr fete to leape withal vpon the earth: euen those of the ye may eate: the Arche and al his kynde the Selaam with al his kinde: the Dargoll and al the kinde, the Dagab & al his kinde. All other fowles that moue and haue foure fete, shall be abhominacion vnto you. In such ye shall be vncleane: whosoever touch þ carcasse of them, shall be vncleane vnto the euen, and whosoever beareth the carcasse of them shall washe his clothes, and so shall be vncleane vntil euen.

Among al maner beastes they þ haue hofes and deuide them not into two clawes, or þ chew not the cud, shall be vncleane vnto you & al that toucheth them shall be vncleane. And al that goeth vpon his handes among al maner beastes that go on al foure fete, are vncleane vnto you: & as many as touche theyr carkasses, shall be vncleane vntil the euen. And he that beareth the carkasses of them, shall washe his clothes, and be vncleane vntil the euen, for such are vncleane vnto you.

Creeping.

And these are also vncleane to you among the thinges that crepe vpon the earth: the wesele, the mouse, the tode, and al his kind the hedgehog, stellio, the licerte, the snapl, and the moule: these are vncleane to you among al that moue: and al that touche the when they be dede, shall be vncleane vntil the eue. And whatsoever any of the dead carkasses of them fall vpon, shall be vncleane what soeuer vessell of wode it be, or rapment, or skin, or bag, or whatsoever thing it be that anye worke is wroughte withall. And they shall be plunged in the water, & be vncleane til the euen, & they shall be cleane againe.

Al maner of earthen vessell wherinto any of them falleth is vncleane with al that ther in is and ye shall breake it. Al maner meat that is eaten, if any such water come vpon it, it shall be vncleane. And all maner drinke that is dronke in al maner such vessels shall be vncleane. And whether it be oue or kettle it shall be broken. For they are vncleane, & shall be vncleane vnto you. Howbeit the fountains and welles, and poudes of water, shall be cleane styl. But whosoever toucheth theyr carkasses, shall be vncleane.

\* Lev. vi. b  
and, xv.

Yf the deade carcasse of any such fall vpon a ny seed vnto sowe, it shall yet be vncleane stil: but if any water be poured vpon the seed and afterward the dead carcasse of the fall thereon, then it shall be vncleane vnto you.

Yf any beast of which ye may eate, dye, he that toucheth the carcasse shall be vncleane til the euen. And he that eateth of any such dead carcasse, shall washe his clothes, & remaine vncleane til the euen. And he also þ beareth the carcasse of it, shall wash his clothes and be vncleane til euen.

Al that scrauleth vpon the earth, is abhominacion, & shall not be eaten. And what soeuer goeth vpon the brest, and whatsoever goeth vpon foure or mo fete, among all that scrauleth vpon the earth, of that se ye eate not: for they are abhominable.

Make not your soules abhominable wpyth nothyng that crepeth, neither make your sons vncleane with them: that ye should be defiled therby. For I am the lord your god, & be sanctified therfore that ye may be holy, for I am holy: & defile not your soules with anye maner thyng that crepeth vpon the earth. For I am the lord that brought you out of the land of Egypt to be your God: be holy therfore, for I am holy.

\* Lev. xix. b  
i. pet. i. d.

This is the law of beast & foule, & of al maner thyng that liueth and moueth in þ water, & of all thinges that crepe on the earth, that ye may put difference betwene vncleane and cleane, and betwene the beastes that are eaten, and the beastes that are not eaten.

## The xii. Chapter.

Alawe howe women shulde be purged after theyr deliuerance.

And the lord speake vnto Moses, and sayd: speake vnto the chyldren of Israel, and saye: when a woman hath conceived, and hath borne a man chylde, she shall be vncleane seven dayes: euen in lyke maner as when shee is put a parte in tyme of her natural disease. And in þ eight day the fleshe of the chylde's foreskin shall be cut awaye. And she shall continue in the bloude of her purifyinge xxxiii. dayes, she shall touche no halowed thyng, nor come into the sanctuarie, vntill the tyme of her purifyinge be out. Yf she beare a mayde chylde, then she shall be vncleane two weekes as when she hath her naturall disease. And she shall continue in the bloude of her purifyinge lxxvi. dayes.

\* And when the dayes of her purifyinge are out

\* Lev. ii. d.



**O**ute: whether it be a son or a daughter, the  
shal bring a lamb of one yere old for a burnt-  
offering, and a young pigeon or a turtle dove  
for a synoffring vnto the doze of the taber-  
nacle of wytnes, vnto the priest: which shal  
offre them before the lord, and make an at-  
tonement for him, and so he shal be purged  
of hye pisse of bloude. \* This is the law for  
him that hath borne a child, whether it be male  
or female. But if he be not able to bring a  
shepe, then let him bring two turtles, or two  
young pigeons: the one for the burnt offering,  
and the other for the synoffring. And the  
priest shal make an attonement for him, and  
he shal be cleane.

Leuit. v. b.  
Luce. ii. d

The xiii. Chapter.

The priests are appoynted to iudge who  
are lepers.

**A**nd the lord spake vnto Moses, and  
vnto Aaron, saying: when ther appe-  
reth a ryping in a mans flesh, epyther  
a scab, or a glittering white: as though the  
plage of leprosy were in the skinne of hye  
flesh, let him be brought vnto Aarō & priest,  
or vnto one of his sonnes the priestes, & let  
the priest loke on the soze that is in the skin  
of hye flesh. If the herre in the soze be tur-  
ned vnto whyte, & the soze also seme to be  
lower then the skin of his flesh, then it is  
surely a leprosy, and let the priest loke on  
hym, and iudge him vncleane.

\* Mannes  
doctryne is  
the same to  
the soule, &  
leppe is to  
the body.

If ther be but a white plectke in the skin  
of hye flesh, and seme not to be lower then  
the other skin, nor the herre thereof is tur-  
ned vnto whyte, then let the priest shut him  
vp seven daies. And let the priest loke vpon  
him the seventh day: if the soze seme to him  
to abyde still, & to go no further in the skin,  
then let the priest shut him vp yet. vii. daies  
mo. And let the priest loke on him again the  
seventh day. When if the soze be waxed black-  
ish, & is not growen abrode in the skinne,  
let the priest make him cleane, for it is but a  
skirf. And let him wash his clothes, & then  
he is cleane: But if the scab grow in the skin  
after that he is sene of the prieste againe: if  
the priest se that the scab be growen abrode  
in the skin, let him make him vncleane: for  
it is surely a leprosy.

If the plage of leprosy be in a mā, let him  
be brought vnto the priest, & let the priest se  
him. If the rising appere whyte in the skin,  
& haue also made the herre whyte, and there  
be rawe flesh in the soze also, then it is an  
old leprosy in the skin of his flesh. And the  
priest shal iudge him vncleane, and shal not  
shut him vp, for he is vncleane.

If a leprosy breake out in the skin, & co-  
uer al the skin from the head to the fote o-  
uer all, whersoever the priest loketh, the let  
the priest loke vpon him. If the leprosy haue  
couered al his flesh, let him iudge & disease  
him cleane, for in as muche as he is altogither  
whyte, he is cleane. But if there be raw flesh  
on hym when he is sene, then he shal be vn-  
cleane. Therefore when the priest seeth the  
rawe flesh, lette him iudge hym vncleane.

\* Cleane  
because the  
humour is  
come out of  
the flesh, &  
resteth on  
the skynne.

If in as muche as his flesh is rawe, he is  
vncleane: and it is surely a true leprosy. But  
if the rawe flesh depart againe & chaunge in  
to whyte, then let him come to the prieste, &  
let the priest se him. If the soze be changed  
vnto whyte, let the priest iudge the disease  
cleane, and then he is cleane.

When ther is a blye in the skynne of any  
mans flesh, and is healed, and after in the  
place of the blye there appere a whyte ry-  
ping, epyther a shynnyng whyte, somewhat re-  
dysh, let him be sene of the prieste. If when  
the priest seeth him, it appere lower then the  
other skin, and the herre thereof be chaun-  
ged vnto whyte, let the priest iudge hym vn-  
cleane: for it is a very leprosy, that is broke  
oute in the place of the blye. But if when  
the priest loketh on it, ther be no whyte her-  
res therein, neither the scab lower then the  
other skin, and be somewhat blackish, then  
the priest shal shut him apart seven daies.  
If it spred abrode in the meane season, the  
let the priest iudge him vncleane: for it is a  
leprosy. But if the glittering whyte abide  
still in one place, and go no further, then it  
is but the pynnt of the blye, and the prieste  
shal iudge hym cleane.

When the skin of any mans flesh is burnt  
with fyre that it be raw, and ther appere in  
the burning a glittering whyte that is som-  
what redyshe or altogither whyte, let the  
priest loke vpon it. If the herre in & bright-  
nesse be chaunged to whyte, & it also appere  
lower then the other skin, then it is a lepro-  
sy that is broken oute of the place of the  
burning. And the priest shal iudge hym vn-  
cleane, for it is a leprosy. But if (when the  
priest loketh on it) he see there is no whyte  
herre in the brightnes, & that it is no lower  
then the other skin, and that it is also black-  
ish, then let the prieste shut him vp seven  
daies. And if (when the prieste loketh on him  
the seventh day) it be growen abrode in the  
skin, let him iudge him vncleane: for it is a  
leprosy. But if that brightnesse abyde still  
in one place, and go no further in the skin,  
and be blackish, then it is but a ryping in  
the place of the burning, and the priest shal  
make him cleane: for it is but the pynnt of  
the burning onely.

When epyther man or woman hath a bre-  
king out vpon the head or the beard, let the  
priest se it. And if it appeare lower then the  
other skin, and there be therein golden her-  
res and thynne, let the priest iudge him vn-  
cleane, for it is a breakynge out of leprosy  
vpon the head or beard. If (when the priest  
lokethe on the breakynge oute) he se it is no  
lower then the other skinne, and that there  
are blacke herres therein, let hym shut hym  
vp seven daies. And let the priest looke on  
the disease the seventh day: and if the brea-  
kynge out be gone no further, neyther be a-  
ny golde herres therein, neither the scab be  
lower then the other skin, then let hym be  
shauen, but let him not haue the scab: and  
let the priest shut him vp. vii. daies mo. And  
m. ii. let







hym for a trespase offering, and the logge of oyle: and waue them befoze the Lorde. And then let them sle the lamb in the place where the synneoffring and the burnt offering were slayne: euē in the holy place. For as the synoffring is, euē so is the trespase offering of the priestes, for it is most holy.

**E** Then let the priest take of the bloud of the trespase offering, & put it vpon the tpp of the right eare of him that is clesed, & vpon the tombe of his right hand, and vpon the great toe of his right fote. The let the priest take of the logge of oyle, and poure it into the palme of his left hād, and dip his right synger in the oyle that is in the palme of his left hand, & let him sprynckle it with his finger seuen times befoze the Lorde. And of the rest of the oyle that is in his hand, shall the priest put vpon the tip of the ryght eare of him that is clesed, & vpon the thomb of his ryght hande, and vpon the great toe of hys ryght fote: euē vpon the bloud of the trespaseoffring. And the rest of the oyle þ is in the priestes hand, he shall poure vpon the head of hym that is clesed: and so shall the priest make an attonement for him befoze the Lorde.

Then let the priest offre the synoffering, & make an attonement for him that is clesed for hys vncleynesse. And then let the burnt offering be slaine, and let the priest put both the burnt offering and the meatoffring vpon the aulter: and make an attonement for him and then he shall be cleane. If he be poore & can not get so much, then let him bring one lamb for a trespase offering to waue it, and to make an attonement for him, & a tenth deale of fine floure mingled with oile for a meatoffring, and a logge of oyle, and two turtle doues or two yonge pignons which he is able to get, and let thone be a synoffring, and thother a burnt offering. And lette hym bringe them the righte dape for hys cleansing vnto the priest to the dore of the tabernacle of wytnesse befoze the Lorde.

**D** And let the priest take the lamb that is the trespase offering, and the logge of the oyle, and waue them befoze the Lorde. And when the lambe of the trespaseoffring is kyllied, the priest shall take of the bloud of the trespaseoffring, and put it vpon the tpp of his ryghte eare that is clesed, and vpon the thombe of his right hand, & vpon the great toe of hys ryghte fote. And the prieste shall poure of the oile into his ryght hand, & shall sprynckle with his synger of the oyle that is in hys left hand seuen tymes befoze the Lorde.

And the priest shall put on the oyle that is in hys hande (vpon the tip of the right eare of him that is clesed, and vpon the thomb of his right hand, and vpon the greute toe of his right fote: euē in the place where the bloud of the trespaseoffring was put. And the reste of the oyle that is in his hande, he shall poure vpon the head of him that is clesed: to make an attonement for him befoze

the lord. And he shall offre one of the turtle doues, or of the yonge pygions, such as he can get: the one for a synoffering, and thother for a burnt offering vpon the alter. And so shall the priest make an attonement for him that is clesed befoze the lord. This is the law of him that hath the plage of leprosy, whose hand is not able to get that belongeth to hys cleansing.

And the lord spake vnto Moyses & Aaron, saying: whē ye become vnto the land of Canaā, whych I gyue you to possesse: if I put the plage of leprosy in the house of the lāde of your possesiō, let him þ oweth the house go & tell the priest, saying: me thynke that ther is as it were a leprosy in þ house. And the priest shall commaund them to rydde all thyng forth of the house, befoze the priest, enter to see the plage: that he make not all that is in the house vncleane, and then the priest shall go in, and se the house.

If the priest se that the plage is in þ walles of the house, & that ther be holow strakes pale or red, whych seme to be lower the the other partes of the wall, then lette the priest go out at the house doores, and shutte vp the house for vii. dapes. And let þ prieste come again the seuenth dape and se it, if the plage be increased in the wals of þ house, let the priest command them to take away the stones in which the plage is, and let the cast them in a foule place wpythout the cty, & scrape the house wpythin roundabout: and poure out the dust without the cty in a foule place. And let them take other stones, and put them in the places of these stones, and other mortar, & plaster the house wpyth. If now the plage come agayne, and breake out in þ house, after that they haue taken awaye the stoones, and scraped the house, and after that the house is plastered anewe: lette the priest come and se it. And if then he percepue that the plage hath eaten further in the house, it is a fretting leprosy that is in the house, & it is vncleane. Then they shall breake doune the house: both stones, timbre, and al the mortar of the house, and carpe it forth of the ctye vnto a foule place. Mozeouer he that goeth into the house all the whyle it is shut vp, shall be vncleane tll nyghte. And he that slepeth in the house, shall washe hys clothes, and he also that eateth in the house, shall wash his clothes.

But if the prieste come and see that the plage hath spred no further in the house after it is new plastered, then let him make it cleane, for the plage is healed. And let hym take to clesse the house with: two byrdes, cedar wood, and purple cloth, & psope. And let hym kyl one of the byrdes in an earthen vessell wpyth runninge water: and take the cedar woode, the psope, the purple, and the lpyng byrde, and dippe them in the bloud of the slayne byrde, and in the running water, and sprynckle vpon the house seuentymes, and clesse the house wpyth the bloude

m.iii. of the

\*By leprosy is vncleane, the corrupciō, the seccion, such as such lyke.



## Ceremonyes, Leviticus.

of the byrde, and with the runnyng water, and with the lypunge byrde, and with the cedar wood, and the pſope, and the purple cloth. And he ſhall let the lypunge byrde fle forth of the towne into the wylde felde, & ſo make an attonement for the houſe, and it ſhall be cleane. This is the law for al manner plage of leproſy and breaking out, and of the leproſie of cloth and houſe, and of riſinges, ſcabbes, and gliſteringe whyte, to teache when a thing is vncleane or cleane. Thys is the law of leproſye.

The .xv. Chapter.

The maner of purgynge the vncleannes both of men and women.

**A**ND the Lorde ſpake vnto Moſes & Aaron, ſaying: Speake vnto the chyldre of Iſrael, & ſay vnto them: euery man that hath a runnyng pſſue in his fleſh, is vncleane by reaſon of his pſſue. And hereafter ſhall it be knowen when he is vncleane. If his fleſh runne, or if his fleſh congele by the reaſon of his pſſue, then he is vncleane. Euery couche wheron he lyeth, and euery thyng wheron he ſytteth, ſhall be vncleane. He that toucheth hys couche, ſhall waſhe his clothes, and bath him ſelfe with water, and be vncleane tyll the euen.

He that ſytteth on that wheron he ſate, ſhall waſhe hys clothes, and bath hym ſelfe wth water, & be vncleane vntill the euenyng. And he that toucheth hys fleſh, ſhall waſh hys clothes, and bath him ſelfe in water, and be vncleane vnto the euen. If any ſuch ſpyt vpon him that is cleane, he muſte waſhe his clothes, and bath hym ſelfe in water, and be vncleane vntyll euen.

**W** And whatſoever ſadel that he rydeth vpon ſhall be vncleane. And whoſoever toucheth any thyng that was vnder hym, ſhall be vncleane vnto the euen. And he þ beareth any ſuch thynges, ſhall waſhe his clothes, and bath hym ſelfe in water, and be vncleane vnto the euen: & whatſoever he toucheth (if he haue not fyrſt waſhed hys handes in water) muſt waſhe his clothes, and bathe hym ſelfe in water, and be vncleane vnto þ euenyng. And if he touche a veſſel of earth, it ſhall be broken: and al veſſels of woode, ſhall be rpyſed in water.

When he that hath an pſſue is clenſed of his pſſue, let him numbre ſeven daies after he is cleane, and waſhe his clothes, & bathe hys fleſhe in runnyng water, and then he is cleane. And the eyght dape let hym take two turtle doves, or two ponge pygpons, and come before the Lorde vnto the doore of the tabernacle of wptneſſe, and giue the vnto the prieſte. And the prieſte ſhall offer them: the one for a ſpyne offerynge, and the other for a burnt offerynge: and make an attonement for him before the Lorde concernyng his pſſue.

**I**f any mans ſede departe from him in his ſlepe, he ſhall waſh hys fleſh in water, and be vncleane vntyll euen. And al the clothes of furre, wheron ſuch ſede chanceth, ſhall

## Chapter .xv.

be waſhed with water, and be vncleane vnto the euen. And if a woman lye wth ſuch perſon, they ſhall waſhe themſelues wth water, and be vncleane tyll euen.

When a womans natural courſe of blood runneth, ſhe ſhall be put aparte .vii. dapes: & whoſoever toucheth hys, ſhall be vncleane vnto the euen. And all that ſhe lyeth or ſitteth vpon as long as ſhe is put apart, ſhall be vncleane. And whoſoever toucheth hys couche, ſhall waſhe hys clothes, & bath him ſelfe with water, & be vncleane vnto the eue. And whoſoever toucheth any thyng þ ſhe ſate vpon, ſhall waſhe hys clothes, & waſhe him ſelfe alſo in water, and be vncleane vnto the euen: ſo þ whether he touch hys couche or any thyng wheron ſhe hath ſytten, he ſhall be vncleane vnto the euen: and if a man lye with hys in the meane tyme, he ſhall be put aparte as well as ſhe, and ſhall be vncleane ſeven dapes, & al hys couche where in he ſlepeth ſhall be vncleane.

When a womans bloude runneth longe tyme, beyond the tyme of hir natural curſe: as long as hys vncleannes runneth, ſhe ſhall be vncleane, after the maner as when ſhe is put aparte. Al hys couches wheron ſhe lyeth (as long as hir pſſue laſteth) ſhall be vnto hys as hir couche, when ſhe is put apart. And whatſoever ſhe ſitteth vpon, ſhall be vncleane as is hys vncleannes when ſhe is put apart. And whoſoever toucheth them, ſhall be vncleane, and ſhall waſhe his clothes, and bath him ſelfe in water, and be vncleane vnto euen.

But if ſhe be cleane of hys pſſue, lette hys count hys .vii. dapes, after that ſhe is cleane. And the eyght dape let hys take two turtles or two ponge pygpons, and byrnyng the vnto the prieſte vnto the doore of the tabernacle of witneſſe. And the prieſt ſhall offer the one for a ſpyne offerynge, and the other for burnt offerynge: and ſo make an attonement for hir before the Lorde, concernyng hys vncleane pſſue. Make the chyldren of Iſrael to kepe themſelues from theſe vncleannes, that they dye not in their vncleannes: when they haue deſpyled my habitacpon that is amonge them.

Thys is the law of hym that hath a runnyng ſore, and of hym whoſe ſede runneth from hym in hys ſlepe, and is deſpyled therewith, & of hys that hath an pſſue of bloude as long as ſhe is put aparte, and of whoſoever hath a runnyng ſore, whether it be mā or womanne, and of hym that ſlepeth with hys that is vncleane.

The .xvi. Chapter.

What Aaron muſte do or he entre into the holy place. The cleaſing of the ſanctuary or holy place. Of the feaſt of cleaſyng. Aaron confeſſeth the ſynnes of the chyldren of Iſrael ouer the lye gote and putteth them vpon hys heade.

**A**ND the Lorde ſpake vnto Moſes after the death of the two ſons of Aaron, when they had offered before the Lorde



Lord and dyed: And he sayde vnto Moses: speake vnto Aaron thy brother, that he go not at all tymes into the holy place, that is within the vayle that hangeth before the mercy seat, which is vpon the arke that he dye not. For I will appeare in a cloude vpon the mercy seat.

**B**ut on thys maner shal Aaron go into the holy place: with a bullock for a synoffring and a ram for a burntoffring. And he shall put the holy linnen albe vpon him, and shall haue a linnen breeche vpon his fleshe, & shall gird hym wth a linnen gyrdel, and put the linnen mytre vpon his head: for they are holy raimentes. And he shall wash hys fleshe with water, and put them on. And he shall take of the multitude of the children of Israel two he goates for a synoffring and a ram for a burntoffring.

And Aaron shal offer the bullocke for hys synoffring, & make an attonement for him and for his house. And he shal take the two goates, and present them before the lord in the doore of the tabernacle of wytnesse. And Aaron shal caste lots ouer the two goates: one lot for the Lord, & an other for a scapegoate. And Aaron shal bynge the goate vpon which the Lords lot fel, and offer him for a synoffring. But the goate on whych the lot fell to escape, he shall set alpye before the Lord to reconple wth, and to let hym go fre into the wylde. And Aaron shall bynge the bullocke of his synoffring, and make attonement for him selfe and for his household, and kyll hym.

And then he shal take a censer full of burning coles out of the altare that is before the Lord, & his handfull of swete incense beaten smal and bring them within the vayle, and put the incense vpon the fyre before the Lord: that the cloude of the incense maye couer the mercy seat, that is vpon the wytnesse that he dye not. \* And he shall take of the blood of the bullock, & sprinkle it with hys synger before the mercy seat eastward: euen seuen tymes.

Then shal he kyll the goate that is the peoples synoffring, & bynge his blood wth in the vayle, & do wth his bloude as he did with the blood of the bullock, and let hym sprinkle it toward the mercy seat, and before the mercy seat: and reconple the holy place from the vncleynesse of the chyldren of Israel, and from theyr trespasses and all their syns. And so let him doo also vnto the tabernacle of wytnesse that dwelleth wth them, euen among theyr vncleynesses.

\* And ther shalbe no person in the tabernacle of wytnesse, when he goeth in to make an attonement in the holy place, till he come forth again. And he shal make an attonement for hym selfe and hys household, and al the multitude of Israel. Then he shal go forth vnto the altare that standeth before the Lord, and clense it, and shall take of the bloude of the bullock, and the goate, and put vpon the hornes of the altare roundabout,

and sprinkle of the blood vpon it with his synger seuen tymes, and clense it, & hallow it from the vncleynesse of the chyldren of Israel.

And when he hath clensed the holy place & the tabernacle of wytnesse and the altare, let him bring the lyue goate, and let Aaron put both hys handes vpon the head of the lyue goate, and confes ouer him al the mysdedes of the children of Israel, & their trespasses and al their syns: and let him put the vpon the head of the goate, and send him away by the handes of one that is acquainted in the wilderness. And the goate shall beare vpon him al their mysdedes into the wilderness, and he shal let the goate go fre in the wilderness.

And let Aaron go into the tabernacle of wytnesse, and put of the linen clothes which he put on when he wet into the holy place, and leaue them ther. And let him wash hys fleshe wth water in the holy place, and put on his owne raiment, and then come out & offer his burnt offering & the burnt offering of the people, and praye for him selfe & the people, and the fat of the sinne offering let him burne vpon the altare. And let him that carryed forth the scapegoate, wash his clothes and bath his fleshe in water, and then come into the host agayne.

And the bullocke of the synoffring and the goate of the synoffring (whose bloude was brought in to make an attonement in the holy place) let one carpe forth wthout the host and burne with fyre: both theyr skynnes, their fleshe and their donge. And let him that burneth them, washe his clothes and bath his fleshe in water, and so come into the host agayne. And this shalbe an ordinaunce for euer vnto you. And eue in the tenth day of the seuenth moneth, ye shal humble your soules and shal do no worke at al: whether it be one of your selues or a straunger that sojourneth among you, for that dai shal an attonement be made for you to clense you from al your synnes before the Lord, and ye shal be cleane. It shal be a Sabbath of rest vnto you, and ye shal humble your soules, and it shal be an ordinaunce for euer. And the priest that is anoynted and whose hand was fylled to minister in hys fathers steede, shal make the attonement and shal put on the holy linnen clothes and holy vestmentes, and shal repourge the holpe sanc- tuary and the tabernacle of wytnesse and the altare, and shal make attonement also for the priestes and al the people of the congregation. And thys shal be an everlastyng ordinaunce vnto you to make attonement for the chyldren of Israel for all theyr synnes ones a yere, and it was done eue as the lord commaunded Moses.

#### The. xvi. Chapter.

All sacrifice must be brought to the doore of the tabernacle. No deylls may they not offer. Blud and al karene is forbidden them.

m.iii. And

\* Heb. xl. c.  
and. x. a.

\* Luke. i. a.



**A**ND the Lord talked with Moses, saying: speake to Aaron and hys sons, and vnto all the children of Israel, and tel them, this is the thing which I Lord charged, saying: whatsoeuer he be of the house of Israel, that killeth an ore, lambe or goat, in the host or out of the hoste, & bynggeth them not vnto the doze of the tabernacle of wptnes, to offre an offryng vnto the Lord, before the dwelling place of the Lord, bloude shall be imputed vnto that man, as though he had shedde blood, and that man shall perishe from his people.

Wherefore let the children of Israel bring their offerings, that they offre in the wild field, vnto the Lord: even vnto the doze of the tabernacle of wptnes, & vnto the priest, and offer them for the peaceoffryngs vnto the Lord. And the priest shall sprinkle the bloude vpon the aulter of the Lord in the dooze of the tabernacle of wptnes, & burne the fat to be a swete sauoure vnto the Lord. And let them no more offre theyr offryngs vnto deupls, after whom they go an horynge. And thys shall be an ordinaunce for euer vnto you, thowoweoute your generations.

\*That is let no man offer to any other, or in any other sorte than scripture teacheth.

And thou shalt say vnto them: whatsoeuer man it be of the house of Israel, or of the strangers that soiourne amonge you, that offereth a burnt offering, or any other offering, and bynggeth it not vnto the doze of the tabernacle of wptnesse to offre vnto the Lord, the same shall perishe from hys people. And whatsoeuer man it be of the house of Israel, or of the strangers that soiourne amonge you that eateth any maner of bloud, I will set my face agaynst that soule that eateth bloude, and will destroye hym oute of hys people, for the lyfe of the fleshe is in the bloud, and I haue giuen it vnto you vpon the alter, to make attonement for poure soules, for bloude shall make attonement for the soule. And therefore I sayd vnto the chyldren of Israel: se no soule of you eate bloud, ne any stranger that soiourneth amonge you.

\*Aboue. iii.

Whatsoeuer man it be of the chyldren of Israel, or of the strangers that soiourne amonge you: that hunteth and catcheth any beast or foule that may be eaten, he shall poure out the bloud and couer it with erth, for the lyfe of all fleshe is in the bloud, therefore I sayd vnto the chyldren of Israel: ye shall eat the bloude of no maner of fleshe, for the lyfe of all fleshe is in hys bloude, and whosoever therfore eateth it, shall perishe. And whatsoeuer soule it be that eateth that which died alone or that whiche was torne with wild beasts: whether it be one of your selues or a stranger, he shall wash hys clothes, and bathe him selfe in water and shall be vncleane vnto the euen, and then is he cleane. But if he washe them not, nor wash hys fleshe, he shall beare hys synne.

The.xviii. Chapter.

What degrees of kynred may marie togyther and what not.

**A**ND the Lord talked with Moses, saying: speake vnto the chyldren of Israel, & shew them, I am the Lord your God. Wherefore after the doynges of the land of Egypt wherein ye dwelt, se ye do not after the doynges of the land of Canaan, whither I will bynge you: neyther walke ye in theyr ordynaunces, but do after my iudgementes, and kepe myne ordynaunces, to walke therein. For I am the Lord your God. Kepe therfore myne ordynaunces, and my iudgementes, whiche if a man do, he shall lyue thereby: for I am the Lord.

\*Rom. 8. 2  
Gala. 3. 12  
Ezech. 20. 11

Se ye go to none of your nyghest kined, for to vncouer theyr secretes, for I am the Lord. The secretes of thy father, and thy mother, se thou vnhylle not: she is thy mother, therefore shalt thou not thou dyscouer hyr secretes. The secretes of thy fathers wyfe, shalt thou not dyscouer, for they are thy fathers secretes. Thou shalt not dyscouer the pruptie of thy syster, the daughter of thy father or of thy mother: whether she bee borne at home or wythout. Thou shalt not vncouer the secretes of thy sonnes daughter or thy daughters daughter, for that is thynne own prauitie: thou shalt not vncouer the secretes of thy fathers wiues daughter, whiche she bare to thy father, for she is thy sister: thou shalt therfore not dyscouer hyr secretes. Thou shalt not vncouer the secretes of thy fathers sister, for she is thy fathers nexte kynswoman. Thou shalt not dyscouer the secretes of thy mothers sister, for she is thy mothers nexte kynswoman.

Thou shalt not vncouer the secretes of thy fathers brother: that is, thou shalt not go in to hys wyfe, for she is thynne awnte. Thou shalt not dyscouer the secretes of thy daughter in lawe, she is thy sonnes wyfe: therefore vncouer not hyr secretes. Thou shalt not vnhyl the secretes of thy brothers wife, for that is thy brothers prauitie. Thou shalt not dyscouer the prauities of the wyfe & hyr daughter also, neither shalt thou take hyr sons daughter, or hyr daughters daughter, to vncouer theyr secretes, they are hyr nexte kynne, it were therefore wyckednesse. Thou shalt not take a wyfe and hyr syster thereto, to bere hir that thou wouldest open hyr secretes as long as she liueth. Thou shalt not go vnto a woman to vncouer hyr prauitie, as long as she is put apart for hyr vncleannesse. Thou shalt not lye wyth thy neyghbours wyfe, to defyle thy selfe wyth hyr. Thou shalt not geue of thy seede to offer it vnto a Moloch, that thou defyle not the name of thy God, for I am the Lord.

Leuit. xx. 6.

\*Debe sigs  
n. fieth chils

Thou shalt not lie with mankind as with a womankynd, for that is abhominacion.

Thou shalt lye with no maner of beast, to defile thy selfe therewith, neither shall any woman stande before a beast to lye downe therto, for that is abhominacion.

Defyle not your selues in any of these thyngs



things, for with all these things are these nations defiled which I cast out before you, and the land is defiled, and I will visit the wickedness thereof upon it, and the land shall spewe out her inhabitants. \* **Leu. xx. d.** **Keepe ye therefore mine ordinances and iudgements: and se ye do none of these abominations: neither any of you nor any stranger that sojourneth among you (for all these abominations haue the men of the land done which were there before you, and the land is defiled) lest the land spewe you out when ye haue defiled it, as it spewed out the nations that were there before you. For whosoever shall commit any of these abominations the same soules that do thep in shall perishe from thep people. Therefore se ye keepe myne ordinances, that ye commit none of these abominable customes whiche were committed before you: that ye desyle not your selues therewith for I am the Lord your God.**

The Notes.

**Idoloch.** (a) Under this name Idoloch, is forbidden all manner of Idolatry, specially the offeringe of children therunto for that was abominable before the Lord. Idoloch was an Idole of children of Ammon, whose Image was hollow, hauing in it vii. closettes. One was to offer there in fine flour, another for turtledoues, the third for a shepe, the fourth, for a ram, the fyfte for a calfe, the syxt for an ore. And for him that would offer his son, was opened the vii. closet. And the face of this Idole was like the face of a calfe, his hand made playne redye to receyue of them that stode by.

The xix. Chapter.

A repetition of certayne lawes pertaining to the ten commaundmentes. A consideration for the poore. How we ought to iudge righteously. How we ought not to be auenged: wylchecraft is forbidden.

**Leu. xi. g.** **Deut. i. d.** **A**nd the Lord spake vnto Moses, saying: speake to all the multitude of the children of Israell, and say vnto the: \* **We holp for I the Lord your God am holy. Se ye fear euery man his father and his mother, and that ye keepe my Sabbathes, for I am the Lord your God. Ye shall not turne vnto the ydolles nor make you gods of metal: I am the Lord your God.**

When ye offer your peace offeringes vnto the Lord, ye shall offer them that ye maye be accepted. And it shall be eaten the same daye ye offer it and on the morow, but what soeuer is left on the third day shall be burnt in the fyre. If it be eaten the thyrde daye, it shall be vncleane and not accepted. And he that eateth it shall beare his sinne, because he hath defiled the halowed thinges of the Lord, and that soule shall not perishe from his people.

**Le. xlii. d.** \* When ye reape downe the ripe corne of your land, ye shall not reape downe the vttermoste borders of your felde, neyther shall thou gather that is left behinde in the harvest. Thou shalt not plucke in all thy vinegarde cleane, ne gather in the grapes that

are ouer scaped. But thou shalt leaue them for the poore and stranger. I am the Lord your God.

Ye shall not steale neyther lye, neyther deale falselye one with another. \* Ye shall not sweare by my name falsely, that thou dearest not the name of thy God, I am the Lord. Thou shalt not begyle thy neyghbour with camillacions, neither rob him by violent lye, neyther shall the workemans labour abyde with thee vntill the morning. Thou shalt not curse the deafe, neyther put a stumblinge blocke before the blynde, but shalt feare thy God. I am the Lord. Ye shall do no vnrighuousnes in iudgemente. \* Thou shalt not fauoure the poore nor honour the myghtye, but shalt iudge thy neyghbour righteously.

Thou shalt not go vp and downe a prerie accuser among people, neyther shalt thou helpe to shed the bloud of thy neyghbour: I am the Lord. \* Thou shalt not hate thy brother in thine heart, but shalt in any wyse rebuke thy neyghbour, that thou be not synn for his sake. \* Thou shalt not auenge thy selfe nor beare hate in mynde agaynst the children of thy people, but shalt loue thy neyghbour as thy selfe, I am the Lord.

**Keepe mine ordinances.** Let none of thy cattel gender with a contrary kind, neither sowe thy felde with mingled sowe, neither shalt thou put on any garment of linnen & wollen. If a man haue to do with a woman that is bound and hath bene medled withal of another man whiche neyther is boughte nor freedome gauen her, there shall be a payne vpon it, but they shall not dye, because she was not made free. And he shall bringe for his trespass offeringe vnto the Lord, euen vnto the doore of the tabernacle of witnessse, a Ramme for a trespass offeringe. And the prieste shall make attonement for hym with the Ramme of the trespass offeringe before the Lord, for his synne whiche he hath done, and it shall be forgiven hym, concerninge the synne whiche he hath done.

And when ye come to the lande, and haue planted all manner of trees wherof men eate ye shall hold them vncircumcised as conceyving their frate, euen thre yere shall they be vncircumcised vnto you & shall not be eaten of, and the fourth yere all the fruit of them shall be holy and acceptable to the Lord. And the fyft yere maye ye eate of the fruit of them and gather in the increase of them: I am the Lord your God. \* Ye shall eate nothyng of the bloude, ye shall vse no wylchecraft, nor obserue dysmall dayes, ye shall not round the lockes of your heads neyther shalt thou mar the tuftes of thy bearde.

Ye shall not rent your fleshe for any soules sake, nor prunte any markes vpon you: I am the Lord. Thou shalt not pollute thy daughter, & thou woldest maintayne her to be an hoore: lest the lande fall to whoredome, and waye

\* Mat. v. f  
Exod. xx. b.  
Deut. v. a.

\* Deut. i. c.  
and. xv.  
Iaco. i. b

\* i. Th. ii. d  
and. iii. c

\* ma. xviii. c  
Iaco. i. b

\* We maye  
not mingle  
our good  
works with  
hypocrisie  
nor false  
doctrine  
with true

\* Le. xlvii. d



were full of wyckednesse. Se ye keepe my  
sabbathes and feare my sanctuary. I am the  
lord. Turne not to them that worke w<sup>th</sup>  
spyrtes, ne regarde them, that offer d<sup>i</sup>-  
mal dayes: that ye be not defiled by them,  
for I am the lord your God.

Thou shalt ryse up before y<sup>e</sup> horehead, and  
reuerence the face of the old mā, and dread  
thy god, for I am the Lord.

If a straun-  
ger sojourne by the in your land, se ye vere  
him not: But let the straunger that dwel-  
leth w<sup>th</sup> you, bee as one of your selues,  
and loue hym as thy selfe, for ye wer stra-  
ngers in the land of Egypt. I am the Lord  
your God.

Ye shall do no vnpgheteousnes in iudge-  
ment neyther in meteure, weight or mea-  
sure. But ye shall haue true balances, true  
wepghes, a true epha, and a true b<sup>u</sup>rn. I  
am the lord your God whych brought you  
forth of the land of Egypt, that ye shoulde  
obserue all myne ordinaunces and iudge-  
ments and kepe them: I am the lord.

The xx. Chapter

They that g<sup>i</sup>ue of theyr s<sup>e</sup>de to Moloch shall  
dye therofore. Other goodly lawes necessary  
to be vsed in common wealthes.

**A**nd the lord talked with Moyses, say-  
ing: tel the children of Israel, who-  
euer he be of y<sup>e</sup> children of Israel or of  
the strangers that dwel in Israel, that gi-  
ueth of his s<sup>e</sup>de vnto Moloch he shall dye  
for it: the people of the land shall stone hym  
with stones. And I will set my face vpon y<sup>e</sup>  
felow, and wyl destroye him fro his people  
because he hath giuen of his s<sup>e</sup>de vnto Mo-  
loch, to defile my sanctuary & to pollute my  
holpe name. And though he the people of the  
land hide their eyes from that felow, when  
he giueth of his s<sup>e</sup>de vnto Moloch, so that  
they kyl him not: yet I wyl put my face vpon  
that man and vpon his generacion, and  
wyl destroye him and all that go a horpuge  
w<sup>th</sup> hym and commit horredom w<sup>th</sup> Mo-  
loch from their people.

Yf anye soule turne hym to enchanters or  
expounders of tokens and go a horing af-  
ter them, I wil put my face vpon y<sup>e</sup> soule &  
wyl destroye him from his people. Sancti-  
fy your selues therfore, and be holy, for I  
am the lord your God. And se ye kepe mine  
ordinaunces and do them. For I am y<sup>e</sup> lord  
whych sanctifie you.

Whosoever curseth hys father or mother  
shall dye for it, his blud on his head, because  
he hath cursed his father or mother.

He that breaketh wedlocke with an other  
mans wife shall die for it, because he hathe  
broke wedlock w<sup>th</sup> his neighbours wife,  
and so shall she lykewise.

If a man lye w<sup>th</sup> his fathers wife, & vn-  
couer his fathers secretes, they shall bothe  
dye for it, their bloud be vpon theyr heads.

If a man lye w<sup>th</sup> hys daughter in lawe  
they shall dy both of the: they haue brought  
abominacio, theyr bloud vpon their heads.

If a man lye w<sup>th</sup> mankynd after the ma-  
ner as w<sup>th</sup> woman kynde, they haue both  
committed abhominacion and shall dye for  
it, theyr bloud be vpon their heads.

If a man take a wife and hir mother ther-  
to, it is wyckednes. Men shall burne w<sup>th</sup>  
fire both hym and them, that they be no wy-  
ckednesse among you.

If a man lye with a beast he shall dye, and  
ye shall slep the beast.

If a woman go vnto a beaste & lye downe  
therto: thou shalt kyl the woman and the  
beast also, they shall dye, and their bloud be  
vpon theyr heads.

If a mā take his sister, his fathers daugh-  
ter or his mothers daughter, & se hir secretes  
and she see hys secretes also: it is a wycked  
thing. Therfore let them perish in the sight  
of their people, he hath sene hys sisters se-  
cretnes, he shall therfore beare hys spynne.

If a man lye with a woman in time of hir  
floures, and vncouer hir secretes and open  
hys fountayne, and she also open the foun-  
tayne of hys bloud, they shall both perishe  
from the people.

Thou shalt not vncouer the secretes of thy  
mothers sister, nor of thy fathers sister, for  
he that doth so, vncouereth hys nexte kyn:  
and they shall beare theyr misdoynge.

If a man lye with his vncles wye, he hath  
vncouered hys vncles secretes, they shall  
beare theyr spynne, and shall dye chyldelesse.

If a man take hys brothers wyfe, it is an  
vncleane thyng, he hath vncouered his bro-  
thers secretes, they shall be chyldeles there-  
fore.

Se ye kepe therfore al mine ordynaun-  
ces and al my iudgements, and that ye do  
them, that the land whither I bypunge you  
to dwel therein, spew you not out. And se ye  
waleke not in the manners of the nacions  
whych I cast out before you, for they comit-  
ted all these things, and I abhorred them.

But I haue sayed vnto you, that ye shall  
enioy theyr land, and that I wyl giue it vnto  
you to possesse it: a land that floweth w<sup>th</sup>  
mylke and hony. I am the lord your God,  
whych haue diuided you from other nacids

ye shuld put difference betwene cleane  
beastes and vncleane, and betwene vncleane  
foules, and them that are cleane. Make not  
your soules therfore abhominable w<sup>th</sup> bea-  
stes and foules, and with all maner thyng  
that crepeth on the ground, whych I haue  
seuered vnto you to hold them vncleane. Be  
holy vnto me, for I the Lord am holy, and  
haue seuered you from other nacions: that  
ye shoulde be myne.

If there be a man or woman that wor-  
keth with a spyrte or that expoundeth to-  
kens, they shall dye for it. Menne shall stone  
them w<sup>th</sup> stones, and theyr bloud shall  
be vpon them.

The xxi. Chapter

The p<sup>r</sup>ieste forbydden to be at the death of  
any of hys people, a fewe of hys kynne excepte.  
Questes maye not be shaven neyther on y<sup>e</sup> head  
nor

Suggerye.

De. xxi. 10.

De. xxi. 10.

Incest.

De. xxi. 10.

De. xxi. 10.

De. xxi. 10.

De. xxi. 10.

De. xxi. 10.

De. xxi. 10.



nor on the beard. The priestes wyfe must be a mayde. The priestes daughter maye not be an harlot.

\*The priestes muste eend onely to theyr own vocasyon.

**A**ND the Lorde sayed vnto Moyses: Ipeake vnto the priestes, the sonnes of Aaron, & say vnto the. A priest shal not defyle himselfe at the death of any of his people, but vpon his kyn that is nyghe vnto him: as his mother, father, son, doughter & brother: & on his sister as longe as she is a mayd and dwelleth nigh him, & was neuer gyuen to a man: on her he maye defyle himselfe. But he shal not make himselfe vncleane vpon a rular of his people to polute himselfe withall.

**T**hey shal make them no baldnesse vpon their heades, or shawe of the lockes of their beardes, nor make anye markes in theyr flesh. They shal be holy vnto their god, and not polute the name of their god, for the sacrifices of the lorde, & the breade of their God they do offer: therfore they must be holy.

**T**hey shal take no wife that is an hooze or polluted, or put from her husband: for a priest is holy vnto his God. Sanctifie hym therfore, for he offereth vp the bread of god: he shal therfore be holpe vnto the, for I the Lorde which sanctifye you, am holy.

**I**f a priests daughter fall to play the hore she poluteth hyr father: therfore she shal be burnt with fire.

**H**e that is the high priest among hys brethren, vpon whose head the anointing oyle was poured, and whose hand was filled to put on the vestiments, shal not vncouer his head, nor rent his cloths, neither shal go to any dead body, nor make himselfe vncleane: not on his father or mother, neither shal go out of the sanctuary, that he defyle not the holy place of his god, for the crowne of the anointinge oyle of God, is vpon him. I am the Lorde. He shal take a maide vnto hys wyfe: but no widow nor deuorced, nor defiled hooze. But he shal take a maide of his owne people to wyfe, that he defile not his sede vpon his people: for I am the Lorde which sanctifye hym.

**A**ND the Lorde spake to Moyses, sayinge: Ipeake to Aaron, and saye: No man of thy sede in their generacions that hath any deformitie vpon him, shal preace to offer the bread of hys God: for none that hath anye blempe shal come neare: whether he be blind, lame, snotted, or that hath anye mishappen membre, or broken footed, or broken handed, or croke backed, or perleped, or gogeleped, or maungpe, or skaulde, or hath hys stones broken.

No man that is deformed of the sede of Aaron the priest, shal come nigh to offer the sacrifices of the Lorde. If he haue a deformyte, he shal not preace to offer the bread of his God. Notwithstanding he shall eat the breade of hys God: euen as well of the most holy, as of the holy: but shal not goe in vnto the vable, nor come nygh the altare, because he is deformed, that he polute

not my sanctuary, for I am the Lorde that sanctifie the. And Moyses tolde it vnto Aaron, and to his sonnes, and vnto al the children of Israel.

The xxii. Chapter.

**W**hat maner persons oughte to abstayne from eatyng the thyngs that were offered. How what, and when they shulde be offered.

**A**ND the Lorde comened with Moyses, sayinge: bid Aaron & his sonnes that they absteyne from the halowed thynges of the chyldren of Israel which they haue halowed vnto me, & they polute not my holy name: for I am the lorde. Say vnto them: whosoever he be of all poure sede among your generacion after you, that goeth vnto the halowed thynges whiche the chyldren of Israel shal haue halowed vnto the Lorde, his vncleannes shal be vpon him: & that soule shal perish forth of my sighte. I am the Lorde.

None of the sede of Aaron that is a leper or that hath a running soze, shal eat of the halowed thyngs tyll he be cleane. And whosoever toucheth any vncleane soule, or man whose sede runneth from him by nyght, or whosoever toucheth any worme that is vncleane to him, or man that is vncleane to him whatsoeuer vncleannesse he hath: the same soule that hath any such thyng, shal be vncleane vntyll euen, and shal not eate of the halowed thyngs vntyll he haue washed his fleche wpth water. And then when the sun is downe, he shal be cleane, and shal afterward eate of the halowed thynges: for they are hys fode. \* Of a beast that dyeth alone or is rent wpth wylde beastes, he shal not eate, to defyle hym selfe therewyth: I am the Lorde. But let them kepe therfore mine ordynance, leaste they lade synne vpon them, and dye therein, when they haue defyled themselves: for I am the Lorde which sanctifye them.

There shal no straunger eate of the halowed thyngs, neither the priestes gest, or his hyred seruaunte. But if the priest bye anye person with money, he maye eate of it, and he also that is bozne in his house, maye eate of hys bread. If the priests daughter be maried vnto a straunger, she may not eate of the halowed heueoffryngs. Not wpthstanding if the priests daughter be a widowe or deuorced, and haue no child, but is returned vnto hyr fathers house againe, she shal eat of hir fathers bread as wel as she dyd in hir pouth. But ther shal no straunger eate therof. If a man eat of the halowed things vntwittingly, he shal put the fyfth part therunto, & make good vnto the priest the halowed thyng. And let the priestes se, that they defyle not the halowed thynges of the chyldren of Israel, whiche they haue offered vnto the Lorde, lest they lade themselves with mysdoyng and trespase in eatyng theyr halowed thynges, for I am the Lorde whiche halowe them.

And the Lorde spake vnto Moyses, sayinge: Ipeake

Exo. xxi. d. cxx. lxxiii. g



**S**peake to Aaron and his sonnes and to all the children of Israel and saye vnto them, whatsoeuer he be of the house of Israel or a stranger in Israel that will offer hys offering: whatsoeuer bowe or fre wyl offering it be whiche they will offer vnto the Lorde for a burnt offering to reconple them selues, it must be a male without blemishe of the oren, shepe, or goates, let them offer no thyng that is deformed, for they shall get no fauoure.

If a man wyl offer a peaceoffring vnto the Lorde, and seporate a bowe or a fre wyl offering of the oren or the flocke, it must be without deformitie, & it may be accepted.

There maye be no blemishe therein: whether it be blynde, broken, wounded, or haue a wenne, or be maungpe or scabbed, see ye offer no suche vnto the Lorde, nor put an offering of any such vpon the aultare vnto the Lorde.

**A**n ore or a shepe that hath anye membre oute of propozcion, mayest thou offer for a fre wyl offering: but in a bowe it shall not be accepted. Thou shalt not offer vnto the Lorde that is brused, broken, plucked oute or cut awaye, neither shalt make anye suche in your land, neither of a strangers hand shall ye offer an offering to your God of anye suche. For they marre all in that they haue deformities in them, and therefore can not be accepted for you. And the lord spake vnto Moses, saying: when an ore, a shepe, or a goat is broughte forth, it shall be seuen dayes vnder the dame. And from the eighte daye forth, it shall be accepted vnto a gyfte in the sacrifice of the Lorde. And whether it be ore or shepe, ye shall not kyl it and hir yong both in one daye.

\*That is, geue thanks, prayse & magnifye the Lorde.

When ye will offer a \*thankeoffering vnto the Lorde, ye shall so offer it, that ye maye be accepted. And the same day, it must be eaten vp, so that ye leaue none of it tyll the morowe. For I am the Lorde, kepe now my commaundementes and do them, for I am the lord. And polute not my holy name, that I maye be halowed amonge the chyldren of Israel. For I am the Lord whiche halowe you, and broughte you oute of the land of Egypte, to be your God: for I am the Lorde.

The. xlii. Chapter.

**O**f the holy dayes, as the Sabboth, Easter, whylsontyde, the feast of the fyrst frutes. The feast of clesynge. The feast of Trompettes. The feast of the tabernacles.

**A**ND the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israel, and saye vnto them. These are the feastes of the Lorde whych ye shall call holy feastes. Sixe dayes ye shall worke, and the seuenth is the Sabboth of reste an holpe feast: so that ye maye do no worke therein, for it is the Sabboth of the Lorde, whersoever ye dwell. These are the feastes of the Lorde, whych ye shall proclaime holy in their seasons. \*The. xlii. day of the first

Exod. xlii. c. Au. xv. v. l. i. c.

moneth at euen is the Lordes \* passeouer. Exod. xlii. b. And the fyrstene daye of the same moneth is the feast of swete breade vnto the Lorde, seuen dayes ye must eate unleuened bread. The fyrst daye shall be an holpe feast vnto you, so that ye maye do no laboriouse worke therein. But ye shall offer sacrifices vnto the Lorde seuen dayes, and the seuenth daye also shall be an holy feast, so that ye maye do no laboriouse worke therein.

And the lord spake vnto Moses, saying: **S**peake vnto the chyldren of Israel, & saye vnto them: when ye be come in to the lande whiche I geue vnto you and reape downe your harvest, ye shall bringe a shefe of the \*first frutes of your harvest vnto y priest, and he shall waue the shefe before the lord to be accepted for you: and euē the morowe after the Sabboth the priest shall waue it. And ye shall offer that day when he waueth the shefe, a lamb without blemish of a yere olde for a burnt offering vnto the Lorde: and the meat offering therof, two tenth deales of fyne floure mengled with oyle to be a sacrifice vnto the Lorde of a swete sauoure: and the drynke offering thereto, the fourth deale of an hynd of wyne. And ye shall eate neyther breade, nor parched corne, nor fymentye of new corne: vntyll the selfe same daye that ye haue brought an offering vnto your God. And thys shall be a lawe for euer vnto your chyldren after you, whersoever ye dwell.

\*First frutes & tythes are y frutes of saye, wher by we acknowlege of who we receiue them.

And ye shall counte from the morowe after the Sabboth: euen from the daye that ye brought the shefe of the waueoffring, seuen wekes complete: euen vnto the morowe after the seuen wekes, ye shall number fyrte dayes. And then ye shall bringe a newe meat offering vnto the Lorde. And ye shall bringe out of your habitacions two waueloues made of two tenth deales of fyne floure leuened and baken, for first frutes vnto the Lorde. And ye shall bringe wth the bread seuen lambes wthout defformitye of one yere of age, and one yonge ore, and two rams, which shall serue for burnt offerings vnto the Lorde, with meat offerings, and drynke offerings longynge to the same, to be a sacrifice of a swete sauour vnto the Lorde.

And ye shall offre an he goate for a synoffering: and two lambes of one yere olde for peace offerings. And the priest shall waue them wth the bread of the fyrst frutes before the lord and with the two lambes. And they shall be holpe vnto the Lorde, and be the priestes. And ye shall make a proclamation the same daye, that it be an holy feast vnto you, & ye shall do no laboriouse worke therein: And it shall be a law for euer thow out all your habitacions vnto your chyldren after you.

\*When ye reape doune your harvest, thou shalt not make clene riddance of thy felde, neyther shalt thou make anye aftergathering of thy harvest: but shalt leue the vnto the



the poore and the straunger, I am the Lord your God.

And the Lord spake unto Moses, saying, speake unto the children of Israel and saye. The first daye of the seventh moneth shall be a rest of remembrance unto you, to blowe hornes in, an holy feast it shall be, and ye shall do no laborious worke therein, and ye shall offer sacrifice unto the Lord.

And the Lord spake unto Moses saying: also the tenth daye of the selfe seventh moneth, is a daye of attonement, and shall be an holy feast unto you, and ye shall humble your soules and offer sacrifice unto the Lord. Moreover ye shall do no worke the same daye, for it is a daye of attonement to make an attonement for you before the Lord your God. For what soever soule it be that humbleth not hymselfe that daye he shall be destroyed from bys people. And what soever soule doo anye maner worke that daye, the same I wyll destroye from his people. Se ye do no maner worke therfore. And it shall be a law for ever unto your generations after you in al your dwellings. A Sabbath of rest it shall be unto you and ye shall humble your soules. The .ix. daye of the moneth at even and so forth from even to even agayne, ye shall keepe your Sabbath.

\*That is chastise thy body by abstinence and affliction

The feast of tabernacles of booths.

And the Lord spake unto Moses, saying: speake unto the children of Israel, and saye: the .xv. daye of the same seventh moneth, shall be the feast of tabernacles vii. dayes unto the Lord. The first daye shall be an holy feast, so that ye shall do no laborious worke therein. Seven dayes ye shall offer sacrifice unto the Lord, and the .viii. shall be an holy feast unto you, and ye shall offer sacrifice unto the Lord. It is the ende of the feast, and ye shall doo no laborious worke therein.

These are feastes of the Lord whiche ye shall proclayme holy feastes, for to offer sacrifice unto the Lord, burnt offerings meate offerings and drinke offerings euer ye daye: besyde the Sabbathes of the Lord, and besyde your gyftes, and al your vowes, and all your freewill offerings whiche ye shall gyue unto the Lord.

Moreover in the .xv. daye of the seventh moneth after ye haue gathered in the frutes of the lande, ye shall keepe holy daye unto the Lord seven dayes longe. The fyrste daye shall be a daye of rest, and the eighth daye shall be a daye of rest. And ye shall take you the first daye, the frutes of goodly trees, and the branches of palme trees, and the homes of thicke trees, and wyllowes of the brooke: and shall rejoyse before the Lord seven dayes. And ye shall keepe it holy daye unto the Lord seven dayes in the yere. And it shall be law for ever to your children after you, that ye keepe that feast in the seventh moneth. And ye shall dwelle in booths seven dayes: even all that are Isra-

elytes borne shall dwell in booths that your children after you maye knowe howe I made the children of Israel dwell in booths, when I brought them out of the lande of Egypte: for I am the Lord your God. And Moses told al the feastes of the Lord unto the children of Israel.

The. xliii. Chapter.

The oil for the lampes and lyghtes of the brade of remembrance of shewbread. He that killeth must be stoned. He that killeth shall be killed, etc.

And the Lord spake unto Moses, saying: commaunde the children of Israel that they bringe unto the, pure oyle olyue beaten for lyghtes to put in to the lampes alwaye, withoute the vaile of wytnesse within the tabernacle of wytnesse. And Aaron shall dresse them both even and morning before the Lord alwayes. And it shall be a law for ever among your children after you. And he shall dresse the lampes upon the pure candelsicks before the Lord perpetually.

And thou shalt take fyne flour & bake twelve wafers thereof, two tenth dealles shall euer y wafer be. And make two rowes of them, sixe on a rowe upon the pure table before the Lord, and put pure frankensces upon the rowes. And it shall be bread of remembrance, and an offering to the Lord. Euer Sabbath he shall put them in rowes before the Lord euermore, giuen of the children of Israel, that it be an euerlasting covenante. And they shall be Aarons and bys sonnes, and they shall care them in the holy place. For they are most holye unto him of the offerings of the Lord, and shall be a duty for ever.

That is shewbread, or halowed loaves.

And the son of an Israelite the wyfe whose father was an Egyptian, went out among the children of Israel. And this sonne of Israelite his wyfe and a man of Israel stroue together in the host. And the Israelite the womans sonne blasphemed the name of the Lord and cursed, & they brought him unto Moses. And his mothers name was Salomit, the daughter of Dibzi of the tribe of Dan: and they put him in ward, that Moses shoulde declare unto the what the Lord laide there to. And the Lord spake unto Moses saying, bringe that blasphemed without the host, and let al the multitude stone him. And let al the multitude stone him. And speake unto the children of Israel saying, Whosoever curseth bys God, shall beare his sinne: And he that blasphemeth the name of the Lord, shall dye for it: al the multitude shall stone him to death. And the straunger as wel as the Israelite if he curse the name, shall dye for it.

That is blasphemy with a curse, sayeth bys lawes, cursing.

He that killeth any man, shall dye for it, but he that killeth a beast shall paye for it, beast for beast. If a man mayne bys neyghboure, even as he hath done, so shall

Slaughter



it be done to hym agayne: broke for broke, eye for eye and to the for to the: euen as he hath maymed a manne, so shall he be maymed agayne. So now he that killeth a manne, shall dye for it. Ye shall haue one maner law amonge you: euen for the straunger as wel as for one of your selues for I am the Lord your God

And Moses tolde the chyldren of Israel that they should byrge hym that had cutted, out of the booste, and stoned hym wth stones. And the chyldren of Israel dyd as the Lord commanded Moses.

The. xlv. Chapter.

**A** The Sabbath of the seuen yeres and of yere of iubilee, otherwise called y fifty yere.

**A**nd the Lord spake vnto Moses in mount Sinai, sayinge: speake vnto children of Israel, and say to them. When ye be come into the land whych I gyue you let the lande rest a Sabbath vnto the Lord. Sixe yeres thou shalt sowe thy speld, and sixe yere thou shalt cut thy vyues and gather in thy frutes. But the seuenth yere shall be a Sabbath of rest vnto the lande. The Lordes Sabothe it shall be and thou shalt neither sowe thy speld, nor cut thy vyues.

**B** The corne that groweth by it selfe thou shalt not reape, neyther gather the grapes that growe wythout thy dressynge: but it shall be a Sabbath of reste vnto the lande. Reuerthelesse the Sabbath of the lande shall be meare for you: euen for the and thy seruaunte, and for thy mayde and for thy hyred seruaunte, and for the straunger that dwelleth with the: and for thy catel, and for the beastes that are in thy land, shall al the encrease thereof be meate. Then numbze seuen (a) wekes of yeres, that is, seuen times seuen yere: and the space of the seuen wekes of yeres wyll be vnto the. xlv. yere. And then thou shalt make an horne blowe: euen in the tenth day of the seventh moneth which is the day of attonement. And then shalt ye make the horne blow, euen thorow out all your lande, And ye shall halow the fyrst yere, and proclayme libertye thorow out the lande vnto all the inhabitants thereof. It shall be a yere of (b) iubely vnto you, and ye shall retourne: euery man vnto his possession, and euery man vnto his kinred agayne. A yere of iubely shall that fyrst yere be vnto you.

Ye shall not sowe neyther reape the corne that groweth by it selfe, nor gather y grapes that growe wythout thy labour, For it is a yere of iubelye and shall be holpe vnto you: howe be it, yet ye shall eate of the encrease of the selde. And in this yere of iubelye ye shall retourne, euery man vnto his possession agayne.

When thou sellest ought vnto thy neyghboure or byeste of thy neyghbours hand,

ye shall not oppresse one an other: but accordynge to the number of yeres after the (c) iubely yere, thou shalt bye of thy neyghboure, and accordynge vnto the number of frute yeres, he shall sel vnto the. Accordynge vnto the multitude of yeres, thou shalt encrease the pryce thereof, and accordynge to the fewnesse of yeres, thou shalt mynyshe the pryce: for the number of the frute he shall sel vnto the. And let that no man oppresse his neyghboure, but feare thy God. For I am the Lord your God. Wherefore doo after myne ordynauces, and keepe my lawes, and doot herin, that ye maye dwelle in the lande in safetye. And the lande shall gyue her frute, and ye shall eate your fill and dwell therein in safetye.

It ye shall say: what shall we eate the seuenth yere, in as muche as we shall not sow nor gather in our encrease. I wyll sende my blessinge vpon you in the syxte yere, and it shall byrge forth frute for thre yeres: and ye shall sowe the eyght yere, and eate of olde frute vntyll the nynthe yere, and euen vntyll her frutes come, ye shall eate of olde stoor.

Wherefore the lande shall not be sold for euer, because that the lande is myne, and ye but straungers and sojourners with me and ye shall thorowe oute all the lande of your possession, let the lande goo home free agayne.

\* When thy brother is wared pore, and hath solde of his possession: if anye of his kin come to redeme it, he shall bye out that whych his brother solde. And though he haue no man to redeme it for hym, yet if his hande can gette sufficient to bye it oute agayne, then lette hym counte howe longe it hath be solde, and deluyet the reste vnto hym to whome he solde it, and so he shall retourne vnto his possession agayne. But if his hande can not get sufficiente to restore it to hym agayne, then that whych is sold shall remayne in the hand of hym that hath bought it, tyl the Jubely: and in the yere of Jubely it shall come out, and he shall retourne vnto his possession agayne.

If a man sel a dwelling house in a walled cite, he maye bye it oute agayne anye tyme wythin a hole yere after it is solde: and that shall be the space in which he may redeme it agayne.

But if it be not bought oute agayne wth in the space of a full yere, then the house in the walled cite shall be stablyshed for euer vnto hym that boughte it, and to his successours after him, and shall not go out in the yere of Jubelye. But the houses in byllages whych haue noo walles rounde aboute theym shall be counted lyke vnto the felde of the countrey, and maye be boughte oute agayne at any season, and shall goo oute free in the yere of Jubelye.

Notwithstandynge the ctytes of the



urtes and the houses in the cytyes of the p<sup>er</sup> possessions, the Leuytes maie redeme at al seasons. And if a man purchase oughte of the Leuytes: wherbet it be house or cytye that they possesse, the bargayne shall goo oute in the yere of Jubelpe: for the houses of the cytyes of the Leuytes, are they: possessions amonge the chyldren of Israel. But the felde that lye roundabout the cytyes, shall not be boughte: for they are they: possessions for euer.

**I**f thy brother be waxed poore and fallen in decay w<sup>ith</sup> the, receyue hym as a stranger or a sojourner, and lette hym lyue by the. \* And thou shalt take none vsurpe of hym nor gaine. But shalt feare thy God, that thy brother may liue with the. Thou shalt not lende hym thy money vpon vsury, nor lend him of thy sode to haue gaine by it: for I am the Lorde your God which haue brought you forth of the lande of Egypt, to geue you the land of Canaan and to be your God.

Exo. xxi. e  
Deu. xxi. c  
Eze. xviii. b

**I**f thy brother that dwelleth by þ were poore and sell him selfe vnto the, thou shalt not let hym labour, as a bondseruaunte doeth: but as an hyred seruaunte, and as a sojourner he shall be w<sup>ith</sup> the, & shall serue the, vnto the yere of Jubelpe, and then shall he departe from the: both he and his chyldren w<sup>ith</sup> hym, and shall retourne vnto his owne kynred agayne and vnto the possessions of his fathers: for they are my seruantes whych I broughte oute of the lande of Egypt, and shall not be sold as bodme.

Seetherfore thou raygne not ouer hym cruellye, but feare thy God. If thou wylt haue bondseruautes and maydens, thou shalt bye them of the beathen that are rounde aboute you, and of the chyldren of the straungers that are sojourners among you and of they: generacions þ are w<sup>ith</sup> you, whych they begate in your land. And ye shall possesse them and geue them vnto your chyldren after you, to possesse them for euer: and they shall be your bondmenne. \* But ouer your brethren the chyldren of Israel, ye shall not raygne one ouer another cruelly.

Millenage,  
or bondage

**W**hen a straunger and a sojourner waxeth w<sup>ith</sup> by the, and thy brother that dwelleth by them waxeth poore and sel him selfe vnto the straunger that dwelleth by the, or to any of the straungers kynne: after that he is solde he may be redemed agayne: one of his brethren maye bye hym oute whether it be his vncle or his vncles sonne, or any that is nye of kynne vnto hym of his kynred: eyther yf his hand can get so much he may be loosed.

And he shall recken w<sup>ith</sup> hym þ boughte hym from the yere in whych he was sold, vnto the yere of Jubelpe, and the price of his bypunge shall be accordyng to the number of yeres, and he shall be w<sup>ith</sup> hym as a hyred seruaunte. If ther be yet many yerkes behynde, accordyng vnto them, he shall

geue a gayne for þ s deluyeraunce, of the money that he was solde for.

If there remayne but fewe yeres vnto the yere of Jubelpe, he shall counte w<sup>ith</sup> hym, and accordyng vnto hys yeres geue hym agayne for his redempcion, and shall be w<sup>ith</sup> hym yere by yere as an hyred seruaunte, and the other shall not raygne cruelly ouer him in thy syghte. If he be not bought free in the mean tyme, then he shall go out in the yere of Jubelpe and hys chyldren w<sup>ith</sup> hym: for the chyldren of Israel all are my seruantes whych I broughte out of the land of Egypt.

The Notes.

(a) Sumtyme a weke is taken for the number of vii. dayes, as afore. xxi. c. Sumtyme for the number of vii. yeres, as here, & in Daniel the ix. f. and. g.

(b) Thys word Jubelpe cometh of this worde Jabel an hebreue word, which signifieth a true pet. And the word, Jubelpe signifieth an yere of singular mirth, ioy, and much reste, wherein all they: coine and frutes came forth withoute sowynge, tpyllynge, or anye other laboures.

(c) By thys Jubelpe was betokened þ restoring of al thyngs to hys perfection, whych shall be after the last Judgemente in that flouryng world when the chosen shall be admitted into lybertye, from all wretchednes, pouerty, angurth and oppression, when all shall be fully restored agayne in Christ that thowme the synne of hys first man was taken awaye.

The xxvi. Chapter.

**I**mages are forbydden. Blessed are they þ kepe the thynges that God byddeth: & most cursed are they that kepe them not.

**I** am the Lorde your God. Ye shall make you no Idolles nor grauen ymage, neyther reare you vp any pylle, neyther ye shall set vp any ymage of stone in your lade to bowe your selues thereto: for I am the Lorde your God: kepe my Saboths and (a) feare my sanctuary for I am the Lorde.

If ye shall walk in mine ordinaunces & kepe my comaundements and do them, the I wyl send you rayne in the tyght season, & your land shall yeld her encrease, and the trees of the feld shall geue their frute. And the threshynge shall reache vnto wyne barre, and the wyneharuest shall reache vnto sowynge time, and ye shall eat your bread in plenteousnes, and shall dwel in your land peasably. And I wyl sende peace in your lande, that ye shall slepe, and no man shall make you asfayde.

And I will ryp euil beastes out of your land, and there shall no swearde go thowow out your lande: And ye shall chase your enemyes, and they shall fall before you vpp the swerde. And kynne of you shall chase an hundred, and an hundred of you shall put tenne thousand to flight, and your enemyes shall fall before you vpon the swerd. And I will toune vnto you and encrease you and multiplye you, and set vp my testamet w<sup>ith</sup> you. And ye shall eat olde store, and cast out the



olde for plenteousnes of the new \* I wyl  
 11. Cor. v. d make my dwelling place among you, and  
 Exo. xxix. g. my soule shall not lothe you. And I wyl  
 walcke among you, and wyl be your God,  
 and ye shall be my people. For I am the  
 Lorde your God, which broughte you out  
 of the Lande of the Egypcyans, that ye  
 shoulde not be theyre bondmenne, and I  
 brake the bowes of your pokes, and made  
 you go wyghte.

De. xxviii b  
 Mal. ii. a. But if ye wyl not hearken vnto me,  
 nor wyl do all these my commaundements  
 or if ye shall despyse my ordynaunces, e-  
 ther if your soules refuse my lawes, so that  
 ye wyl not doo all my commaundements  
 but shall breake myne appoyntemente:  
 then I wyl doo hys agayne vnto you: I  
 wyl vsette you wth beracions, Swel-  
 lyng and feuers, that shall make youre  
 eyes Daseill, and wth sorowes of hearte.  
 And ye shall sowe your seede in vayne, for  
 your enemies shall eat it. And I wyl lette  
 my face agaynst you, and ye shall fall before  
 your enemies, and they that hate you shall  
 ragyn ouer you, and ye shall be when no ma  
 pursueth you.

(b) And if ye will not yet for all thys her-  
 ken vnto me, then wyl I punyssh you se-  
 uen tymes moze for your synnes, and wyl  
 breake the pyde of your strengthe. For I  
 wyl make the heauen ouer you as harde  
 as yron, and your Land as harde as brasse.  
 And so your labour shall be spent in vaine.  
 For your Land shall not geue her en-  
 crease neyther the trees of the land shall  
 geue theyr frutes.

And if he walke contrary vnto me, & wyl  
 not hearken vnto me, I wil byngge seuen ty-  
 mes moe plages vpon you according to your  
 synnes. I wil send in wilde bestes vpon  
 you, which shall spoyle you of your chyldren  
 & destroy your catel, and make you so fewe  
 in numbze that your high wayes shall grow  
 to a wilderness.

And if ye wyl not be learned yet, for all  
 this, but shall walke contrary vnto me, then  
 wyl I also walke contrary vnto you, and  
 wil punyssh you yet (c) vii. times, for your  
 synnes. I wyl send a sword vpon you, that  
 shall auenge my testamente wth you. And  
 when ye are fled vnto your cyties, I wyl  
 send the pestilence among you, ye shall be-  
 ue into the handes of your enemies. And  
 when I haue (d) broken the staffe of your  
 bred, that x. wyues shall bake your bread in  
 one oven and men shall deliuer you poore  
 bread agayne by weight, then shall ye eate  
 and shall not be filled.

And if ye wil not yet for all this hearken  
 vnto me, but shall walke contrary vnto me,  
 then I will walke contrary vnto you also,  
 wrathfull ye and wyl also punyssh you se-  
 uen tymes for your synnes: so that ye shall  
 eate the fleshe of your sonnes and the fleshe  
 of your Daughters. And I wyl destroye  
 your altars buylt vpon hygh hylls, and

ouerthrowe your Images, and caste your  
 carcases vpon the bodies of your Idols,  
 and my soule shall abhorre you. And I wil  
 make your cities desolate and byngge your  
 sanctuaries vnto naughte, and wyl not  
 smel the sauours of your swete odours.

And I wyl byngge the lande vnto a wyl-  
 dernesse, so that your enemies which dwell  
 therein, shall wondre at it. And I wil straw  
 you amonge the heathen, and wyl drawe  
 oute a sword after you, and your land shall  
 be wast, and your cities desolate. Then the  
 land shall reioyse in her sabbotthes, as long  
 as it lyeth voide & ye in your enemies land,  
 euen then shall the land keepe holpe daye  
 and reioyse in her Sabbotthes. And as long  
 as it lyeth vopde it shall reaste, for that it  
 coude not reaste in your Sabbotthes, when  
 ye dwelt therein.

And vpon them that are left of you I wyl  
 sende a fayntnesse into theyr  
 heartes in the lande of theyr ennemys: so  
 that the sounde of a leafe that falleth shall  
 chase them, and they shall see as though  
 they stode a swearde, and shall fall, noo  
 manne folowinge them. And they shall fall  
 one vpon an other, as it wer before a sword  
 no manne pursuynge them, and ye shall  
 haue no power to stand before your en-  
 mies. And ye shall perishe amonge the hea-  
 then, and the lande of your ennemys shall  
 eate you vpp.

And they that are left of you, shall pine  
 awaye in theyr myghteounesse, euen in  
 theyr ennemys Lande, and also in the  
 myfdeades of theyr fathers shall they con-  
 sume. And they shall confesse theyr mys-  
 dedes, and the mysdedes of theyr fathers  
 in theyr trespasses whiche they haue tres-  
 passed agaynst me, and for that also that  
 they haue walcked contrary vnto me.

Wherefore I also wil walke contrary vn-  
 to them, and wyl byngge them into the  
 land of theyr ennemys. And then at lease  
 wape their vncircumcised hertes shall be ta-  
 med, and then then they shall make an at-  
 temt for theyr mysdedes.

And I wil remember my bond with Ja-  
 cob and my covenant with Isaac, and my  
 testamente with Abraham, and wil thynke  
 on the lande. For the Lande shall be left  
 of them and shall haue pleasure in her Sab-  
 botthes, whyle they lyeth waste wthoute  
 them, and they shall make an attonemente  
 for theyr mysdedes, because they despyed  
 my Lawes and theyr soules refused my  
 ordynaunces. And yet for all þ when they  
 be in the Lande of theyr ennemye, I wil  
 not so caste them away, nor my soule shall  
 not so abhorre them, that I wyl utterly  
 destroye them, and breake myne appoynte-  
 mente wth them, for I am the Lorde  
 theyr God. I wyl therefore remem-  
 bre vnto them the fyrste couenaunte made  
 when I broughte them oute of the Lande  
 of Egypte in the sight of the heathen to be  
 theyr



their God: for I am the Lord.

These are the ordynaunces, iudgements and lawes whiche the Lord made betwene hym and the chyldren of Israel in mount Synai, by the hande of Moyses.

The Notes.

(a) To feare the Sanctuary, is diligently to perfourme the true worshyppe and seruyce of God, to leaue of nothyng, to obserue and kepe the purenes both of bodye and mynde veyly and not hypocritically to beleue that he knoweth, beholdeth, doth and ruleth all thynges: to beware of offendynge hym, and wryth all feare and diligence to walke in the pathes of hys lawes.

(b) When men se that God punyssheth them for theyr iniquyte, and yet wyl not repente and seke hys merce, but be as menne fully agaynst God and his fatherly chastismentes: then wyl God encrease hys plagues, and at the length destroye them vtterly, that he maye be knowen to be the almyghty Lord agaynste whome none can preuaile.

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The xxvii. Chapter.

Of dedycate bowes and redempcyng of the same. Of tythes. &c.

**A**nd the Lord spake vnto Moyses, sayenge, speake vnto the chyldren of Israel, and saye vnto them: If any man wyl gyue a synaguler bowe vnto the Lord accordyng to the value of hys soule then shall the male from twenty pere vnto lx. be set at .l. syles of syluer, after the stile of the Sanctuary, and the female of .xxx. syles. And from syue peres to twenty the male shall be set at .xx. syles, and the female at .x. syles. And from a moneth vnto .v. pere, the male shall be set at .v. syles of syluer, and the female at thre. And the man that is .lx. and aboue, shall be valued at .xx. syles, and the woman at .x. If he be to pore so to be set, the let hym come before the pypst: and let the pypst value him accordyng as the hande of hym that bowe ed is hable to gette.

Num. iii. g.

**I**f it be of the beastes of which me bring an offering vnto the Lord: all that any man gyuerh of such vnto the Lord, shall be holpe. He may not alter it nor change it: a good for a bad or a bad for a good. If he change beaſt for beaſt, the both y same beaſt & it al so wherwith it was changed shall be holp. If it be any maner of vncleane beaſt of whiche me may not offer vnto the lord, let him bring the beaſt before the pypst and let the pypst value it. And whether it be good or bad as y pypst setteth it, so shall it be. And if he wyl bye it agayne, let hym gyue the fyſt part more to that it was set at.

**I**f any man dedycate his house, it shall be holpynto the Lord. And the pypst shall set it whether it be good or badde, and as the pypst hath set it, so it shall be. If he that sanctified it, wyl redeme hys house, lette him gyue the fyſt parte of the moneys that

it was iudged at thereto, and it shall be his.

**I**f a man halow a pece of his enherited laud vnto the Lord, it shall be set according to that it beareth. If it beare an homer of barley, it shall be set at fyſtpe syles of syluer. If he vowe hys land forthwith from the pere of Jubely, it shall be woth the accorde as it is esteemed. But if he halowe hys feld after the trompet pette, the pypst shall recken the pryce wryth hym according to the peres that remayne vnto the troppet pere, and thereafter it shall be lower set.

**I**f he that sanctified y feld wil redeme it agayne, let hym put the fyſte part of the pryce that it was set at therunto, & it shall be his, if he wil not, it shall be redemed no more. But when the feld goeth oute in the pere of Jubelye, it shall be holpe vnto the Lord: euen as a thyng dedycated, and it shall be the pypstes possession.

**I**f a man sanctify vnto the Lord a feld, which he hath bought, and is not of hys enherytaunce, then the pypst shall reaken wryth hym what it is worth vnto the pere of Jubely, and he shall gyue the pryce that it is set at y same day, & it shall be holpynto the Lord. But in the pere of Jubely, y feld shall retorne vnto him of whom he bought it, whose enheritaunce of land it was.

And all setting shall be accordyng to the holy cycle. One cycle maketh .xx. yeras.

But the fyſte borne of beastes that payne vnto the Lord, maye no man sanctify: whether it be ore or shepe, for they are the Lordes alreadye. If it be an vncleane beaſt, then let him redeme it as it is set, & gyue the fyſt part more thereto. If it be not redemed the let it be sold as it is rated.

**N**otwithstandyng no dedycated thyng that man dedicateth vnto the Lord of all hys good, whether it be manne or beaſt or land of his enherytaunce, shall be sold, or redemed: for al dedycate thynges are most holy vnto the Lord. No dedycate thyng therefore that is dedycate of man, may be redemed, but must nedes dye.

All these tythes of the lande, whether it be of the corne of the feld or frute of the trees, shall be holpe vnto the Lord. If anye man wyl redeme ought of his tythes, lette him adde the fyſte parte more thereto. And the tythes of oxen and shepe and of al that goth vnder the berde mans keeppe, shall be holy tythes vnto the Lord. Men shall not looke if it be good or badde nor shall chaunge it. If anye man chaunge it then both it and that it was chaunged wrythall shall be holpe, and maye not be redemed.

These are the comaundemets which the Lord gaue Moyses in charge to gyue vnto the chyldren of

Israel in mounte Synai

The ende of the thyrde boke of Moyses.

ii. iii.



their God: for I am the Lord.

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Israel in mounte Synay

The ende of the thyrde boke of Moyses.

ii. iii.



# The Prologe

## A prologe in to the fourth booke of Moses called Nu merpe.



**I**n the second and  
thyrde booke they  
receyued the law.  
And in thys .iiii.  
they begynne to  
worke & to prac-  
tyse. Of whiche  
practisynge ye see  
many good ensam-  
ples of vnbellef &  
what freewyl do-  
eth, when the ta-  
keth in hande to

kepe þ law of hir own power without helpe of  
fayth in the promyses of God: howe the leaueth  
hys masters carkasses by the waye in the wyl-  
dernes, and byngeth them not into the lande  
of reſte. Why coude they not enter in? Becauſe  
of theyr vnbellefe. Hebrues .iii. For had they  
beleued, ſo had they bene vnder grace, and theyr  
old ſynnes had bene forgiven them, and power  
ſhuld haue ben geuen them to haue fulfilled the  
lawe thenceforth and they ſhuld haue bene kept  
from al temptacions that had bene to ſtronge  
for theym. For it is wyrtten. Johan. i. He gaue  
them power to be the ſonnes of God, thow  
beleuyng in hys name.

Nowe to be the ſonne of God is to loue  
God and hys commaundementes and to walke  
in hys waye after the enſample of hys ſonne  
Chriſte. But theſe people toke vpon them to  
worke without fayeth as thou ſeeſt in the .xiii.  
of thys booke, where they woulde fyght and al-  
ſo did without þ word of promiſe: euen whē they  
were warned that they ſhoulde not. And in the .  
xvi. agayne they woulde pleaſe god wyth theyr  
hol? faythleſſe workes (for where Gods worde  
is not, ther can be no fayth) but the tyte of God  
conſumed theyr holy workes, as it dyd Nadab  
Abihu. Leui. x. And fro theſe vnbelleuers turne  
thyne eyes vnto the Phariſees whiche befoze  
the comynge of Chriſte in hys fleſhe had layed  
the fundacyon of freewyll after the ſame exam-  
ple. Whercon they buylte holye workes after  
theyr owne imaginacion without fayeth of the  
worde, ſo ſeruentlye that for the greate zeale  
of them they ſlew the king of al holye workes,  
and the Lorde of freewyll whych onely thowwe  
hys grace maketh the wyll free and lewſeth hir  
from bondage of ſyn, and geueth hir loue and  
luſtes vnto the lawes of god, and power to ful-  
fyll them. And ſo thowwe theyr holye workes  
done by the power of freewyll, they excluded  
them ſelues out of the holi reſt of forgivenes of  
ſins by faith in þ bloud of Chriſt.

And then loke on our hypocrytes whiche in  
lyke maner folowynge the doctryne of Apyſto-  
le and other Heathen paganes, haue agaynſte  
all the ſcripture ſet vp free wyll agayne, vn-  
to whoſe power they aſcrybe the keepynge of the  
comaundementes of God. For they haue ſette vp  
wyllfull pouertye of another maner then anye  
is comaunded of God. And the chaſtite of ma-  
ſtermyon vnterly deſpyed, they haue ſet vp an o-  
ther wyllful chaſtite not required of God, whi-  
che they ſwear, vow and profeſſe to gyue god,

# The Prologe

whether he wil giue them or no, and compele al  
their dyſcyples therunto, ſaying that it is in the  
power of euery mans freewyll to obſerue it, con-  
trary to Chriſte to his Apoſtle Paule.

And the obedience of God and manne exclu-  
ded, they haue bowed another wilful obedience  
cōdemned of al the ſcripture whych they wil yet  
gyue God whether he wil or wil not.

And what is become of theyr wilful pouerty?  
hath it not robbed the whole worlde, & brought  
all vnder them? Can there be eyther kynge or  
Emperoure or of whatſoever degre it be, except  
he wyll holde of them and be ſwozne vnto them  
to bee theyr ſeruaunte, to go and come at theyr  
luſte, and to defende theyr quarrelles bee they  
faſſe or true? Theyr wyllfull pouertye hath  
alreadye eaten vpp the whole worlde and is  
yet ſtyl greadyar then euer it was, in ſo muche  
that ten worldes mo were not inough to ſatyſ-  
fye the hunger thereof.

Moreouer beſides dayly corruptyng of other  
mens wiues and open whozdom, vnto what ab-  
hominacions to fylthy to be ſpoken of hath their  
voluntary chaſtity brought them?

And as for theyr wilful obedience, what is  
it, but the diſobeyence and the deſaunce, both of  
al the lawes of god and man: in ſo much that if  
any prince begynne to execute anye lawe of man  
vpon them, they curſe hym vnto the bottome of  
hel, and proclayme hym no ryght kynge, and that  
his lordſ ought no lenger to obey hym, & inter-  
dyte hys commune people as they were Heren  
turkes or Sarazyns. And if any man prech the  
Gods law, him they make an heretike & burne  
him to aſhes. And in ſtede of Gods law & mans,  
they haue ſet vp one of theyr owne imaginaciō  
whiche they obſerue with diſpenſacions.

And yet in theſe workes they haue ſo greate  
confydence that they not onely truſte to be ſa-  
ued therby, and to be higher in heauen then they  
that be ſaued thowwe Chriſte: but alſo promiſe  
to al other forgyuenes of theyr ſyns thowwe  
the merytes of the ſame. Wherin they reſte and  
teach other to reſte alſo, excludynge the whole  
worlde from the reſt of forgivenes of ſynnes  
thowwe fayth in Chriſtes bloud.

And now ſeynge that fayeth onely letteth a  
man in vnto reſt, and vnbellefe excludeth hym,  
what is the cauſe of hys vnbellefe? verely no  
ſynne that the worlde ſeeth, but a pope holynes  
and a ryghtuouſnes of their owne imaginaciō  
as Paule ſaith. Roma. x. They be ignorant of  
the righteouſnes wherwith God iuſtifieth and  
haue ſet vp a rightuouſnes of their owne makig  
thowwe whiche they be diſobedient, vnto the righ-  
tuouſnes of god. And chriſt rebuketh not þ þ ha-  
riles for groſſe ſins whiche the worlde ſawe, but  
for thoſe holy dedes whiche ſo bleared the eyes of  
the worlde that they wer taken as gods: euen for  
long prayers, for faſting, for tithing ſo diligent-  
ly that they leſt not ſo much as theyr herbes vn-  
tithed: for theyr cleannelle in waſhyng befoze  
meate and for waſhyng of cuppes dyſhes, and  
all maner veſſels, for buyldynge the þrophets,  
ſepulchres, and for keepynge the holy daye, & for  
turnynge the heathen vnto the fayeth, and for  
geyng of almes.

For vnto ſuche holy dedes they aſcribed righ-  
tuouſnes, & therfore when the ryghtuouſnes of  
god was preached vnto them, they could not but  
perſecute it, the deuyl was ſo ſtronge in theym  
whiche thynge Chriſte well diſcribeth Luke,  
xi, ſayinge that after the deuyl is caſte oute, he  
commeth agayne and fyndeth hys houſe ſwepte  
and made gay, and then taketh ſeven worſe the  
hym



hym selfe, and dwelleth therein, and so is the end of that man worse then the begynnynge. That is, when they be a lytle cleansed frome Grosse synnes whiche the worlde seeth and then made gaye in theyr owne syghte wth the ryghtuousnes of tradicions, then cometh seuen that is to saye the whole power of the Deuyll, for seuen wth the Hebrewes signifieth a multitude wthoute number and the extremitie of a thing, and is a speache borrowed (I suppose) oute of Leuiticus where is so ofte mention made of seuen. Where I woulde saye: I wyll punishe the that all the worlde shall take an example of the: there the Jewe woulde saye, I wyll circumcise the or baptise the seuen tymes. And so here by seuen is mente all the deuylles of hell and all the myght and power of the Deuil. For vnto what further blyndnes coulde all the deuyls in hell bynge them, to make them beleue that they wer iustified thowge theyr owne good workes. For when they once beleued that they wer purged from theyr synnes and made rightuous, howe theyr owne holpe workes, what rowme was there left for the ryghteousnesse that is in Chyistes bloude Meddynge? And therefore whē they be fallen into thys blyndenes they can not but hate and persecute the lyghte. And the more cleare and euidently theyr deedes be rebuked, the furiouser and malyciouser blynde are they vntyl they breake out into open blasphemy and synnyng agaynste the holpe Ghoste, whiche is the malycious persecutyng of the clear trouth so manifestly proued that they can not once hysse agaynste it. As the Pharises persecuted Chyist because he rebuked theyr holpe deedes. And when he proued hys Doctryne wth the scrpyures and miracles, yet thoughte they coulde not improue him nor reaso against him they thought that the scripture must haue some other mening because hys interpretacyon vndermynded theyr foundacyon and plucked by by the rotes the sectes whiche they had planted, and they ascribed also hys myracles to the deuyl. And in lyke maner though oure Hypocrites canne not deny but thys is the scripture, yet because there can be none other sence gathered thereof, but that ouerthroweth theyr buydynge, therefore they euer thynke that it hath some other meanynge then as the woordes sounde and that no manne vnderstandeth it or did vnderstand it sence the tyme of the Apostles.

Or if they thynke the same that wrote vpon it sence the Apostles vnderstoode it: they yet thinke that we in lyke maner as we vnderstand not the text it self, so we vnderstand not the meaning of the wordes of the doctoure.

For when thou layeste the iustifyinge of holpe woordes, and denysthe the iustifyinge of saythe, howe canste thou vnderstande Saynte Paule, Peter, Ihon, and the Actes of the Apostles or anye scripture at all, seyng the iustifyinge of saythe is almoothe all that they entend to proue.

Finally, concernyng bowes whereof thou readeste Chapter. xix. there maye be many questions, whereunto I answere shortlye, that we oughte to putte salte to al oure offerynges: that is, we ought to minister knowledge in all oure workes, and to do nothyng whereof we coulde not geue a reason of gods worde.

We be nowe in the daye lyghte, and al the secretes of God and all hys counsaile and wyl is opened vnto vs, and he that was promysed shoulde come and blesse vs, is come already and hath Medde hys bloude for vs, and hath bles-

sed vs wth all manner blessinges and hath obtained all grace for vs, and in hym we haue al. Wherefore God henceforth wyll receyue no more sacrifice of beastes on vs, as thou readest. Hebr. x. If thou burne vnto God the bloude or fatte of beastes, to obtaine forgiveness of syns thereby, or that God shoulde the better heare thy requeste, then thou doest wrong vnto hys bloude of Chyist, and Chyist vnto the is deade in vayne. For in him God hath promysed not forgiveness of synnes onelye, but also what soeuer we aske to kepe vs from synne and temptacyon wthal. And what if thou burne frankensence vnto him what if thou burne a candle, what if thou burne thy chastyte or byrgymyte vnto hym for the same purpose, doest thou not lyke rebuke vnto Chyistes bloude?

Moreouer, if thou offer golde, syluer or anye other good for the same entent, is there any difference? And eue so, if thou go in pilgrimage or fastyst, or goest wolwarde, or spykelest thy selfe wth holpe water or els whatsoeuer dede it is, or obseruest what soeuer ceremonye it be, for lyke meanynge, then it is lyke abhomyntation. We muste therefore bynge the salte of the knowledge of Goddes worde wth all oure sacrifices, or else we shall make no swete sauour vnto God thereof. Thou wylte aske me, shall I bowe nothyng at all: yes, Goddes commaundemente whiche thou hast bowed in thy baptism. For what entente: verely for the loue of Chyiste whiche hath boughte the wth hys bloude, and made the sonne and heyre of God wth hym, that thou shouldest wagt on his wyl and commaundementes and purify thy members accordyng to the same doctrine that hath purged thyne hearte, for if the knoweledge of gods worde haue not purified thyne hearte so that thou consenteste vnto the lawe of God that it is rightuous, and good, and loweste, that thy members moue the vnto the contrary, so hast thou no parte wth Chyist.

For if thou repente not of thy synne, so it is impossible that thou shouldest beleue that Chyist had deliuered the from the daunger thereof. If thou beleue not that Chyist hath delyuered the, so is it impossible that thou shouldest loue gods commaundementes.

If thou loue not the commaundementes, so is Chyistes Spyrte not in the, whiche is the eareneste of forgiveness of synne and of Saluacion.

For scripture teacheth, fyrste repentaunce then saythe in Chyiste, that for hys sake synne is forgiven to them that repente: then good workes, whiche are nothyng save the commaundemente of God onelye. And the commaundementes are nothyng elsse save the healyng of oure neyghbours at theyr neade and the taming of oure members that they myght be pure all as the hearte is pure thowge hate of vice and loue of vertue, as Goddes worde teacheth vs, whiche workes muste procede oute of sayth: that is I must do them for the loue whiche I haue too God for that greute mercye whiche he hath shewed me in Chyiste, or else I doo them not in the syght of God. And that I saynt not in the pain of the slepyng of the synne that is in my fleshe, myne healepe is the promyse of the assistance of the power of God, and the comfozte of the rewarde too come whiche rewarde I ascribe vnto the goodnesse, mercye, and truthe of the promysor that hath chose me, called me, taught me and geuen me the earnest thereof, and not vnto the merites of my doynges or sufferynge. For



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all that I do and suffer it but the way to the reward, and not the deservynge thereof. As if the kynges grace shoulde promysse me to defend me at home in myne owne realm: yet the waye thither is thowwe the sea, wherein I myghte happily suffer no litle trouble. And yet for al that, if I myghte lyue in reste when I come thither, I woulde thynke and so woulde other saye, that my paynes were well rewarded, whiche reward and benefite I woulde not proude ascribe vnto the merites of my paynes, taking by the way, but vnto the goodnes, mercifulnesse, and constant truthe of the kynges grace whose gyfte it is, and to whome the prayse, and thanke thereof belongeth of dutye and ryghte. So nowe a reward is a gyfte geuen frelye of the goodnes of the geuer, and not of the deservynge of the receyuer. Thus it appeareth, that if I vow what soeuer it be, for anye other purpose then to tame my members and to be an ensample of vertue & edyfyng vnto mine neighbour, my sacryfice is vnsauere and cleane wythoute salte, and my Lampe wythoute oyle, and I one of the folyshe byrgens, and shal be shutt oute from the feaste of the bydegrome when I thynke my selfe mooste sure to entre in.

If I vowe voluntarie povertie, this muste be my purpose, that I wyll be contente wyth a competent lyuynge whiche cometh vnto me eyther by succession of myne elders or whiche I gette truelye wyth my labour in mynistryng and doyng seruice vnto the commune wealthe in one offyce or in an other, or in one occupacyon or other, because that riches and honour shal not corrupte my mynde and drawe myne harte from God, and to geue an ensample of vertue & edyfyng to other, and that my neighbour may haue a lyving by me as wel as if I make a cloke of dissimulation of my vow, laying a net of synne and beggerie to catch a superfluouse abundance of ryches and hye degrees, and authoritye, and thowwe the estimation of false holynesse to feede and mayntayne my flouthfull idleness wyth the sweate, labour, landes, and rentes of other men (after the ensample of oure spiritualtye) robbing them of theyr saythe, and God of his honoure tournynge vnto myne hypocrisie that confydence whiche shoulde be geuen vnto the promyses of God onlye, am I not a wylye foxe, and rauenynge wolfe in a lambe skynne, and a painted sepulchre, saye wythoute and fylthy wythin? In lyke manner though I seke no wordly promotion thereby, yet if I do it to be iustified therewith & to get an hyer place in heauen, thynkyng that I do of myne owne natural strengthe and of the naturall power of my freewill and that euery man hathe myghte euen so to doo and that they doo it not is theyre faulte and negligence and so with the proud pharisee in comparison of my self, despyse the synful publicans: what other thyng doo I, then eate the bloude and fat of my sacryfice deuourynge that my selfe whiche shoulde be offered vnto God alone and his Christe. And shoulde whatsoeuer a man doeth of his natural gyftes or of his natural wit, wisdom, vnderstanding, reason, wyl, & good entent before he be otherwise & cleane contrary taught of gode spirit, and haue receiued other wytt, vnderstandynge, reason, and wyl, his selfe, worldly, and wrought in abominable byndenes, wyth whiche a man can but seke him self, his own profit, glory, and honour, euen in very spiritual matters. As if I were a lone in a wyldernesse wher no man were to seke profits or prayse of, yet if I woulde seke

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heauen of God there, I coulde of mine owne natural gyftes seeke it none other wayes then for the merites and deservynge of my good works and to enter therein by an other waye then by the doore Christe, whiche were verie theste, for Christe is Lord ouer al, and whatsoeuer any man wyll haue of God, he muste haue it geuen him frelye for Christes sake.

Nowe too haue heauen for myne owne deservynge, is myne owne prayse, and not Christes. For I canne not haue it by fauoure and grace in Christe and by myne owne merites also: for fre geuynge and deservynge, canne not stande together.

If thou wilt bow of thy goodes vnto God, thou must put salte vnto this sacryfice: that is, thou must minister knowedge in this deede as Peter teacheth. i. i. Thou must put oyle of Gods word in thy lampe, and do it according to the knowedge, if thou wayte for the coming of the bydegrome too enter in wyth hym into his reste. Thou wylte hange it aboute the Image to moue men to deuocyon. Deuocyon is a seruente loue vnto Goddes commaundementes and a desyre to be wyth God, and with his euerlastynge promises. Now shall the syght of such ryches as are shewed at saynte Thomas myne or at Walsingham moue a man to loue the commaundementes of God better, and to desyre to be losed frome his flesh and to be wyth God, or shall it not rather make his poze herte syghe because he hath no luche at home and too wythe parte of it in an other place.

The priest shall haue it in Gods steade.

Shall the priest haue it? If the priest be bought wyth Christes bloude, then he is Christes seruant, and not his own, and oughte therefore to fede Christes flocke with Christes doctrine, & to minister Christes sacraments vnto them purclise for very loue, & not for fylthy luccres sake, or too be Lord ouer the as Peter teacheth. i. i. Paul. act. x. Besides this Christe is oures & is a gyfte geuen vs, and wee be heyres of Christ, & of al that is Christes. Wherefore the priests doctrine is oures, & we heyres of it, it is the foode of oure soules. Therefore if he minister it not truly and frelye vnto vs wythoute sellynge, he is a thiefe and a soule murderer, and euen so is he if he take vpon him to feede vs & haue not wherewith. And for a lyke conclusion because we also wyth all that we haue be Christes, therefore is the priestes heyre wyth vs also, of all that we haue receiued of God, wherefore in as mouche as the priestes wayteth on the woorde of God, and is oure seruante therein, therefore of right we are detters and owe too hym a sufficiente lyuynge of oure goodes, and euen therto a wise of oure Doughter owe wee vnto hym if he requyre hyr. And nowe when we haue appoynted hym a sufficiente lyuynge, whether in thythes, rentes in perchy wages, he ought too be content to requyre no more, nor yet to receyue any more, but to be an example of sobernes & of despying worldly things to pensple of his parishioners.

Wylt thou bowe to offer vnto the poore people that is pleasaunte in the syghte of God, for they be left here to do oure almes vpon in Christes steed, & they be the righte heyres of all oure abundance and ouerplus. Moreover we muste haue a schole to teach Gods woode in (though it neded not to be so costly) and therefore it is lawfull to bowe vnto the buyldynge or mayntenance therof, & vnto helpynge of all good works. And we oughte to bowe too paye custome, tolle, rent & al manner of duties and whatsoeuer



We owe: for that is Gods commaundement.

If thou wilt vowe pylgrymage, thou muste put salte therto in like maner if it shal be accep- ted, if thou vowe to go and visite the poze or to heare Gods worde or whatsoeuer edifyeth thy soule vnto loue & good worke after knowledge, or whatsoeuer God commaundeth, it is wel done and a Sacryfice that sauoureth well: ye will happelye saye, that ye will goo to thys or that place bicause God hath chesen one place moze then another, and will heare poure petycon moze in one place then in another. As for poure prayer it muste be accordyng to Gods worde.

Ye maye not despye God to take vengeance on hym whom Gods worde teacheth you to pi- ty and to pray for. And as for that other glose that god will heare you moze in one place then in an other. I suppose it, Sal infatuum, salt vnsaucry, for if it were wysedome howe coulde we excuse the death of Steuen, Acte. vii. whiche dyed for the Artyle that God dwelleth not in temples made wth handes. We that beleue in god are the temple of god saith Paule, if a man loue God & kepe his worde he is the temple of God & hath presently dwellinge in hym, as wit- neth Christ. John. xiiii. sayinge: If a manne loue me he will kepe my word, & then my father will loue hym and we will come vnto hym and dwell with hym. And in the. xv. he sayeth: if ye a- bid in me and my wordes also abide in you, the- re what ye wil & ye shal haue it.

If thou beleue in Christ & hast the promyses whiche God hath made the in thyn herte, then go on pylgrymage vnto thyn owne herte and there pray, and God will heare the for his mer- cye and trouthes sake, and for hys lone, Chyilles sake, and not for a fewe stones, lakes. What careth God for the temple? The very beastes in that they haue lyfe in them be muche better, the- an heape of stones couched together.

To speake of chastite, it is a gyfte not geuen vnto al personnes, testyfyeth boeth Christe and also hys Apostle Paule, wherefore all persons may not vowe it. Moreouer ther be causes wher- fore manye persons may better liue chast at one tyme the at an other. Manye maye liue chaste at twety & thyrty for certayne cold diseases folow- inge theym, whiche at. xl. when they health is come, can not do so. Manye be occupied wth wyld phantasies in theyr youth, that they care not for marriage, which same when they be wax- en sad shal be greatly desierous, it is a daunge- rus thing to make synne where none is, and to forswear the benefyte of god and to bynde thy selfe vnder payne of damnacyon of thy soule. If thou wouldeste not vse the remedye that God hath created if nede requyred.

In other thynge is thys, beware that thou get the not a false sayned chastyte made wth the vngodly petycon of saynte Hierom or of Quide in hys fylthy boke of the remedye a- gainst loue, least when thou seestuche imagina- tions haste vnto thy despyed, defied, and abhor- red all woman kynde, thou come into suche case thou shalt see the scarce wyath of God, that thou calste neyther liue chast, nor fynd in thy herte to mary, & so to be compelled to fal into the abhomyne- on of the pope against nature and kynd.

Moreouer God is a wise father, & knoweth all the infymities of hys chyldren, and also mee- cyfull, and therfore hath created a remedy wth- out synne and geuen thereto hys fauoure and blessinge. Let vs not be wiser then God wth- out imagination, nor tempt hym, for as godly thastite is not euery mans gyfte: eue so he that

hath, it to day hath not power to continue in it at hys owne pleasure, neyther hath God promy- sed to gyue it hym still & to cure hys infymy- ties wthoute hys naturall remedye, no moze then he hath promysed to sticke hys hong:er w- out meate, or thirst wthoute drynke.

Wherfore other let al thynge bide fre and as God hath created them, and nother vowe that whiche God required not, nor forswear that whiche God permitted the wth hys fauoure and blessinge also: or els if thou wilt neades vowe, then vowe Godly & vnder a condicio, that thou wilt continue that, so long as God geareth the that gyfte, and as longe as neyther thynne owne necessitye, neyther charyte toward the- neyghboure, nor the authoryte of them vnder whole power thou art due vnto the contrary.

The purpose of thy vowe muste be fasted al- so wth the wisdom of God. Thou mayste not vowe to be iustfyed thereby or to make saynt- faction for thy synnes or to wyne heauen nor an hyer place: for then didest thou wenge vnto the bloude of Christ & thy vowe were playne Idolatry & abhominable in the syghte of God.

Thy vowe must be only to the furtherance of ille comaundementes of god, whiche as I haue sayd nothing but the taming of thy members & the se- tyng of thy neyghboure: that is if thou thinke thy backe to weake for thy burthe of wedlocke, that thou canst not rule thy wyfe, chyldren seruants, & make prouysyon for them godly & wthout ouermuche busynge and vniquietynge thy selfe, and drownyng thy selfe in worldely busynesse vniquietly or that thou canst serue thy neygh- boure in some office better beyng chaste then maried. And then thy vowe is good and lawe- full. And euen so must thou vowe abstinence of meates and drynkes so far forth as it is profy- table vnto thy neyghbours and vnto taminge of thy selfe: But thou mayste vowe ney- ther of theym vnto the styng of thy bodye. As Paule commaundeth Timothe to drynke wine, and no moze water bycause of hys dyscales.

Thou wilt say that Timothe had not happe- lye forsworne wyne. I thynke the same and so the Apostles forswore not wedlocke (though manye of them lyued chaste) nother yet anye meate or drynke, though they abstayned from them, and that it were good for vs to folowe their ensample. Howe be it though I vowe and swere, and thinke on none excepcon, yet is the by- kyng of Gods comaundementes except, and al chaunces that hang of God. As if I swere to be in a certayne place, at a certayne houre to make a loue dape wthoute excepcon, yet if the- kynge in the meane tyme commaunde me an- other waye, I muste go by Gods commaunde- ment, and yet breake not mine oth. And in lyke case yf my father and mother be syche and re- quyre my presence, or if my wyfe, chyldrene or housholde be dyspyed that my assystance be re- quyred, or if my neyghbours house be a fyre at the same houre and a thousande suche chaun- ces: in whiche all I breake myne oth and

am not forsworne and so forth. Read Gods word diligently & with a good herte and it shal teach y al thynge.





# The fourth booke of Moyses called Numeri.

## The fyrste Chapter.

**¶** All that are apte for battell are numbred.  
The tribe of Leuie is appoynted to mini-  
ster to the tabernacle.



**A**nd the Lorde spake vnto Moyses in the wilderness of Sinai, in the tabernacle of witness, the first day of the second moneth and in the second yere after they were come out of the lande of Egypte, sayinge: \* Take the summe of the hole multitude of the childre of Israell, in theyr kyndreds and howsholds of theyr fathers, and nūbre them by name all that are males, polle by polle, from .xx. yere and aboue: euen all that are hable to go forth to war in Israell, thou and Aaron shal numbre them in theyr armys, and with you shalbe of every trybe a headman in the house of hys father.

Exod. xxx. b.  
Nu. xxi. a

And these are the names of the men that shal stande wpth you, of Ruben, Elizur the sonne of Sedeur, of Simeon, Selumiel the sonne of Suri Sadai, of the trybe of Iuda, Nahasson the sonne of Aminadab, of Issachar, Nathanael the sonne of Zuar, of Zabulon, Eliab the sonne of Helon.

Among the chyldren of Ioseph of Ephraim, Elisama the sonne of Amihud, of Manasse, Gamaliel the sonne of Phadazur of Beniamin, Abidan the son of Bedeoni, of Dan, Ahiezer the sonne of Ammi Sadai of Aser, \* Dagiel the son of Ocran, of Gad, Elisaph the sonne of Deguell, of Rephthali, Ahira the sonne of Enan.

Of Ioseph

**¶** These were the countaylers of the congregacion, & Lordes in the tribes of theyr fathers and captaynes ouer thousandes in Israell. And Moyses and Aaron tooke these men aboue named and gathered al the congregacion together, the fyrste daye of the seconde moneth, and reckened them after theyr byrthe and kyndredes and houses of theyr fathers by name from twenty yere & aboue, hed by hed, as the Lorde commaunded Moyses: euen so he numbred them in the wilderness of Sinai.

Of Ruben.

And the chyldren of Ruben Israels eldest sonne in theyr generacions, kyndreds and houses of theyr fathers, when they were numbred every man by name, al that were males from .xx. yere and aboue, as many as were hable to go forth in warre, were numbred in the tribe of Ruben .xlvi. thousande and .v. hundred.

Of Simeon

Amonge the chyldren of Simeon: theyr generation in theyr kyndreds and houses of theyr fathers (when euery mannes name was tolde) of all the males from .xx. yeres & aboue as many as were mete for the warres

## The .i. Chapter:

were numbred in the tribe of Simeon .lix. thousande and three hundred.

Amonge the chyldren of Gad: theyr generation in theyr kyndredes and howsholds of theyr fathers, when they were tolde by name from twenty yere and aboue, all that were mete for the war: were numbred in the trybe of Gad .xlvi. thousande, fyve hundred, and fyfthe.

Amonge the chyldrene of Iuda: theyr generation in theyr kyndreds and houses of theyr fathers (by numbre of names) from .xx. yere and aboue, al that werhable to war were tolde in the tribe of Iuda .lxxiii. M. and fyve hundred.

Amonge the chyldren of Issachar, theyr generation in theyr kyndreds and houses of theyr fathers (when theyr names were accounted) from twenty yere and aboue, whatsoeuer was apte for warre, were numbred in the Trybe of Issachar .lxxi. M. and foure hundred.

Among the chyldren of Zabulon: their generation in theyr kyndreds & houses of their fathers (after the nūbre of names) .xx. yere & aboue, whosoever was mete for the warre were counted in the tribe of Zabulon .lxxi. M. and .iiii. hundred.

Amonge the chyldren of Ioseph: fyfthe amonge the chyldren of Ephraim: their generation in their kyndreds and houses of their fathers (when the names of all that were conueniente to the warre were told) from twenty yeres and aboue: were in number in the tribe of Ephraim fourtye thousand and sixe hundred.

Among the chyldren of Manasse: their generation, in their kyndreds & houses of their fathers (when the names of all that were fyfthe to warre were tolde from twenty and aboue were numbred in the trybe of Manasse xxxii. M. and two. C.

Among the chyldren of Beniamin their generation, in their kyndredes and houses of theyr fathers (by the tales of names) from twenty yere and aboue of al that were mete for warre, were numbred in the tribe of Beniamin fyue and thyrtye thousande and foure hundred.

Among the chyldre of Dan: theyr generation in their kyndreds and houses of their fathers in the summe of names) of al that was apte to warre from .xx. yere and aboue, were numbred in the tribe of Dan .lxiii. thousand and .vii. hundred.

Among the chyldren of Aser, theyr generation in theyr kyndreds and houses of their fathers (when they were summed by name from twenty yeres aboue, all that were apte too warre were numbred in the Tribe of Aser one and fourtye thousande, and fyve hundred.

Among the chyldren of Rephthali: theyr generation, in theyr kyndredes and houses of theyr fathers (when theyr names were tolde) from .xx. yeres and aboue, whatsoeuer was mete to warre: were numbred in the



the tribe of Rephthali .iii. and fyfthe. **¶** and foure hundred.

These are the numbers whiche Moyses and Aaron numbred with the twelue princes of Israel: of eueri house of their fathers a manne. And all the numbers of the chyldren of Israel, in þ houses of theyr fathers frome twentye yere and aboue, what so euer was mete for the warre in Israel, drew vnto the summe of .vi. C. and .iii. thousand fyue hundred and fyfthe. But the Leuites in the tribe of theyr fathers, were not numbred amonge them.

And the Lorde spake vnto Moyses saying: onlpe se thou numbre not the trybe of Leui, ne take the summe of thepm amonge the chyldren of Israel. But thou shalt appointe the Leuites vnto the habytacpon of wptnes, and to al the garnysment therof, and vnto all that longeth thereto. For they shall beare the tabernacle, and all the ordinaunce therof, and they shall minister it and shall pitch theyr tentes round about it. And when the tabernacle goeth forth, the Leuites shall take it downe: and when the tabernacle is ppyched, they shall sette it vp: for if any straunger come nere, he shall dye. And the chyldrene of Israel shall ppyche theyr tentes euerpe man in his owne compagne, and euerpe man by hys owne standerd thowow out all theyr hostes. But þ Leuites shall pitch round aboute the habytacpon of witnes, that ther fal no wrath vpon the congregacion of the children of Israel and the Leuites shall wapte vpon the habytacion of wptnes. And the chyldren of Israel did accordynge too all that the Lorde commaunded Moyses.

The seconde Chapter.

The order of the ppychynge of the tentes round about the tabernacle of wptnes. The heades and chiefe Lordes of the kindredes of Israel are namyd.

**A**nd the Lord spake vnto Moyses and Aaron, saying: The children of Israel shall ppyche euerpe man by his owne standerd, with the armes of his fathers houses, away from the presence of the tabernacle of wptnesse.

On the east side toward the rysing of the sunne, shall they of the standerd of the host of Iuda pitch with their armies. And Rasseion the sonne of Aminadab shall be captayne ouer the sonnes of Iuda. And hys host and the numbre of them thre score and fourtene thousand, and fyue hundred. And nexte vnto hym, shall the trybe of Izacher ppyche, and Rathanael the son of zuer, captayne ouer the children of Izachar, his host and the number of them .liiii. thousande and foure hundred.

And then þ tribe of zabulon: with Eliab the son of Belon, captayne ouer the chyldren of zabulon, and his hoste in the numbre of them .lvi. thousand, and four hundred. So that al they that pertayne vnto the hoste of Iuda, ar an hundred thousand .lxxvi. thou-

sande and foure hundred in theyr compaignes: and these shall goo in the forefront, when they iourne.

And on the south syde, the standerd of þ host of Ruben shall lye wpth theyr compaignes, and the captayne ouer the sonnes of Ruben, Elizur the son of Sedeur, and his host and the number of them .xvi. thousand, and fyue hundred.

And fast by him shall the tribe of Simeon pitch, and the captayne ouer the sonnes of Simeon, Salumiell the son of zuri Sadai and his hoste, and the number of thepm .lix. thousand, and thre hundred. And þ tribe of Gad also. And the captayne ouer the sonnes of Gad, Eliazaph the sonne of Deguell and his hoste, and the numbre of them .xlv. thousande, fyue hundred, and fyfthe. So that all the number that appertayne vnto host of Ruben, are an hundred and .li. thousand, four hundred and fyfthe, wpth theyr compaignes, and they shall be the seconde in the iourne.

And the tabernacle of witnes with þ host of the Leuites, shall go in the middes of the host, as they lye in theyr tentes, euē so shall they procede in the iourney: euerpe mā in his quarter aboute the standerdes.

On the west syde, the standerd & the hoste of Ephraim shall lye with their compaignes. And the captayne ouer the sonnes of Ephraim, Elisama the sonne of Amihud: and his host, and the numbre of them .xl. thousand and fyue hundred.

And fast by hym the tribe of Manasse, and the captayne ouer the sonnes of Manasse, Gamaleell the sonne of Beda zur and his host, and the numbre of them wer .xxii. thousande and two hundred. And the tribe of Ben Jamin also, and the Captayne ouer the sonnes of Ben Jamin, Abydan the sonne of Sedioni, and his hoste, and the uoumber of them .xxv. thousande, and foure. C. All the number that belonged vnto the host of Ephraim, were an hundred thousand, eyght thousand and an hundred in theyr hostes: and they shall be the thyrde in the iourne.

And the standerd and the hoste of Dan shall lye on the North syde wpth theyr compaignes: and the Captayne ouer the chyldren of Dan, Ahiezer the sonne of Ammi Sarai: and his hoste, and the number of them thre score and two thousande and seven hundred. And fast by hym shall the tribe of Aser ppyche: and the Captayne ouer the sonnes of Aser, Basiell the sonne of Ocran: and hys hoste, and the number of them .xli. thousande and fyue. C.

And the tribe of Rephthali also, and the Captayne ouer the children of Rephthali: Ahira the sonne of Enan, and hys hoste, and the numbre of them .liii. thousand and foure hundred. So that the hole number of al that pertained vnto the hoste of Dan, was an hundred .lvi. thousande and fyue hundred. And they shall be the last in that iourney.



## The Armye Numery.

ioyned wpth thep standerdes.

These are the summes of the children of Israel in the houses of thep fathers: euen al the numbres of the hoostes wpth thep companies fyre hundred thousande, three thousande fyre hundred and fyftye. And yet the Leuytes were not numbred among the chyldrene of Israel as the Lorde commaunded Moyses. And the chyldren of Israel dyd accordynge too all that the Lorde commaunded Moyses, and pytched wpth thep standerdes, and they iourneyed eue ry man in hys kynred, and in the household of his father.

### The.iii. Chapter.

The leuites are not numbred to go to batel, but to minister to the holpe place of sanctuary. They must also pitch thep tents next to the habitation.

**T**hese are the generacions of Aaron & Moyses, when the Lorde spake vnto Moyses in mounte Sinai. And these are the names of the sonnes of Aaron: Nadab the eldest sonne, and Abihu, Eleazer and Ithamar. These are the names of the sonnes of Aaron, whiche were priestes annoynted and thep hands filled to minister: but Nadab and Abihu died before the Lorde, as they brought straunge fyre before the Lorde in the wyldernesse of Sinai, and had no chyldren. And Eleazer and Ithamar ministered in the sight of Aaron thep father.

\* Leuiti. x. a  
Nu. xxi. 9

And the Lorde spake vnto Moyses, sayinge: brynge the tribe of Leui, and set them before Aaron the priest, and let them serue hym and wayte vpon him, and vpon al the multitude before the tabernacle of witnes to do the seruice of the habitaciō. And they shal wayte vpon al the garnymēte of the tabernacle of wptnesse, and vpon the chyldren of Israel, to do the seruice of the habytacpon. And thou shalte gyue the Leuytes vnto Aaron and hys Sonnes, for they are geuen vnto hym of the chyldrene of Israel. And thou shalte appoynte Aaron and hys sonnes to wayte on thep priestes office: and the straunger that commeth nye shal dye for it.

And the Lorde spake vnto Moyses, sayinge: Beholde \* I haue taken Leuits of the chyldren of Israel for al the first borne that openeth the matrice among the chyldren of Israel, so that the \* Leuytes shalbe myne: because all the first borne are mine: for the same daye that I smote all the first borne in the Lande of Egypte, I halowed vnto me al the first borne in Israel, bothe man and beaste: and mine they shal be: for I am the Lorde.

Leuiti. xxi. a  
Exod. xiii. a  
Num. viii. c

And the Lorde spake vnto Moyses in the wilderness of Sinai, sayinge: Number the chyldren of Leui in the houses of thep fathers and kinreds, all that are males from a moneth olde and aboue. And Moyses numbred them at the worde of the Lorde, as he was commaunded. And these are the names of the chyldren of Leui, Gerson, Cahath,

## The.iii. Chapter.

and Merari. And these are the names of the chyldren of Gerson in thep kinreds: Libna and Semei. And the Sonnes of Cahath in thep kinredes were: Amram, Jezehar, Hebron and Oziel. And the sonnes of Merari in thep kynreds were: Maheli and Mushi. These are the kynredes of Leui in the houses of thep fathers.

And of Gerson came the kynrede of the Libnites and the Gersonites, which are the kinreds of the Semeites. And the summe of them (when all the males were tolde) from a moneth olde and aboue were seven thousand and fyre. C. And the kynredes of the Gersonites pytched behynde the habytacion westwarde. And the captain of the most auncient house among the Gersonites, was Eliafaph the sonne of Lael.

And the offyce of the chyldren of Gerson in the tabernacle of wptnesse was to keepe the habytacpon, and the tente wpth the couerynge thereof, and the hangynge of the doze of the tabernacle of wptnes, and the hanginges of the courte, & the curtayne of the doze of the courte: which court wente, rounde about the dwelling, and the aulter, and cordes that perteyned vnto all the seruice therof.

And of Cahath came the kynred of the Amramytes and the kynred of the Jezeharytes and of the Hebronites, and of the Ozielites. And these are the kynredes of the Cahathites. And numbze of all the males from a moneth olde and aboue, was eight thousand and fyre hundred: whych wayted on the holpe place.

And kynred of the chyldren of Cahath pytched on the southsyde of the dwelling. And the captayn in the most auncient house of the kynreds of Cahathytes, was Eliafaph the son of Oziel, and thep office was to kepe the arcke, the table, & candlesticke, & the aulter, and the holpe vessels to mynyster wpth, and the vayne wpth all that serued thereto, and Eleazar the sonne of Aaron the priest, was Captayne ouer all the Captaynes of the Leuytes, and hadde the ouersyghte of them that wayted vpon the holpe thynge.

And of Merari came the kinreds of the Mahalites, and of the Mushites: and these are the kinreds of the Merarites. And the numbze of them (when al the males from a moneth old and aboue was tolde) drew vnto fyre thousand, and two hundred. And the captayn of the most auncient house among the kinreds of the Merarites, was Zuriel the son of Abihail whych pitched on the north syde of the dwelling.

And the office of the sonnes of Merari was to kepe the bordes of the dwelling, and the barres, pylers with the socketes therof, and al the instruments thereof, and al that serued thereto: and the pilers of the court rounde aboute, and thep sockettes wpth thep pylnes and cordes. But on the forefront of the habitacion, & before the tabernacle of



of wytnesse eastwarde, shal Moyses & Aarō & hys sons pitch, & wayte on the sanctuary in stede of the chyldren of Israell. And the straunger that cometh nye, shal dye for it. And the hole sum of the Levites which Moyses & Aaron numbred, at the comaundmēte of the Lord thowwe out theyr kyndreds, & uē of al the males of a monethold & aboue was. xxi. thousand.

And the Lord said vnto Moyses: Numbze al the first borne that are males among the chyldren of Israell, from a monethold and aboue, and take the nūber of their names. And thou shalt appoynt the Levites to me the Lord, for al the first borne amonge the chyldren of Israell, and the cattel of the Levites for the firstborne of the chyldre of Israell. And Moyses numbred as the Lord commaunded him al the fyrst borne of the chyldren of Israell. And al the firstborne males in the summe of names, from a monethold and aboue, were numbred two and twenty thousand, two hundred, and thye scoze and thyrtyene.

And the Lord spake vnto Moyses, saying: Take the Leuytes for all the fyrste borne of the chyldren of Israell, and the cattel of the Levites for theyr catell: and the Levites shal be myne whych am the Lord. And for the redempcyng of the two hundred and thye scoze and thyrtyene, whych are mo then the Levites in the firstborne of the chyldren of Israell, take. v. sicles of euerp piece after the sicle of the holpe place, twentp geras the sicle. And giue the money wherw the od numbze of them is redemed, vnto Aaron and his sonnes.

\* Ex. xxx. b.  
Le. xxvii. d.  
Ezer. xl. d.

And Moyses toke the redempcion money of the ouer plus that were mo then the Levites, among the fyrste borne of the chyldren of Israell, and it came to a thousande, thye hundred, and thye scoze and fiue sycles, of the holp sicle. And he gaue that redempcion money vnto Aaron and his sonnes at the word of the Lord, lyke as the Lord comaunded Moyses.

#### The. iiii. Chapter.

The offyce of the Levites, euerp one after the stocke that he came of.

And the Lord spake vnto Moyses and Aaron, & bad theym take the sum of the chyldren of Cahath fourth of the sones of Levi in theyr kyndreds & houses of theyr fathers from thyrtye yere and aboue vntyll fyftye all that were hable to warre to do the worke in the tabernacle of wytnes. This shal be the offyce of the chyldren of Cahath in the tabernacle of wytnes whych is most holy. And when the host remoueth, Aaron and his sonnes shal come and take down the bayle, and couer the arke of wytnes therewith, & shal put thereon a couering of tarus skynnes, and shal spred a cloth that is al togyther of Jacincte aboue all, and put the staves therof in. And vpon the shewe table they shal spred a brode a cloth of Jacincte and put thereon the dishes, spones, flat pie

ces, and pottes to poure wyth, & the dayly bread shal be thereon: & they shal spred vpon the a couering of purple, and couer the same with a couering of tarus skynnes, and put the staves therof in.

And they shal take a cloth of Jacincte and couer the candelstapke of lyghte, and her lampes and her snuffers, and fyre pans, & al her oyle vessels which they occupy about it, and shal put vpon her and on al her instrumentes, a couering of tarus skynnes, & put it vpon staves. And vpon the golden aulter they shal spred a cloth of Jacinct, and put on her staves.

And they shal take all the thynges which they occuppe to minister wyth in the holpe place, & put a cloth of Jacinct vpon them & couer the wyth a coueryng of tarus skins, and put the on staves. And they shal take away the ashes out of the aulter, and spred a scarlet cloth thereon: and put about it, the fyre pannes, the fleshe hooks, the shouels, the blasens, & all that belongeth vnto the aulter, & they shal spred vpon it a couering of tarus skynnes, & put on the staves of it. And when Aaron and his sonnes haue made an ende of coueryng the sanctuary & al the thynges of the sanctuary, against that the host remoue, then the sons of Cahath shal come in to beare, and so let them not touch the sanctuary lest they die. And this is the charge of the sons of Cahath in the tabernacle of wytnes. And Eleazar the sonne of Aarō the priest, shal haue the charge to prepare oyle for the lights and swete sence, and the dayly meat offering and the amonting oyle, and the ouer syght of al the dwelling and of al that therin is, both ouer the sanctuary and of all that pertayneth thereto.

And the Lord spake to Moyses and Aarō, saying: destroy not the trybe of the the kyndreds of the Cahathites, frome a monge the Levites. But thus do vnto them that they maye lyue and not die, when they go vnto the most holy place. Aaron and hys sonnes shal go in and put them euerp man vnto his serupce and vnto hys burthen. But let them not go in, to se when they couer the sanctuary, lest they dye.

And the Lord spake to Moyses, saying: Take the sum of the chyldren of Berson, in the houses of theyr fathers and in theyr kynderreds: from thyrtye yere and aboue, til fiftie al that are able to go forth in war to do serupce in the tabernacle of wytnes. And this is the seruike of the kyndred of the Bersonites to serue and to beare. They shal beare the curtaynes of the tabernacle, & the roofe of the tabernacle of wytnes and hys couering, & the coueryng of tarus skynnes that is on high aboue vpon it, & the hanging of the dore of the tabernacle of wytnes & the hanginge of the court, & the hanging of the gate of the court that is rounde about the dwelling, and the aulter, and the cordes of them, and al the instrumentes that serue vnto theym, and all that is made for them



And at the mouth of Aarō and his sonnes, shall all the service of the chyldren of the Berfonites be done, in all their charges, & in all their scrupce, and ye shall appoynte them vnto all their charges, that they shall wayte vpon. And this is the scrupce of the kynred of the chyldren of the Berfonites in the tabernacle of witnes, and they shall be vnder the hand of Jthamar the sonne of Aaron the prieste.

And thou shalt numbre the sonnes of Merari in theyr kyndes, and in the houses of their fathers, from thyrty yeres & aboue vnto fiftie: euen all that is able to go forth in warre, to do the scrupce of the tabernacle of wptnesse.

**D** And this is the charge that they muste wayte vpon in al that they must serue in the tabernacle of wptnesse: The bordes of the tabernacle, and the barres, pylers and sockettes therof, and the pylers of the courte roundabout, and their sockettes, pinnes, and cordes, with all that pertapneth and serueth vnto them.

And by name ye shall reckon the thyngs that they must waite vpon to beare. This is the scrupce of the kynreds of the sonnes of Merari in all their service in the tabernacle of witnes vnder the hande of Jthamar the sonne of Aaron the priest.

And Moses and Aaron, and the prynces of the myltitude numbred the sons of the Cahathites in their kyndes and houses of theyr fathers, from thyrty yeres and aboue vnto fiftie, all that were able to go forth in the hoste, and to do service in the tabernacle of wptnes. And the numbre of the in their kyndes, were two thousande, seven hundred, and fiftie. These are the numbres of the kynreds of the Cahathites, of all that did service in the tabernacle of witnesse, which Moses and Aarō did numbre at the commaundement of the lorde by the hande of Moses.

And the sonnes of Berfon were numbred in their kyndes, and in the houses of their fathers, from thyrty yere vnto fiftie, al that were able to go forth in the hoste to do service in the tabernacle of wptnesse. And the numbre of them in their kyndes, & in the houses of their fathers, was two thousande, sixe hundred, and thyrtye. This is the numbre of the kynreds of the sonnes of Berfon, of all that dōd scrupce in the tabernacle of witnes, which Moses and Aaron dōd numbre at the commaundement of the lorde.

And the kynreds of the sonnes of Merari were numbred in their kyndes, and in the houses of their fathers, frō thyrty yere vnto fiftie, all that were able to go forth with the hoste, to do scrupce in the tabernacle of witnes. And the numbre of them was in their kyndes thre thousande and two. This is the nūbre of the kyndes of the sons of Merari, which Moses & Aarō numbred at the cōmaundement of the lord, by the hand of Moses.

The hole summe whiche Moses, Aaron & the lordes of Israell numbred amonge the Levites in their kyndes & houtholdes of their fathers, from xxx. yere vnto fiftie, euerpe man to do his office and service, & to beare his burthen in the tabernacle of witnes, was eight thousand, fiue hundred and foure scoze, which they numbred at the cōmaundement of the lord by the hand of Moses, euerpe man vnto his service and burthen: as the lord commaunded Moses.

The. v. Chapter.

**W**ho they be that ought to be cast out of the host. The knowledgyng of syn. The clesynge of synne done of ignorance. The lawe of the fyfte feuytes, and of gelousye.

**A**nd the lord spake to Moses, saying: I commaunde the chyldren of Israell that they put forth of the host, al lepers, and al that haue pssues, & al that are defiled vpon the dead, whether they be males or females: ye shall put the out of the host, that they defyle not the tentes among which I dwell. And the chyldren of Israell dōd so, and put the out of the hoste, as the lorde commaunded Moses, so dōd the chyldren of Israell. And the lord spake to Moses, saying: Speake vnto the chyldren of Israell: whether it be man or woman, whē they haue sinned any man are syn which a mā doth, wherewith a man (a) trespasseth against the lord: so that the soule hath doone amisse: then they knowledge their synnes which they haue done, and restore againe the hurt that they haue done in the hole, and put the fyfte part of it moze therto, & giue it him whō he hath trespassed against. But if he that maketh the amends haue no man to do it to, then the amendes that is made shall be the lordes, and the priestes, besyde the ram of the attone-ment offryng, wherewith he maketh attone-ment for him selfe. And al the fyfte frutes whiche the chyldren of Israell bynge vnto the priest, shall be the priestes, & euerp mans halowed thynges shall be hys owne, but whatsoeuer any man gyueth the prieste, it shall be the priestes.

And the Lorde spake to Moses, saying: **15** Speake to the chyldren of Israell, & shewe them. If anye mannes wife goo asyde and trespase against him, so that another man lye with hir asyle, and the thinge be hēd from the eyes of hir husbāde, and is not come to light that she is defiled (forther is no witnes agaynst hir) in as muche as she was not taken wpth the maner, and (b) the spryt of gelousie cometh vpon him, and he is gelouse ouer his wife, and she defiled, or happely the spryt of gelousie cometh vpon him, and he is gelouse ouer his wife, & she yet vndefyled. Then let hir husband bynge hir vnto the priest, and bynge an offeringe for hir: the tenth part of an epha of barley meale, but he shall poure none oyle ther vnto, nor put frankensens theron: for it is an offryng of gelousie, and an offeringe that maketh remembraunce of synne.

And



And let the priest bring hyr and sette hir before the Lord, & let him take holpe water in an etthe vessel, & of the dust that is in the floure of the habitacio, and put it into the water. And the priest shall set þ wife before the lord, and uncover hir head, and put the memorial of the offering in hyr hands which is the gelouspe offering, and the priest shall haue bitter and cursing water in his hand, and he shall conuere hir, and shall saie vnto hir. If no man hath lpen with the, neither hast gone asyde and defiled thy self behind thy husbände, then haue thou no harme of this bytter cursing water.

But if thou hast gone asyde behind thine husband, and art defyled, and some other mā hath lpen with the besidethine husbād (let the priest conuere hir with the conuersion of the curse, & saie vnto hir) the lord make the a curse & a conuersion among thy people: so that the lord make thy thyghe rotte, & thy bely swell, and this bitter cursing water go into the bowels of the, that thy bely swell, and thy thygh rotte, & the wyfe shall saie: (c) Amen, Amen.

And the priest shall wyte this curse in a bill and waite it oute in the bitter water. And when the cursing water is in hir, then let the priest take the gelouspe offering out of þ wiues hand, and waite it before the Lord, and bringe it vnto the alter: & he shall take an handfull of the memorial offering, and burne it vpon the aulter, and then make hir drinke the water: If she be defiled, and haue trespassed against hyr husband, then shall the cursing water go into hir, & be so bytter that hir bely shall swelle, and hyr thygh shall rotte, and she shall be a curse among hir people: That if she be not defiled but is cleane, then she shall haue no harme, but that she maye conceiue.

This is the law of gelouspe, when a wife goeth asyde behind hir husband and is defiled, or when the spirit of gelouspe cometh vpon a man, so that he is gelouse ouer hys wife, then he shall bring hir before the lord, and the priest shall minstre al this law vnto hir, and the man shall be gilty, & the wife shall beare hyr synne.

The Notes.

**Trespase.** (a) Thys trespase is wherewith we hurt oure neyghboure in worldely goodes (as they call them) and therefore muste the hurte be restored and the fyft parte more thereto. If the party resmayned not, to whom the restitution was due, nor any of hys lawfull heyres: then muste it be the priestes wages, whych at that time had non other lyuelod.

**Jealousye.** (b) The whole lawe of gelouspe seemeth to be a feare and a certayne nurtoure of wyues, that they shoulde be obedyente to thei husbands, chaste, manerly, and saythfull, and such as giue none occasyon to be suspecte, and thereto serued thys lawe whyle it kepte theym vnder, and gaue theym no lyence to runne at large, wherby they myght haue come in some suspecte, and so haue come to thys great shame before the congregacion.

(c) Amen is an hebrue worde, and signyfeth euen so be it, or be it faste and sure, approuynge and allowynge the sentence goynge before: and when it is doubled, it augmenteth the confymacion, as in manye Psalmes, and John. v. and vi.

The vi. Chapter.

The law of the Nazarees that toke vpon them abstinence. The maner of blessing the people.

Nazaree signifieth an absteyner.

And the lord spake vnto Moses, saying: speake vnto the children of Israel, and say vnto them: when a man or woman appoynteth to\* vowe a vow of abstinence for to absteyne vnto the lord, he shall absteyne from wine and strong drinke, & shall drynke no vinegre of wine or of strong drynke, nor shall drinke whatsoeuer is pressed out of grapes: & shall eat no freshe grapes, neither yet dried as long as his abstinence endureth. Moreover he shall eat nothing þ is made of the vine tre, not so much as the kernels or the huske of the grape.

And as long as the vowe of his abstinence endureth, there shall no rasure or sheeres come vpon hys head, vntil his daies be run out, which he fasted vnto the Lord, and he shall be holy, and shall let the lockes of his herre growe. As long as he absteyneth vnto the Lord, he shall come at no dead body: he shall not make hym self vncleane at the death of his father, mother, brother or sister: for the\* abstinence of his God is vpon hys head. And therefore as long as his abstinence lasteth, he shall be holpe vnto the Lord.

And if it fortune that any mā by chaunce dye suddenly before him, & defyle the head of his abstinence, then must he haue his head the day of hys clensynge: euen the seuenth daye he shall haue it. And the eyght daye he shall bringe two turtles, or two pong pigeons to the priest, vnto the doze of the tabernacle of wytnesse. And the prieste shall offere thone for a synneoffering and thother for a burntoffering, and make attonemente for hym in that he sinned vpon the dead, & shall also halowe his head the same daye, & shall absteyne vnto the lord the tyme of hys abstinence, and shall bringe a lambe of a yere old for a trespaseoffering: but þ daies that were before are losse, because his abstinence was defiled.

This is the lawe of the absteyner, when the tyme of hys abstinence is runne out, he shall be brought vnto the doze of the tabernacle of wytnesse, and he shall bringe his offering vnto the Lord: an he lambe of a yere olde wpythout spotte for a burntoffering, and a she lamb of a yere old wpythout blemyshe for a synneoffering, a ram wpythout blemyshe also for a peaceoffering, and a baskette of swete bread of fyne flour myngled wpyth oyle and waters of swete bread, appoynted wpyth oyle, wpyth meateofferynges and drynkeofferynges that be longe thereto.

Here it appereth what a vowe is after the olde testamente, which was a figure of the vowe þ a Chyrtien man ought to doo, geuyng & dedycating hym self vnto god, as it is spoken. Rom. xlii. a.

To haue abstinence of god vpon his head, is a token of refusynge the care of bodily thynges by þ he seteth not by the herre of his head or by trimynge of hys bush or beard, which thing þ world so greatly esteemeth.



## The offering. Numeri

And the priest shall bring him before the lord, and offer his synoffering & his burnt-offering, and shall offer that ramme for a peaceoffering vnto the Lord with a basket of swete bread, and the priest shall offer also his meatoffring, & his drinkeoffring. And the absteiner shall haue his head in the dore of the tabernacle of witnes, and shall take the herre of his sober head & putte it in that spere, which is vnder the peaceoffring.

Then the priest shall take the sodde shoulder, of the ramme and one swete cake oute of the basket, and one swete wafer also, & put them in the hande of the absteiner, after he hath shauen his abstinence of, and the priest shall waue them vnto the Lord, which offering shall be holy vnto the prieste, with the wauebest and heue shoulder: and then the absteiner maye dryncke wine.

**D** This is the lawe of the Nazaree, whiche hath bowed hys abstinence vnto the lord for his abstinence, besydes that hys hand can get. And accordyng to the vowe which he bowed, so he must do in the lawe of hys abstinence.

And the lord talked with Moyses, saying: speake to Aaron and his sons, sayinge: of this wise ye shall blesse the children of Israel, sayinge vnto them.

The Lord blesse the and kepe the.

The lord make his face shyne vpon the and be merciful vnto the.

The lord shal be countenaunce vpon the, and geue the peace. For ye shal put my name vpon the children of Israel, that I maye blesse them.

The vii. Chapter.

The offeringe of the lordes and heades of Israel, when the tabernacle was set vp.

**A** And when Moyses had full set vp the habitacion, and anointed it & sanctified it, and all the vessels therof, and had anointed and sanctified the altar also, and all the vessels therof: then the princes of Israel, heades ouer the houses of theyr fathers, which were the lords of the tribes that stode and numbred, offered & broughte their giftes before the lord. vi. covered charettes and. xii. oxen: two & two a charette and an oxen euerie man, and they broughte them before the habitacion.

And the lord spake vnto Moyses, sayinge: take it of them, and let the be to do the seruice of the tabernacle of witness, & geue them vnto the Levites, euerie man after his office. And Moyses toke the charettes & the oxen, and gaue them vnto the Levites, two charettes and foure oxen he gaue vnto the sons of Gerson, accordyng vnto their office. And foure charettes and eight oxen he gaue vnto the sons of Merari, accordyng vnto theyr offices, vnder the handes of Jethamar the sonne of Aaron the priest. But vnto the sonnes of Zabath, he gaue none, for the office that pertayned to them, was holpe: and therefore they muste beare vpon shoulders.

## Chapter. vii.

And the princes offered vnto the dedycatynge of the altar in the day that it was anoynted, and brought their giftes before the altar. And the lord sayed vnto Moyses: let the princes bring theyr offerings, euerie daye one prince, vnto the dedycatynge of the altar.

He that offered his offering the first daye, was Nahesson the son of Aminadab of the tribe of Iuda. And his offering was a silver charger, of an hundred and thirtie sicles weight: and a silver boule of thre score and ten sicles of the holy sicle, both of the full of fyne wheten floure, myngled with oyle for a meatoffring: & a sponne of ten sicles of golde ful of incense: and a bullocke, a ram & a lambe of a yere old for burntofferings and an he goate for a synneoffring: and for peaceofferings two oxen, fyue rammes, fyue he goates, & fyue lambes of a yere olde. And this was the gifte of Nahesson the sonne of Aminadab.

The second daye did Nathaneel offer, the sonne of Zuar, captaine ouer Izachar. And his offering which he brought was a silver charger of an hundred & xxx. sicles weyght and a silver boule of thre score & x. sicles of the holy sicle: & both ful of fyne floure mingled wth oyle for a meatoffring: & a golden sponne of ten sicles, ful of incense. And a bullock, a ram and a lambe of a yere olde for burntofferings, and for peaceofferings two oxen, fyue rammes, fyue he goates, and fyue lambes of one yere olde. And this was the offeringe of Nathaneel the sonne of Zuar.

The thirde daye, Eliab the sonne of Belon the chiefest among the chyldren of Zabulon brought his offeringe. And his offering was a silver charger of an hundred and thirtie sicles weight, & a silver boule of thre score and ten sicles of the holpe sicle, and both full of fyne floure mingled with oyle for a meatoffring: and a golden sponne of ten sicles full of incense: and an oxen, and a ram, and a lambe of a yere old for burntofferings, and an he goate for a synneoffring: and for peaceofferings, two oxen, fyue rammes, fyue he goates, and fyue lambes of one yere olde. And this was the offeringe of Eliab the sonne of Belon.

The fourth daye, Elizur the son of Sedeur, the chiefest among the chyldren of Ruben, brought his offeringe. And hys gifte was a silver charger, of an hundred & thirtie sicles weight, and a silver boule of thre score and x. sicles of the holpe sicle, & both full of fyne floure mingled with oyle for a meatoffring: and a golden sponne of x. sicles ful of incense: and a bullock, a ramme and a lambe of a yere olde for burntofferings, and an he goate for a synneoffring: and for peaceofferings, two oxen, fyue rammes, fyue he goates, and fyue lambes of one yere olde. And this was the offeringe of Elizur the sonne of Sedeur.

The fift daye, Selumiel the sonne of Zuri Sadaai

The offering of Nahesson.

The offering of Nathaneel.

The offering of Eliab.

The offering of Elizur.

That is gene the token of his lawe and his.



Sadai, chiefe lord among the chyldren of Simeon, offered: whose offering was a silver charger of an hundred and .xxx. sicles weyghte, and a silver boule of thre score and ten sicles of the holy sicle: And both ful of fyne floure, myngled with ople for a meate offering, and a golden sponne of .x. sicles ful of incense. And a bullock, a ram, & a labe of a peare old for burntofferings, & an he gote for a synoffring: and for peaceofferings two oxen, v. rammes, v. he goates, and v. lambes of a peare olde. And thys was the offeringe of Selumiel the sonne of Zuri, Sadai.

**The offeringe of Eliasaph.**  
**D** The sixt dape Eliasaph the sonne of Deguel, the chieftest among the chyldren of Gad, offered: whose gyfte was a silver charger of an hundred and .xxx. sicles weyghte, and a silver boule of thre score and .x. sicles of the holpe sicle: and both full of fyne floure myngled with oyle for a meate offering: and a golden sponne of ten sicles full of incense, And an oxe, a ramme, and a lambe of a peare olde for burntofferings, and an he gote for a synoffring. And for peaceofferings two oxen, fyve rammes, fyve he goates, and fyve lambes of one peare olde, and this was the offeringe of Eliasaph the sonne of Deguell.

**The offeringe of Elisama.**  
**T**he seuenth dape Elisama the son of Amiad, the chiefe lord among the chyldren of Ephraim, offered: and his gyfte was a silver charger of an .C. and .xxx. sicles weyght: & a silver boule of thre score and .x. sicles of the holy sicle, & both ful of fine flour myngled with oyle for a meate offering: and a golden sponne of .x. sicles full of incense. And a bullock, a ramme, and a lamb of a peare old for burntofferings, and an he gote for a synoffring, and for peaceofferings, two oxen, v. rammes, fyve he goates, and fyve lambes of a peare olde. And thys was the offeringe of Elisama the sonne of Amiad.

**The offeringe of Gamaliel.**  
**E** The eight dape, offered Gamaliel the son of Jedazur, the chiefe Lord among the chyldren of Manasse. And hys gift was a silver charger of an hundred and thirtie sicles weight: and a silver boule of thre score and ten sicles of the holy sicle, and both full of fyne floure, myngled with ople for a meate offering: and a golden sponne of ten sicles full of incense. And a bullocke, a ramme, & a lamb of a peare old for burntofferings, and an he gote for a synneoffring: and for peaceofferings two oxen, fyve rammes, fyve he goates, and fyve lambes of a peare old. And this was the offeringe of Gamaliel the sonne of Jedazur.

**The offeringe of Abidan.**  
**T**he ninth dape, Abidan the son of Bede-on, the chiefe Lord among the chyldren of Beniamin, offered. And hys gift was a silver charger of an hundred and .xxx. sicles weight, and a silver boule of thre score and ten sicles of the holy sicle, and both full of fyne floure mingled with ople for a meate offering: and a golden sponne of .x. sicles full of incense: and a bullock, a ramme, & a lambe of one peare old for burntofferings: & an he gote for a synoffring: and for peaceofferings

two oxen, fyve rammes, fyve he goates, and v. lambes of one peare old. And this was the offeringe of Abidan the sonne of Bede-on.

**The offeringe of Ahiezer.**  
**T**he tenth dape, Ahiezer the son of Ammi Saddai, chiefe lord among the chyldren of Dan, offered. And his gift was a silver charger of an .C. and thirtie sicles of weight: a silver boule of thre score and ten sicles of the holpe sicle: and both full of fyne floure mingled with ople for a meate offering: and a golden sponne of ten sicles full of incense: & a bullock, a ramme and a lambe of a peare old for burntofferings, & an he gote for a synoffring: and for peaceofferings. ii. oxen, v. rammes, fyve he goates, and fyve lambes of a peare old. And this was the offeringe of Ahiezer the sonne of Ammi Saddai.

**The offeringe of Pagiel.**  
**T**he .xi. dape, \* Pagiel the sonne of Ocran, the chiefe lord among the chyldren of Aser offered. And his gift was a silver charger of an hundred and thirtie sicles of weyght: & a silver boule of thre score and ten sicles of the holpe sicle, and both full of fyne floure myngled with ople for a meate offering: and a golden sponne of ten sicles full of incense. And a bullock, a ramme, and a lamb of one peare olde for burntofferings: & an he goate for a synoffring: and for peaceofferings: two oxen, fyve rammes, fyve he goates, and fyve lambes of one peare olde. And this was the offeringe of Pagiel the sonne of Ocran.

**The offeringe of Ahira.**  
**T**he .xii. dape, Ahira the sonne of Enan, chiefe lord among the chyldren of Rephathai offered, and hys gift was a silver charger of an hundred and thirtie sicles weight: a silver boule of thre score and ten sicles of the holy sicle, both full of fyne floure, mingled with ople for a meate offering: and a golden sponne of twentye sicles full of incense. And a bullock, a ramme, and a lamb of one peare olde for burntofferings, & an he gote for a synneoffring, and for peaceofferings, two oxen, fyve rammes, fyve he goates, and v. lambes of one peare olde. And thys was the offeringe of Ahira the sonne of Enan.

**The offeringe of the princes.**  
**O**f thys maner was the dedicacyon of the alter whē it was anoynted, vnto which was brought by the prynces of Israel. xii. chargers of silver, twelue silver boules, & twelue spones of golde: euery charger conteynyng an hundred and thirtie sicles of silver, and euery boule thre score and ten, so that al the silver of all the vessels, was two thousand and foure hundred sicles of the holy sicle. And the twelue golden spones, whych were ful of incense, contained ten sicles a pece of the holy sicle: so that al the golde of the spones, was an hundred and .xx. sicles.

**The offeringe of the princes.**  
**A**l the oxen that were brought for the burntofferings were twelue, and the rammes twelue, & the lambes twelue of a peare olde a pece, wth the meateofferings: wth he goates for synneofferings. And al the oxe of the peaceofferings were. xliiii. rammes lx. the goates. lx. and lambes of a peare olde a pece.

**The offeringe of Ahiezer.**

**The offeringe of Pagiel.**

**The offeringe of Ahira.**



piece. ix. and this was the dedication of the altar, after that it was anointed.

And when Moses was gone into the tabernacle of witness to speake with God, he heard the voyce of one speaking vnto him out of the mercurie seat that was vpon the arke of witness: euen betwen the two cherubins, he spake vnto him.

The. viii. Chapter.

The disposition and order of the lampes. The forme of the candlestick. The cleansing and offering of the Leuites. The age of the same.

**A**ND the lord spake vnto Moses, saying: speake vnto Aaron, and say vnto him: when thou puttест on the lampes, let the light be al seven vpon the forefront of the candlestick. And Aaron did accordingly, & put the lampes vpon the forefront of the candlestick, as the Lord commanded Moses; and the worke of the candlestick was of masse golde, both the shaft and the floures thereof. And accordyng vnto the vision which the Lord hadde shewed Moses, so he made the candlestick.

And the Lord spake vnto Moses, saying: take the Leuites forth of the children of Israel, and cleanse them. And this do vnto them when thou dost cleanse them, sprinkle water of purifying vpon them, and make a rasure to rime along vpon all the fleshy of them, and let them washe their clothes, and then they shall be cleane. And let them take a bullock, and his meat offering, fine flour mingled with oile: and an other bullocke shalt thou take to be a syn offering.

Then bring the Leuites before the tabernacle of witness, and gather the hole multitude of the chylde of Israel together. And bring the Leuites before the Lord, & let the children of Israel put their hands vpon the Leuites. And let Aaron heue the Leuites before the Lord for an heue offering giuen of the children of Israel, and then let them be appoynted to waite vpon the seruice of the Lord.

And let the Leuites put their hands vpon the heads of the bullocks, & then offer the one for a syn offering, and the other for a burnt offering before the lord, to make attonement for the Leuites. And make the Leuites stand before Aaron and his sonnes, & heue them to be an heue offering vnto the Lord. And thou shalt separate the Leuites from among the children of Israel, that they be myne: & after that let them go and do the seruice of the tabernacle of witness. Cleanse them, & hallow them, for they are giuen me from among the chylde of Israel.

**I** have taken them vnto me for al the firstborne that open the matrice among the children of Israel.

For all the firstborne among the chylde of Israel are myne, both man & beast, because the same tyme that I smote the firstborne in the land of Egypte, I sanctified them for my selfe: and I have taken the Le

uites for all the firstborne among the children of Israel, and haue giuen them vnto Aaron and his sonnes forth of the chylde of Israel, to do the seruice of the chylde of Israel in the tabernacle of witness, and to make an attonement for the children of Israel, that ther be no plage among the chylde of Israel, if they come nye vnto the sanctuary.

And Moses and Aaron and all the congregation of the chylde of Israel dyd vnto the Leuites, accordyng vnto all that the Lord commanded Moses. And the Leuites clenfed themselves, and washed theyr clothes. And Aaron offered them before the lord, and made an attonement for them to cleanse them. And after that, they went in to doo their seruice in the tabernacle of witness, before Aaron and his sonnes. And accordyng as the lord had commanded Moses concernyng the Leuites, euen so they dyd vnto them.

And the lord spake vnto Moses saying: this shall be the maner of the Leuites: fro the second peare vwarde, they shall go in, to waite vpon the seruice in the tabernacle of witness, and at fiftie they shall cease waityng vpon the seruice thereof, and shall labour no more, but shall minister vnto theyr brethren in the tabernacle of witness, & there waite, but shall do no more seruice. And see thou do after this maner vnto the Leuites, in theyr waityng tymes.

The. ix. Chapter.

The Easter or passeouer offering of the cleane and vncleane. A cloude couerage the tabernacle leaderly the hoste.

**A**ND the lord spake vnto Moses in the wilderness of Sinai, in the first moneth of the second peare after they were come out of the land of Egypte, saying: let the chylde of Israel offer passeouer in his season, eue the. xiii. dape of this moneth at eue, they shall kepe it in his season, according to the ordinances & maners thereof. And Moses bad the chylde of Israel that they should offer passeouer, & they offered passeouer the. xiii. dape of the first moneth at eue in the wilderness of Sinai: and dyd accordyng to all that the lord commanded Moses.

And it chaunced that certayn men whiche were defyled with a dead corse, so that they myghte not offer passeouer the same dape, came before Moses & Aaron the same tyme & sayd: We are defiled vpon a dead corse, wherfore are we kepte backe that we maye not offer an offering vnto the lord in the due season, among the chylde of Israel? And Moses sayde vnto them: tarpe, that I maye heare what the lord wpll command you. And the lord spake vnto Moses, saying: speake vnto the children of Israel, & saye. If any man among you or your chylde after you, be vncleane by the reason of a corse, or is in the way farre of, then let hym offer passeouer vnto the Lord, the

four.



fourtene day of the second moneth at euē and eat it with swete bread & soure herbes: let them leaue non of it vnto the morning, nor breake any bone of it. And accordyng to all the ordynaunce of the pascheouer lette them offre it.

But if a man be cleane and not let in a iourney, and yet was negligent to offer (a) pascheouer: the same soule shall perish from his people, bicause he brought not an offering vnto the lord in his due season: & he shall beare hys synne. And when a straunger dwelleth among you, & will offre pascheouer vnto the lord, accordyng to the ordynaunce of pascheouer & maner thereof shall he offre it. And ye shall haue one lawe both for the straunger, & for him that was borne at home in the land.

**C** And the same dape that the habitacio was reared vp, a cloude couered it on hye vpon the tabernacle of wytnes: and at euē ther was vpon the habitacion, as it were the likenes of fyre vntill the morning: And so it was alwaye, that the cloude couered it by day, & the similitude of fyre by night. And when the cloude was taken vp from the tabernacle, then the chyldren of Israel iourneyed, & where the cloude abode, ther the chyldren of Israel ppyched theyr tentes. At the mouth of the lord the chyldren of Israel iourneyed, & at the mouth of the lord they pitched. And as long as the cloude abode vpon the habitacion, they lape still, and when the cloude tarped still vpon the habitacion long tyme, the chyldren of Israel waped vpon the lord and iourneyed not.

**D** If it chaunced that the cloude abode any space of tyme vpon the habitacion, then they kept theyr tentes at the mouth of the lord: and they iourneyed also at the commaundement of the lord. And if it happened that the cloude was vpon the habitacion from euē vnto morning, and was taken vp in that morning, then they iourneyed. Whether it was by dape or by night that the cloude was taken vp, they iourneyed. But when the cloude tarped two dapes, or a moneth, or a longe season vpon the habitacion, as long as it tarped thereon, the chyldren of Israel kepte theyr tentes, and iourneyed not. And as sone as the cloude was taken vp, they iourneyed. At the mouth of the lord they rested, and at the commaundement of the lord they iourneyed. And thus they kepte the watche of the lord, at the commaundement of the lord by the hand of Moyses.

#### The Notes.

(a) As it was wyth the Jewes for theyr easter lambe whych was thys pascheouer: so is it wyth vs in oure spryтуall easter or pascheouer. Whoso euer doeth not reuerently beleue the redemption of mankynde, whiche was thorowly synned in offeringe of the true lambe Christe, and amendeth not hys lyfe, nor turneth from vice to vertue in the tyme of thys mortall lyfe: shall not belonge to the gloire of the resurrection, whiche shall be gyuen to the true worshypers

of Christ, but shall be toted out from the companye of the sayntes.

#### The x. Chapter.

The trompettes of syluer and the vse thereof. The Israelites departe from Sinai. The captaynes of the hoste are numbred. Hobab resuseth to go wyth Moyses.

**A** And the lord spake vnto Moyses, saying: Make the two trompettes of beaten syluer, that thou mayest vse them to call the company togpyther, and whē the host shall iourney. When they blowe wyth them, all the company shall resorte to the vnto the dore of the tabernacle of wytnes. If but (a) one tropet blow only, then the prynces which are heads ouer thousands of Israel shall come vnto the. And whē ye trump the first tyme, the hostes that lye on the east partes shall go forwarde.

And when ye trump the seconde tyme, then the hostes þ lye on the south syde shall take their iourney: for they shall trope whē they take their iourneies. And in gathering the congregacyō togpyther, ye shall (b) blow and not trompe. And the sonnes of Aaron, the priestes shall blow the trompettes, and shall haue them, and it shall be a lawe vnto you for euer, and among your chyldren after you.

And when ye shall go to warre in your lād agaynst poure ennemyes that be ye you, ye shall (c) trompe with the trompettes, and ye shall be remembred before the Lord poure god, and saued from poure ennemyes. Also when ye be merce in your feast dapes, and in the first dapes of your monethes, ye shall blowe the trompettes ouer your burnt sacrifices and peaceoffrynges, that it maye be a remembraunce of you before your God. I am the lord poure God.

And it came to passe the twentye dape of the second moneth in the second yere that the cloude was take vp from the tabernacle of witnesse. And the chyldren of Israel toke theyr iourney out of the wilderness of Sinai, and the cloude rested in the wilderness of pharan. And they firste toke their iourney at the mouth of the lord by the hand of Moyses: euē the standard of the hoste of Juda remoued with their armies, whose captayne was Nahalon sonne of Amindab. And ouer the hooste of the trybe of the chyldren of Isachar, was Nathanael the son of zuar. And ouer the host of the trybe of the chyldren of zabulon was Eliab the son of Helon. And the habitacio was take doune: and the sonnes of Bersen & Merari wente for the bearynge the tabernacle.

Then the standard of the hoste of Ruben went forth with their armies, whose captayne was Elizur the son of Sedeur. And ouer the host of the trybe of the chyldren of Symeon: was Samalie the sonne of Surisaddai. And ouer the host of the trybe of the chyldren of Gad: was Eliasaph the son of Deguel. Then the Cahathites went forwarde and bare the holy thynges, and the



other dyd set by the habitation again their comynge.

**T**hen the standard of the host of the children of Ephraim went forth with their armies, whose captain was Elisama the son of Amiad. And ouer the hoste of the tribe of the sonnes of Manasse, was Gamaliel the sonne of Jedazur. And ouer the host of the tribe of the sonnes of Ben Jamin, was Abidan the sonne of Gedeon.

And hindermost of al the hoost, came the standard of the host of the children of Dan with their armies whose capitayne was Ahiezer the sonne of Ammi Saddai. And ouer the hoste of the tribe of the children of Aser, was Haggel the sonne of Ochran. And ouer the hoste of the tribe of the children of Rephthali, was Ahira the sonne of Enan: In thys maner were the iourneies of the children of Israel with their armies when they remoued.

**A**nd Moyses sayd vnto (a) Hobab the son of Raguel & Madianyte, Moyses father in lawe: We go vnto the place of whiche the Lord sayd: I will gyue it you. Go with vs, and we wyl do the good: for the Lord hath promysed good vnto Israel. And he sayd vnto him: I will not, but wyl goo to myne owne lande, and to my kintred. And Moyses sayde: oh nape, leaue vs not, for thou knowest wher is best for vs to pitche in the wilderness, and thou shalt be our guide. And if thou go with vs, loke what goodnes the Lord sheweth vpon vs, the same we wyl shewe vpon the.

And they departed from the mount of the Lord the dayes iourneie, and the arke of the testament of the Lord went before the in the thre dayes iourneie, to searche oute a resting place for them. And the cloud of the Lord was ouer them by day when they wnt forth of the tentes.

And when the Arcke went forth, Moyses sayde: kysse by Lord, and let thynne enemies be scattered, and let them that hate the, flee before the. And when the Arcke rested, he sayd: returne (lord) vnto the many thousandes of Israel.

The Notes.

one trumpet.

(a) To blowe one trompette, is to shewe the worde of health synge, after the vnytye of the sayth.

The pyes  
des shall  
blowe.

(b) The common people must be plainly taught by the priestes, without curyosyte.

To trumpe  
agaynst en-  
emyes.

(c) In tyme of warre muste they trumpe with trumpettes, whiche synnyfyeth, that when most neede is, then muste sayeth, prayer, and lifynge by of the mynde to God be cheyefly exercised.

Hobab.

(d) Hobab is the same, that before is called Jetho. Euen as Salomon in some places is Jidai, and as Olyas is also Azarias. He was the sonne of Raguel the father of zephora, Moyses wyfe: albeit that in the .ii. of Exod. Raguel be called by father, not because he was so in dede, but because he was his fathers father, whiche maner of speakyng is not a fewe tymes vsed in the scripture.

The.xi. Chapter.

The people murmureth and is punished with fyre. They desire flesh. The loth Manna. The murmuring and waueryng sayth of Moyses. The Lord dyuydeth the burden of Moyses to seuentye of the auncientes, and they prophesye. Eldad and Medad do also prophesie in the hoost. It rayneth quayles. The flethe raueners are punished.

**A**nd the people complayned, and it displeased the eares of the Lord. And when the lord heard it, he was wroth, and the fire of the Lord burnt among the, & consumed the uttermost of the hoost. And the people cryed vnto Moyses, and he made sute vnto the Lord, and the fire quenched. And they called the name of the place, Thabarah, because the fyre of the Lord burnt amonge them.

\*or wared  
discontente  
or dyd wyc  
kedly.

\*Thaba-  
rah signifi-  
eth kydling  
inflaminge  
or fyeryng.

And the common sort of people that was among them, fell a lustynge. And the children of Israel also went to, and wept, and sayd: who shal gyue vs flethe to eate? we remembre the fishe, whiche we should eate in Egypt for nought, and of the Cucumbres and melons, lekes, onyons, and garlyke. But nowe oure soules are dyed away, for our eyes loke on nothyng elles, saue vpon Manna.

The Manna was as it had bene Corian & der sede, and in apparaunce lyke Bedellion. And the people went about and gathered it, and ground it in mpyles, or beat it in morters and baked it in pannes, and made cakes of it. And the taste of it was lyke vnto the taste of an ople cake. And when the dewe fell aboute the hoost in the nyghte, the Manna fell therewyth.

And when Moyses heard the people wepe in theyr householdes, euery man in the doore of hys tente, then the wrathe of the Lord wared hote exceedingly: and it greued Moyses also. And Moyses sayd vnto the Lord: wherfore dealest thou so cruelly with thy seruant? wherfore do I not fynd fauoure thy syght, sythens thou puttest the wighte of thys people vpon me? Haue I conceyued all this people? or haue I begot them, that thou shouldest saye vnto me, carpe the in thy bosome (as a nurse beareth the suckyng chylde) vnto the land whiche thou swarest vnto theyr fathers? wher shulde I haue flethe to gyue vnto all this people? For they wepe vnto me, sayinge: gyue vs flethe that we may eate, I am not able to beare al this people alone, for it is heauy for me. Wherfore if thou deale thus with me, kyll me, I praye the, if I haue founde fauoure in thy syghte, and let me not se my wretchednes.

And the Lord sayd vnto Moyses: gather vnto me the scoze and ten of the elders of Israel, whiche thou knowest that they are the elders of the people, and offycers ouer them, and byng them vnto the tabernacle of wytnesse, & let them stand ther with the. And I wyl come doune and talke with the, & take of the spirit which is vpon the, and

Gen. 12. 8.  
\*That is,  
and



I wil speere  
them wth  
the same spi  
rite.

and put vpon the and vpon them, and they  
shall beare wth the in the burthen of the  
people, and so shalt thou not beare alone.

And say vnto the people: halow your sel  
ues agaynst to morowe, that ye maye eat  
flesh, for ye haue whined in the eares of the  
lord, saying: who shall geue vs flesh to eat?  
for we were happy whē we were in Egypt,  
therefore the lord will giue you flesh, and ye  
shall eat. Ye shall not eat one day onely, e  
ther two or fūe daies, either ten or twenty  
daies: but euen a moneth long, and vntill  
it come out at the \*nostrils of you, that ye  
be redde to perbake: because ye haue caste  
that Lord aspe, which is among you, and  
haue wepte before hym, saying: why came  
we out of Egypte?

And Moses sayde: sixe hundred thousand  
foote men are there of the people, amonge  
which I am. And thou hast said: I wil giue  
them flesh, and they shall eat a moneth  
longe. Shall the shepe and the ox be slaine  
for them to fynde them? Either shall al the  
fisch of the sea be gathered together to serue  
them? And the Lord sayd vnto Moses: As  
the Lordes hand wared short? Thou shalt  
se whether my worde shall come to passe v  
to the, or not.

And Moses went forth, and tolde the peo  
ple the saying of the Lord, and gathered  
the thre scoze and ten elders of the people,  
and set them round aboute the tabernacle.  
And the Lord came downe in a cloud, and  
spake vnto him, and toke of the spirit that  
was vpon hym, & put it vpon the thre scoze  
and ten elders. And as the spirit rested v  
pon them, they (b) prophesied & dyd nought  
els. But there remayned two of the men in  
the hoste: the one called Eldad, and the o  
ther Medad. And the spirit rested vpon the  
for they were of them that were wyrtten,  
but they went not out vnto the tabernacle:  
and they prophesied in the hoste.

And ther ran a yonge man and told Mo  
ses, and sayd: Eldad, and Medad doo pro  
phesie in the hoste. And Josua the sonne of  
Nun, the seruant of Moses, which he had  
chosen out, answered and sayd: Master  
Moses, forbyd them. And Moses sayd vn  
to him: enuieest thou for my sake? wold god  
that all the lordes people could prophesie,  
and that the Lord would put his spirite v  
pon them. And then bothe Moses and the  
elders of Israel, gat them in to the hoste.

And there wente forth a winde from the  
lord, and broughte quayles fro the sea, and  
let the fall about the host, eue a daies iour  
ney round about on euery side of the hoste.  
And two cubites hie vpon the earthe. And  
the people stode vp al that day and all that  
night, and on the morow, & gathered quai  
les. And he that gathered least, gathered .x.  
homers full. And they killed them round a  
bout the hoste.

And while the flesh was yet betwene  
their teth, afore it was chewed vp, & wrath  
of the lord wared hoate vpon the people,

and the Lord slewe of the people an exce  
ding mightie slaughter. And they called the  
name of the place \*Kibzath Bathaiah: be  
cause they buried the people that lusted  
there.

\* That is  
the graues  
of lust.

And the people toke their iourney from  
Kibzath Bathaiah vnto Hazeroth, and  
abode at Hazeroth.

The Notes.

(a) Luke Genes. ix. a

(b) To prophesie, is some tyme to preache the  
word to the people, as it is .i. Corinthy. xiii. a.  
or to shewe the wonderfull workes of God,  
or to shewe thynges to come. But to prophesie  
and do nought else, is here to rule the people of  
God, according to the spirit, & to gouerne they  
subiectes, with iudgements, iustyce and truely.

The. xii. Chapter.

Aaron and Mary grudge agaynst Moses.  
Mary was streken with the leper and healed  
at the prayer of Moses.

And Mary and Aaron spake agaynst  
Moses, because of his wyfe of Ende,  
whych he had taken: for he had take  
to wyfe one of Ende. And they saide, doth  
the Lord speake onelye thowowe Moses?  
doth he not speake also by vs? And the Lord  
heard it. But Moses was a very meke man  
aboue all the menne of the earth. And the  
Lord spake at once vnto Moses, vnto Aa  
ron, and vnto Mary: Come out ye thre vn  
to the tabernacle of witnesse: & they came  
out all thre.

In the E  
brew thys  
woman is  
called Mir  
iam.

And the lord came \* downe in the pillar  
of the cloude, and stode in the doore of the ta  
bernacle, and called Aaron and Mary. And  
they went out both of them. And he sayde,  
heare my wordes: If ther be a prophet of  
the lordes among you, I wil shew my selfe  
vnto him in a vision, and will speake vnto  
hym in a dreame. But my seruaunt Moses  
is not so: whiche is faithfull in all myne  
house. Vnto him I speake (a) mouth to  
mouth, and he seeth the sight & the fashion  
of the Lord, and not thowowt idels. Where  
fore then were ye not afrayed to speake a  
gaynst my seruaunt Moses.

Genes. xli. a.

And the lord was angrie with them, and  
went his waye, & the cloude departed from  
the tabernacle. And behold, Mary was be  
come leprous, as it were snowe. And when  
Aaron looked vpon hir, & sawe that she was  
leprous, he sayd vnto Moses: Oh I beseech  
the my Lord, put not the synne vpon vs,  
whych we haue folowly committed & syn  
ned. Oh, lette hir not be as one that come  
dead forth of the mothers wombe: for half  
hir flesh is eaten awaye.

Exod. xii. a.

And Moses cryed vnto the lord, saying:  
Oh God, heale hir. And the lord sayd vnto  
Moses: If hir father had (b) spit in hir face  
ould she not be ashamed .vii. daies, let hy  
be shut forth of the hoste seven daies, and  
after that let hir be receiued in againe. And  
Mary was shut out of the host seven daies  
and the people remoued not, till she was  
broughte in agayne. And afterwarde, they  
remoued



remoued fro Bazereth, and pitched in the wilderness of Sharan.

The Notes.

Mouth to mouth.

(a) To speake mouth to mouth, is to shewe certenly by manifeste signes and tokens, so that thereby we be vndoubtedly assured of the wyll of God. As for the bodylpe mouthe, here is no mencyon therof.

To spyt in his face.

(b) If hyr father had spyt in hyr face, that is, if he hadde punyshed hyr, and caused hyr to see hyr offence. The Lorde is a father, and punysheth hyr chosen not to dampne them, but to correcte them and feare them, and to dyspue them to earnest repentaunce. After seuen dayes was the receyued agayne into the hooke: so after repentaunce had must we be receyued into the congregacion.

The. xiii. Chapter.

Certaine are sente to searche the lande of Canaan: whych brynge wyth them a cluster of grapes for a signe of fruitfulness.

**A**nd the Lord spake there vnto Moyses, saying: \* Send me out to search the land of Canaan, whiche I gve vnto the chyldren of Israel: of every trybe of their fathers a man: and let them all be such as are rulers among them. And Moyses at the commaundemente of the lorde sent forth of the wilderness of Sharan, suche men as were al heades amonge the chyldre of Israel, whose names are these.

In the trybe of Ruben: Sammua the sonne of zacur: In the trybe of Simeon, Saphat the sonne of Hori: In the tribe of Iuda, Caleph the son of Iephune. In the tribe of Isachar, Igeal the son of Joseph. In the tribe of Ephraim, Hosea the sonne of Nun. In the trybe of Beniamin, Halthy the son of Raphu. In the trybe of Zabulon, Badiel the sonne of Sodi. In the tribe of Joseph & was of Manasse, Baddi the sonne of Suli. In the trybe of Dan, Amiel the sonne of Bemali. In the tribe of Aser, Sethur the sonne of Micheel. In the trybe of Rephthali, Rahebi the sonne of Uaphsi. In the tribe of Gad, Buel the son of Machi: These are the names of the men whych Moyses sent to espye out the lande. And Moyses called the name of \* Hosea the sonne of Nun, Josua.

\* Hosea or Osee, signifieth sauig or sauour. Josua or Jehosua, signifieth the saluacion of the Lorde.

And Moyses sent them forth to espye out the lande of Canaan, and said vnto them: get you Southward, & go vp into the hygh countrey, & se the land what maner thinge it is, and the people that dwell therein: whe ther they be stronge or weake, few or many and what the land is that thei dwel in, whe ther it be good or bad, and what maner of cities they dwelle in, whether in tentes or walled townes, and what maner of land it is: whether fat or leane, and whether there be trees therein or not. And be of good courage, and brynge of the frutes of the land. And it was about the tyme that grapes are fyrst ripe.

And they went vp & serched out the lande from the wilderness of zin vnto Rechob, as men goo to Demath, & they ascended vnto

the south & came vnto Hebron, where Ahiman was and Sesai, & Thalmami the sons of \* Enack. Hebron was buylt seuen yeare before \* joan in Egypt. And they came vnto the ruer of Escol, and they cut downe ther a braunche with one cluster of grapes, and bare it vpon a staffe betwene twayne, & also of the pomegranates, & of the fygges of the place. The ruer was called \* Rechel Escol, because of & cluster of grapes which the chyldren of Israel cut downe there.

That is to say, replentished w all plen:ie and comodities

And they turned backe agayn from searching the lande at fourty dayes end. And they went and came to Moyses and Aaron, and vnto all the companie of the chyldren of Israel, vnto the wylernes of Sharan, euen vnto Cades, and brought them word and also vnto all the congregacion, and shewed them the fruite of the lande. And they tolde him, sayinge: we came vnto the land whither thou sendest vs, and surely it is a land that \* floweth with mylke and honye, and here is of the fruit of it. Neuer thelesse the people be stronge that dwell in the land, and the ctytes are walled and exceeding greate, and mozeouer we sawe the chyldren of Enack there.

The Amaleckes dwell in the south countrey, and the Hethytes, Jebusytes and the Amozites dwell in the mountayns, and the Cananytes dwell by the sea, and a long by the coaste of Jordan.

And Caleb stilled the murmure of the people agaynst Moyses, sayinge: let vs go & conquere it, for we be able to ouercome it. But the men that went vp with him, sayd: We be not able to go vp against & people, for they are stronger the we: And they brought vp an euil reaporthe of the land whych they had searched vnto the chyldren of Israel, sayinge: The land which we haue gone thorow to search it out, is a land that \* eateth vp the inhabytauntes therof, and the people that we saw in it, are men of stature. And there we sawe also gyauntes, the chyldren of Enack, which are of the giauntes. And we seemed in our spght as it were grea hopppers, and so we did in their sight.

That is to saye, no straunger dwelleth there.

The. xiiii. Chapter.

The people despayre of conuynge to the land promysed, do murmure agaynst God, and would haue stoned Caleb and Josue. The searchers of the land dye. Amalech kylleth the Isrealytes.

**A**nd all the companie cryed out, & the people wept thozow out that night, & all the people of Israell murmured agaynst Moyses and Aaron, saying: Wold God we had dyed in the land of Egypt, either we wold we had dyed in this wilderness. Wherfore hath the lord broughte vs vnto this land to fal vpon the sword, that both our wyues, & also our chyldren shulde be a praye? is it not better that we returne to Egypte agayne? And they sayed one to another: let vs make a Capitayne, and returne to Egypte agayne.

And



**W** And Moses and Aaron hearing thys fell on their faces before al the multitude of the children of Israel. And Josua the sonne of Nun, & Caleb the son of Jephone whiche were of them that serched the lande, rente their clothes and spake vnto all the company of the children of Israel, saying: The land whych we walked thowow to serch it, is a very good land. Yf the lord haue lust to vs, he wil bring vs into this land, and giue it vs, which is a lande þ floweth w mpyke & hony. But in any wise rebel not agaynst þ Lord. More ouer feare ye not the people of the lande, for euen as bread, so maye we deuoure. Theyr chylde is departed fro them and the Lord is wth vs, feare theym not therfore.

**E** And all the people bad stone the with stones. But the glorie of the Lord appeared in the tabernacle of witness vnto al the children of Israel. And the Lord sayde vnto Moses. How long shal this people \* ruple upon me, and how long wil it be er they beleue me? for al my signes which I haue thewed amonges them? I wyl smite the wth the pestilence and destroye theym, and will make of the a greater naciõ, and a mightier then they.

**E** And Moses sayd vnto the lord: then the Egyptians shal heare it, for thou broughtest this people with thy mighte fro them. And it wil be told to the inhabitants of thys land also, for they haue herd lyke wise that thou the lord art among this people, & that thou art sene face to face, and þ the cloude standeth ouer them, and that thou goest before them by day time in a piler of a cloud, and in a piler of fyre by nyght.

**E** Yf thou shalt kpl al thys people, as they were but one man, then the naciõs which haue herde the fame of the wyl speake, saying: because the Lord was not habile to bring in this people into the land which he sware vnto them, therfore he slew them in the wilderness.

**E** So now let the power of my lord be great accordyng as thou hast spoken, saying: the Lord is long er he be angry, and ful of mercy, and suffereth syn and trespase, and leaueyth no man innocent, and visiteth the vnryghtuousnes of the fathers vpon the children euen vpon the thyrde and fourth generation, be merciful I beseeche the therfore vnto the syn of this people, accordyng vnto thy great mercy, and accordyng as thou hast forgiven thys people from Egypt, euẽ vnto this place.

**E** And the Lord sayde: I haue forgiven it, accordyng to thy request. But as truly as I lyue, al the \* earth shalbe fylled wth my glory. For of al those men which haue sene my glory, and my miracles whiche I did in Egypt, and in the wilderness, and yet haue tẽpted me now thys ten tymes, I haue not hearkened vnto my voice, there shal not one theowow out of the land whiche I sware vnto theyr fathers: neyther shal any of them that railed

upon me, se it. But my seruaunt Caleb: by cause there is an other maner spytite wth hym, and because he hath folowed me: hym I will bring into the land whiche he hath walked in, and his sede shal conquere it, & also the Amaleckites and Cananites whiche dwel in the low countries. To morowe turne pou and get pou into the wilderness: euen the way toward the red see.

**E** And the Lord spake vnto Moses and Aaron, saying: how long shal thys euyl multitude murmur agaynst me: I haue heard the murmurings of the chylde of Israel whiche they murmur agaynst me. Wel the that the Lord sayth: as truly as I lyue, I wyl do vnto pou euen as ye haue spokẽ in mine eares. Your carcasses shal lye in the wilderness: neyther shal any of these nombres which wer numbred from twenty yere and aboue of pou which haue murmured agayst me come into the land ouer which I lyfted \* mine hand to make pou dwel therein, saue Caleb the son of Jephone, and Josua the sonne of Nun.

**E** And your children which ye sayd shuld be a praye, them I wil bring in, and they shal know the land which ye haue refused, and your carcasses shal lye in this wilderness.

**E** And your children shal wander in this wilderness. xl. yeres & suffer for poure \* whoredome vntyl your carcasses be wasted in the wilderness, after the nũber of the dayes in whych ye serched out the lande. xl. dayes, & euery day a yere: so þ they shal beare poure vnryghtuousnes. xl. yere, and ye shal fele my vengeance, I the lord haue sayde that I wil do it vnto al this euyl congregacion that are gathered together agaynst me: euẽ in thys wilderness ye shalbe consumed, and here ye shal dye.

**E** And the men which Moses set to serch the land, and whych (when they came agayne) made al the people to murmur agaynst it in that they brought vp a sclauder vpon the land: dyed for theyr bynging vp that euyl sclauder vpon it, and were plaged before þ Lord. But Josua the son of Nun and Caleb the son of Jephone whiche were of the men that went to enserch the lande, lyued apl. And Moses tolde these sayenges to al the chylde of Israel, & the people toke gret sorowe.

**E** And they rose vp early in the mornynge and gat theym into the top of the mountayne, saying: lo we be here, and wyl goo vp vnto the place of whych the lord sayed, for we haue sined. And Moses sayd: wherfore wil ye go on this maner beyond the word of the Lord? it wyl not come wel to passe, go not vp (for the Lord is not among you) least ye be slaine before your ennemies. For the Amalechites & the Cananites are ther before you, and ye wil fal vpon the sword, because ye are tourned away from the lord, & therfore the Lord wyl not be wth you.

**E** But they were blinded to goo vp into the wyl

as in psal xiiii. b.

psal. cx. a.

Deutro. i. f.

Josa. iiii. c.

\* Whoredome here signifieth, infidelity of Ido latry.

psal. cx. b.

\* The earth is full of gods glory when he is magnified, preached, spoken.

of, honored and praised theowow out of the earth, thers: neyther shal any of them that railed



hull top: Nevertheless the arke of the testament of the Lord & Moses departed not out of the host. Then the Amalechites and the Canaanites whiche dwelt in that hyl, came downe and smote them and hewed them: euen unto Hozma.

The. xv. Chapter.

**T**he dymkeofferynges of them that enter into the land, the punishment of hym that synneth of arrogancy or pryde. The man is stoned that gathered styckes on the Sabbath. Gardes must be made vpon quarters of their garments.

**A**nd the Lord spake vnto Moses, saying: speake vnto the chyldren of Israel, and say vnto them: When ye be come into the land of your habitacion whiche I geue vnto you, and wyl offer an offering vpon the fyre vnto the Lord, whether it be a burntofferyng or a special bowe or frewyl offering, or if it be in your principal feastes to make a swete sauoure vnto the Lord, of the open or of the flocke.

Then let him that offered his offering vnto the Lord, bring also a meatoffering of a tenth deale of floure, mingled with a fourth part of an hin of oyle, and the fourth parte of an hin of wine for a drinkeoffering, & offer with the burntofferyng or any other offering when it is a lamb. And vnto a ram thou shalt offer a meatoffering of .ii. tenth deales of floure, mingled with the thyrde part of an hin of oyle, and to a dymkeofferyng thou shalt offer the thirde part of an hyne of wyne, to be a swete sauoure vnto the Lord.

When thou offerest an oxe to a burntofferyng or in any special bow or peaceofferyng vnto the Lord, then thou shalt bring vnto an oxe, a meatofferyng of thre tenth deales of floure mingled with half an hin of oyle. And thou shalt bring for a drinkeofferyng halfe an hin of wyne, that is an offering of a swete sauoure vnto the Lord. This is the maner that shalbe done vnto one oxe, one ramme a lambe or a kidde. And according to the numbze of such offeryngs, thou shalt encrease the meatofferyngs and the drinkeofferynges.

**A**ll that are of your selues shall do these thynges after thys maner, when he offereth an offeryng of swete sauoure vnto the Lord. And if ther be a straunger with you or be among you in your generacions, and wil offer an offering of a swete sauoure vnto the Lord: euen as ye do, so he shal do. \* One ordynance shall serue both for you of the congregacion, and also for the straunger. And it shalbe an ordynance for euer among your chyldren after you, that the stranger and ye shalbe lyke before the Lord. One law and one maner shal serue, both for you and for the straunger, that dwelleth wth you.

And the Lord spake vnto Moses, saying: speake vnto the chyldren of Israel and say vnto them: When ye be come into the land whether I will bring you, then whē ye wil eate of the bread of the lande, ye shall geue

an heueofferyng vnto the Lord. Ye shal geue a cake of the first of your dow vnto an heueofferyng: as ye do the heueofferyng of a barne euen so ye shal heue it. Of the first of your dowe ye muste geue vnto the Lord an heueofferyng, thowout your generacions.

If ye ouersee your selues and obserue not all these commaundementes, whiche the Lord hath spoken vnto Moses, and all that the Lord hath commaunded you by the hand of Moses, from the fyrst day forward that the Lord commaunded among your generacion: when oughte is commytted ignorantly before the eyes of the congregacion, then all the multitude shal offer a calfe for a burntofferyng to be a swete sauoure vnto the Lord, and the meatofferyng & drinkeofferyng thereto, accordyng to the maner: & an he gote for a synofferyng. And the priest shall make an attonement for al the multitude of the chyldren of Israel, and it shalbe forgiven them for it was ignorance. And they shall bring the giftes vnto the offering of the Lord, and they synoffringe before the Lord for their ignorance. And it shalbe forgiven vnto all the multitude of the chyldren of Israel, & vnto the straunger that dwelleth amongs you: for the ignorance pertayneth vnto al the people.

If anye one soule synne thowowe ignorance, he shall bring a she gote of a yere olde for a synneofferyng. And the priest shall make an attonement for the soule that sinned vniwittingly wth the synofferyng before the Lord, and make him at one, and it shalbe forgiven hym. And both thou that art borne one of the chyldren of Israel, and the straunger that dwelleth amonge you, shall haue both one lawe, if ye syn vniwittingly.

And the soule that doth ought presume tuously, whether he be an Israelite or a straunger, the same hath despyled the Lord.

And the soule shall be destroyed oute of hys people, because he hath despyled the worde of the Lord, and hath broken hys commaundementes, that soule therfore shal perish and his synne shalbe vpon hym.

And whyle the chyldren of Israel were in the wilderness, they found a man gathered styckes vpon the Sabbath daye. And they that founde him gatherynge styckes, brought hym vnto Moses and Aaron, and vnto all the congregacion: and they putte hym inward, for it was not declared what shoulde be done vnto hym. And the Lord sayde vnto Moses: the man shall dye: lette all the multitude stone hym wth stones forth of the hoste. And all the multitude brought hym without the host, and stoned hym with stones, and he dyed as the Lord commaunded Moses.

And the Lord spake vnto Moses, saying: speake to the chyldren of Israel, and byd them, they make theyn gardes on the quarters of their garmentes thowout the generacions, and lette theyn make the

Hebrie or Jewe, & the Grece, the ryche and poore, the citizen and straunger or fornar.

D

God punyeth the dyspyle hys word.

\* Thys man gathered not for necessity, but couctous or contemptes sake.

\* Thys commandement was a foretelle of the gatheringe of the gentyls and the Hebryes in to one church of christ. As Joh. 1. c. Wherein there is no difference between the

Gardes. Deu. xxi. b

\* gardes



\* Woulde  
god chynse  
men woulde  
ble such gar-  
des,

\* gardes of rybandes of Hacincte. And the  
garde shalbe vnto pou to loke vpon it, that  
pe remembre al the commaundementes of  
the Lorde and do thepm: that pe seke not a  
way after pour owne hertes, & after poure  
owne eyes, to go a horinge after them: but  
that pe remembre and do al my commaun-  
dementes, and be holpe vnto pour god, for  
I am the Lord pour god, whyche broughte  
pou out of the lande of Egypt to be poure  
God. I am the Lord God.

The. xvi. Chapter.

The rebellion and resistance of Corah Da-  
than and Abiram. The earth opened and swalo-  
wed them vp.

\* Some  
wyth Moyses  
the sonne of  
Izathar.  
\* Some  
wyth Abirō.

**A**nd Corah the sone of Eleazar, the  
son of Cahath, the son of Leuy, and  
Dathan, and Abiram the son of Eli-  
ab, and On the son of Israhel, the sone of  
Rubē: stode vp before Moyses, with other of  
the chyldre of Israhel. ii. hundred and fiftie  
heades of the congregacion, & counsaillours  
and men of fame, and thei gathered thesel-  
ues togither agaynst Moyses and Aaron, &  
saide vnto them: pe haue done inough. For  
al the multitude are holp every one of the,  
and the Lord is among them. Why the-  
fore auauce pe pour selves aboute the con-  
gregacion of the Lordes.

When Moyses herde it, he fel vpon his face  
and spake vnto Corah and vnto al his com-  
panye, sayinge: to morowe the Lord wyl  
shew who is hys, and who is holp, and wil  
take them vnto hym, & who so euer he hath  
chosē, he wil cause to come to him. This do  
take fyrepannes, thou Corah & al thy co-  
panye, and do fyre therin & put cens therto  
before the Lord to morowe. And then who  
soeuer the Lord doth chose, the same is ho-  
ly. Ye make ynoughe to doo pe chyldren of  
Leui.

And Moyses sayd vnto Corah: heare ye  
chyldren of Leui, Semeth it but a small  
thyng vnto pou, that the god of Israhel hath  
seuered pou fro the multitude of Israhel to  
bring pou to him, to do the seruice of the ta-  
bernacle of the lord, and to stand before the  
people to minister vnto them: he hath ta-  
ken the to him and al thi brethren the sons  
of Leui with the, and pe seeke thoffice of p-  
riest also. For which cause both thou and  
al thy copany are gathered together agaynst  
the Lord: for what is Aaron, that pe shuld  
murmur agaynst him.

And Moyses sent to cal Dathan and Abi-  
ram the sonnes of Eliab, and they answe-  
red, wee will not come. Semeth it a small  
thyng vnto the that thou hast broughte vs  
out of a land þ floweth with milke and ho-  
ny, to ky! vs in the wilderness: but þ thou  
shouldest rapgne ouer vs also? Moze ouer  
thou hast brought vs vnto no land that flo-  
weth w mylke and honye, neyther hast ge-  
uē vs possessions of felde or of bynes. Ep-  
ther wylte thou pull out the eyes o of these  
men? we wil not come.

And Moyses wared very angry and sayd

vnto the Lord: Turne not vnto their offerin-  
ges. I haue not taken so muche as an asse  
fro the, neyther haue vexed any of the. Why  
Moyses sayde vnto Corah: Be thou and all  
thy companye before the Lord: both thou  
they and Aaron to morow. And take every  
mans censel and put cens in the, and come  
before the lord every man wth his censel:  
two hundred and fiftie censels, and Aaron  
with his censel. And they toke euery man  
his censel and put fire in the and layd cens  
theron, and stode in the doze of the taber-  
nacle of wytnes, and Moyses and Aaron al-  
so. And Corah gathered al the congregaci-  
on agaynst them vnto the doze of the taber-  
nacle of wytnes.

And the glory of the lord appeared vnto  
al the congregacion. And the Lorde spake  
vnto Moyses and Aaron, saying, seuer pour  
selues fro this congregacion, that I may  
consume the once. And they fel vpon theyr  
faces, and sayd, \* O most myghtie God of  
the spirits of al flesh, one man hath sinned  
and wilt thou be wroth with al the multy-  
tude? And the Lord spake vnto Moyses, say-  
ing: speak vnto the congregacion and say  
Bet you awape from the tentes of Corah,  
Dathan and Abiram. And Moyses arose vp  
and wente vnto Dathan and Abiram, and  
the elders of Israhel folowed him. And he  
spake vnto the congregacion, sayinge: de-  
parte from the tentes of these vngodly me-  
n and touche nothyng of theirs: least ye pe-  
rishe in al theyr synnes. And thei gat them  
from the tentes of Corah, Dathan and Abi-  
ram on every syde. And Dathan and Abi-  
ram came out and stode in the doze of theyr  
tents with their wiues, their sons and their  
children.

And Moyses sayd: Hereby pe shal knowe  
that the Lord hath sent me to doo all these  
workes, and that I haue not done them of  
myne owne heade: If these men die the co-  
men death of all men, or if they be \* visited  
after the visitacion of al men, the the Lord  
hath not sent me. But if the Lorde make a  
newe thing, and the earth open hir mouth  
and swalowe the, and al that pertayne vnto  
them, so that they go downe \* quicke in  
to hel: then pe shal vnderstande, that these  
men haue rayled vpon the Lord.

And as sone as he had made an ende of spe-  
kyng al these wordes, the grounde cloued  
sonder that was vnder them, and the earth  
opened her mouthe and swallowed theym &  
theyr houses and al the me that were with  
Corah and al their goodes, and thei and al  
that pertained vnto them wet downe aluie  
vnto hel, and the earth closed vpon theym  
and they perished awape from the congre-  
gacion. And al Israhel that wer about them  
fled at the crie of them. For they sayd: The  
earth might happely swalowe vs also. And  
ther came out a spie from the Lord and co-  
sumed the two hundred and fiftie me that  
offered incens.

And the Lord spake vnto Moyses, sayinge:  
p. i. speake

Num. xvi. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* That is  
punished.

\* That is  
perish with  
todayne  
death.

Psal. cxv.  
Deut. xi. a.



speake to Eleazar the sonne of Aaron the priest and let him take up the censers out of the burning and scatter the fyre here & ther, for the censers of these synners are allowed in the deathes: and let the be beaten into thyn plates and fastened vpon the alter. For they offered them before the lord, and therefore they are holy & they shal be a signe vnto the children of Israel.

And Eleazar the priest took the brasen censers, which they that were burnt had offered, and beat them & fastened the vpon the altare, to be a remembrance vnto the children of Israel, that no straunger which is not of the seide of Aaron, come nere to offer incense before the Lord, that he be not made lyke vnto Corah and his company: as the Lord sayd vnto hym by the hand of Moyses.

And on the morowe al the multitude of the children of Israel murmured agaynst Moyses & Aaron, saying: ye haue killed the people of the Lord. And when the multitude was gathered agaynst Moyses & Aaron, they looked toward the tabernacle of witness.

And beholde, the cloude had couered it and the glorie of the lord appeared. And Moyses and Aaron wente before the tabernacle of witness. And the lord spake vnto Moyses, saying: Get you from this congregacion, that I may consume them quickly. And they fel vpon their faces.

And Moyses sayde vnto Aaron: take a censer and put fyre therein out of the altare, & powre on incense, & go quickly vnto the congregacion & make an attonement for them: for ther is wrath gone out from the lord, & there is a plague begone. And Aaron took as Moyses commaunded hym, and ran vnto the congregacion, and beholde, the plague was begon amonge the people, and he put on incense, and made an attonement for the people. And he stode betwene the deade, & them that wer alpye, and the plague ceased: And the nombre of them that dyed in the plague, were. xiiii. thousande and seven hundred: besyde them that died about the busynesse of Corah. And Aaron went agayne vnto Moyses vnto the doore of the tabernacle of witness, and the plague ceased.

The xvii. Chapter.

Aarons rod buddeth and beareth blossomes

And the lord spake vnto Moyses, saying: speake to the chyldren of Israel and take of them, for euery principal house a rod, of their prynces ouer the houses of their fathers: euen. xii. rods, and wyte euery mans name vpon his rod. And wyte Aarons name vpon the staffe of Levi: for euerye hedman ouer the houses of their fathers shall haue a rod. And put them in the tabernacle of witness wher I wil meete you. And his rod wher I chole, shal blossom so I wyl make cease from me the grudgynge of the chyldren of Israel whiche they grudge agaynst you.

And Moyses spake vnto the children of Israel, and al the prynces gaue him for euery

prynces ouer their fathers houses, a rod: euen. xii. rodde, & the rod of Aaron was amonge the rodde. And Moyses put the rodde before the Lord in the tabernacle of witness. And on the morowe, Moyses went into the tabernacle: & beholde the rod of Aaron of the house of Levi was budded & bare blossomes and almondes. So Moyses broughte out al the rodde which wer before the lord vnto al the children of Israel, and they looked vpon them, and tooke euerye man hys rod.

And the Lord sayde vnto Moyses: bring Aarons rod agayne before the witness to be kept for a token vnto the children of rebellion, & their murmurings may cease from me, that they dye not. And Moyses did as the lord commaunded him. And the children of Israel spake vnto Moyses, saying: beholde we are destroyed and al come to nought: for whosoeuer commeth nigh the dwelling of the Lord, dyeth. Shal we utterly consume awaye.

The xviii. Chapter.  
The office of the Levites. The tythes and byrte frutes must be geuen them, Aarons heretage.

And the lord sayd vnto Aaron. Thou and thy sons and thy fathers house with the shal beare the faute of that which is done a mysse in the holy place. And thou and thy sons with the, shal beare the faute of that which is done a mysse in your priesthode. And thy brethren also the tribe of Levi, the tribe of thy father take w the and let them be ioyned vnto the and minister vnto the. And thou & thy sons with the shal minister before the tabernacle of witness. And let them wyte vpon the and vpon all the tabernacle: onelye let them not come nigh the holy vessels and the altare that both they and ye also dye not. And let them be by the, and wait on the tabernacle of witness, and on al the scrupce of the tabernacle, and let no straunger come nigh vnto you.

Waite therefore vpon the holy place and vpon the altar, that ther fal no more wrath vpon the chyldre of Israel: beholde, I haue taken your brethren the Levites fourth of the children of Israel, to be yours, as giftes gyuen vnto the lord to do the seruice of the tabernacle of witness. And se that both thou and thy sonnes with the take hede vnto your priestes office in al thinges that pertayne vnto the altare and wthin the veyle. And se ye serue, for I haue gyuen pouce priestes office vnto you for a gifte to do seruice: and the straunger that commeth nigh shal dye.

And the lord spake vnto Aaron: beholde I haue gyuen the, the keeping of myne heue offerings in al the halowed thinges of the chyldre of Israel. And vnto the I haue geue the vnto a noyntynge and to thy sonnes: to be a dutye for ever. This shal be thynne of moost holy sacrifices. Al their giftes, tharow out al their meat offerings, syn offerings, and trespasses.

\* It is said that the censers were halowed in the death of these synners because that by their death all other were put in feare to presume to the office of the censyr: contrary to expresse the commaundement of god who appointed the office & hys seide only.

Da. xvi. d

A figure of Christe.

\* Ch. x. v.

\* Understand: If ye take not hede that ye be not touchy



trespace offrings which they bypunge vnto me. They shalbe most holy vnto the and vnto thy sonnes. And ye shal eat it in the most holy place: all that are males shal eat of it, for it shalbe holpe vnto the.

And this shalbe thyne, the heueoffrynges of their gistes, thow out al the waueoffrynges of the chyldre of Israel, for I haue gyuen them vnto the, and thy sonnes, and thy daughters with the too be a dutye for ever: and al that are cleane in thy house, shal eat of it, al the fat of the ople, of the wyne and of the corne: they first frutes whych they gyue vnto the Lorde, haue I gyue vnto the. The first frutes of al that is in their landes, whych they bypunge vnto the Lorde, shal be thyne: & all that are cleane in thine house, shal eat of it.

**A**ll dedicat things in Israel, shalbe thine. Al þ breaketh the matrice of all flesh, that men bypunge vnto the Lorde, bothe of man & beast, shal be thyne. Neuerthelesse the first borne of man shal be redeemed, and the first borne of vncleane bestes shal be redeemed. And they redempcions shalbe at a moneth old, valued at five sicles of silver, of the holy sicle. A sicle maketh .xx. Seras. But the first borne of oxen, shepe and goates shal not be redeemed. For they are holy, & thou shalt sprinkle their blood vpon the aultare, and shalt burne their fatte to be a sacrifice of a swete sauoure vnto the Lorde.

And the flesh of them shalbe thine, as the wauebreast & al the ryght shoulder is thine al the holy heueoffrynges, which the chyldre of Israel heue vnto the lorde, I giue the & thy sonnes, & thy daughters with the to be a dutie for ever. And it shal be a salted conaunte for ever, before the lorde: vnto the and to thy sede wyth the.

\*That is  
Keme, sure  
stable.

And the lorde spake vnto Aaron: þ shalt haue none enherytaunce in their land, nor part among them. For I am thy part & thy enherytaunce amonge the chyldren of Israel. And behold, I haue geuen the chyldre of Levi, the tenth in Israel to enherite, for the seruyce whych they serue in the tabernacle of witness, that the chyldre of Israel henceforth come not nypghe the tabernacle of witness, and beare syn and dye. And the Levites shal do the seruyce in þ tabernacle of witness, and beare they syn, and it shal be a law for ever vnto poure chyldren after you: But among the chyldre of Israel they shal enherete none enheritaunce. For the tythes of the chyldre of Israel, whych they heue vnto the lorde, I haue gyuen the Levites to enheret. Wherefore I haue said vnto them: Among the chyldren of Israel, ye shal enheret none enherytaunce.

De. xviii. a

And the Lorde spake to Moses, sayinge: speake vnto the Levites, and say vnto the: when ye take of the chyldren of Israel the tythes, whych I haue gyuen you of the to your enheritaunce, ye shal take an heueoffring of þ same for the lorde: even the tenth of the tyth. And it shalbe rekened vnto you

for your heueoffryng, euen as though ye gaue corne out of the barne or a ful offering from the wyne presse.

And in this maner ye shal heue an heueoffring vnto the lorde, of al your tythes which ye receiue of the chyldren of Israel, and ye shal giue therof the lorde heueoffring vnto Aaron the priest. Of all your gistes, ye shal take out the Lordes heueoffring: euen the fat of al their halowed thinges.

And thou shalt say vnto them: when ye haue take away the fat of it from it, it shal be counted vnto the Levites, as I encrease of corne and wine. And ye shal eat it in all places, both ye and your households, for it is your reward for your seruyce in the tabernacle of witness. And ye shal beare no syn by the reason of it, when ye haue taken from it the fat of it: neither shal ye vnhalow the halowed thinges of the chyldren of Israel, and so shal ye not dye.

The xix. Chapter.

**O**f the redde kowe. The lawe of hym that dyeth in the tabernacle: & of hym also that toucheth any vncleane thyng.

**A**nd the lorde spake vnto Moses and Aaron, sayinge: this is the ordinaunce of the law, which the lorde commaundeth, sayinge: speake vnto the chyldre of Israel, and let them take the a red kow without spot, which neuer bare pock vpon hyr. And ye shal giue hyr vnto Eleazar þ priest, and he shal bring hir without the host, and cause hyr to be slaine before him.

And Eleazar the priest shal take of hyr blood vpon his finger, & sprinkle it streight toward þ tabernacle of witness .vii. times. And he shal cause the kowe to be burnt in his sight: both skinne, fleshe and bloude, with the dounge also. And lette the priest take Cedar woode, and scope and purple clothe, and cast it vpon the kowe as she burneth. And let the priest washe his clothes, and bath hys fleshe in water, & then come into the hoste, and the priest shalbe vncleane vnto the euen.

And he that burneth hir, shal wash hys clothes in water, and bath hys fleshe also in water, and be vncleane vntill euen. And one that is cleane, shal go and take by the ashes of the kowe, and put them withoute the hoste in a cleane place, where they shal be kept to make sprinklyng water for the multitude of the chyldre of Israel: for it is a synneoffryng. And let him that gathered the ashes of the kowe, washe his clothes, & remaine vncleane vntill euen. And this shal be vnto the chyldren of Israel, and vnto the stranger that dwelleth among them, a lawe for ever.

Sprinkling  
water.

Gen. xiii.

He that touched any dead person, shalbe vncleane .vii. dayes. And he shal purify himselfe with the ashes the thyrde day, and so he shalbe cleane the seuenth daye. And if he purifye not himselfe the thyrde daye, then the seuenth daye, he shal not be cleane. Whosoever toucheth any person that dyeth and

p. ii. sprin-



\* As they defiled w<sup>th</sup> touching of the dead, so are y<sup>e</sup> soules of the christe<sup>n</sup> defiled w<sup>th</sup> theyr comyt mortal syn, which is clenched by ch<sup>rist</sup>s sacrifice & me<sup>rites</sup> only. And whoe<sup>uer</sup> contemp<sup>neth</sup> y<sup>e</sup> clen<sup>sing</sup> ob<sup>ta</sup>ined by the death & pass<sup>ion</sup> of ch<sup>rist</sup>: hys soule shalbe ro<sup>ted</sup> out fr<sup>om</sup> amonge the sholen.

spynkleth not himselfe, despleth the dwelling of the Lorde: and therfore that soule shal perishe out of Israel, because he hath not spynkled the spynklinge water vpon him, he shalbe vncleane, and his vncleane<sup>esse</sup> shall remayne vpon hym.

This is the lawe of the man that dyeth in a tent: al that come into the tent, & all that is in the tent, shalbe vncleane seven daies. And all the vessels that be opene, which haue no lye nor couerynge vpon the, are vncleane. And whosoever toucheth one that is slaine with a swerde in the fieldes, or a dead person, or a bone of a deade man, or a graue: shalbe vncleane seven daies.

And they shal take for an vnclean person of the burnt ashes of the synofferinge, & put runnyng water thereto into a vessel. And a cleane person shal take scope and dyppe it in the water, and spynkle it vpon the tent, & vpon al the vessels, and on the soules that were ther, & vpon him that touched a bone of a slain person or a dead body or a graue. And the cleane person shal spynkle vpon the vncleane the .iii. daies and the .vii. daies. And the .vii. day he shal purify in him self & wash his clothes, and bathe him selfe in water, & shalbe cleane at euen.

**D** If any be vncleane and spynkle not himselfe the same soule shalbe destroyed forth of the congregacio: for he hath despled the holy place of the Lorde and is not spynkled with spynkling water: therefore is he vncleane. And this shalbe a perpetuall law vnto them. And he that spynkleth the spynklyng water, shal wash his clothes. And he that toucheth the spynklyng water, shalbe vncleane vntill euen. And what soeuer the vncleane persone toucheth, shalbe vncleane. And the soule that toucheth it, shalbe vncleane vntill the euen.

The .xx. Chapter.

**G**od is Jam dyeth. The people murmure. They haue water cūen out of rocke. Edom denieth the Israellis passage thorow hys realme. The death of Aaron in whose roune Eleazar succedeth.

Exo. xvi. d

**A** And the hole multitude of the childre of Israel, came into y<sup>e</sup> deserte of Sin in y<sup>e</sup> first moneth, & the people dwelte at Cades. And ther dyed Mary, & was buryed ther. Moreover ther was no water for the multytude, wherfore they gathered the selues together against Moyses and Aaron. And the people chode with Moyses & spake, sayinge: woulde God we hadde perished, when our brethren perished before the lord. Why haue ye broughte the congregacion of the Lorde vnto thys wilderness, that both we and oure cattell shoulde dye here? Wherfore brought ye vs out of Egypte to bring vs into this vngacious place, which is no place of sede nor of fygge, nor vines nor of pomgranates, neyther is there anye water to drynke?

**D** And Moyses and Aaron went from the congregacio vnto the doore of the tabernacle of

wytnes, & fell on theyr faces. And the glory of the lord appeared vnto them. And the lord spake vnto Moyses, sayinge: Take the staffe, and gather thou and thy brother Aaron the congregacion together, & say vnto the rocke before their eyes, & he gyue forth hys water. And thou shalt byng them water out of the rocke, and shalt gyue the company drinke and their beastes also.

And Moyses toke the staffe from before the Lord, as he commaunded him. And Moyses and Aaron gathered the congregacion together before the rocke, and he sayed vnto them, heare ye rebellions, must we fet you water out of thys rocke? And Moyses lyfte vp hys hand with hys staffe, and smote the rocke two tymes, and the water came out abundantly, and the multitude dranke, and theyr beastes also.

And the lord spake vnto Moyses & Aaron because ye beleued me not, to sanctifye me in the eyes of the childre of Israel, therfore ye shal not bringe thys congregacion into the lande, whiche I haue gyuen them. This is the water of strepe, because the childre of Israel stroue w<sup>th</sup> the Lorde, and he was sanctified vpon them.

And Moyses sent messengers from Cades vnto the kyng of Edom. Thus sayth thy brother Israel: Thou knowest all the trauele I hath happened vs, how our fathers wente downe into Egypte, & how we haue dwelt in Egypt a long tyme, and how the Egyptians vexed both vs and our fathers. Then we cryed vnto the Lorde, and he heard our voyces, and sent an angel, and hath sette vs out of Egypt. And behold, we are in Cades a ctype hard by the borders of thy countrey, let vs go, we pray the thorow thy countrey, we will not go thorow the fieldes, nor thorow y<sup>e</sup> vineyardes, nether wil we drinke of the water of the fountaynes, but we wil go by the hys wape, and nether turne vnto the right hand nor to the left, vntill we be past thy countrey. And Edom answered hym: Se thou come not by me, lest I come out agaynst the w<sup>th</sup> the swearde. And the childre of Israel sayde vnto him: we wyl go by the beaten wape: and if epyther we or our cattel drinke of thy water, we will pay for it, we wyl do no more but passe thorow by fote onely. And he sayd: ye shall not goo thorow. And Edom came out agaynst hym w<sup>th</sup> muche people & with a myghty power. And thus Edom denyed to gyue Israel passage thorow his countrey. And Israel turned away from him.

And the childre of Israel remoued from Cades, and went vnto mount Hor w<sup>th</sup> al the companie. And the Lorde spake vnto Moyses and Aaron in mount Hor, whych is vpon the borders of the land of Edom, saying: let Aarō be put vnto his people, for he shal not come into the land whiche I haue gyue vnto the childre of Israel: because ye disobeyed my mouth at the water of strepe. Take Aarō and Eleazar his sonne, & bring them

Exo. xvi. d

Exo. xvi. d

\* To sanctifye here is to declare y<sup>e</sup> be holye as. Math. vi. d Deutr. i. f.

Num. xii. d



De. xxi. g.

The death  
of Aaron.  
Deut. xvi. b

them vp into mount Hor, and strep Aaron out of his vestimentes, and put them vpon Eleazar his son, and let Aaron be put vnto his people and dye there.

And Moses dyd as the Lord commaunded And they went vp into mounte Hor in the sight of al the multitude. And Moses toke of Aarons clothes and put them vpon Eleazar hys sonne, and Aaron dyed there in the top of the mounte. And Moses and Eleazar came downe out of the mounte. And al the house of Israel mourned for Aaron. xxx. dayes.

The. xxi. Chapter.

Israel banqueth kynge Arad. The fire serpentes kyng the: but when they looke at the hyalen serpent which the lord commaunded Moses to lye vpon, they are healed. The kynge, Sehon and Og are overcome in batel.

**A**ND when kynge Arad the Cananite, whiche dwelte in the south partyes, herd fel that Israel came by the way that the spies had founde out, he came and foughte wpth Israel, and toke some of the prisonners. Then Israel bowed a bowe vnto the Lord, and sayed: If thou wylt geue this people into our hands, we wil destroie their cities. And the Lorde herde the voyce of Israel, and deliuered vnto them the Cananites. And they destroyed both them and their cities, and called the place Horoma.

When they departed from mount Hor toward the red sea: to compasse the lande of Edom. And the soules of y people saynted by the way. And the people spake agaynst god & agaynst Moses: Wherefore hast thou brought vs out of Egypte, for to dye in the wylde, for here is neyther breade nor water, and oure soules lothe thys \* lyghte breade.

\* Or p is so  
litle worth.  
The plague  
of serpentes.  
Sapic. xvi.

Then the Lord sent fyre serpentes among the people, which stong the: so that muche people died in Israel. And the people came to Moses, and sayde: we haue sinned, for we haue spoken agaynst the lord & agaynst the, make intercession to the Lord, that he take away the serpentes from vs. And Moses made intercession for the people. And the Lorde sayde vnto Moses: make the a serpente and hange it vp for a spgne, and let as many as are bytten loke vpon it, and they shall lyue. And Moses made a serpent of brasse, and set it vp for a spgne. And whē the serpentes had bitten any man, he went and behelde the serpente of brasse and recovered.

The serpent  
of brasse.

**A**ND the children of Israel remoued & pitched in Dboth. And they departed from Dboth and lai at Egebarim in the wilderness which is before Moab on the east side. And they remoued thence, and pitched vpon the riuer of zarad. And they departed thence & pitched on the other syde of Arnon, which riuer is in the wilderness, and cometh out of the costes of the Amozites: for Arnon is the border of Moab, betwene Moab and the Amozites. Wherefore it is spoken in the

\* boke of war of the Lorde: go wpth a violence, both on the ryuer of Arnon and on the ryuers head, whych shooteth downe to dwel at Ar, and leaneth vpon the coastes of Moab.

\* Some  
thynke it to  
be the boke  
of Judges.  
Judic. xi. c.

And from thence they came to Beat, whiche is the wel, wherof the Lord spake vnto Moses: gather the people together, that I may giue the water. The Israel sang thys song: Arise vp well, syng the: The wel whiche the rulers dygged & the capitaynes of the people wpth the helpe of the law giuer and with their stauces.

And from this wyldeynes they wente to Matana, and from Matana to Mahalael, & from Mahalael to Bamoth, and from Bamoth to the valey that is in the feld of Moab in the top of \* Jhaalgah whych bloweth toward \* Jelimon. And Israel sent messengers vnto Sehon, kynge of the Amozites saying: let vs go thorow thy lande: we wyl not turne into thy fieldes, nor into thy vineyardes, ne drinke of the water of the wells but go a long by the comen waye, vntill we be past thy countrey. And Sehon wolde geue Israel no lyceance to passe thorow his countrey, but gathered al hys people together and made out agaynst Israel into the wyldeynes. And he came too Jahaiza and fought with Israel.

\* After the  
comon trans-  
lation.  
Chald & hil-  
\* Gec, wil-  
dernes.  
Deut. x. f.

And Israel smote him with the edge of the sword and conquered his land, from Arnon vnto Jaboek: eue vnto the children of Ammon. For the borders of the childre of Ammon, are stronge. And Israel toke al these cities & dwelt in al the cities of the Amozites in Hesbon & in al the townes that log thereto. For Hesbon was the citie of Sehon king of the Amozites whych Sehon had fought before with the king of the Moabites, and had taken al his land out of his hand, euen vnto Arnon. Wherefore it is a prouerbe, go to Hesbon & let the citie of Sehon be built and made readi, for ther is a fire gon out of Hesbon & a flame from the citie of Sehon hath consumed Ar of the Moabites, and y me of the hilles of Arnon. Wo be to the Moab: o people of \* Chamos pe ar vndon. His countres are put to flight and his doughters brought captiue vnto Sehon kynge of the Amozites. Their lyght is out from Hesbon vnto Dibon and we made a wyldeynes eue vnto Ropha which reacheth vnto Mediba. And thus Israel dwelt in the lad of y Amozites. And Moses sent to seache out Jazer, and they toke the townes belongynge therto and conquered the Amozites y were there.

\* Chamos is  
the name of  
a certayne  
mage.

And then they turned & wente vp towarde Basan. And Og the kynge of Basan came out agaynst them, both he and hys people, to war at Adrei. And the Lorde sayde vnto Moses feare hym not for I haue deliuered him into thy handes with al his people & his lad. And thou shalt do with hym as y didest with Sehon the king of the Amozites which dwelt at Hesbon. And they smote him & his



sonnes and all hys people, vntill there was nothing left him. And they conquered hys land and the children of Israel remoued & pytched in the felds of Moab, on the other syde of Iordane, by Iericho.

The. xxi. Chapter.

**K**yng Balac sendeth for Balam, to the intent he wold curse Israel: but Bala can do nothing agaynst the will of the Lord. Balas alle speaketh to hym in the waye.

**A**nd Balac the sonne of ziphor sawe all that Israel had done to the Amorytes, and the Moabytes were sore afraped of the people, because they were many, and abhorred the children of Israel. And Moab sayd vnto the elders of Madia, now shall this compaigne lycke vp all that are rounde aboute vs, as an oxe lycketh vp the grasses of the field. And Balac the son of ziphor was kynge of the Moabites at that tyme.

**B** And he sente messengers vnto Bala the sonne of Beor, the interpreter which dwelt vpon the riuier of the land of the chyldre of hys folke, to call him, saying: behold, there is a people come out of Egypt, which couereth the face of the earth, & lyeth even hard by me. Come now a fellowshippe and curse me thys people. For they are to myghty for me, so peraduenture I might be able to smite them, & to driue the out of the lande. For I wote that whō thou blestest shalbe blessed, and whom thou curstest shalbe cursed.

And the elders of Moab went with the elders of Madian, & the reward of the soth saying in their hands. And they came vnto Balam, and told him the wordes of Balac. And he said vnto them: tary here al nyght, and I will bringe you worde, euen as the Lord shal saye vnto me. And the Lordes of Moab abode with Balam.

**A**nd God came vnto Balam & said: what men are these whych are with the? And Balam sayd vnto God: Balac the sonne of ziphor, kynge of Moab, hath sente vnto me, sayinge: behold, there is a people come out of Egypt, and couereth the face of the earth: come nowe therefore and curse me them, that so peraduenture I maye be able to ouercome them in battell, and to driue them out. And God said vnto Balam: thou shalt not go with them, neither curse the people, for they are blessed.

And Bala rose vp in the morning, and said vnto the lordes of Balac: get you vnto your land, for the Lord wil not suffer me to go with you. And the lordes of Moab rose vp, and went vnto Balac and sayd. Bala wold not come with vs. And Balac sent again a greater compaigne of lordes & more honourable then they. And they came to Balam & tolde hym. Thus sayeth Balac the sonne of ziphor: oh, let nothynge let the to come vnto me, for I will greatly promote the vnto great honour, and wil do whatsoeuer thou sayest vnto me, come therefore I praye the curse me thys people.

And Balam answered and sayed vnto the seruants of Balac. If Balac wold geue me hys house full of syluer and gold, I can go no further then the worde of the Lord my God, to do lesse or more. Neuer theles tarpe ye here al nyght: that I maye wete, what the Lord wil say vnto me once more. And god came vnto Balam by nyght and sayd vnto him: If the men come to fet the, ryse vp and go wpth them: but what I say vnto the, that onely thou shalt do.

And Balam rose vp earlye and saddled his asse, and wente with the Lordes of Moab. But God was angry because he went. And the angel of the lord stode in the waye agaynst him. And he ryd vpon his asse, & two seruants with him. And whē the asse saw the aungell of the lord stand in the way, & hys sweard drawn in his hand, he turned a syde out of the waye, and wente out into the field. And Bala smote the asse, to turne him into the waye.

And the aungell of the Lord wente and stode in a path betwene vineyards, wher was a wall on the one side, and another on the other. When the asse sawe the aungell of the Lord, he wrenched vnto the wall & thruste Balams fore vnto the wall, and he smote hyr agayne. And the aungell of the Lord went further and stode in a narrow place, wher was no waye to turne, epyther to the right hande or to the lyft. And when the asse sawe the aungell of the Lord, he fell downe vnder Balam: and Balam was wroth and smote the asse with a staffe. And the lord opened the mouth of the asse, & he sayd vnto Balam: what haue I done vnto the, that thou smitest me thus. iii. tymes? And Bala sayd vnto the asse: because thou hast mocked me, I wold he I had a swearde in myne hande, that I might now kill the. And the asse saied vnto Balam, am I not thine asse, which thou hast ridde vpo, sence thou wast borne vnto this day? was I euer wont to do so vnto the? And he sayd, naye.

And the Lord opened the eyes of Balam, & that he sawe the angel of the lord standing in the waye, wpth hys swearde drawn in hys hand. And he bowed hymselfe, and fell flat on hys face. And the aungell of the lord sayed vnto him. Wherefore smitest thou thine asse thus thre tymes? behold I came out to respite the, for the waye is contrarie vnto me, and the asse sawe me and auoided me thre tymes: or else (had he not tourned fro me) I had surely slayne the, and saued hyr a lyue. And Balam sayd vnto the aungell of the Lord: I haue sinned, for I wist not that thou stodest in the waye agaynst me. Now therefore if it displease thine eyes, I wyl turne agayne. And the angel sayd vnto Balam, go with the me: but in any wise, what I saye vnto the, that saye. And Bala went with the lordes of Balac.

And when Balac heard that Bala was come, he went out agaynst him vnto a cty of Moab that stode in the border of Arnon, whiche



which was the vtmost part of his country. And Balac said vnto Balam: did I not send for the, to call the? wherefore camest thou not vnto me? thinkest thou that I am not able to promote the vnto honoure. And Balam sayd vnto Balac: loo, I am come vnto the. But I can say nothing at all saue what god putteth into my mouth & muste I speake. And Balam went with Balac, & they came vnto the large citi. And Balac offered oxen and shepe & sent for Balam & for the lordes that were with hym.

\* Ebie. of places of of streates. Some ful of people, in p streates.

The xiii. Chapter.

Balam blesseth the people, where he was requited to curse them, and prophesieth that they wyl be a great people.

**A**ND on the morynge Balac tooke Balam and broughte hym vpp into the hye place of Baal: and thence he sawe vnto the vtmoste parte of the people. And Balam sayde vnto Balac: buyde me here seven aulters and proude here seven bullockes and seven rammes. And Balac dyd as Balam sayde. And Balac and Balam offered on euery aulter a bullocke and a ram.

And Balam sayd vnto Balac: stand by the sacrifice while I go to wete whether the Lord wil come and mete me, & what soeuer he sheweth me, I wil tel the, & he wet forth wpyth. And God came vnto Balam, & Bala saide vnto him: I haue prepared. vii. aulters & haue offered vpon euery alter, a bullocke and a ram. And the Lord put a sayinge in Balam's mouth and sayd: go againe to Balac & say on this wyse. And he went againe vnto hym, and lo, he stode by hys sacrifice, both he and all the lordes of Moab.

And he began hys parable & sayd: Balac the kyng of Moab hath fet me from Mesopotamia out of the mountaynes of the east, saying: come and curse me Jacob, come & despe me Israel. How shal I curse whō god curseth not, and how shal I despe whom the Lord defieteth not? fro the toppes of the rockes I se him, & from the hilles I behold him: loo, the people (a) shal dwel by him selfe, & shal not be reckened among other nacions. Who can tel the dust of Jacob, and the numbre of the fourth part of Israel? I pray God that my soul may die the deth of p rightuous, and that my last ende may be like hys. And Balac sayde vnto Balam, what haue thou done vnto me? I fet the to curse mine enemies: and behold, thou blesseth the. And he answered and sayd: must I not kepe that & speake it, whiche the Lord hath put in my mouth? And Balac sayed vnto hym: Come I pray the with me to another place whēce thou shalt se them, & shalt se but the vtmost parte of them, and shal not se them al, and curse me them ther. And he brought hym in to a plaine fielde where men myghte se far euen to the top of phalgah, & built. vii. aulters and offered a bullocke & a ram on euery alter. And he sayd vnto Balac: stand here by

After the Chalde, de Croged.

the sacrifice while I go to wete whether the Lord wil come and mete me, & what soeuer he sheweth me, I wil tel the, & he wet forth wpyth. And God came vnto Balam, & Bala saide vnto him: I haue prepared. vii. aulters & haue offered vpon euery alter, a bullocke and a ram. And the Lord put a sayinge in Balam's mouth and sayd: go againe to Balac & say on this wyse. And he went againe vnto hym, and lo, he stode by hys sacrifice, both he and all the lordes of Moab. And he began hys parable & sayd: Balac the kyng of Moab hath fet me from Mesopotamia out of the mountaynes of the east, saying: come and curse me Jacob, come & despe me Israel. How shal I curse whō god curseth not, and how shal I despe whom the Lord defieteth not? fro the toppes of the rockes I se him, & from the hilles I behold him: loo, the people (a) shal dwel by him selfe, & shal not be reckened among other nacions. Who can tel the dust of Jacob, and the numbre of the fourth part of Israel? I pray God that my soul may die the deth of p rightuous, and that my last ende may be like hys. And Balac sayde vnto Balam, what haue thou done vnto me? I fet the to curse mine enemies: and behold, thou blesseth the. And he answered and sayd: must I not kepe that & speake it, whiche the Lord hath put in my mouth? And Balac sayed vnto hym: Come I pray the with me to another place whēce thou shalt se them, & shalt se but the vtmost parte of them, and shal not se them al, and curse me them ther. And he brought hym in to a plaine fielde where men myghte se far euen to the top of phalgah, & built. vii. aulters and offered a bullocke & a ram on euery alter. And he sayd vnto Balac: stand here by

the sacrifice while I go ponder. And the Lord met Balam and put wordes in hys mouth and sayd: go againe vnto Balac and thus say. And when he cam to him: behold, he stode by hys sacrifice and the Lordes of Moab with him. And Balac said vnto him: what sayth the Lord.

And he toke vp his parable and sayd: rise vp Balac and heare, & herke vnto me thou sonne of yphoz. The Lord is not a man, that he can lie, neither the son of man that he can repent: should he say and not do, or should he speake and not make it good? behold, I haue begon to blesse and haue blesed, and cannot go backe therefro. He beheld (b) no wickednes in Jacob, nor saw ydolatry in Israel: the Lord his god is with him, and the triumphe of a kyng is among them. God hath brought the out of Egypt, is as the strenght of an vnconquered vnto the, for there is no sorcerer, in Jacob, nor soothsayer in Israel. When the time cometh, it wyl be sayd of Jacob and of Israel, what god hath wrought. Behold the people shal rise vp as a lionesse and heaue vp hym selfe as a lion, & shal not lye downe againe, vntil he haue eaten of the pray and dronke of the bloude of them that are slaine.

After the Chalde habitation, dwelling place or court.

And Balac said vnto Bala: neither curse the nor blesse them. And Balam answered & said vnto Balac: told not I the, sayinge: all that the lord byddeth me, that I muste do? And Balac sayde vnto Balam: come I pray the, I wyl bring the yet vnto another place: so peradventure it shal please God, that thou maist curse them ther. And Balac brought Balam vnto the top of peor, that boweth towarde the wilderness. And Balam sayd vnto Balac: make me here. vii. aulters, and prepare me here. vii. bullockes, and vii. rammes. And Balac dyd as Balam had sayd, and offered a bullocke and a ram on euery alter.

The Notes.

(a) In this place to dwel by him selfe, is to lue in libertie wpythoute trouble and oute of the subiection of other people, as it is in Detrono. m. xlii. d.

To dwell by him selfe

(b) There is no people wpythout synne, neyther yet Israel, but god loketh not on Israels synne, that is, he imputeth not syn to his electe, neyther auengeth him on them for it, but geueth them grace to repent and hate they synnes, and then he sheweth him selfe merciful vnto them.

No wickednes in Jacob.

The xiiii. Chapter.

Balam prophesieth of the kingdom of Israel and the coming of Christ. Balac is angrey with Balam. The destruction of the Amalekites and of the Kenites.

**W**HEN Balam saw it pleased the Lord that he shoulde blesse Israel, he wente not as he dyd twyse before to set soothsayinge, but set his face toward the wilderness, & lift vp hys eyes and looked vpon Israel as he lay wpyth hys tribes, and the spirit of God came vppon hym. And he tooke vp hys parable and sayed Balam

the



the sonne of Beor hath sayed, and the man whose eye is open hath sayed: he hath said, which heareth the words of god, and seeth the visions of the almighty, whych falleth downe: and his eyes are opened.

How goodly are the tentes of Jacob and thine habitacion (a) Israel, eue as the brood vales, and as gardens by riuers syde, as the tentes which the Lorde hath pitched, as as cypers trees vpon the water. The water shall flow out of his bouket, & his sede shall be many waters, and his kyng shall be hyper then Agag. And his kingdome shall be exalted, god that brought him out of Egypt his strenght is as the strenght of an unicorn, & he shall eat the nations that are his enemies, and breake their bones, and perce them thorow with his arrowes. He touched him self, & lape doune as a lyon and as a liones, who shall stirre him vp, blessed is he that blesteth the, & cursed is he that curseth the.

And Balac was wroth with Balam, and smote his hands together, and sayed vnto him: I sent for the to curse mine enemies, and beholde, thou hast blessed the this thre times, & now get the quickly vnto þ place. I thought that I would promote the vnto honour, but the lord hath kept the back fro worship. And Balam said vnto Balac: sold I not thy messengers whiche thou sentest vnto me, sayinge: \* If Balac would geue me his house full of siluer & gold, I can not passe the mouth of þ lord, to do either good or bad of mine owne minde. What the lord saith, that must I speake. And now behold I go vnto my people: come let me shew the what this people shall do to thy folke in þ latter daies. And he began his parable and sayed: Balam the sonne of Beor hath said, and the man that hath his eyes open hath sayd, & he hath said that heareth the words of God, and hath the knowledge of þ most hye, and beholdeth the visiõ of the almighty, & when he falleth downe, hath his eyes opened: I se him not, but now, I behold him, but not npe. Ther shall come a starre of Jacob, and ryse a scepter of Israel, whych shall smyte the costes of Moab, and vndermyne all the chyldren of Seth. And Edom shall be his possession, and the possession of Seir, shall be theyr enemies, & Israel shall do manfully. And oute of Jacob shall come he that shall destroye the remnaunte of the cypres.

And he looked on Amaleck, and began his parable & sayed: Amaleck is the firste of the nations, but his later ende shall perishe utterly. And he looked on the Kenites, & toke his parable and sayd: Strong is thy dwelling place, & put thy nest vpon a rocke. Reuertheleater þ shalt be a burning to Cain, vntyl Assur take the prisoner. And he toke his parable and said: Alas, who shall liue when God doth this? The Shippes shall come out of the coast of Chittim, & subdue Assur and subdue \* Eber, and he himselfe shall perishe at the laste. And Balam rose vp and wente

and dwelt in his place: & Balac also wente the Hebrews waye.

**The Notes.**  
(a) By all the synplytudes woulde Balam declare the felicity of the people Israel, whiche came of God, as ye haue in the psalme. cxli. & here. xvi. b.

### The xxv. Chapter.

The people comynyteth fornycation wth the daughters of Moab. Whiche kylyeth samri and Cozby. God commaundeth to kyll the Moabianites.

And Israel dwelt in Sittim, and the people beganne to comynyte whoredome with the daughters of Moab, whych called the people vnto the sacrifice of their Goddes. And the people ate & worshipped theyr Goddes, and Israel coupled hymselfe vnto Baal peor. Then the Lord was angry with Israel, & sayed vnto Moses: take all the heades of the people, and hang the vp vnto the Lord agayn the (a) sun, that the wrath of the Lord may turne away from Israel. And Moses sayed vnto the iudges of Israel: go and slea those me that iopned themselves vnto Baal peor.

And behold, one of the chyldren of Israel came and broughte vnto his brethren, a Moadianitish wife euen in the syght of Moses, and in the sight of al the multitude of the chyldre of Israel, as they were weping in the doore of þ tabernacle of witnesse. And when whinehes the sonne of Eleazar the sonne of Aaron the priest sawe it, he rose vp out of the company, and toke a weapen in his hand, and went after the man of Israel into the hoze house, and thrust them thorow: both the man of Israel and also the woman, eue thorow the bealpe of hir. And the plage ceased fro the chyldren of Israel. And ther died in the plage. xxiij. thousand.

And the lord spake vnto Moses, sayinge: whinehes the sonne of Eleazar, the son of Aaron the priest, hath turned myne anger away from the chyldren of Israel, because he was gelouse for my sake amonge them that I had not consumed the chyldren of Israel in my gelousy. Wherefore saye: beholde, I geue vnto him my couenaunte of peace, and he shall haue it and his sede after him, euen the couenaunt of the priestes of spee for ever, because he was gelous for his Goddes sake, and made an attonement for the chyldren of Israel.

The name of the Israelyte whiche was smytten with the Moadianitish wyfe, was samri the sonne of Salu, a Lord of an aunciente house among the Simeonites. And the name of the Moadianitish wyfe, was Cozby the daughter of Zur a heade ouer the people of an auncient house in Moadian.

And the lord spake vnto Moses, sayinge: here the Moadianytes and smyte them, for they haue troubled you with theyr wiles wth the whyche they haue beggled you, thorow peor & thorowe theyr syster Cozbi the daughter of a Lord in Moadian, whych was

the Hebrews  
rs of those  
þ are beyõd  
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Euphrates  
Israel.

A. usant  
118 amoc  
119 amoc  
120 amoc

B

\* After the  
Chalde, the  
Grece & the  
comen tras  
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the stues.

C. di. 1117  
1118  
1119

Num. xxi. b.

Chalde &  
the commen  
translation  
Italy.  
\* That is



was slayne in the day of the plague for his sake.

### The Notes.

(a) To hang agaynst the sunne, is to be put to execution openly before all the people.

### The xxvi. Chapter.

The children of Israel are numbred againe whē they shuld enter into the land of Canaan.

**A**nd after the plague, the Lorde spake vnto Moyses and vnto Eleazar the sonne of Aaron the prieste, sayinge: take the numbre of al the multitude of the chyldren of Israell from. xx. yere and aboue thowse out their fathers houses all that are able to go to warre in Israel. And Moyses and Eleazar the priest told them in the fieldes of Moab: by Iordane east by Iericho, from twenty yere and aboue, as the Lorde commaunded Moyses. And the chyldren of Israell that came oute of Egypt, were.

The kindred of Ruben.

Ruben the eldest sonne of Israell. The chyldren of Ruben were, Hanoch, of whō cometh the kynred of the Hanochites: and of Balu cometh the kindred of the Baluities: And of Belzon cometh the kynred of the Belzonites: and of Carmi cometh the kindred of the Carmites. These are the kynredes of the Rubenites, which were in numbre. xliiii. thousande. vi. hundred. and. xxx. And the sonnes of Balu were Eliab. And the sonnes of Eliab were: Remuel, Dathan, and Abiram.

**B** This is that Dathan and Abiram councelets in the congregacyon, whychestroue agaynst Moyses and Aaron in the company of Corah, when they stroue agaynst the Lord. And the earth opened hir mouth, and swallowed them and Corah also, when the multitude dyed, what tyme the fyre consumed two hundred and ffty men, and they became a spyne: Notwithstandynge the chyldren of Corah dyed not.

The kindred of Simeon

And the chyldren of Simeon in their kynredes were: Remuel, of whom cometh the kynred of the Remuelites: Jamin, of whō cometh the kynred of the Jaminites: Jachin, of whom cometh the kindred of the Jachinites: Zareh, of whom cometh the kindred of the Zarehites: Saule of whom cometh the kynred of the Saulites. These are the kindredes of the Simeonites: in numbre. xxi. thousand and two hundred.

The kindred of Gad.

**C** And the chyldren of Gad in their kynredes were: Zephon, of whom cometh the kindred of the Zephonites: & of Daggi, cometh the kindred of the Daggitites: and of Sumi, cometh the kindred of the Sumites: and of Aseni, cometh the kindred of the Asenites: and of Eri cometh the kindred of the Erites: and of Arod cometh the kynred of the Arodites: and of Ariel cometh the kynred of the Arielites. These are the kindredes of the chyldren of Gad in numbre. xl. thousand, and fyue hundred.

The kindred of Juda.

The chyldren of Juda: Er & Onan, which dyed in the land of Canaan. But the chyldren of Juda in their kindred were: Sela of whom cometh the kindred of the Selamites: & of Phares cometh the kindred of the Pharesites: and of Zareh cometh the kindred of the Zarehites. And the chyldren of Phares were Belzon, of whom cometh the kindred of the Belzonites: and of Hamul cometh the kindred of the Hamulites. These are the kindredes of Juda, in numbre. lxxvi. thousand and fyue hundred.

And the chyldren of Issachar in their kindredes were: Thola, of whom cometh the kindred of the Tholaites: & Shuna of whom cometh the kindred of the Shunaites: and of Nasub cometh the kindred of the Nasubites: and of Simron cometh the kindred of the Simronites. These are the kindredes of Issachar in numbre. lxiii. thousand, and thye hundred.

The kindred of Issachar.

The chyldren of Zabulon in their kynredes were: Sered, of whom cometh the kynred of the Seredites: and Elon, of whom cometh the kynred of the Elonites: and of Jacliel cometh the kynred of the Jaclielites. These are the kindredes of zabulon: in numbre, thye score thousande and fyue hundred.

The kindred of Zabulon.

The chyldren of Joseph in their kynredes were: Manasse and Ephraim, The chyldren of Manasse: Machir, of whom cometh the kynred of the Machirites. And Machir begat Galaad, of whom cometh the kynred of the Galaadites. And these are the chyldren of Galaad: Dieser, of whom cometh the kindred of the Dieserites: and of Helech cometh the kynred of the Helechites: and of Asriel the kindred of the Asrielites: and of Sicheu cometh the kindred of the Sicheuities: and of Simida cometh the kindred of the Simidites: and of Dopher cometh the kynred of the Dopherites. And Zelaphead the sonne of Dophera had no sons, but daughters. And the names of the daughters of Zelaphead were Mahela, Noa, Gila, Milcha and Thirza. These are the kindredes of Manasse, in numbre. lii. thousand and seven hundred.

The kindred of Joseph.

These are the chyldren of Ephraim in their kindredes: Suthelah, of whom cometh the kynred of the Suthelahites: and Becher, of whō cometh the kindred of the Becherites: & of Zehen cometh the kindred of the Zehenites. And these are the chyldren of Suthelah: Eran, of whom cometh the kynred of the Eranites. These are the kindredes of the chyldren of Ephraim in numbre. xxxii. thousand and fyue hundred. And these are the chyldren of Joseph in their kynredes.

The kindred of Ephraim.

These are the chyldren of Benjamin in their kindredes: Bela, of whom cometh the kynred of the Belaites: & of Asbel cometh the kynred of the Asbelites: and of Ahira, the kynred of the Ahiramites: and of Supham the kynred of the Suphamites: and of Dupham the kindred of the Duphamites. And the chyldren of Bela were Ard & Naaman, from whence come the kynredes of the Ardites.

The kindred of Benjamin.



## The request

## Numeri.

## Chapte.xxvi.

The kindred  
of Dan.

The kindred  
of Aser.

The kindred  
of Reephthali.

The num-  
ber of the  
Leuites.

Arduites & of the Naamites. These are the children of Ben Jamin in their kindredes, & in numbre xlv. thousande, and vi. hundred. These are the children of Dan in their kindredes: of Suham, of who cometh the kindred of the Suhamites. These are the kindredes of Dan in their generacions. And all the kindredes of the Suhamites were in numbre lxxiii. thousand and foure hundred.

The children of Aser in thep kindredes were Jemna, of whom cometh the kindred of the Jemnytes: and Jesui, of whom cometh the kindred of the Jesuites: & of Bria cometh the kindred of the Brites. And the children of Bria were Heber, of whom cometh the kindred of the Heberites: & of Malchiel came the kindred of the Malchealites. And the daughter of Aser was called Sarah. These are the kindredes of Aser in numbre lxxiii. thousand, & iii. hundred. The children of Reephthali in their kindredes were: Jehezziel, of whom came the kindred of the Jehezzielites: and Buni, of whom came the kindred of the Bunites: and of Jezer, came the kindred of the Jezerites: and of Selem the kindred of the Selemites. These are the kindredes of Reephthali in their generacions in numbre xlv. thousand and iii. hundred. These are the numbres of the childre of Israel: six hundred thousand, & a thousande seven hundred and thyrty.

And the lord spake vnto Moyses, saying: vnto these the land shalbe diuided to enheret, according to the numbre of names: to many thou shalt giue & more enheritance, and to fewe the lesse: to euery tribe shal the enheritaunce be geue, according to & numbre therof. Notwithstanding, the land shal be deuided by lot, and accordynge to the names of the trybes of thep fathers shal enherit: and according to thep lot thou shalt deuide thep lande both to the manye and to the fewe.

These are the summes of the Leuites in their kindreds, of Berson, came the kindred of the Bersonites: and of Cahath came the kindred of the Cahathites: and of Merari came the kindred of the Merarites. These are the kindredes of Leui: the kindred of the Libnytes, the kindred of the Hebronites, the kindred of the Mahelites, the kindredes of the Musites, the kindred of the Karathites. Kahath begat Amram, and Amrams wyfe was called Jochebed a daughter of Leui, whych was borne him in Egypte. And she bare vnto Amram, Aaron, Moyses, & Myriam their sister. And vnto Aaron were borne, Nadab, Abihu, Eleazar, & Jthamar. But Nadab and Abihu dyed, as they offered straunge fyre before the lord. And the numbre of them was. xliii. thousande of all the males from a moneth olde and aboue. For they wer not numbred among the children of Israel, because there was no enheritaunce, geuen them among the children of Israel. These are the numbres of the childre of Israel, which Moyses & Eleazar & prieste

numbred in the fields of Moab, fast by Jordanie to Jericho. And among these there was not a man of the numbre of the children of Israel, which Moyses & Aaron told in the wilderness of Sinai. For the lord said vnto them, & they should dye in the wilderness, and that there should not be left a man of them: saue Caleb the sonne of Jephunc and Josua the sonne of Nun.

## The xxvi. Chapter.

The lawe of the herpage of the daughters of zelaphead. The lande of promise is shewed vnto Moyses: in whose stead is appointed Josue.

And the daughters of \*zelaphead the son of Heber, the son of Bilead, the son of Machir the sonne of Manasse of the kindredes of Manasse, the son of Joseph (whose names were Mahela, Roha, Hagla, Melcha, & Thyza) came & stode before Moyses and Eleazar the priest, and before the lords, and all the multitude in the doore of the tabernacle of witness, sayinge: our father dyed in the wilderness, and \* was not amonge the compaigne of thep that gathered themselves together agaynst the Lorde in the congregacion of Corah: But dyed in hys owne synne, and had no sonnes. Wherefore should the name of our fathers be taken away from among hys kindred, because he hadde no sonne? & shal be geuen vnto vs a possession among the brethren of oure father. And Moyses broughte thep cause before the Lorde.

And the Lorde spake vnto Moyses, saying: The daughters of zelaphead speake ryght thou shalt geue them a possession to enherit among thep fathers brethren, and shalt turne the enheritaunce of thep father vnto them. And speake vnto the children of Israel, sayinge: If a man dye, and haue no sonne, ye shall turne his enheritaunce vnto hys daughter. If he haue no daughter, ye shall geue hys enheritaunce vnto hys brethren. If he haue no brethren, ye shall geue hys enheritaunce vnto hys fathers brethren. If he haue no fathers brethren, ye shall geue hys enheritaunce vnto him that is nexte to hym of hys kindred, and let hym possesse it. And thys shall be vnto the children of Israel an ordinance, & a lawe, as the Lorde hath commaunded Moyses.

And the Lorde sayed vnto Moyses: get the vp into thys mounte Abarim, and beholde the land which I haue giuen vnto the children of Israel. And when thou hast sene it, thou shalt be gathered vnto thy people also, as Aaron thy brother was gathered vnto hys people. For ye were disobedyent vnto my mouth in the deserte of Sin, in the strepe of the congregacion that ye sanctified me not in the water before their eyes. That is the water of strepe in Cades in the wilderness of zin. And Moyses spake vnto the Lorde, saying: let the Lorde God of the spirites of all fleche, sette a manne over the

\* Nu. xxi.

\* Nu. xxxvi. a

\* Josu. xvi. a

\* Nu. xvi. a

\* Nu. xxxvi. e

\* Josu. xvi. a

\* Josu. xvi. a

\* Josu. xvi. a



congregacio, which may go (a) in and oute before them, and to leade them in and oute that the congregacion of the Lorde be not as a flocke of shepe without a shepheard. And the Lorde sayed to Moyses: take Josua the son of Nun, in whom ther is a spirite, and put thyne handes vpon him, and sette him before Eleazar the prieste, and before all the congregacion, & gyue him a charge in their sighte. And put of thy prayse vpon him, that all the company of the chyldren of Israel may heare. And he shall stand before Eleazar the prieste, which shall be counsell for him after the (b) iudgement of Urin before the Lorde. And at the mouth of Eleazar shall both he and all the chyldren of Israel wth hym, and all the congregacion go in and oute.

And Moyses dyd as the Lorde commaunded hym, and he toke Josua, and set hym before Eleazar the priest, and before all the congregacion, and put hys handes vpon hym and gaue hym a charge, as the Lorde commaunded thowowe the hand of Moyses.

#### The Notes.

**To go in & oute before** (a) He is sayd to go in and oute before the people, that gouerneth, teacheth, comforteth, feareth, and defendeth them. &c.  
**Judgement of Urin.** (b) After the iudgement of Urin, that is after judgement of lyght. Like Exod. xxviii.

It is verpe lyke that in the Ephod was some hyght stone, wherin the hygh priest looked, and sawe the wyl of the Lorde, as appeareth by the story of Dauid.

#### The xxviii. Chapter.

**What must be offered on euery feast daye.**

**A**ND the Lorde spake vnto Moyses, saying: gyue the chyldren of Israel a charge and saye vnto them, that they take hede to offer vnto the offeringe of my breade in the sacryfice of swete sauoure, in hys due season. And saye vnto the. Whys is the offeringe, whiche ye shall offer vnto the Lorde two lambes of a yere old without spotte, daye by daye to be a burnt offeringe perpetuallpe. One Lamb thou shalt offer in the morninge, and the other at eue. And thereto the tenth parte of an Eph of floure for a meate offeringe myngled with beaten oyle, the fourth part of an Hin: whiche is a dayly offeringe, ordeyned in the mounte Sinai vnto a swete sauoure in the sacryfice of the Lorde. And the drynke offeringe of the same the. iiii. part of an Hin vnto one lambe, and poure the drynke offeringe in the holy place, to be good drynke vnto the Lorde. And the other lamb thou shalt offer at euen, wth the meate offeringe, and the drynke offeringe after the maner of the morninge: a sacryfice of a swete sauoure vnto the Lorde. And on the Sabbath daye. ii. Lambes of a yere old a piece, and without spot, and two tenth deales of floure, for a meate offeringe mingled with oyle, and the drynke offeringe therto. This is the burnt offeringe of euery Saboth, besydes the dayly burnt offeringe, and hys drynke offeringe.

And in the firste daye of poure moneth, ye shall offer a burnt offeringe vnto the Lorde two yonge bullockes, and a ram, and seuen Lambes of a yere olde without spot, and. iiii. tenth deales of floure for a meate offeringe, myngled with oyle vnto one bullocke, and two tenth deales of floure for a meate offeringe myngled wth oyle vnto one ram. And euer more a tenth deale of floure myngled wth oyle, for a meate offeringe vnto one lambe. That is a burnt offeringe of a swete sauoure in the sacrifice of the Lorde. And their drynke offeringes shall be halfe an Hin of wine vnto one bullocke, and y third part of an Hin of wine vnto a ram, and the fourth part of an hin vnto a lambe. This is the burnt offeringe of euery moneth thowow out all the monethes of the yere, and one he gothe for a syn offeringe vnto the Lorde, whiche shall be offered with the daily burnt offeringe and hys drynke offeringe. \* And the. xiiii. daye of the fyrste moneth shall be passed ouer vnto the Lorde. And the. xv. daye of the same moneth shall be a feast, in which seuen dayes menne muste eate vnto leuended bread. The fyrste daye shall be an holy feast, so that ye shall doo no maner of laborious worke therein. And ye shall offer a burnt offeringe vnto the lord two yonge bullockes, one ramme, and. vii. lambes of a yere olde without spot, and their meate offeringe of floure myngled with oyle. iiii. tenth deales vnto a bullocke, and two tenth deales vnto a ram, and euer more one tenth deale vnto a lambe, thowow out the. vii. lambes: and an he gothe for a syn offeringe to make an attouement for you.

And ye shall offer these, besyde the burnt offeringe in the morning that is alway offered. And after this maner ye shall offer thowow out the. vii. dayes, the fode of the sacryfice of a swete sauoure vnto the lord. And it shall be done beside the daily burnt offeringe and hys drynke offeringe. And the seuenth day shall be an holy feast vnto you, so that ye shall doo no laborious worke therein. And the daye of your first fruits, when ye bring a new meate offeringe vnto the Lorde in your weekes shall be an holpe feast vnto you: so that ye shall doo no laborious worke therein. And ye shall offer a burnt offeringe of a swete sauoure vnto the Lorde, two yonge bullockes, and a ram, and. vii. lambes of a yere olde a piece, with their meate offeringes of flour myngled with oyle. iiii. tenth deales vnto a bullocke two tenth deales to a ram, & euer more one tenth deale vnto a lab thowow out the. vii. lambes, and an he goote to make an attouement for you. And this ye shall do besydes the dayly burnt offeringe, & his meate offeringe: and they shall be withoute spot, with their drynke offeringes.

#### The xxix. Chapter.

**What must be offered the. viii. fyrste dayes of the seuenth moneth.**

**A**ND the first day of y. vii. moneth shall be an holy feast vnto you: & ye shall doo no

Exod. xlii. c.  
Leu. xxiii. a  
Deu. xvi. a

Leu. xxiii. a

Deu. xvi. a

Leu. xxiii. a  
do no



do no laborious worke therein. It shalbe a day of trumpet blowing vnto you. And ye shal offer a burnt offering of a swete sauour vnto the Lorde: one pounge bullocke and one ram, and seuen lambes of a peare olde a pece that are pure. And their meat offerings of floure mingled with oyle. iii. tenth deales vnto the bullock, and two vnto the ramme, and one tenth deale vnto one lamb thowowe the. vii. lambes. And an he gotte for a sinne offering to make an attonement for you, besyde þ burnt offering of the moneth and his meat offering, and beside the dayly burnt offering & his meat offering, & the drinke offerings of the same: accordynge vnto the maner of them for a sauoure of swetnes in the sacrifice of the Lorde.

Leu. xvi. 9  
xviii. 8.

**W** And the tenth daye of that same leueth moneth shalbe an holy feast vnto you, & ye shal humble your soules and shal do no manner worke therein. And ye shal offer a burnt offering vnto the Lord of a swete sauour: one bullocke, and a ram, and. vii. lambes of a peare old a pece, without faule and their meat offerings of floure mingled with oyle iii. tenth deales to a bullocke, and two to a ram, and alway a tenth deale vnto a lamb, thowow out the. vii. lambes. And one he gotte for a sin offering, besyde the syn offering of attonement, and the dayly burnt offering, & the meat and drinke offerings that long to the same. \* And the. xv. daye of the. vii. moneth shalbe holy daye, and ye shal do no laborious worke therein, and ye shal kepe a feast vnto the Lord of. vii. dayes long. And ye shal offer a burnt offering of a swete sauour vnto the lord. xiii. bullockes. ii. rammes and. xiiii. lambes, which are perelings and pure, wpth oyle. iii. tenth deales vnto euery one of the. xiii. bullocks. ii. tenth deales to ether of the rammes, and one tenth deale vnto eche of the. xiiii. lambes. And one he gotte vnto a syn offering, besyde the dayly burnt offering with hys meat and drinke offerings.

Leu. xxiii. 8

**A** And the second day. xii. yong bullocks, ii. rams, and. xiii. perlyng lambes without spot: & their meat offerings and drinke offerings vnto the bullockes, rammes and lambes accordynge to the numbze of them and after the maner. And an he gotte for a syn offering, beside the dayly burnt offering and his meat and drinke offerings. And the. iii. day. xi. bullocks two rammes and. xiiii. perlyng lambes without spot: and their meat and drinke offerings vnto the bullockes, rammes and lambes, after the numbze of them, and accordynge to the maner. And an he gotte for a syn offering, besyde the dayly burnt offering, and his meat and drinke offerings.

And the fourth daye ten bullockes, two rammes and. xiiii. lambes perelings pure, and their meat and drinke offerings vnto the bullockes, rammes & lambes, accordynge to the numbze of the, and after the maner. And an he gotte for a sinne offering, besyde

the dayly burnt offering and hys meate and drinke offerings. And the fift day. ix. bullockes, two rammes, & xiiii. lambes of one peare olde a pece withoute spot. And they meat and drinke offerings vnto the bullocks, rammes and lambes, accordynge to the numbze of them and after the maner. And an he gotte for a synne offering, besyde the dayly burnt offering and hys meat and drinke offerings. And the sixt daye. viii. bullockes, two rammes, and. xiiii. pearelyng lambes without spot. And their meat & drinke offerings vnto the bullockes, rammes and lambes, accordynge to the maner. And an he gotte for a syn offering, besyde the dayly burnt offering, and his meat and drinke offerings. And the seuenth day. vii. bullockes. ii. rammes, and. xiii. lambes, that are perelings & pure. And their meat & drinke offerings vnto the bullockes, rammes and lambes, accordynge to their numbze and to the maner. And an he gotte for a sin offering, besyde the dayly burnt offering, & hys meat and drinke offerings.

And the eight day shalbe the conclusion of the feast vnto you, and ye shal doo no manner laborious worke therein. And ye shal offer a burnt offering of a swete sauour vnto the Lorde: one bullocke, one ramme, and seuen pearelyng lambes without spotte. And the meate and drinke offerings vnto the bullocke, ramme and lambes, accordynge to theyr numbzes, and accordynge to the maner. And an he gotte for a synne offering, besyde the dayly burnt offering, and hys meate and drinke offerings.

These thynges ye shal do vnto the lord in your feastes: beside your bowes and frewill offerings, in your burnt offerings meat offerings, drinke offerings and peace offerings. And Moses tolde the chyldren of Israel, accordynge to all that the Lord commaunded him.

#### The. xxx. Chapter.

**O**f bowes when they shalbe kepte & when not.

**A**ND Moses spake vnto the heades of the trybes of the chyldren of Israel, sayinge: this is the thyng whych the lord commaundeth. (a) If a mā bowe vnto the Lorde, or swere an oth, and bynde hys soule, he shal not go backe with hys worde: but shal fulfill al that proceadeth out of hys mouth.

If a damsell bow a vowe vnto the lord, and bynde hys selfe beyng in hys fathers house and vnmarrped. If hys father heare hys vowe, and bonde whiche she hath made vpon hir soule, and holde hys peace therto: then all hir bowes and bondes, whych she hath made vpon hir soule shal stande in effecte. But and if hir father forbyd hys the same day, þ he heareth hit, none of hys bowes nor bonds, whiche she hath made vpon hys soule shalbe of value, and the Lorde shal for



forgeue her, because her father forbade her.

If she had an husbando when she vowed or pronounced oughte oute of her lyps wherewith she bound her soule, & her husband heard it, and helde his peace thereat the same day he heard it, then her bowes and her bondes wherewith she bound her soule shall stand in effecte. But and if her husband forbade her the same day that he heard it, then hath he made her vowe wherewith she had upon her of none effecte, and that also which she pronounced with her lyps wherewith she bound her soule, and the lord shall forgeue her.

**C** The vowe of a wyddow and of her that is deuorced, & al that shei haue bound their soules with, shall stand in effect with them.

If she vowed in her husbandes house or bound her soule with an oth, & her husband heard it and held his peace, and forbade her not: then al her bowes & bondes wherewith she bound her soule, shall stand. But if her husband disanulled them the same day that he heard them, then nothyng & proceeded out of her lippes in bowes & bondes wherewith she bound her soule shall stand in effect: for her husband hath loused the. And the lord shall forgeue her.

**D** All bowes and othes that bynd to humble the soule, may her husbande stablyshe or breake. But if her husbande holde his peace from one day vnto another, then he stablysheth al her bowes and bondes wherewith she had upon her, because he held his peace the same day that he heard them. And if he after ward breake them, he shall beate her nine tymes.

These are the ordynances whiche the lord commaunded Moyses, betwene a man and his wife, and betwene the father and his daughter, beyng a damsel in her fathers house.

The Notes.

**If a manne** (a) This vowe here, is that wherewith a man maketh for a certen space, whether it be to faste or to chastite the body or any other thyng, as it is sayed Leuit. vii. d. But marke this allwaye, gentle reader, that as it was not lawefull for the Jewes to vow the bykyng of goddes commaundementes in any condicion, so was it not lawefull for them, nor is yet lawfull for vs, to breake goddes commaundement for any vowe sake.

The. xxxi. Chapter.

**C** The Madianites & Balaam are slaine. The pray was broughte to Moyses and equally deuoyded. A present geuen of Israel because none of their men were slaine.

**A** And the lord spake vnto Moyses, sayinge: auenge the children of Israel of the Madianites, and after ward bee gathered vnto thy people. And Moyses spake vnto the folke, sayinge: Garnesse some of you vnto warre, and lette them go vpon the Madianites & auenge the lord of the Madianites. Ye shall sende vnto the war a thousand of euery tribe thorow out al the tribes of Israel. And there were taken out of the thousandes of Israel. xii.

thousand prepared vnto warre, of euery tribe a thousand. And Moyses sent them a thousand of euery tribe, with byrnes the sonne of Eleazar the priest to warre, and the holy vessels and the trumpets to blow in his hande.

\* And they warred agaynst the Madianites, as the lord commaunded Moyses, and slawe al the males. And they slawe the kinges of Madian amonge the other that were slaine: Eui, Rekem, Zur, Hur & Reba: syue kinges of Madian. And they slew Balaam the sonne of Beor with the sword. And the chyldren of Israel toke al the women of Madian prisoners and their chyldren, and spoyled all theyr catelle, their substance and their goods. And they burnt all their cities wherin they dwelte, and al their castels with fyre. And they toke all the spoyl and all theyr coulde reache, both of men and beastes. And they broughte the captaynes and that wherewith they had taken and al the spoyl vnto Moyses and Eleazar the priest and vnto the company of the chyldren of Israel, euen vnto the host, in the fieldes of Moab by Iordan nye to Iericho.

And Moyses and Eleazar the priest and al the lordes of the congregacion wente out of the host agaynst them. And Moyses was angry with the officers of the hoste, with the captaynes ouer thousandes and ouer hundredes, whiche came from warre and battel, and said vnto the: haue ye slayed & wemen alyue: beholde these caused & chyldren of Israel thow Balaam, to commit trespase agaynst the lord, by the reson of Beor, & ther folowed a plage amonge the congregacion of the lord. Nowe therfore \* see al the men chyldren and the women that haue lien with men fleshy: But al the women chyldren & haue not lie with me, kepe a lyue for your selues. And lodge withoute the host seuen dayes al that haue kyled any person & al that haue touched any dead body, & purify both your selues & your prisoners the. xii. day and the. vii. And sprynkle al your raimentes and all that is made of skynnes, and al worcke of gootes here, and al thyngs made of wood.

And Eleazar the priest sayd vnto all the men of war which went out to battel: this is the ordynance of the law which the lord commaunded Moyses: Gold, syluer, brasse, yron, tin and lead, and al that may abyde the fyre, ye shall make it go thorow the fyre, & then it is cleane. Reuerbelesse, it shall be sprynkled with sprynklynge water. And al that sufferech not the fyre, ye shall make go thorow the water, And wash your clothes the seuench day, and then ye are cleane. And after ward come into the host.

And the lord spake vnto Moyses, sayinge take the summe of the pray that was take, both of the women & of catel, thou & Eleazar the priest and the auncient heads of the congregacion. And deuoyde it into two partes, betwene them that toke the war vpon them and went out to battel and al the con-

gregacio.



gregaciō. And take a porcion vnto þ lozde of the men of warre which wēt out to bat tel: one of siue hūdyed, of the womē and of the oren and of the asses and of the shepe: and ye shal take of theire halfe and geue it vnto Eleazar the priest, an heaueoffryng vnto the Lozde. And of the halfe of the chyldzen of Israel, take one offpsty, of the women, of the oren, of the asses and of the shepe, & of al maner of bestes, & geue them vnto the leuites which wait vpon the habi racyon of the Lozde.

And Moyses and Eleazar the priest dyd as the Lozde commaunded Moyses. And the bory and the pray which the men of warre had caught was. vi. hūdyed thousande and lxxv. thousand shepe: & lxxii. thousand oren. lxxii. thousand asses: and. xxxii. thousand women that had lpen by no man.

And the halfe whiche was the parte of them þ went out to warre, was. iiii. hūdyed thousande and. xxxvii. thousande, and syue hūdyed shepe: And the Lozdes partie of the shepe was. vi. hūdyed and. lxxv. And the oren were. xxxvi. thousande, of whych þ Lozdes part was. lxxii. And the asses were. xxx thousand and syue hundred, of whych the Lozdes parte was. lxi. And the women were xvi. thousande, of whych the Lozdes part was. xxxii. soules. And Moyses gaue that summe which was the lozdes heaueoffryng vnto Eleazar the priest: as the Lozde commaunded Moyses. And the other halfe of þ

chyldzen of Israel which Moyses separated from the men of warre (that is to were, the halfe þ pertayned vnto the congregaci on) was. iiii. hūdyed thousand & xxxvii. thou sand and syue hūdyed shepe: & xxxvi. thou sand oren: and. xxx. thousande asses & syue hundred: & xvi. thousande women. And Moyses toke of thys halfe that pertayned vnto the chyldzen of Israel: one of every fyfpe, both of the women and of the catel, & gaue them vnto the Leuites whych way ted vpon the habitaciō of the Lozde, as the Lozde chmaūded Moyses. And the officers of thousandes of the booke, the captains ouer the thousandes & the captaines ouer þ hun dreds came forth & said vnto Moyses: Thy seruautes haue taken the summe of the mē of war, which were vnder oure band, & there lacked, not one man of the. We haue therefore brought a present vnto the Lozde what every man found of Jewels of gold, cheynes, braceletes, rynges, earyngs and spangles, to make an attonement for oure soules before the Lozde.

And Moyses and Eleazar toke the golde of them: Jewels of al maner facions. And al the gold of the heaueoffryng of þ Lozde the captaines ouer thousandes & hundreds was xvi. thousand. vii. hūdyed and. l. sicles for the mē of warre had spoyled, euerye mā for him selfe. And Moyses & Eleazar þ priest toke the gold of the captaines ouer þ thou sands and ouer the hundreds, and brought it into the tabernacle of wytnesse: to be a

memoziall vnto the chyldzen of Israel, be fore the Lozde.

## The xxxii. Chapter.

To Ruben and gad and to halfe the tribe of Manasses, is promised the possession be yond Jordan eastward: if they bynge their brethren into the land of promes.

The chyldzen of Ruben and the chyldzen of Gad, had an excreadyng grete multitude of catel. And whē they saw the land of Jazer and the land of Galaad that it was an apte place for catell, they came and spake vnto Moyses and Eleazar the priest and vnto the Lozdes of the congregacion, sayinge: The lande of Aroth and Dibon and Jazer, and Remoth and Hesbon and Elealeh and Sabam and Bebo and Beon, whych country the lord smote before the congregacyon of Israel: is a land for catel, and we thy seruautes haue catell wherfore (said they) if we haue found grace in thy syght, let thys lande be geuen vnto thy seruautes to possesse, and bynge vs not ouer Jordan.

And Moyses sayed vnto the chyldzen of Gad of & Ruben: Hal your brethren go to war & ye tary here: Wherfore discourage ye the hertes of the chyldzen of Israel for to ouer into the land which the Lozde hath ge uen them\*. This did your father, when I sent the fro Cades barne to se þ land. And they went vp euen vnto the ryuer of Escol and sawe the lande, and dyscourage the hertes of the chyldzen of Israel, that they shoulde not go into the land which þ Lozde had geuen them.

And the Lozde was wroth the same time and sware sayinge. \* None of the mē that came out of Egypte from twenty yere old and aboue, shal se the land which I swate vnto Abraham, Isaac and Jacob, because they haue not continually folowed me: saue Caleb the sonne of Jephune the Kenesite and Josua the sonne of Nun, for they haue folowed me continuallye. And the Lozde was angry wth Israel, and made them wander in the wilderness. xl. yere, vntyl al the generacyon that had done euell in the syght of the Lozde were consumed.

And behold, ye are rysen vp in youre fa thers steade, to the encrease of synful men, and to augment the fearle wraoth of þ Lozde to Israel warde. For if ye tourne a waye from after him, he wil yet agayn leaue the people in the wyldernesse, so shal ye destroy al thys folke. And they went nere him, and sayd: we wyl burye thei foldes here for our shepe and for oure catel, and citles for our chyldzen. But we our selues wil go re dy armed before the chyldzen of Israel, vntyl we haue brought them vnto their place And oure chyldzen shal dwell in the fenced ctyes, because of the inhabyters of þ land And we wyl not retourne vnto oure houses, vntyl the chyldzen of Israel haue ende reted: euery man bys enheritance. For we wyl not enheret wth them on ponde side Jordan

whych was  
not at that  
warre.

Num. xii. 1

Num. xii. 1

C

Num. xii. 1

D



Jordan forward because our enheritaunce is fallen to vs on thys syde Jordan eastward.

Josu. i. c.

And Moses sayed vnto them: \* If ye wyl do this thyng, þe wyl go al harnessed before the Lord to warre, and wil go al of you in harnesse ouer Jordan before þe Lord vntyll he haue cast out hys enemies before him, and vntyll the land be subdued before the lord, then ye shal retourne and be without sinne agaynst the Lord & agaynst Israel, & this land shalbe your possession before the Lord. But and if ye wyl not do so, beholde, ye synne agaynst the Lord: & be sure your sinne wil fynd you out. Wild your eyes for your children and sluds for your shepe, and se ye do that ye haue spoke. And the children of Gad and of Ruben spake vnto Moses, sayinge: thy seruants wyl do as my Lord commaundet. Our children our wyues substance and all oure catelle shal remayne here in the ciues of Galaad. But \* we thy seruantes wyl go al harnessed for the war vnto battel before the Lord as my Lord hath said.

Josu. iii. e.

And Moses commaunded Eleazar the High Priest: and Josua the sonne of Nun and auncient heades of the tribes of the children of Israel, and said vnto them: If the children of Gad and Ruben wyl go wyth you ouer Jordan, al prepared to fight before the Lord then when the land is subdued vnto you geue, the lande of Galaad to possesse, but and if they wyl not go ouer wyth you in harnesse, then they shal haue their possessions among you in the land of Canaan. And the children of Gad & Ruben answered, saying: þe whiche the Lord hath said vnto the seruantes we wyl do. We wyl go harnessed before the Lord into the land of Canaan, and the possession of our enheritaunce shalbe on this syde Jordan.

Josu. xii. a.

And Moses gaue vnto the children of Gad and of Ruben and vnto halfe the tribe of Manasse the sonne of Joseph, the kingdome of Sebon king of the Amoytes, & the kingdome of Og king of Basan, the lande that longed vnto the ciues thereof in the costes of the court round about the. And children of Gad built Didon, Ataroth, Aroer, Arroth Sophan, Jacsee, Hegabaa, Bethnimra & Betharan fenced ciues, and they buylt foldes for þe shepe. And the children of Ruben buylt Hesbon, Eleale, Kiriatbaym, Nebo, Baal Meon, and turned they names and Sybama also and gaue names vnto the ciues whiche they buylte.

Gen. xv. d.

Deu. iii. b.

And the children of Machir the sonne of Manasse went to Galaad & toke it, and put oute the Amoytes that were therein. And Moses gaue Galaad vnto Machir the sonne of Manasse, and he dwelt therein. And Machir the sonne of Manasse, met and toke the smal townes thereof, & called the the townes of Hail. And Robab were and toke Kenath in the townes longing therto and called it Robab after his own name.

The. xxxiii. Chapter.

The iourneys and departynges fro place to place of Israel are numbred They are commaunded to kille the Canaanites.

These are the iourneys of the children of Israel which went out of þe land of Egypt with they armies vnder Moses and Aaron, And Moses wote their goinge oute by they iourneys at the commaundement of the lord: euen these are the iourneys of they going out. The children of Israel departed fro Rameses the xv. day of the first moneth, on the morow after \* Pascheuer, and wet out with an hye had in the syghte of all Egypt, while the Egyptians buried al their firstborne whych the Lord had smitten among them. And vpon they Gods also the Lord dyd execucion. And the children of Israel remoued from Rameses and pitched in Socoth.

Exod. xii. f.

Exod. xii. b.

Exo. xiii. d.

Exo. xiii. a.

Exo. xiii. e.

Exod. xv. d.

Exod. xvi. a.

Exo. xvi. a.

Exod. xix. a.

Num. xi. b.

Nu. xi. g.

D

And they departed from Socoth & pytched in their tentes in Ethan, whiche is in the edge of the wilderness. And they remoued from Etha, & tourned vnto the entering of \* Hicroth which is before Baal zephon, and pitched before Migdol. And they departed from before Hicroth and wente thow the myds of the sea into the wilderness, and wet. iii. dayes iourneye in the wilderness of Etham and pytched in Marah. And they remoued from Marah and wet vnto \* Elim wher were. xii. fountains & .lxx. palm trees, and they pitched ther.

And they remoued from Elim & lay fast by the red sea. And they remoued from the red sea and lay in the wilderness of Sin. And they toke their iourney out of the wilderness of Sin, and set vp their tentes in Daphka. And they departed fro Daphka, & lay in Alus. And they remoued from Alus, and lay at \* Raphedim, wher was no water for þe people to drynke. And they departed from Raphedim, and pytched in the wilderness of Sinai.

And they remoued from the desert of Sinay, and lodged at the graues of Iust. And they departed from the sepulchres of Iust and lay at \* Hazeroth. And they departed from Hazeroth, and pytched in Rithma. And departed from Rithma & pytched at Rimon Parez. And they departed fro Rimon Parez, and pytched in Lybna. And they remoued from Lybna, and pitched at Rissa. And they iourneied from Rissa, and pitched in Rebelatha. And they wente from Rebelatha, & pytched in mount Sapper. And they remoued from mount Sapper & laye in Barada. And they remoued from Barada and pytched in Makeloth.

And they remoued from Makeloth, and lay at Tharab, & they departed fro Tharab & pitched at Tharab. And they remoued fro Tharab, and pitched in Mithca. And they wet from Mithca, and lodged in Basmona. And they departed from Basmona, & laye at Moseroth. And they departed from Moseroth, and pitched in Bane Joka. And they

q. ii. remoued



## The iourneis. Numeri

## The xxxiii. Chapter.

remoued fro Bane Jakon, and lay at Hor-  
gadgad. And thei went from Horgadgad,  
& pytched in Jathhartha. And they remo-  
ued fro Jathhartha. And laye at Abzona.  
And they departed from Abzona, and lay at  
Ezion gaber. And they remoued fro Ezi-  
gaber and pitched in the \* wylterneſſe of  
Syn, whycpe is Cades. And they remoued  
fro Cades, and pitched in mount Hor in þ  
edge of the lad of Edom. And Aarð þ  
went vp to into mount Hor at the comma-  
dement of the Lord and dyed there, euen  
in þ fortyeth yere, after the chyldren of Is-  
rael were come out of the land of Egypt, &  
in þ firſt day of the fyrſt moneth. And Aarð  
was an hundred and. xxiii. yere old when  
he died in mount Hor. And king Ead the  
Canaanite which dwelt in the ſouthſyde  
of the land of Canaan, heard that the chil-  
dren of Iſraell came.

And they departed from \* mount Hor, &  
pitched in zalmona. And they departed fro  
zalmona, and pytched in Jhimon, & they  
departed from Jhimon, and pytched in O-  
both, and they departed from Oboth, and  
pitched in Jhabarim in þ borders of Mo-  
ab. And they departed from \* Jhabarim.  
& pytched in Dibon Gad. And they remo-  
ued from Dybon Gad, & lay in Almon Di-  
blathama. And they remoued from Almon  
Diblatthama, & pitched in þ mountaines of  
Abarim before Rabo. And they departed  
fro the mountaines of Abarim, and pitched  
in the feldeſ of Moab ſaſte by Jorðan nye  
to Jericho. And ther pitched vpon Jorðā,  
from Beth Hael moth vnto the playne of  
Abellatim in the fieldes of Moab.

And the Lorðe ſpake vnto Moſes in the  
feldeſ of Moab by Jorðan nye vnto Jery-  
cho, ſaying: ſpeke vnto the chyldren of Iſra-  
el, and ſaye vnto them: when ye are come o-  
uer Jorðā into the land of Canaan, ſe that  
ye dzyue out al the inhabyters of the lande  
before you, and deſtroy their \* chappelles  
and all their Images of Metal, and pluck  
downe all their alters buylt on byls: And  
poſſeſſe the lande and dwelle therein, for I  
haue geuē you the land to enjoy it. And ye  
ſhall deuyde the enheritaunce of the lade by  
lot amonge your kynreds, and geue to the  
mo, the moze enheritaunce, and to the few-  
er the leſſe enheritaunce. And your en-  
heritaunce ſhalbe in the trybes of your fa-  
thers, in the place where euerye mannes  
lotte ſalletb.

But and if ye wyl not dzyue out the in-  
habyters of the lande before you, the thoſe  
whiche ye let remayne of them, ſhall be (a)  
thornes in your eyes & darts in your ſides,  
& ſhal bere you in þ land wherein ye dwell.  
Moreouer it wil come to paſſe, þ I ſhal do  
vnto you, as I thought to do vnto them.

The Notes.

(a) Thorns in your eyes & darts in your ſides, þ  
is they ſhalbe your rod, ſcourge & vndoers.

The xxxiii. Chapter.

The Coaſtes and borders of the lad of pro-  
miſſe. Certen are aſſygnd to deuyde the lande.

And the Lord ſpake vnto Moſes, ſay-  
ynge: commaunde the chyldrenne of  
Iſraell, and ſaye vnto theym: when  
ye come into the lande of Canaan, thys is  
the lande that ſhal fall vnto your enbery-  
taunce, the lande of Canaan wpth all her  
coaſtes. And \* your ſouthe quarter ſhalbe  
from the wylterneſſe of Syn a longe by  
the coſt of Edom, ſo that your ſouth quar-  
ter ſhalbe fro the ſide of þ ſalt ſea eſtward,  
and ſhal ſet a cōpaſſe from the ſouth by to  
Acrabin, and rech to zinna. And it ſhall go  
out on þ ſouthſide of Cades Barne, and go  
out alſo at Hazer Adar, & go a lōgt to Azmō  
And ſhall ſet a compaſſe from Azmon vnto  
the riuer of Egypt, & ſhal go out at the ſea.

And your weſt quarter ſhal be the great  
ſea, whych coaſt ſhalbe your weſt coaſt.

And thys ſhalbe your north quarter: ye  
ſhal cōpaſſe from the great ſea vnto mount  
Hor. And from mount Hor, ye ſhal cōpaſſe  
and go vnto Hemath, and the ende of þ coſt  
ſhalbe at zedada, and the coſte ſhall reache  
out to ziphon and go out to zypbron and  
go oute at Hazer Enan. And thys ſhall be  
your north quarter.

And ye ſhal compaſſe your eaſte quarter  
from Hazer euen to Saphā. And the coſte  
ſhall go deune from Sapham in Ribla on  
the eaſte ſyde of Ain. And then deſende and  
go oute at the ſyde of the ſea of Cenereth  
eaſtward. And then go downe a longe by  
Jorðan, and leue at the ſalt ſea. And thys  
ſhall be your lande wpth all the coſts ther-  
of rōunde aboute.

And Moſes commaunded the chyldren  
of Iſrael, ſaying: thys is the lande whiche  
ye ſhall enherette by lotte, and whych the  
Lord commaunded to geue vnto. ix. tribes  
& an halfe \* for the tribe of þ chyldre of Ru-  
bē haue receiued, in the houſholds of their  
fathers, and the tribe of the chyldre of gad  
in theyr fathers houſholds, & half the tribe  
of Manaſſe, haue receyued their enbery-  
taunce, that is to wete. ii. trybes and an  
halfe haue receyued their enheritaunce,  
on the other ſyde of Jorðā by Jericho eaſt-  
ward, towarde the ſonne ryſynge.

And the Lorðe ſpake to Moſes ſayinge:  
Theſe are the names of the men, whych  
ſhal deuide you the land to enheret Elea-  
zar the prieſt, & \* Joſua the ſon of Nun.  
And ye ſhal take alſo a Lord of euery tribe  
to deuyde the land, whoſe names are theſe  
In the tribe of Juda, Caleb the ſōne of Je-  
phune. And in the trybe of the chyldren of  
Simeon, Semuell the ſonne of Amud, &  
in the tribe of Benjamin, Elidad the ſonne  
of Uſon. And in the trybe of the chyldre of  
Dan the Lord Bucki the ſonne of Hagly.  
And among the chyldren of Joſephe: in the  
tribe of the chyldre of Manaſſe, the lord Ba-  
niel the ſōne of Ephod. And in the tribe of  
the chyldre of Ephraim, the lord Camel the  
ſōne of Sipbra. And in the tribe of þ ſōnes  
of Zabulon, the Lord Elizaſa the ſonne of  
Pharnach. And in þ tribe of the chyldre of  
Iſachar,

Nu. x. a.

Num. x. d.  
De. xxxii. g.

Num. xxi. b.

Num. xxi. c.

\* After the  
Chal. Rab  
Salo. & Ra  
Abi. graued  
vntinge  
bones.

Joſu. xv. a.

Num. xxi. f.

\* Deu. iii. g.  
Joſ. xii. a.



Isachar, the Lord Isachar: the sonne of Asan. And the tribe of the sonnes of Aser, the Lord Aser: the sonne of Salom. And in the tribe of the children of Reuben, the Lord Reuben: the sonne of Amnibud. These are they which the Lord commaunded to divide the inheritance unto the children of Israel, in the land of Canaan.

The. xlv. Chapter.

¶ Unto the Levites must be cities and suburbs. The cities of refuge or sanctuaries. The law of manquelling. For one man witness shall no man be condemned.

**A**ND the Lord spake unto Moses in the fieldes of Moab by Jordan over against Jericho saying: command the children of Israel, that they geue unto the Levites of the inheritance of their possession: cities to dwell in. And ye shall geue also unto the cities of the Levites, suburbs round about them. The cities shall be for them to dwell in, & the suburbs for their catel, possession & all manner beastes of theirs. And the suburbs of the cities which ye shall geue unto the Levites, shall reach from the wall of the city outward, a thousand cubites round about. And ye shall measure without the city, & make the utmost border of the east side: two thousand cubites. And the utmost border of the south side: two thousand cubites. And the utmost border of the west side: two thousand cubites: and the utmost border of the north side, two thousand cubites also: and the city shall be in the myddes. And these shall be the suburbs of their cities.

Josh. xi. a.

Josh. xi. a.

**W**hen among the cities which ye shall geue unto the Levites, there shall be six cities of franchises which ye shall geue to that intent that he which killeth, may flee thither: And to them ye shall add six cities more: so that all the cities which ye shall geue the Levites shall be twelve with their suburbs. And of the cities which ye shall geue out of the possessions of the children of Israel, ye shall geue many out of their possessions that have much & fewe out of their possessions that have little: so that every tribe shall geue of his cities unto the Levites, according to the inheritance which he inheriteth.

Josh. xi. a.  
Josh. xi. a.

The righte-  
ty of sanc-  
tuaries,

And the Lord spake unto Moses, saying: speak unto the children of Israel and say unto them: when ye be come over Jordan into the land of Canaan, ye shall build cities which shall be privileged townes for you: the which shall be a refuge for the slayer of blood, & he which killeth shall not, until he stande before the congregation in judgement. And of these six cities which ye shall geue, three shall geue on this side Jordan, and three in the land of Canaan. And these six cities shall be for the children of Israel and for the stranger, and for him that dwelleth among you, that althep which kill any person unwarres,

may flee thither.

If any man smite another with a weapon of yron that he dye, then he is a murderer and shall dye for it. If he smite him with a throwing stone that he dye therewith, then he shall dye: for he is a murderer and shall be slayne therfore. If he smyte him with a hand weapon of wood that he dye therewith, then he shall dye for he is a murderer and shall be slayne therfore.

The justice of bloude shall see the murderer, as soone as he synneth him: If he thrust at him with hate, or hurle at him with a stone of wayte that he dye, or smyte him with his hand of enuy that he die, he that smote him shall dye, for he is a murderer. The justice of bloude shall see him as soone as he synneth him.

Deut. xix. c.

But and if he pushed him by chaunce & not of hate or caste at him with any manner of thinge and not of laying of wait: or cast any manner of stone at him that he dye therewith, and save him not: And he cast it upon him and he dye, but was not his enemy, neither sought him any harme: Then the congregation shall iudge betwene the deare, and the executer of bloude in suche cases. And the congregation shall deliver the deere out of the hand of the iudge of bloude, & shall restore him agayne to the franchised city, whither he was fled. And he shall abyde there unto the death of the high priest which was appointed with holy oyle.

Josh. xi. b.

But and if he came without the borders of his privileged city whether he was fled if the avenger of bloude fynd him without the borders of his free towne, he shall be the murderer and he shall be gylty, because he should have abyden in his free towne until the death of the high priest, and after the death of the high priest, he shall retorne agayne unto the land of his possession. And this shall be an ordinance and a law unto you, among your children after you in all your habitacions.

Whosoever sleeth, shall be slaine at the mouth of witnesses. For one witness shall not answer against one person to put him to death. Whosoever ye shall take none among the people for the life of the murderer which is bound to dye: But he shall be put to death. Also ye shall take none attonement for him that is fled to a free city, that he should come agayne and dwelle in the land before the death of the high priest. And so that ye pollute not the land which ye are in, for blood defileth the land. And the land can none otherwise be cleansed of the bloude that is shed therein, but by the bloude of him that shed it. Defyle not therfore the land which ye inhabit, and in the myddes of which shall dwell among the children of Israel.

\* For one  
mans wite-  
ness ought  
no man to  
be condemned

The. xxxvi. Chapter.

¶ An order for the marriage of the daughters of Zelaphead. One of the tribes may not marry with an other: but every one make take him a wyfe of his owne tribe.

q. iii.

And



Isachar, the Lord Isachar: the sonne of Asan. And the tribe of the sonnes of Aser, the Lord Aser: the sonne of Salom. And in the tribe of the children of Reuben, the Lord Reuben: the sonne of Amihud. These are they which the Lord commanded to divide the inheritance unto the children of Israel, in the land of Canaan.

The. xlv. Chapter.

¶ Into the Levites must be cities and suburbs. The cities of refuge or sanctuaries. The law of manquelling. For one man witness shall no man be condemned.

**A**ND the Lord spake unto Moses in the fieldes of Moab by Jordan over against Jericho saying: command the children of Israel, that they give unto the Levites of the inheritance of their possession: cities to dwell in. And ye shall give also unto the cities of the Levites, suburbs round about them. The cities shall be for them to dwell in, & the suburbs for their catel, possession & all manner beastes of theirs. And the suburbs of the cities which ye shall give unto the Levites, shall reach from the wall of the city outward, a thousand cubites round about. And ye shall measure without the city, & make the utmost border of the east side: two thousand cubites. And the utmost border of the south side: two thousand cubites. And the utmost border of the west side: two thousand cubites: and the utmost border of the north side, two thousand cubites also: and the city shall be in the midst. And these shall be the suburbs of their cities.

Josh. xi. a.

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Josh. xi. a.  
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The right  
of sanctuaries,

And the Lord spake unto Moses, saying: speak unto the children of Israel and say unto them: when ye be come over Jordan into the land of Canaan, ye shall build cities which shall be privileged towns for you: that he which killeth a man, may flee thither. And the cities shall be for the executioner of blood, that he which killeth dye not, until he stand before the congregation in judgement. And of these six cities which ye shall give, three shall be on this side Jordan, and three in the land of Canaan. And these six cities shall be for the children of Israel and for the stranger, and for him that dwelleth among you, that althep which kill any person unwarlike,

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But and if he pushed him by chaunce & not of hate or caste at him with any manner of thing and not of laying of wait: or cast any manner of stone at him that he dye therewith, and save him not: And he cast it upon him and he dye, but was not his enemy, neither sought him any harme: Then the congregation shall iudge betwene the deare, and the executioner of blood in such cases. And the congregation shall deliver the deare out of the hand of the iudge of blood, & shall restore him againe to the franchised city, whither he was fled. And he shall abide there unto the death of the high priest which was appointed with holy oyle.

Josh. xi. b.

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Whosoever sleeth, shall be slain at the mouth of witnesses. For one witness shall not answer against one person to put him to death. Whosoever ye shall take none among the people for the life of the murderer which is to dye: But he shall be put to death. Also ye shall take none attonement for him that is fled to a free city, that he should come againe and dwell in the land before the death of the high priest. And so that ye pollute not the land which ye are in, for blood defileth the land. And the land can none otherwise be cleansed of the blood that is shed therein, but by the blood of him that shed it. Defyle not therfore the land which ye inhabit, and in the midst of which shall dwell among the children of Israel.

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The. xxxvi. Chapter.

¶ An order for the marriage of the daughters of Zelophehad. One of the tribes may not marry with an other: but every one make take him a wife of his owne tribe.

q. iii.

And



Ex. xxi. j.

Ex. xxi. a

Ex. vii. d.

**A**nd the auncient heades of the chil-  
dren of Galaad the sonne of Machir  
the sonne of Manasse of the kyned  
of the chyldren of Joseph came forth and  
spake before Moyses & the princes whiche  
were auncient heades amonge the chyldren  
of Israell, and sayed: \* The Lorde com-  
maunded my Lorde to geue the lande to  
enherit by lotte to the chyldren of Israell.  
And then my Lorde commaunded in the  
name of the Lorde to geue the enheritaunce  
of Zelaphead our brother vnto his daugh-  
ters. Nowe when any of the sonnes of the  
tribes of Israell take them to wyues, the  
shall their enheritaunce be taken from the  
enheritaunce of our fathers, and shalbe put  
to the enheritaunce of tribe in the whiche  
they are, and shalbe taken from the lotte of  
our enheritaunce. And when the yere of iu-  
bilee cometh vnto the chyldren of Israell,  
the shall their enheritaunce be put vnto the  
enheritaunce of the tribe wher in they are  
and so shall their enheritaunce be taken a-  
waye from the enheritaunce of the tribe  
of our fathers.

**A**nd Moyses commaunded the chyldren  
of Israell at the mouth of the Lorde, saying:  
the tribe of the chyldren of Joseph haue  
sayde well. Whys therfore doth the Lorde  
commaunde the daughters of Zelaphead,  
sayinge: \* let them be wyues to whiche they  
them selfe thynke beste, but in the kyned  
of the tribe of their father that they maye,  
that the enheritaunce of the chyldren of Is-  
raell role not from tribe to tribe. But that  
the chyldren of Israell maye abyde, every  
man in the enheritaunce of the tribe of his  
fathers. And every daughter that posses-  
seth any enheritaunce among the tribes of  
the chyldren of Israell, shalbe wyfe vnto one  
of the kyned of the tribe of her father, &  
the chyldren of Israell maye enjoy every man  
the enheritaunce of his father, and that the  
enheritaunce goe not from one tribe to a-  
nother: but that the tribes of the chyldren  
of Israell, maye abyde euery man in his  
owne enheritaunce.

And as the Lorde commaunded Moyses  
euen so dyd the daughters of Zelaphead:  
Mahela, Tirza, Hagla, Milcha and Noa  
and were maryed vnto their fathers bro-  
thers sonnes, of the kyned of the chyldren  
of Manasse the sonne of Joseph: and so  
they had their enheritaunce in the tribe  
of the kyned of their father.

These are the commaundementes  
and lawes whiche the Lorde com-  
maunded thowhe Moyses,  
vnto the chyldren of Is-  
raell in the fieldes of  
Moab vpon Mo-  
dan nye vnto  
Jericho.

The ende of the. iiii. boke  
of Moyses



This is a booke  
worthy to be red  
bothe daye and  
nyghte and ne-  
uer to be out of  
handes. For it  
is the most excel-  
lent of all the bo-  
kes of Moyses.  
It is calye also  
and lyght, and a  
very pure Gos-  
pelle: that is to

wete, a preachinge of fayth and loue: deducinge  
the loue to God oute of fayth, and loue of a mas  
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and merciful entrearyng of the & come when he  
callethe them whiche thynge this boke doth, and  
almost nothyng els.

In the. iiii. first chapters, he reherseth the be-  
nefites of God done vnto them, to prouoke the  
to loue, and his myghty deades done aboue all  
naturall power and beyonde all natural capa-  
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che alway fight agaynst the spirite, and partelye  
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power to do good of loue, yet at the least waye  
they shoulde absteyne from outwarde euill for  
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out, if they caste by goddes noyete and runne  
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Moreouer he chargeth them to put nought to,  
nor take oughte awaye from Goddes wordes,  
but to be diligente onely to kepe the in remem-  
braunce and in the herte, and to teache theyr  
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ware ether of makynge imagery or of bowynge  
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Christes



Christes bloude, and therefore are his seruantes and not our own, and oughte to seeke his will and honoure only, and to loue and serue one another for his sake.

In the lytthe he setteth oute the fountayne of all commaundementes: that is, that they beleue howe that there is but one God that doeth all, and therefore oughte only to be loued wth all the harte, all the soule, and all the myghte. For loue onlye is the fulfillinge of the commaundementes, as Paul also sayth vnto the Romaynes and Galathians likewise. He warneth them also that they forget not the commaundments but teach them the children and to shew their children also howe God deliuered them oute of the bondage of the Egyptians to serue him and his commaundementes, that the children myghte be a cause to worke of loue, lyke wyse.

The seventh, is altogether of fayth the remooueth all occasions that myght wthdrawe them from the fayth, and pulleth them also from all confidence in them selues, and strereth them vp to trust in God boldly, and onelye.

Of the eighth chapter, thou seest howe that the cause of all temptacion is, that a man mighte se his owne hert. For when I am brought in to that extremite that I must either suffer or forsake god, than I shal feele howe muche I beleue and trust in him, and howe much I loue him. In like maner if my brother do me euill for my good then if I loue him when there is no cause in him I se that my loue was of god, & euery so if I then hate him, I fele and perceiue that my loue was but wordly. And finallye he strereth them to the fayth and loue of god, and dreyeth them from all confidence of theyr owne selues.

In the ninth also, he moueth the vnto fayth and to put theyr trust in God, and draweth the from confidence of them selues by rehersynge all the wyckednesse whiche they had wroughte from the fyrste daye he knewe theim vnto that same daye. And in the ende he repeteth howe he confured God in hope and ouercame hym wth prayer, where thou mayest learn the ryght manner to praye.

In the tenth: he rekeneth vp the pith of all lawes and the keepynge of the law in the harte: whiche is too feare God, loue and serue hym, wth all theyr harte, soule and myghte and kepe hys commaundementes of loue. And he sheweth a reason whye they shoulde that doo: such be cause God is Lord of heauen and erth and hath also done all for them of hys owne goodnesse wthoute theyr deservynge. And then out of the loue vnto God, he bringeth the loue vnto a mans neyghboure, sayinge: God is Lord a-oue all Lordes and loueth all hys seruantes indifferentlye, as well the poore feble, and the straunger, as the ryche and myghtye, and therefore wyl that we loue the poore and the straunger. And he addeth a cause, for ye were straungers and God deliuered you and hath brought you vnto a lande where ye be at home. Loue the straunger therefore: for hys sake.

In the xi. he exhorteth them to loue and feare God, and reherseth the terrible deades of God vpon hys ennemyes, and on them that rebelled agaynste hym. And he testifieth vnto the both what wyl folowe if they loue and feare God. And what also if they dispise him & breake his commaundementes.

In the xii. he commaundeth to put out of thy way all that myghte be an occasion to hurte the faythe, and forbyddeth to doo oughte after their owne myndes, or to alter the worde of God.

In the xiii. he forbyddeth to herke vnto oughte saue vnto gods word: no though he which counseleth contrary shuld come wth miracle, as paul doth vnto the Galathians.

In the xiiii. the beastes are forbydden, parte lye for the vncleynesse of them, and partelye to cause hate betwene the heathen and them, that they haue no consuetudyn together, in that one abhorreth what the other eateth. Vnto thys. xv.

Chapter al pertayne vnto fayth and Loue chief lye. And in this. xv. he begynneth too entreate moze spyciallye of thynges pertaynyng vnto the common wealthe and equyte and exhorteth vnto the loue of a mans neyghboure. And in the xvi. amonge other he forgetteth not the same.

And in the xvii. he entreteyth of right and equite chief lye, in so muche that when he looketh vnto fayth and vnto the punishment of idolaters, he yettendeth in a lawe of loue and equite: forbyddynge to condemne any man vnder les then two wytnesses at the treste and commaundeth too bynng the trespassers vnto the open gate of the cite where al men go in and oute, that all men myghte heare the cause and se that he hadde but ryghte. But the pope hath founde a better waye such to appose hym wthoute anye accusar, and that secretlye, that no man knowe whether hee hatte ryghte or no: either here his articles or answers: for feare leaste the people shoulde see the whether it were so or no.

In the xviii. he forbyddeth all false & deuylsh craftes that hurte true fayth. Wherby because the people could not heare the voyce of a lawe spoken to the in tyme, he promyseth them another prophet to bring the better tidings whiche was spoken of Christ our sauoure.

The. xix. and so forth vnto the end of the. xxvii. is almost altogether of loue vnto our neibours and of lawes of equite, and honestly with nowe and then a respecte vnto faythe.

The. xxviii. is a terrible chap, and to betrembled at: A chrysten mans heart might wel bleue for sorowe at the readynge of it, for feare of the wrath that is lyke to come vpon vs accordynge vnto al the curses whiche thou ther readest. For accordynge vnto these curses hath God deale wth al natyons, after they wer fallen into the abhominacions of blyndnesse.

The. xix. is lyke terrible, wth a godly lesse in the ende that we shuld leaue seerching of gods secretes and geue diligence to walch accordynge to that he hath opened vnto vs. For the keepynge of the commaundementes of God teacheth wyl dome as thou mayest see in the same Chapter, where Moyses saythe, kepe the commaundementes, that ye maye vnderstand what ye oughte too doo. But too searche Goddes secretes blyndeth a manne as it wel proued by the swarmes of oure sophisters, whose wyse bookes

are nowe when we looke in the scripture, founde but full of folyshnesse.

q. iiii.



# The fyfte booke

## of Moyses called

Deutronomium.

### The fyrste Chapter.

A brief rehearfall of thynges doone before, from the pytchyng at Horeb vntill they came to Cades barne.



These be the wordes whiche Moyses spake vnto al Israel on the other side Jordan in the wilderness and in the feldes by the red see, betwene pharan & thophell, Laban, Hazereth, and

Disahab. xi. daies iourney from Horeb vnto Cades barne, by the waye that leadeth to mount Seir. And it happened the fyrst day of the xi. moneth, in the xi. yere that Moyses spake to the chyldren of Israel accor- dyng vnto al that the Lord had geuen him in commaundemente vnto them after that he had smitten Sehon the king of the Amorites which dwelt in Hesbon & og kinge of Basan, which dwelt at Ashtoreth in Edrai.

Num. xxi. 2.

On the otherside Jordan in the lande of Moab, Moyses began to declare this lawe, sayinge: the Lord our God spake vnto vs in Horeb, sayinge: ye haue dwelte long y nough in this mount: departe therefore and take youre iourneye and goo vnto the hylles of the Amorites, and vnto all places nye there vnto: boote the fieldes, hylles and dales: and vnto the south and vnto the sea syde of the lande of Canaan, and vnto the banon euen vnto the great riuier Euphrates. Beholde, I haue set the lande before you, goo in therfore and possesse the lande which the Lord sware vnto your fathers. Abraham, Isaac and Iacob, to geue vnto the and theyr seede after them.

Horeb and Sinai are both one.

And I sayd vnto you the same season: I am not hable too beare my selfe alone. For the Lord your God hath multiplied you so that ye are this day as the sterres of hea- uen in number (the Lord God of your fa- thers make you a thousand tymes so ma- ny mo as ye are, and blesse you as he hath

Exo. xvi. 1.

prompted you (howe) sayde I) can I my self alone beare the accumbraunce, charge & strafe that is amonges you: bringe therfore men of wysdome and of vnderstanding and of experiente, knowne among your trybes that I may make the rulers ouer you. And ye answered me and said, that whiche thou hast spoken is good to be done. And then I toke the heades of your tribes, men of wis- dom and experiente, and made them rulers ouer you: capitaines ouer thousandes, and ouer hundredes, ouer fyfthe, and ouer x. and officers amonge your trybes.

### The .i. Chapter.

And I charged your Iudges the same time, saying: heare your brethzen, and iudge righteously betwene euerye man and his brother and the straunger that is with him. Se ye knowe no mans personage in iudg- mente, \* but heare the small as well as the greate, and bee a frayde of noo manne, for the iudgemente is Goddes. And the cause that is to hard for you, bring vnto me, and I wyl heare it. And I commaunded you the same season all thynges whiche ye shulde doo. And then wee departed from Horeb, and walcked thorowe all that greate and terrible wilderness as ye haue sene along by the waye that leadeth vnto the hilles of the Amorites, as the Lord our God com- manded vs, and came to Cades Barn. And there I said vnto you: Ye are come vnto the hilles of the Amorites which the Lord oure God dothe geue vs.

Judges.

Leul. xxi. c. Pro. xxi. 1. Eccl. xli. 2.

Beholde, the Lord thy God hath set the lande before, go vp and conquere it, as the Lord God of thy fathers saythe vnto the: feare not: neyther be discouraged. And then ye came vnto me euerye one, and said, Let vs send men before vs, to insearch out the land, and to bringe vs woordes agayne, boote what waye we shall goo vp by, and vnto what ctytes we shall come. And the saying pleased me well, and I toke twelue men of you, of euery trybe one. And they de- parted and went vp into the hyghe coun- trye, and came vnto the rpuer Escoll, and serched it oute, and toke of the fruite of the land in theyr handes, and brought it down vnto vs: and brought vs word agayne and said: It is a good land which the Lord our God dothe geue vs.

Notwithstanding ye wold not consente to goo vp, but were disobediente vnto the mouth of Lord your god, and murmured in your tentes, and sayd: because the Lord hateth vs, therfore he hath brought vs out of the lande of Egypte, too delpue vs in to the hands of the Amorites, and to destroy vs. Howe shal we goo vp? Oure brethzen haue discouraged our herts, sayinge: The people is greater and taller then we, and the ctyes are great and walled, euen vp to heauen, & moreouer we haue sene the sonnes of the Enakims there.

And I sayd vnto you: dred not, nether be afraid of them. The Lord your God which goth before you, he shal fight for you accor- ding to al that he did vnto you in Egypt, be- fore your eis in the wilderness, as thou hast sene how the Lord thy God bare the as a man shuld beare his sonne thorowe oute all the waye whiche ye haue gone, tll ye came vnto this place. And yet for al this, ye did not beleue the Lord your God, whiche goeth the waye before you, to searche you oute a place too pytche your tentes in, \* fyre be- night, that ye might se what waite to go, and in a cloude by daye.

Exod. xxi. 9

And the Lord hearde the voyce of youre woordes, and was wroothe and sware, sayinge:



**Num. xiii. d** sayinge, there shall not one of these menne of thys frowarde generacion se that good lande which I swaue to geue vnto your fathers, saue Caleb the sonne of Iephune he shall se it, and to him wil I geue the lande whiche he hath walked in, and to his chyldren because he hath continuallye folowed the Lorde. **Num. xxi. b** I pke wylse the Lorde was angry wth me: for your sakes, sayinge: thou also shalt not goo in thither. But Josua the sonne of Nun, whiche standeth before the, he shall go in thither. Bolden him therefore for he shall deuyde the heritage vnto Israell.

**Num. xlii. f.** \*Moreouer your chyldrene whiche ye sayde shoulde be a praye, and your sonnes whiche knowe neyther good nor bad thys day, they shal go in thither, and vnto them I wyl geue it, and they shall enioye it. But as for you, turne backe and take your iourne into the wilderness: euen the waye to the redde sea. Then ye answered & sayde vnto me: We haue sinned against the lord we wil go vp and fight, accordynge too all that the Lord our God commaunded vs. And when ye had gyde on every manne in weapons of war, and were redye to goo vp into the hylles, the Lord sayd vnto me: say vnto the, se ye go not vp, and that ye fight not, for I am not amog you: lest ye be scoutged before your enemies. \*And whē I told you, ye woulde not heare: but disobeyed the mouth of the Lord, and wente presumptuously vp into hilles.

Then the Amozites which dwelt in these hilles, came out against you and chased you as bees do, & hewed you in Seir, euen vnto Horma. And ye came again and wept before the Lord: but the Lord wold not heare your voice, nor giue you audiece. And so ye abode in Cades alonge season.

The.ii. Chapter.

**Deuter. i.** A rehersall of that whiche was done from the tyme that they departed frome Cades barnē, vnto the battell againste the kynges Sehon and Og.

**Deuter. ii.** Then we turned and toke our iourne into the wilderness, euen the way to the red sea as the Lorde commaunded me. And we compassed the mountaynes of Seir a longe time. Then the Lorde spake vnto me, sayinge: Ye haue compassed thys mountaynes long ynough, turn you northwarde. And warne the people, sayinge: Ye shall go thorow the costes of your brethren the chyldren of Esau, whiche dwel in Seir, and they shall be a frapde of you: But take good heede vnto your selues, that ye prouoke them not, for I wyl not geue you of theyr land, no not so much as a fote bread: because I haue geuen mount Seir vnto Esau to possesse. Ye shall by meate of theym for monye to eate, and ye shall by water of them for monye to dryncke. For the Lorde thy God hath blessed the in all thy workes of thynne hande, and knew the as thou wentest thorow his greate wilderness.

Moreouer the Lorde thy God hath bene with the this fourti yeres, so that thou hast lacked nothyng.

And when wee were departed from our brethren the chyldren of Esau which dwelt in Seir by the feilde waye from Elath and Ezion Gaber, we tourned and wente the waye to the wilderness of Moab. Then the Lorde saide vnto me, se that thou bere not the Moabites, nether prouoke them to batel, for I wil not geue the of theyr lande to possesse: because I haue geuen Ar vnto the chyldren of Loth to possesse. The Emmites dwelt therein in tymes past, a people great, many and tall, as the Enakims: which also were taken for gyautes as the Enakims. And the Moabites called them Emmites.

In lyke maner the Horims dwelt in Seir before them whiche the chyldrene of Esau caste oute, and destroyed them before them, and dwelte therein theyr steade: as Israhel dyd in the lande of his possession which the Lorde gaue them. Nowe tyme by (sayd I) and get you ouer the riuer zared, and we wente ouer the riuer zared. The space in whiche we came from Cades Barne, vntill we were come ouer the riuer zared was xxxviii. yeres, vntill all the generacion of me of warre were wasted oute of the hooite as the Lorde swaue vnto theym. For in dede the hande of the Lorde was againste them to destroye them oute of the hooite, till they were consumed.

And as soone as all the men of war were consumed and dead forth of the people, then the Lorde spake vnto me, sayinge: Thou shalt go thorow Ar the cost of Moab this day, and shalt come nere vnto the chyldren of Ammon: se that thou bere them not, nor yet prouoke them. For I wil not geue the of the lande of the chyldren of Ammon too possesse, because I haue geuen it vnto the chyldre of Loth to possesse. That also was taken for a lande of Gyautes, and Gyautes dwelte there in olde tyme, and the Ammonites called them zanzumims. A people that was greate, manye and tall, as the Enakims. But the Lorde destroyed theym before the Ammonites, and they cast them oute, and they dwelte there in theyr steade as he dyd for the chyldrene of Esau, which dwell in Seir: euen as he destroyed the Horims before them, and they caste them oute and dwel in their steade vnto this day. And the Aums whiche dwelte in Hazerim euen vnto Aza, the Caphthorims which came of Caphthor, destroyed them and dwelte in theyr rowmes.

Aske ye, take your iourne and goo ouer the riuer Arnon. Behold. \*I haue geuen into thy hand Sehon the Amozit, king of Desbon and his Lande. Goo and conquere and prouoke him to battayle. Thys day I wil begin to send the feare and dread of the vpon al nacions that ar vnder al portes of the heauen, so that when they heare speake of the, they shal tremble and quake for feare of the.

Emm a kynd of Gyautes so called because they were terrible & cruell, for Emm signifieth terriblenes.

Num. xxi. d.



Then I sente messengers out of the wylternesse of the east vnto Sehon kyng of Heshbon wpth wordes of peace, sayinge: \* Let me go thowowe thy lande. I wpll go alwayes alonge by the hye wape, and will neyther tourne vnto the ryghte hande nor to the left. Sel me meate for mony to eate, and geue me drynke for mony to drynke. I wpll goo thowowe by fote onelye) as the children of Esau did vnto me whiche dwell in Seir, and the Moabites whiche dwell in Ar) vntyll I be come ouer Iordan into the land whiche the Lord our God geueth vs.

But Sehon the kyng of Heshbon wold not let vs pas by him, for the Lord thy god had hardned his spirite, & made his hert toughe because he wold deliuer him into thy hand as it is come to passe this dape.

And the Lord sayde vnto me, behold, I haue begon too set Sehon and hys Lande before the: go to and conquere, that thou mayest possesse hys lande. Then bothe Sehon and al his people came out againste vs vnto batayle at Jahaza. And the Lord set him before vs, and wee smote him and his sonnes and al his people.

And we tooke all his cities the same season and destroyed al hys ctytes, wpth men womenne and chyldrene, and let nothinge remayne saue the castell onelye we caught vnto oure selues, and the spople of the ctytes whiche we tooke, frome Aroer vppon the brynke of the ryuer of Arnon, and the ctyte in the ryuer, vnto Galaad: there was not one ctyte to stronge for vs. The Lord oure God deliuered all vnto vs: onelye vnto the lande of the chyldrene of Ammon ye came not, nor vnto al the coste of the ryuer Iabocke, nor vnto the ctytes in the mountaynes, nor vnto whatsoever the Lord our God forbade vs.

The.iii. Chapter

A rehearsal of thyngs that chaunced from the victory of the.ii. kings Sehon & Og, vnto the institution of Iosua in Mossesteade.

Then we turned and went by the way to Basan: \* And Og the kyng of Basan came oute agaynst vs, bothe he and al his people to batel at Edrai. And the Lord sayde vnto me: feare him not: for I haue deliuered him and all hys people and his lad into thy hande, and thou shalt deale with him as thou dealest with Sehon kyng of the Amozites which dwelte at Heshbon. And so the Lord our God deliuered in to our handes, Og also the kyng of Basan, and all his folcke. And we smote hym, tply noughte was left hym.

And we toke al his citis the same season (for ther was not a ctyte whiche we toke not fro them, euē thre score cities, al the region of Argob, the kyngdom of Og in Basan. Al these cities were made strong wpth hye walles, Gates and barres, besyde walled townes a greate manepe. And wee utterly destroyed them as we played with

Sehon kyng of Heshbon, brynging to nau- ghte al the cities with menne, women, and children. But al the catel and the spople of the ctytes, we preserued for oure selues.

And thus we toke the same season: the lande oute of the hande of the two kynges of the Amozites on the other syde Iordan from the ryuer of Arnon vnto mounte Hermon, (whiche Hermon the Sidons cal Sirion, but the Amozites call it Senyr) al the ctytes in the playne, and all Galaad, and all Basan vnto Salecha and Edrai, cityes of the kyngdome of Og in Basan. For on- ly Og kyng of Basan remained of the rest of the giaunts, behold his pryson bed is yet at Rabah among the children of Ammon. ix. cubites longe, and. iiii. cubites brode, of the cubites of a manne.

And when we had conquered thys lande the same tyme, I gaue from Aroer, whiche is vpon the ryuer of Arnon, and half mount Galaad, and the cities therof vnto the Rubenites, and Gadites. And the rest of Galaad and all Basan, the kyngdome of Og, I gaue vnto the halfe tribe of Manasse, al the region of Argob withal. Basan was called the Lande of gyautes. Jair the sonne of Manasse tooke all the regyon of Argob vnto the coastes of Besuri and Maachati, and called them after his owne name: Basan\* Bauoth Jair vnto thys dape. And I gaue half Galaad vnto Machir. And vnto Ruben and Gad I gaue from Galaad vnto the ryuer of Arnon, and half the valley and the cost, even vnto the ryuer Iabocke, which is the border of the children of Ammon, and the felde & Iordan with the cost from Ceneroth vnto þ sea in the feld, whiche is the salt sea vnder þ springs of phas- gah eastwarde.

And I commaunded you the same tyme (ye Ruben and Gad) sayinge: the Lord your God hath geuen you this land to enioy it: se you go harnessed befor your brethren the chyldren of Israel all that are men of war amonges you. Your wyues only, your chyldren and your catel (for I wot that pehaue much catel) shal abide in your cities which I haue geuen you, vntil the Lord haue ge- uen rest vntyl your brethren as wel as vnto you, and vntil thei also haue conquered the land which the Lord your God hath geuen them beyond Iordan: and then retorne agayn every man vnto his possession which I haue geuen you.

And I warned Iosua the same time, say- inge: thyne eies haue sene al that the Lord your God hath done vnto these two kyn- ges, even soo the Lord wpll doo vnto all kyngdomes whither thou goeste. Feare them not, for the Lord your God it is, that fygtheth for you.

And I besought the Lord the same time sayinge: O Lord thy God, thou haste be- gon to shewe thy seruauit thy greatnes & thy myghte hande, for there is no God in heauen

Rum. xxi. c

\* Or at thy commande- mente.

Otherwise Jafa

B

Ru. xxii. f.

That is sub- uerbes of vil- lages belon- ging to Jair.

Ru. xxv. w



**Deu. xxxi. a.**  
**and. xxxiii. a.**  
**Ps. xlviii. c.**  
**De. xxxiii. a.**  
heaven nor in earthe that can do after thy  
workes, and after thy power: let me goo o-  
uer and se the good lande that is beyonde  
Jordan, that goodlye hys countrey, and Li-  
banon. But the Lorde was angry with me  
for your sakes, and woulde not heare me,  
but sayde vnto me: be content, and speake  
henceforth no more vnto me of this mat-  
ter. \* Get the vp into the top of Ishalgah  
and lift vp thine eyes weste, north, southe,  
east, and behold it with thine eyes, for thou  
shalt not go ouer thys Jordan. Moreouer  
charge Iosua and incourage him: & bolden  
him. For he shal go ouer before his people,  
and he shal deuyde the lande, whiche thou  
shalt se vnto them. And so we abode in the  
valleye besyde Beththor.

The.iii. Chapter.

**In exhortacion to geue dyligente heede vn-**  
**to the lawe, and that they shulde not take a**  
**waye or ad any thing therto. Images may**  
**not be worshipped nor yet made. The.iii. ci-**  
**ties of refuge.**

**A**nd nowe herken Israel vnto the or-  
dinaunces and lawes which I teach  
you for to do them, that ye may lyue  
and go and conquire the lande whiche the  
God of your fathers geueth you. Ye shall  
putte nothyng vnto the worde whiche I  
commaunde you, neyther doo oughte there  
from, that ye may kepe the commaunde-  
mentes of the Lorde your God, whiche I  
commaunde you. \* Your eyes haue seene  
what the Lord did to Baal peor: for al the  
men þ folowed Baal peor, the Lorde your  
God hath destroyed amonge you. But ye  
ye that claue vnto the Lord your God, are  
aloue euerpe one of you thys dape. Behold  
I haue taught you ordynaunces and lawes  
suche as the Lorde my God commaunded  
me that ye shuld do in the land whether ye  
go to possesse it.

Kepe them therefore and do them, \* for  
that is your wysdome and vnderstandyng  
in the syghte of the nacions: whiche when  
they haue hearde all theese ordynaunces,  
shall saye: What a wyse and vnderstan-  
dyng people is thys greater nacyon. For  
what nacyon is so greute that hath the God  
so nye vnto hym: as the Lorde our God is  
nye vnto vs in all thinges, when we cal vn-  
to hym: Yea, and what nacyon is so great  
that hath the ordynaunces and lawes so righ-  
teouse as all thys lawe whiche I set before  
you this dape.

Take heede to thy selfe therefore onelye,  
and keepe thy soule dyligently, that thou  
forgette not the thynges whiche thine eyes  
haue seene, and that they departe not oute  
of thine hearte, all the dayes of thy lyfe:  
but teachethem thy sonnes, and thy sons  
sonnes. The dape that I stode before the  
Lorde your God in Horeb when he sayde  
vnto me, gather me the people together, þ  
I maye make them heare my woordes to  
thintent they myght learne to feare me as

longe as they liue vpon the earth, and that  
they may teach thy chylidren: ye came and  
stode also vnder the hyl, and the hyl burnte  
with fire euen vnto the midsof heauen and  
ther was darknes, clouds and mist. And the  
Lord spake vnto you out of the fire, and ye  
herde the voyce of the wordes: but saw no  
image, saue herde a voyce onelye.

And he declared vnto you his couenaunt  
whiche he commaunded you to do, euen ten  
sayings, & wrot them in two tables of stone.  
And the Lorde commaunded me that same  
season to teach you ordynaunces and la-  
wes, for to do them in the land whether ye  
go to possesse it.

Take hede vnto your selues dyligent-  
lye concernyng your soules, for ye saw no  
manner of image the dape when the Lorde  
spake vnto you in Horeb oute of the fyre,  
leaste you marre your selves: and make you  
grauen ymages after whatsoeuer lykenes  
it be: whether after the likenesse of man or  
womanne, or any manner beaste that is on  
the earthe, or of any manner fethered fowle  
that flieth in þ ayre, or of any maner wor-  
me that crepeth on the earth, or of anye maner  
fische is in the water beneth the earthe: ye  
and leaste thou lyft vp thine eyes vnto hea-  
uen, and when thou seest the sonne and the  
mone and the sters, and what soeuer is con-  
tained in heuen, shuldest be discouered, & shul-  
dest bow thy selfe vnto them, & serue thin-  
ges which the Lord thy God hath distribu-  
ted vnto al nacions, that are vnder al quar-  
ters of heauen.

For the Lorde toke you and broughte  
you oute of the pryncedome of Egypte, to  
be vnto him a people of enheritaunce, as it  
is come to passe thys dape. Furthermore,  
the Lorde was angry wyth me for your  
sakes and swaie, that I shuld not go ouer  
Jordan, and that I shoulde not goo vnto  
that good Lande, whiche the Lorde thy  
God geueth the to enheritaunce. For I must  
dye in this lande, and shall not go ouer Jor-  
dan. But ye shal go ouer and conquer that  
good lande.

Take hede vnto your selfe therefore that  
ye forget not the apoyntment of the Lord  
your God whiche he made with you, and  
that ye make you no graue image of what  
soeuer it be þ the Lorde thy God hath for-  
biddyn the. For the Lord thy God is a con-  
suming fire and a gelous God.

If after thou hast gotten chylidren, and  
chylidrens chylidren, and haste dwelt longe  
in the Lande, ye shall marre your selues  
and make Grauen Images after the lyke-  
nesse of whatsoeuer it be, and shalt  
worke wyckednesse in the syghte of the  
Lorde thy God, to prouoke hym, I cal hea-  
uen and earthe too recorde vnto you thys  
dape, that ye shall shortlye perishe forthe  
of the Lande whether ye goo ouer Jordan  
to possesse it: ye shal not prolong your dayes  
therein, but shall shortlye be destroyed.  
And the Lord shal scatter you amonges na-  
cions, and ye shall be lefte fewe in numb-  
re amonge



amonge the people whpther the Lord shal  
brynge you: and there pe shal serue goddes  
whiche are the workes of mannes handes,  
wodde and stone whpche neyther see, nor  
hear, nor eate, nor smell. Neuerthelesse, ye  
shal seke the Lorde your God euen there,  
and shal finde him, if thou seke him with al  
thine hert, and with al thy soule. In thy tri-  
bulacion: and when all theese thynges are  
come vpon the euen in the later daies, thou  
shalte tourne vnto the Lorde thy God, and  
shalte herken vnto hys voyce. For the Lord  
thy god is a pitiful god: he wil not forsake  
the, nether destroy the, nor forgette the ap-  
poyntment made with thy fathers whiche  
he swore vnto them.

For aske I praye the, of the dayes that  
are passe whpche were befoze the, from the  
day that God created man vpon the earth  
and from the one syde of heauen vnto the  
other, whether anpe thyng hathe ben like  
vnto thys greates thyng, or whether anpe  
suche thyng hathe bene hearde as it is,  
that a nacyon hathe harde the voyce of god  
speakinge oute of fyre as thou haste heard  
and yet lyued. Either whether God assaid  
to go and take him a peple among nacions  
thorow temptacions and signes and won-  
ders and thorow war and wpth a myghtye  
hand and a stretched out arme, and wpth  
myghtye terrible lighes, accordyng vnto al  
that the Lord your God did in Egypte be-  
foze your eyes.

Vnto the it was shewed, that thou migh-  
test know, that the Lord is God, and that  
there is none but he. \* Oute of heauen he  
made the heare hys voyce too nourter the,  
and vpon earth he shewed the his great  
fyre, and thou heardest hys wordes oute of  
the fyre. And because he loued thy fathers,  
therefore he chose the; seede after theym,  
and brought the out with his presence, and  
with his myghty power of Egypt: to thrust  
out nacions greter and mightier then thou  
before the, to brynge the in, and to geue the  
theyr land to enheritaunce as it is come to  
passe thys daye.

Understand therefore this day and turne  
it to thine hert, that the Lord he is God in  
heauen aboue, and on the earth beneth, ther  
is no mo: kepe therefore his ordinaunces,  
his commaundments whiche I commaund  
the thys daye, that it maye goo well wpth  
the and wpth thy childrene after the, and  
that thou mayste prolonge thy dayes vpon  
the earth whiche the Lorde thy God ge-  
ueth the thy lyfe longe.

Then Moses seuered thre cities on the  
othersyde Jordan toward the son risinge  
that he shuld flie thither whiche had kyled  
his neighbour vnwares, and hated him not  
in time past, and therefore shuld be vnto one  
of the same cities and liue: Bezer in the wil-  
dernesse, in the playne contray amonge the  
Rubenites: and Ramoth in Galaad among  
the Gadites, and Solon in Balan amongs  
the Manassites.

This is the lawe whiche Moses set be-  
foze the children of Israel, and these ar the  
wyttnesses, ordinaunces and statuts whiche  
Moses told the childre of Israel, after thei  
came out of Egypte, on the otherside Jor-  
dan in the vally belyde Beth sheor in the  
land of Sehon kynge of the Amorytes whi-  
che dwelt at Hesbon: whom Moses and the  
children of Israel, \* smot after they were  
come forth of Egypt, and coquered his lad,  
and the land of Og king of Basa two kin-  
ges of the Amorytes on the other syde Jor-  
dan toward the sonne rysinge: from Aroer  
vpon the bancke of the ryuer Arnon, vnto  
mount Sion which is called Hermon, and  
al the felde on the othersyde Jordan east-  
ward: to the sea in the field vnder the sprin-  
ges of Jhalgath.

The. v. Chapter.

The. x. commaundments of the lawe. No I  
mage maye be made.

And Moses called al Israel, and said  
vnto them: Heare (Israel) the ordy-  
naunces and lawes whiche I speake  
in thyn eares thys daye, and lerne them, &  
se ye doo them. The Lorde oure God made  
an appoyntment wpth vs in Horeb. The  
Lorde made not thys bonde wpth oure fa-  
thers, but wpth vs: we are they whpche are  
al here aliuie this day. The lord talked with  
you face to face in the mount out of p fyre.  
And I stode betwene the Lord and you the  
same tyme, to shewe you the sayinge of the  
Lorde. For ye were afrayde of the fyre,  
and therefore wente not vp into the mount  
and hee sayde. I am the Lorde thy God,  
whpche broughte the oute of the Lande  
of Egypte the house of boundage. Thou  
shalte haue therefore none other Goddes  
in my presence.

Thou shalt make the no grauen images  
any maner likenes that is in heauen aboue  
or in earth beneth, or in p water beneth the  
earth. Thou shalt nether bow thy self vn-  
to them nor serue them: for the Lorde thy  
God am a gelouse God, visiting the wikee-  
nes of the fathers vpon the children, euen in  
the. iii. and. iii. generacion amonge them p  
hate me, and shewe mercy vpon thousands  
amonges them that loue me, and kepe my  
commaundementes.

Thou shalt not take the name of the  
Lorde thy God in vayne. For the Lord wil  
not hold him giltylesse that taketh his name  
in vayne.

Kepe the Saboth daye, that thou sanc-  
tifie it, as the Lorde thy God ha the com-  
maunded the. Sixe dayes thou shalt la-  
boure, and doo all that thou haste too doo,  
but the seuenth daye is the Sabboth of the  
Lorde thy God, thou shalt do no manner  
worcke, nether thou nor thy sonne, nor thy  
daughter, nor thy seruaunte, nor thy maid,  
nor thine oxe, or thine Asse, nor anpe of thy  
catel, nor the straunger that is wpth in thy  
ste,

Ps. cxxxv. b

Exo. xix. c

Exo. xxxv. a.  
Exo. xxxi. b  
Deut. xix. a

Josh. xx. c.

Num. xxi. c.

Ex. xix. a. b.

Exod. xx. a.  
Leu. xxvi. b  
ps. lxxxvi. d

Ex. xxxiii. f  
Images.

Exod. xx. a.

\* Leu. xix. a.  
Math. v. c.  
Gen. ii. a.



citie, that thy seruaunt and thy maide may rest as well as thou. And remembre þ waste a seruaunt in the lande of Egypt, and how that the lord god broughte the oute thence with \* a mighty hand, and a stretched out arme. For whiche cause the lord thy God commaunded the to kepe the Saboth day.

Pl. cxxv. b

\* Exo. xx. c.

Mat. xv. a.

Ephe. vi. a.

Mar. vii. b.

Eccle. iii. d.

\* Math. v. b.

Rom. vii. b

\* Honoure thy father and thy mother, as the Lord thy God hath commaunded the: that thou maiest prolonge thy dayes, and that it maye goo well with the on the land, which the lord thy God giueth the.

\* Thou shalt not slea.

Thou shalt not commit aduoutrye.

Thou shalt not steale.

Thou shalt not beare false witnesse against thy neighbour.

Thou shalt not lust after thy neighbours wife: thou shalt not couet thy neighbours house, field, seruaunt, maide, oxe, asse, nor ought that is thy neighbours.

These wordes the lord spake vnto all your multitude in the mounte, oute of the fyre, cloude, and darkenesse, with a lowde voice, and added no more therto, and wrote them in two tables of stone, and deliuered them vnto me.

But as soon as ye heard the voyce out of the darkenesse, and saw the hyl burne with fyre, ye came vnto me, al the heads of your tribes and your elders, and ye said: Behold the lord our God hath shewed vs his glory and his greatnesse, and \* wee haue heard his voice oute of the fyre, and we haue sene this daye, that God maye talke with a mā, & he yet liue. And now wherfor should we dye, that this great fyre shuld consume vs? If we shoulde heare the voice of the Lord our God any more, we shuld dye. For what is anye fleshe, that he shoulde heare þ voice of the liupnge God speakynge oute of the fyre, as we haue done, and shoulde yet liue: Good thou and heare all that the lord our God sayeth, and tell thou vnto vs all that the Lord our God sayeth vnto the, and we will heare it and do it.

Exod. xix. c.

And the lord heard the voice of your wordes, when ye spake vnto me, and he sayed to me: I haue heard the voice of the words of this people, which they haue spokē vnto the, they haue well sayd al þ thei haue said.

\* Je. xlii. c.

and. xxi. f

\* Wh that they had suche an hert with the, to feare me, and kepe al my commaundementes alway, that it might go well with them and with their children for ever. So I saye vnto the: Set you into your tentes again, but stande thou here before me, and I will tell the al the commaundementes, ordinaunces, and lawes, which thou shalt teach the, that they may do them in the land which I giue them to possesse.

Walke

freight.

Deu. xvii. b

Take hede therfore ye do as the lord your God hath commaunded you, and \* turne not aside: either to the right had or to the lefte: but walke in all the wayes which the lord your God hath commaunded you, that ye maye lyeue, and that it maye goo well wpyth

you, and that ye maye prolonge your daies in the land which ye shall possesse.

The. vi. Chapter.

The law must be earnestly printed in theyr hartes, & to kepe it in memoery they must wyte it on the doores and postes of theyr houses: And teache it vnto theyr chyliden.

These are the commaundementes, ordinaunces & lawes, which þ lord your God commaunded to teach you, that ye might do the in the land whether ye goo to possesse it: that thou mightest feare the Lord thy God, to kepe al his ordinaunces, and his commaundementes whiche I commaund the, both thou and thy son, and thy sonnes sonne al dayes of thy lyfe, that thy dayes may be prolonged. Heare therfore Israel, & take hede that thou do thereafter, þ it maye go well with the, and that ye maye encrease mightely, even as the lord God of thy fathers hath promysed the, a land that floweth with milke and hony.

Heare Israel, the lord thy God is lord only, and thou shalt loue the lord thy God with all thyne hart, with al thy soule, and with all thy might. And these words which I commaund the this daye, shalbe in thine herte, & thou shalt whet them on thy children, and shalt talke of them whē thou art at home in thyne house, & as thou walkest by the waye, and when thou lpest downe, and when thou risest vp: and thou shalt bynde them for a sygne vpon thyne hande. And they shalbe papers of remembraunce betwene thyne eyes, and shalt wyte them vpon the postes of thy house & vpon thy gates.

And when the lord thy God hath brought the into the land, which he swaue vnto thy fathers Abraham, Isaac and Jacob, to geue the: with great & goodly cities which thou buildest not, and houses ful of al goodes, whiche thou filledest not, and welles dygged, which thou diggedst not, & vines & oliue trees, which thou plantedst not, and when thou hast eaten and arte full: then beware lest thou forget the Lord, whiche brought the out of the land of Egypte, the house of bondage. But feare the lord thy god and serue him, and swere by his name, and se ye waleke not after straunge Goddes of the nacions which are aboute you. For the lord thy God is a gelouse God among you, least the wrath of the lord thy god ware hooted vpon the, and destroye the from the earth.

Ye shall not tempte the lord your god, as ye dyd at \* Malā. But se ye kepe the commaundementes of the lord your god, hys wpytnesses and hys ordynaunces whych he hath comāded the, and se thou do that is right & good in the sighte of the lord: that thou maiest prospere, and þ thou mayest go & conquere that good land, which the lord swaue vnto thy fathers, and that the Lord maye caste oute all thyne ennemyes before the, as he hath sayde.

When thy sonne asketh the in tyme to come,

A

B

Mat. xxi. d

Mark. xii. e

Luke. x. o

Deut. xi. o

Math. xiii. b

Lu. xiii. b.

C

\* Dt. Ma.

lah.

Rum. xxi. b

Luke. xiii. b.



come, saying: What meaneth the remembrance, ordinances & laws, which the lord our god hath commaunded you? Thou shalt say vnto thy sonne: We were bounden men vnto pharaon in Egypt, but the Lord brought vs out of Egypt with a mighty hand. And the lord shewed signes and wonders both great and euil vpon Egypt, pharaon and vpon all his household, before our eyes, and brought vs from thence: to bring vs in, & to giue vs the land which he sware vnto our fathers. And therfore commaunded vs to do all these ordinances, & to feare the lord our god, for our welth alwaies, & that he might saue vs, as it is come to passe this daye. Moreouer it shal be righteousness vnto vs before the lord our God, if we take hede to kepe all these commaundementes, as he hath commaunded vs.

## The. vii. Chapter.

The Israelites may make no leage or covenannt w<sup>th</sup> the gentils. They must destroye theyr Idols. Them þ kepe the commaundementes doth God loue and blesse, and the contrarie hateth & punyssheth. Idolaters must be slayne.

Deu. xxx. a.  
Deu. xxxi. a.

**V**hen the lord thy god hath brought the into the land whither thou goest to possesse, & hath cast out manie nations before the: the Hethites, the Gergesites, the Amozites, the Cananites, the Hethites, the Hivites, and the Jebusites. vii. nations mo in numbre and mightier than thou: & when the lord thy God hath set the before the, that thou shouldest smite them: se thou utterly destroy them, & make no covenannt with them, neither haue compas- sion on them. Also thou shalt make no marriages with the, ne giue thy daughter vnto his sonne, nor take his daughter vnto thy son. For they will make your sons departe from me, and serue straunge goddes, & the will the wrath of the lord be hote vpon you, and destroye you shortly.

Exo. xxxiii. d.

Deu. xlii. a.  
and. xvi. d.

But thus ye shall deale with them: ouerthrowe their altares, breake downe theyr pillars, cut downe their groves, and burne their ymages with fire. For thou art an holy nacpō vnto the lord thy god, the lord thy god hath chosen the, to be a seueral people vnto him selfe, of al nations that are vpon the earth. It was not because of the multitude of you aboue al nacpōns that þ Lord had lust vnto you, & chose you. For ye were fewest of all nations. But because the lord loued you, and because he wold kepe þ oth which he hadde sworne vnto your fathers, therfore he brought you out of Egypt with a mighty hand, and deliuered you forth of the house of bondage: even from the hand of pharaon, kpng of Egypt.

Understand therfore, that the lord thy God is God, and that a true God, whyche kepeth appointment and mercy vnto them that loue hym, & kepe hys commaundements, even thourow out a thousand generacions, & rewardeth the that hate him before his face, so that he bringeth them to nought, & will

not differ þ time vnto him that hateth him: but will rewarde him before his face. is re- therfore the commaundementes, ordinances and laws, whyche I commaunde you this daye, that ye do them.

If ye shal herken vnto these laws & shall fulfil and do them, then shall the lord thy God kepe appointment with the & the mercy which he sware vnto thy fathers, & will loue the, blesse the, and multiply the: he will blesse the fruit of thy wombe, & the fruit of thy fildes, thy corne, thy wine, & thine oyle, the fruite of thine oren, and the flockes of thy shepe in the land, which he sware vnto thy fathers to giue the. Thou shalt be blessed aboue all nacions, there shalbe neither man nor womā vnfruitful among you, nor any thyng vnfruitfull amonges your cattel. Moreouer the Lord will turne fro the all maner infirmities, and will put none of the euill dysceases of Egypt (which thou knowest) vpon the, but will sende them vpon them that hate the.

Exo. xxxiii. d.

Exo. ix. a.

Thou shalt bring to nought all nacpōns, which þ lord thy God deliuereth the, thine eye shall haue no pitie vpon them, neyther shalt thou serue their goddes, for that shall be thy decaye. If thou shalt saye in thine hert, these nacions are mo than I, howe can I cast them out? Feare them not, but remembre, what the lord thy God did vnto pharaon, and vnto al Egypt, and the great tem- tacions which thine eyes sawe, and the signes and wonders, and mightie hand & stretched arme, wherewith the Lord thy God, brought the out: even so shall the Lord thy God do vnto al the nacpōns of which thou art afrayde.

Wherto, the lord thy God will send hornettes among them, vntill they that are left and hide the selues from the, be destroyed. Se thou feare them not, for the Lord thy god is among you, a mighty god and a terrible. The Lord thy god wil put out these nations before the by lytle and lytle, thou mayest not consume them at ones, least the beastes of the field encrease vpon the. And the lord thy God shall deliuer the vnto the and styre vp a mighty tempest among the vntill they be broughte to nought. And he shall deliuer theyr kynges into thine hand, & thou shalt destroye theyr names away vnder heauen. Ther shall no man stand before the, vntill thou haue destroyed them. The ymages of their goddes thou shalt burne with fire, and se thou couet not the silver or gold, that is on the, nor take it vnto the, least thou be charred therewith. For it is an abhominacyō vnto the lord thy god. Bring not therfore the abhominacyō to thine house, leaste thou be accursed, as it is: but utterly despit, and abhorre it, for it is a thyng that must be destroyed.

Exo. xxxiii. a.

and. xxi. a.

Josu. xxi. a.

II. mac. xii. a.

## The. viii. Chapter.

Moses putteth þ Israelites in remembrance of the afflictions and benefites that they had þ

xl. pers



xl. yere, whiche they were in the wilderness.

**A**ll the commandementes, whiche I commaunde the this daye, ye shall kepe to do them, that ye maye lue & multiply, and go & possesse the land which the Lord swaue vnto your fathers. And thinke on all the waye, which the Lord thy God led the this xl. yere in the wilderness, for to humble the and to proue the, to wete what was in thine hert, whether thou woldest kepe his commandementes or no. He humbled the and made the hongry, & fed the with Manna, which neither thou, nor thy father knewe of, to make the knowe, that a man must not liue by bread only: but by all that proceedeth out of the mouth of the Lord must a man lue. The rapmet warred not olde vpon the, neither didde thy fete swell this xl. yere.

Understand therfore in thine hert, that as a man noureteth his sonne, euen so the Lord thy God noureteth the. Keep therfore the commandements of the Lord thy God, that thou walcke in his waies, & that thou feare him. For the Lord thy God bringeth the into a good lande, a lande of riuers of water, of fountaines, and of springs, that spraye oute bothe in baleies and hilles: a land of whete and of barley, of vines, figge trees and pomgranates, a lande of olyue trees of oyle, and of honie: a lande wherein thou shalt not eat bread in scarcenes, and where thou shalt lacke nothinge, a lande whose founnes are prou, and oute of whose hilles thou shalt digge brasie. When thou hast eaten therfore and filled thy selfe, the blesse the Lord for the good lande, which he hath giuen the.

But beware thou forget not the Lord thy God, that thou woldest kepe his commandements, lawes and ordinaunces which I commaunde the this daye: yea and when thou hast eaten and filled thy selfe, and hast buylte goodly houses, and dwelt therein, and when thy beastes and thy shepe are waxed many, and thy siluer & gold is multiplied, and all that thou hast encreased, then beware lest thine hert ryle, and thou forgette the Lord thy God, which brought the out of the lande of Egypt the house of bondage, and which led the in the wilderness, both great & terrible with fyre serpentes and Scorpions, & drouth wher was no water, which brought the water out of the rocke of flint: whiche fed the in the wilderness with Manna, wherof thy fathers knew not, for to humble the and to proue the, that he mighte do good at thy latter ende.

And beware thou saye not in thine hert, my power & the might of mine owne hande hath done me all these actes: But remembre the Lord thy God, that it is he whiche gaue the power to doo manfullye, for to make good the promise which he swaue vnto thy fathers, as it is come to passe this daye.

For if thou shalt forget the Lord thy God, and shalt walke after straunge Gods and

serue them and worship them. I testify vnto you this day, that ye shall surely perishe. As the nations whiche the Lord destroyeth before the, so ye shall perishe, because ye woulde not hearken vnto the voyce of the Lord your God.

### The. ix. Chapter.

They are forbidden to trust in theyr owne strength. A rehearsal of certayne thinges that were done after the lawe was giuen, vnto the murmuring at the graues of the laste.

**H**eare Israel, thou goest ouer Jordan this day, to go & conquere nations greater and mightier then thy selfe, and cities great and walled vp to heauen, & people great and tall, euen the children of the Anakims, which thou knowest & of whom thou hast heard say, who is able to stand before the children of Enack? But understand this day, that the Lord thy God whiche goeth before the, a consuming fire, he shall destroy them, and shall subdue them before the. And thou shalt cast them out, & bynge them forth, and destroy quickly as the Lord hath sayd vnto the.

Speake not in thine herte, after that the Lord thy God hath cast the out before the, saying: for my righteousness the Lord hath brought me in, to possesse this land. Naue, for the wickednes of these nations, & Lord doth cast them out before the. It is not for thy righteousness and right hert, that thou goest to possesse the land: But partly for the wickednesse of these nations, the Lord thy God doth cast them out before the, and partly to performe that the Lord thy God swaue vnto thy fathers, Abraham, Isaac, and Jacob.

Understand therfore, that it is not for thy righteousness, that the Lord thy God doth giue the this good land to possesse, for thou art a stiffnecked people. Remembre & forget not, how thou prouokedst the Lord thy God in the wilderness: for sythen the day that thou camest out of the land of Egypt vntill ye came vnto this place, ye haue rebelled agaynst the Lord. \* Also in Horeb ye angred the Lord, so that the Lord was wroth with you, eue to haue destroyed you, after that I was gone vp into the mount, to fet the tables of stone, the tables of appointment, whiche the Lord made wth you. And I abode in the hill xl. dayes, and xl. nyghtes, & neither ate bread nor drank water. \* And the Lord deliuered me two tables of stonne wyrtten wth the synger of God, and in them was contayned, accordyng to all the wordes, whiche the Lord sayd vnto you in the mount, out of the fire in the day, when the people were gathered together.

And when xl. daies, and xl. nyghtes were ended, the Lord gaue me the two tables of stone, the tables of the testament, and said vnto me. \* Arise, and get the downe quickly from hence, for thy people which I haue brought out of Egypte, haue married them

f. ii. selues

Where is mans ryghteousnesse

Exo. xlii. b. and. xlii. c.

Exo. xxxi. b.

Ex. xxi. b.

Mat. xli. a. Luk. xli. a.

Deute. xxi. b.

Exo. xlii. a. and. xli. b.



selues. Thei are touned attonce out of the wape, which I commaunded them, & haue made them a God of metall. Furthermore the lord spake vnto me, sayinge: I se thys people, how it is a stifnecked people, lette me alone, that I maye destroyethem, and putte out the name of them vnder heauen, and I will make of the, a nacion both greater and mo than they.

And I turned away and came downe fro the hyl (and the hyl burnt wth fyre) and had the two tables of the appointmente in my handes. And when I looked and sawe that pe had sinned against the lord your god, and had made pou a calfe of metall, & had turned altogether out of þ way which the lord had commaunded pou. \* Then I toke the two tables, and cast them oute of my two handes, and brake the before your eyes. \* And I fell before the Lord: euen as at the first time. xl. dayes and. xl. nightes, & neither ate bread nor dranke water, ouer al your sinnes, which pe had sinned, in doing wickedly in the sight of the Lord, and in prouokinge him. For I was afrayed of the wrath and fearfnesse, wherwith the Lord was angry with you, euen for to haue destroyed you. But the lord heard my peticion at the tyme also.

The lord was very angry with Aaron also, euen for to haue destroyed him: But I made intercession for Aaron also the same tyme. And I toke your syn, the calf whych whiche pe had made, & burnt him with fyre, and stamped him and ground him a good, euen vnto small dust. And I caste the duste therof in the broke that descended oute of the mount. Also at \* Chaberah, and at \* Sah, and at the sepulchres of lust pe displeased the Lord, pe and when the Lord sente you from Cades Barne, sayinge: go vp and conquere the lande whiche I haue gauen you, pe disobeyed the mouth of þ lord your God, and neyther beleued him, nor herkened vnto his voice. Thus pe haue bene disobedient vnto the Lord, sythen the day that I knewe you.

And I fell before the lord. xl. dayes and. xl. nyghtes, whych I lape ther, for the lord was minded to haue destroyed you. But I made intercession vnto the Lord, & sayde: \* O Lord God, destroy not thy people and thine enheritaunce, which thou hast deliuered thow we thy greatnesse, and whych thou hast broughte oute of Egypte wth a myghty hande. Remembre thy seruaunts Abraham, Isaac and Jacob, and loke not vnto the stubburnesse of thys people, nor vnto their wickednes and synne: leaste the lande whence thou broughtest them, sape: Because the Lord was not able to brynge them into the lande, whych he promysed them, and because he hated them, therefore he carped them oute to destroye them in the wilderness. Moreover they are thy people, and thine enheritaunce, whiche thou broughtest forth with thy myghty power,

and wth thy stretched arme.

The. x. Chapter.

A repetytyon of some of the journeyes of þ Israelites. The renuyng of the tables. An exhortacion to geue hede to the lawe.

In the same season þ lord saied vnto me: Hewe the two tables of stone like vnto the first, & come vp vnto me into the mount and make the an arcke of wood, and I will wyte in the tables, the wordes that were in the first tables whiche thou brakest, & thou shalt put them in the arcke. And I made an arcke of Setim woode, and hewed two tables of stone lyke vnto the first, and wente vp into the mountaine, and the two tables in myne hande.

And he wrote in the tables, according to the first writing (the ten wordes which the Lord spake vnto you in the mounte of the fire) in the daye when the people gathered together, and gaue the vnto me. And I departed and came downe from the hyl, and put the tables in the arcke, whych I hadde made: and there they remayned, as the lord commaunded me.

And the chylzen of Israel toke their iourney from Beroth of the chylzen of Jakan to Mosera, where Aaron died, and wher he was buried, and Eleazar his sonne became prieske in his steade. And from thence they departed vnto \* Gadgad: and from Gadgad to Jathbath a land of riuers of water. And the same season the Lord seuered the tribe of Levi to beare the arcke of the appointment of the lord, and to stande before the Lord, and to minstre vnto hym, & to blesse in his name vnto this day. Wherfore the Levites haue no parte nor enheritaunce with their brethren. The lord, he is their enheritaunce, as the lord thy god hath promysed them.

And I staid in the mount, euen as at the first time. xl. dayes and. xl. nightes, and the lord herkened vnto me at that time also, so þ the lord woulde not destroy the. And the lord said vnto me: Arise and go forth in the iourney before the people, and let them go in, and conquere the lande, which I sware vnto their fathers to geue them.

And now Israel, what is it that the lord thy God requyeth of the, but to feare the Lord thy God, & to walke in all his waies, and to \* loue him, and to serue the lord thy God with all thine herte, and with all thy soule, that thou kepe the comaundements of the lord and his ordinaunces, whiche I commaunde the this daye, for thy wealth. Behold, heauen and the heauen of heauens, is the Lordes thy God, and the earth with all that therin is: only the lord had a luste vnto thy fathers to loue the, and therefore chose pou their sede after them of all nacyns, as it is come to passe this daye.

Circumcise therefore the foreskin of your herts, and be no longer stifnecked. For the lord your God, he is God of Goddes, and lord of lordes, a great God, a myghty, and

Ex. xxxiii. a

B  
Nu. xxxiii. b  
Num. xx. d.

\* O Gadgad.  
\* O Jathbath.

C

Deut. vi. b  
mat. xxiii. d.  
Jesu. xxi. a

D



**Exo. xlii. b**  
**Leu. xxi. a**  
**Num. ix. a**  
**and. xvi. c**  
**Exo. xli. b**  
 dwell there. Thou shalt eat no leuended bread therewith: but shalt eat therewith bread of tribulation. vii. daies long. For thou camest out of the land of Egypt in haste, that thou mayst remember the daie when thou earnest out of the land of Egypt at daies of thy p[er]petuall bondage. And so there be no leuended bread sent in thy p[er]petuall bondage. vii. daies long, & that they remayne nothing of the fleshe whiche thou hast offered, the first day at even, vnto the morning.

**De. xxi. b**  
**De. xxi. b**  
**and. xvi. b**  
 Thou mayst not offer passouer in any of thy cities which the Lord thy god giveth thee: but in the place whiche the Lord thy God hath chose to make his name dwell in, there thou shalt offer passouer at eue about the goinge downe of sonne, euen in the season that thou camest out of Egypt. And thou shalt seeth and eat it in the place whiche the Lord thy God hath chosen, and despatche on the morrowe and get the vnto thy tent. vii. daies thou shalt eat swete bread and the vii. daies for the people to come together to the Lord thy God, that thou mayst do no worke.

**Exo. xlii. b**  
**Leu. xxi. a**  
**De. xxi. b**  
**and. xvi. b**  
 When reken the vii. weekes, and begyn to reken the vii. weekes when the sickle beginneth in the corne, and kepe the feast of weekes vnto the Lord thy god, that thou givest a freewill offering of thyne hande vnto the Lord thy God accordyng as the lord thy God hath blessed the. And reioyse before the lord thy God both thou, thy son, thy daughter, thy seruaunt and thy maide, and the leuite that is within thy gates, and the straunger, the fatherlesse and the wydowe, that are amonge pou, in the place whiche the lord thy god hath chosen to make his name dwell ther. And remember thou wast a seruaunt in Egypt, that thou obserue and do these ordinaunces.

**De. xxi. b**  
 Thou shalt obserue the feast of tabernacles vii. daies long after thou hast gathered in thy corne and thy wyne. And thou shalt reioyse in that thy feast, both thou thy sonne thy daughter, thy seruaunt, thy maide, the Leuite, the straunger the fatherlesse and the wydowe that are in the cities. \* Seven daies thou shalt keepe holpe daie vnto the lord thy God, in the place whiche the lord hath chose for the Lord thy God shall blesse the in all thy frutes and in all the woorkes of thyne handes, and therefore shalt thou be glad.

**Exo. xlii. b**  
 Thre tymes in the yere shall al poure males appeare before the lord thy god in the place whiche he shall chose. In the feast of swete bread, in the feast of weekes, & in the feast of tabernacles. And they shall not appeare before the lord emptye: but euery man wyth the gyfte of his hande, accordyng to the blessing of the lord thy God, which he hath giuen the.

**Judges.**  
 Judges & officers thou shalt make the in all thy gates whiche the Lord thy God giveth the, thou shalt out thy trybes: let them

iudge the people rightously. Wrest not law nor know any person, neither take any reward: for giftes blynd the wise & pervert the words of the righteous. But in all thyng folowe rightousnes, & thou mayst lyeue and enioye the land whiche the Lord thy god giveth the.

Thou shalt plant no grove of what soeuer trees it be, n[or]gh vnto the altare of the lord thy God which thou shalt make the. Thou shalt set the vp no pylar, whiche the Lord thy God hateth.

**The. xviii. Chapter.**  
 The payne and punishment for Idolatrye. The doubtful sentence must be referred vnto the great Judges. The punishment of a rebell or presumptuous withstander of the law. The execution of a kynge.

**T**hou shalt offer vnto the lord thy god no ore nor shepe wherein is any defoult, what soeuer euyl fraudenes it be, for that is abhominacion vnto the Lord thy God.

If there be found among you in any of the cities whiche the lord thy god giveth the man or womā that hath wroughte wyckednesse in the syght of the lord thy God, that they haue gone beyonde his appointmente so that they haue gon and serued straunge gods and worshipped them, whether it be the son or mone or any thyng contayned in heauen which I forbad, and it was told the, and thou hast herd of it: then thou shalt enquer diligently. And if it be true and the thyng of a suertie that such abhominacion is wrought in Israel then thou shalt bring forth that man or that woman which haue commytted that wycked thyng, vnto the gates, and shalt stone them wyth stones, and they shall dye. At the mouth of two or three witnesses shall he that is worthe of death, dye: but at the mouth of one witness he shall not dye. And the handes of the witnesses shall be first vpon him to kyl him, and afterward the handes of al the people: so shalt thou put wyckednesse awaye frome the.

If a mater be to hard for the iudgement betwene bloud and bloud, p[er]ple & p[er]ple, plage and plage in matters of strife within thy cities. When arise & gette the vp vnto a place whiche the lord thy god hath chosen, and go vnto the prestes the Leuites, and vnto the iudge that shall be in those daies, and aske, and they shewe the howe to Iudge. And se thou do accordyng to that whiche they of that place (whiche the lord had chosen) shew & and se thou obserue to do accordyng to al that they enforme the. Accordyng to the lawe whiche they teach the, and maner of iudgement whiche they tel the, se thou do that thou bowe not from that which they shewe the, neptther to the right hand nor to the left.

And that man that wyl do obstinatlye, so that he wyl not herken vnto the prestes & standeth there to minister vnto the Lord thy god

De. xlii. c.

Le. xxi. a

Exo. xlii. b

Eccle. x. d.

Le. xxi. a

Le. xxi. a

Le. xxi. a

Le. xxi. a

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Le. xxi. a



or vnto the iudge, shall dye, & so thou shalt put away euyl from Israel. And all the people shall heare and shall feare, and shall do no more presumptuously.

When thou art come vnto the land whiche the lord thy God giveth thee, and enioyest it and dwellest therein: Yf thou shalt say, I wil set a kyng ouer me: lyke vnto all the nations that are about me: Then thou shalt make hym kyng ouer the whom the Lord thy God shall chuse. One of thy brethren must thou make king ouer the, and maist not set a straunger ouer the which is not of thy brethren. But in any wyse let him not hold to many horses, that he brynge not people agayne to Egypt thowhe the multitude of horses, for as much as the Lord hath sayd vnto pay: pe shall henceforth go no more agayne that way. Also he shall not haue to many wyues lest his hert turne away, neyther shall he gather him siluer and golde to muche.

And when he is set vpon the seate of hys kyngdome, he shall wite him forth this second law in a booke, takinge a coppe of the priests the Levites. And it shall be w hym, & he shall reade therein all dayes of his life that he may learne to feare the lord hys god to kepe al the wordes of thys law, & these ordinaunces to do them: & his hert arpe not aboue hys brethren & that he turne not fro the commaundemet: either to the right hand or to the left, that both he and hys children may prolong their dayes in his kyngdome in Israel.

The xviii. Chapter

The Levites mighte haue no possessions. Idolatry must be fled. The prophet Christ is promised. A false prophet must be slayne, and howe he may be knowne.

**T**he priests, the Levites, all the tribe of Leuy shall haue no part nor inheritance with Israel. The offrings of the Lord & his inheritance they shall eate, but shall haue inheritance amonge the brethren: the lord is their inheritance, as he hath sayd vnto them. And this is the duety of the priests of the people and of the that offer, whether it be ore or shepe: They must giue vnto the priest, the shoulder and the two chekes and the mawe, the first frutes of the corne, wine and oyle, and a porci on of wol of the shepe wherynge muste thou giue him. For the Lord thy God hath chosen him out of all the tribes to stand, and to minister in the name of the lord: bothe hym and his sonnes for ever. Yf a Leuyte come forth of any of the cities or any place of Israel, wher he is a sojourner, and come with all the lust of his hert vnto the place whiche the lord hath chosen: he shall there minister in the name of Lord hys God, as all hys brethren the Leuytes do whych stand ther before the lord. And they shall haue like porci ons to eate, besyde that cometh to hym of the patrimony of his auncestours.

When thou art come into the land whych

the lord thy god giveth thee, see thou learne not to do after the abominacions of these nations. Let there not be found among you that maketh hys son or daughter to go thowhe the fyre, or that vseth wylchcraft, or a choler out of dayes or that regardeth the spinge of foules, or a sorcerer, or a charmar, or that counseleth wth spirites, or a prophciar, or that aske th the aduyl of y deade. For al that do such thynges are abominacion vnto the Lord: and because of these abominacions the Lord thy God both cast them out before the, & puteth therfore wth the Lord thy God. For these nations which thou shalt conquer, hearken vnto chosers out of dayes and prophciars. But the Lord thy God prympteth not that to the.

The Lord thy God wyl sterre vp a prophci amonge you: ouen of thy brethren like vnto me: and vnto hym pe shall hearken accordyng to al that thoudest predest of the Lord thy God in Horeb in the day when the people were gathered, sayinge: Let me heare the voyce of my Lord God no more, nor se thys greate fyre anye more, that I dye not. And the Lord sayde vnto me: they haue well spoken, I wyl rase theym vp a prophete frome the myddes of their brethren vnto the, and wyl put my wordes into hys mouth, and he shall commaunde hym. And whosoever wil not herken vnto that wordes whiche he shall speake in my name, I wyl requyre it of him.

But the prophet which shall presume to speake ought in my name which I commaunded not to speake, and he that speaketh in the name of straunge gods, shall dye. And if thou saye in thynne herte how shall I knowe the whych the Lord hath not spoken? When a prophete speaketh in the name of the lord, if the thyng folowe not nor come to passe, that is the thyng which the Lord hath not spoken, but the prophet hath spoken it presumptuously: be not aferde therfore of hym.

The xix. Chapter.

The franchysed townes. The punishment of hym that beareth false wytnes.

**W**hen the Lord thy God hath destroyed the nacions, whose land the Lord thy God giveth thee, and thou hast conquered theym, and dwellest in the ctytes and in the houses: thou shalt appoynte three ctytes in thre myddes of the land whych the Lord thy God giveth thee to possesse: thou shalt prepare the way and deuyde the costes of thy land whych the Lord thy God giveth thee to inherete into thre partes, that who so ever commytteth murder maye fle thither: And this is the cause of the flaiet that shall flee thither and be saued: Yf he smyte hys neyghboure ignorantely and hated hym not in tyme passed: As when a manne goeth vnto the wod with hys neyghboure to

Leu. xviii. a  
and. xx. d  
Deut. xxi. d  
and. xvi. d  
iii. Re. xxi  
a.  
Iere. vii. a  
and. xix. a

Leu. xviii. a  
Deut. xxi. d  
and. xvi. d  
iii. Re. xxi  
a.  
Iere. vii. a  
and. xix. a

Leu. xviii. a  
Deut. xxi. d  
and. xvi. d  
iii. Re. xxi  
a.  
Iere. vii. a  
and. xix. a

Leu. xviii. a  
Deut. xxi. d  
and. xvi. d  
iii. Re. xxi  
a.  
Iere. vii. a  
and. xix. a

Leu. xviii. a  
Deut. xxi. d  
and. xvi. d  
iii. Re. xxi  
a.  
Iere. vii. a  
and. xix. a

Leu. xviii. a  
Deut. xxi. d  
and. xvi. d  
iii. Re. xxi  
a.  
Iere. vii. a  
and. xix. a

Leu. xviii. a  
Deut. xxi. d  
and. xvi. d  
iii. Re. xxi  
a.  
Iere. vii. a  
and. xix. a

Leu. xviii. a  
Deut. xxi. d  
and. xvi. d  
iii. Re. xxi  
a.  
Iere. vii. a  
and. xix. a



to hewe wod, and as his hande fetcheth a stroke wpyth the are, the head slippeth from the helue and smyteth hys neyghboure þ he dpe: the same shall flee vnto one of the same cyties and be saued. Least the reuenger of bloude folow after the slayer whyle his hert is hote and ouer take him, because the way is long, and see him, and yet there is no cause worthe death in hym, for as muche as he hated not hys neyghboure in tyme passed. Wherfore I commaund the, let thou apoynte out thre cities.

**A**nd if the lord thy God enlarge thy costes as he hath sworne vnto thy fathers & giue the all the land which he sayd he wolde giue vnto thy fathers (so that thou kepe all these commaundements & do them, which I commaunde the this day, that thou loue the lord thy God and walke in hys wayes euer) then thou shalt put thre cyties mo vnto those thre that innocent bloude be not shed in thy land which the lord thy god geueth the to enheret, and so bloud come vpon the. But if ther be any man that hateth his neyghbour and layeth awayte for him & ryseth against him, and smitteth hym that he dpe & fleeth vnto any of these cities: Then let the elders of hys citie send & fetch him thence and deliuer him into the handes of the iustice of bloud, & he shall dpe. Let thyn epe haue no pitie on him so thou shalt put away innocent bloud from Israel, & happy art thou. Thou shalt not remoue thy neyghbours marke, which they of old tyme haue set in thine enheritaunce that thou enheret in the land which the lord thy God geueth the to eniope it.

Job. xxxiii.  
De. xvi. a.

One wytnes shall not aryse aginst a man in anye maner trespase or synne, whatsoeuer synne a man committeth: \* But at the mouth of two or of thre wytnesses, shall all matters be tryed.

\* De. xvi. b.  
mat. xvi. c.  
Iho. viii. c.  
ii. cor. xiii. a.  
i. Tim. v. c.  
Heb. x. e.

The law of  
fals wytnes

If an vnrightheous wytnes rise vp aginst a man to accuse him of trespase: the let both the men which sturue togither, stand before the Lord, before the priests and the iudges whiche shall be in those dayes, & let the iudges enquire narrowly. And if the wytnes be founde false and that he hath gyuen false wytnes aginst his brother then shall he do vnto hym as he hadde thought to do vnto his brother, and so thou shalt put euil away from the. And other shall beare and feare & shall henceforth commit no more any suche wyckednes amonges you. And lette thyn epe haue no compassion, but \* lyfe for lyfe, epe for epe, toth for toth, hande for hande, and fote for fote.

\* Exo. xxi. e.  
Leu. xxiv. c.  
Dan. xiii. g.  
Math. v. e.

The xx. Chapter.

Who ought to go to battell. The law of Iemes among the Israelites. The Cananites must they kyl.

**V**hen thou goest out to battell aginst thynne enemies, and seist horses and charettes and people mo then thou, be not a fearde of them, for the Lorde thy God is wpyth the whych brought the forth

of the land of Egypt. And when ye are comynge vnto battell, let the priest come forth and speake vnto the people and saye vnto the: Heare Israel ye are come this day vnto battell agynste poure enemyes, let not your hertes fainte, neyther feare, nor be amased, nor a dreade of theym. For the lord thy God goeth wpyth you to fyghte for you agynste poure enemies and to saue you. And let the captaynes speake vnto the people, sayinge: Yf anye manne haue buylte a newe house and haue not dedicate it, lette him go and retourne to hys house leasse he dpe in the battell and another dedicate. And if anye man haue planted a vyneyarde and haue not made it comen wherof euery man maye eat let hym go and retourne agyn vnto hys house: leass he dpe in the battell & another make it comen. And if anye man be betrouthed vnto a wyfe & haue not taken her, lette hym go and retourne agayne vnto hys house, leass he dpe in the battell and another take her.

Law of Iemes.

god figh-  
teth w his  
B

Deut. i.

Deu. xxiii.

And let the captaynes speake further vnto the people and saye. If any man feare and be saynte herted, let hym goo and retourne to his house lest his brothers herte be made faint as wel as his. And whē the captaynes haue made an ende of speakynge vnto the people, euery standarde shall arraye hym selfe to fyght.

When thou comest ngyhe vnto a cytye to fyght agynst it, offer them peare. And if they answer the agayne peaseably, and open vnto the, then let all the people that is found therein be tributaries vnto the, and serue the. But if they wil make no peare vnto the, then make war agynste the cytye and besiege it. And when the Lord thy god hath deliuered it into thynne handes, smyte all males therof wpyth the edge of the swerde, saue the women & the chyldren, and the catel and all that is in the citie, & all the spoile therof take vnto thy selfe, & eat the spoile of thine enemyes which the Lord thy god geueth the. Thus thou shalt do vnto all the cities whych are far of from the and not of the cities of these nacion s.

Num. xxi. e.  
Deut. xx. a.

Iosua. viii. a  
and. xi. a.

But in the cities of these nacion s whych the lorde thy God geueth the to enheret, & shalt saue alque nothyng & bretheth. But shalt destroe them with oute redempcion, both the Hethites, the Amozites, the Canaanites, the Pherezites, the Heuites, and the Jebusites, as the lorde thy god hath commaunded the that they teach you not to do after all theyre abhominacions which they do vnto their gods, & so shoulde syn aginst the Lord your God.

Deu. xxi. a  
Iudi. i. b.  
Deu. vii. a.  
Iosua. vi. c.  
and. viii. e.  
and. x. e

When thou hast besiged a cytye long tyme in makynge warre aginst it to take it, destroe not the trees therof, that thou woldest thrust an are vnto them. For þ mayste eat of them and therfore destroe the not. For the trees of the felde are no men, that they might come agynste the to besiege þ.

Deut.



Neuertheles those trees which thou knowest, & men eat not of, the thou mayest destroye and cut them downe, and make bulwerkes against the citie that maketh war with the, till it be ouerthrowen.

The. xxi. Chapter.

**T**he purgation of him that is found dead, and is not known how he was slayne. Howe we ought to take to wyfe hir that is taken in warre. The ryghte of the first begotten. The punishment of the sonne that is disobedynt to hys father and mother.

**I**f one be founde slayne in the lande which the Lorde thy God gyueth the to possesse, and lyeth in the fieldes: & not known who hath slayne him: Then let thyne elders and thy iudges come forth, & measure the distaunce of the cities that are roundabout the slayne person. And let the elders of that citty, which is next vnto the slaine man, take an heiffer which hath not bene laboured, nor hath drawen in the yock, and let them bring hir vnto a valeye where is neither eatinge nor sowinge, and stryke of hir head there in the valeye.

**W**hen let the priestes the sonnes of Levi come forth: for the lord thy God hath chosen them to serue and too praise his name, and therfore at their mouth shall all stryfe and plage be tryed. And al the elders of the citie & is next to the slaine man, shall come forth to the corpes, and washe their hands ouer the heiffer & is beheaded in & plaine, & shall aunswere & saye: our hands haue not shed this blood, neither haue our eyes sene it. Be mercyfull lorde vnto thy people Israel, which thou hast deliuered and put not innocent bloude vnto thy people Israel: & the blood shall be forgiuen the. And so shalt thou put innocent bloude from the, when thou shalt haue done that is ryghte in the sight of the lord.

**W**hen thou goest to warre against thyne enemies, and the Lord thy God hath deliuered them into thyne handes, & thou hast take them prisoners, and seist amongst the captiues a beautiful womanne, and hast a loue vnto hir, that thou wouldest haue hir to thy wife. Bynge hir home to thine house and let hir haue hir head, and pare hir nyles, and put hir raiment that she was taken in from hir, and lette hir remaine in thyne house and bewepe hir father & hir mother a moneth long, and after that go in vnto hir and mary hir, and let hir be thy wife. And if thou haue no fauoure vnto hir, then let hir go whether she lusteth: for thou mayest not sell hir for money, nor make cheuesaunce of hir, because thou hast humbled hir. If a man haue two wyues, one loued and another hated, and they haue borne him chyldre, both the loued & also the hated. If the first borne be the son of the hated: then when he disposeth his goodes amongst the chyldren, he may not make the son of the beloved first borne, before the son of the hated,

which is in dede the first borne: But he shall know the son of & hated for his first borne, & he giue him double of al that he hath. For he is the first of his strength, & to him belongeth the right of the first borneshyppe.

**I**f any man haue a son that is stubburne and disobedynt, so that he wil not herken to the voice of his father, and voice of hys mother, & they haue taught him nourtour, but he would not herken vnto them: Then let his father and his mother take him, and byng him out vnto the elders of that citie, and vnto the gate of that same place, and saye vnto the elders of the citty. This oure sonne is obstinate and disobedynt, & wyl not herken vnto oure voice, he is a rpoter & a dronckarde. Then let all the men of that citie stone him to death. And thou shalt put euyll awape from the, and all Israel shall heare and feare. \* If a man haue commytted a trespase worthy of death, and is put to death for it, and hanged on tre: lette not his body remayne al night vpon the tree, but burie him the same day. For the curse of God is on him that is hanged. Defile not thy lande therfore, which the lorde thy God gyueth the to enherete.

The. xxii. Chapter.

**W**hat thou oughtest to do when thou syndest thy neyghbours beast goyng astraye. A man shall not weare womens clothyng: or a woman mannes clothyng. To were a cote of wolles and of flaxe is also forbydden. The punishment of hym that accuseth a manne vneyghtously: of an aduocater also, and of hym that sauyth a mayde.

**I**f thou se thy brothers ore or shepe go astraye, thou shalt not withdraw thy selfe from them: But shalt byng them home agayne vnto thy brother. If thy brother be not nighe vnto the, or if thou knowe him not, bringe them vnto thyne owne house, & let them be with the, till thy brother aske after them, and then deliuer him them agayne. In like manner shalt thou do with his asse, with his raiment, and with al losse thynges of thy brother which he hath lost, and thou shalt founde, and thou mayest not withdrawe thy selfe.

**I**f thou se that thy brothers asse or ore is fallen downe by the wape, thou shalt not withdrawe thy selfe from them: but shalt helpe him to heue them by agayne.

**T**he woman shall not weare that pertayneth vnto the man, neither shall a man put on womans rayment. For al that do so, are abhominacion vnto the Lord thy God.

**I**f thou chaunce vpon a byrdes nest by the wape, in whatsoeuer tree it be or on the ground whether they be younge or egges, and the damme sitting vpon the pong or vpon the egges: Thou shalt not take the mother wyth the pong. But shalt in anye wise let the damme go, and take the pong, that thou mayest prospere and prolonge thy dayes.

**W**hen thou buildest a newe house, thou shalt

Ge. xl. i. & xii.

Stubburne chylde.

Iosa. viii. f

Galat. iii. e

Deu. xvii. b  
eccles. xl v. d

Jonas. i. c.

Gene. xxi.

Exod. xxi. a



Thou shalt make a batilment vnto the rous: that thou lade not bloud vpon thine house, if a nyne man fall therof.

Leui. xix.

Thou shalt not sowe thy vineyard with diuers seed: lest both be bahalowed, the seed whiche thou hast sowne, wpth the fruite of thy vyneyard.

Thou shalt not plow with an ore and an asse together. Thou shalt not weare a garment made of linspe wulpe.

Num. xv. d. Gardes.

Thou shalt put gardes vpon the foure quarters of thy besture wherwith thou coverest thy selfe.

Rome. v. b.

If a man take a wife, and when he hath lyne wpth her, hate her, and lape shamefull thynges vnto her charge, and brynge vppon an euill name vpon her, and saye: I toke this wife and when I came to her, I found her not a mayde. When lette the father of the damsell and the mother brynge forth the tokens of the damselfs bryngynge vnto the elders of the cpye, euen to the gate. And let the damselfs father saye vnto the elders: I gaue my daughter vnto this man too wyfe, and he hateth her, and lo he lape eth shamefull thynges vnto her charge, sayinge: I founde not thy daughter a mayde. And yet these are the tokens of my daughters virginite. And lette them spreade the besture before the elders of the cpye.

When lette the elders of that cpye take that man, and chastise hym, and a meatece him an hundred speles of spluer, and giue them vnto the father of the damself, because he hath broughte by an euill reporte vpon a mayde in Israell, and shee shall bee hys wyfe, and he may not put her away all his daies. But if the thinge be of a truthe that the damself be not founde a virgin, let them brynge her to the doore of her fathers house, and let the menne of that cpye stone her with stones to deathe, because she hath wrought folpe in Israell, to play the whore in her fathers house, and so thou shalt put euill awape from the.

Deu. xxii. c.

If a man be found lyping wpth a woman that hath a wedded husband, then let them dye bothe of them as wel the man that lay with hys wife, as also the wife, so thou shalt put away euill from Israell.

Leui. xx. d.

If a maid be betrouthed vnto an husband, and after a man finde her in the town and ly with her, then ye shall bring them both forth vnto the gates of that cpye and shall stone them to deathe. The damself because she cryed not being in the cpye, and the man because he hath defiled his neighbours wife, and thou shalt put away euill from the.

Rape.

But if a man finde a betrouthed damself in the felde, and force her and lye wpth her, then the manne that lape wpth her shall dye alone, and vnto the damself thou shalt doo no harme, because there is in the damself no cause of deathe. For lyke as when a manne ryleth agaynst hys neyghbour and fleeth hym, euen so is this matter. For hee found her in the felde, and the betrouthed

damself cryed, but there was no man to rescue her, If a man fynde a mayde that is not betrouthed and take her, and lye wpth her and be founde. Then the manne that lape wpth her, shall geue vnto the damselfs father fiftie speles of spluer. And she shall be his wife because hee hath deflowered her maydenhead, and he maye not putt her awaye al his daies. No manne shall take his fathers wife, nor vnhye hys fathers secreete

Leu. xviii. d. Deu. xxi. b.

## The. xlii. Chapter.

What manner of men may not be admytted into the churche. Politions that hap in the nyghte. Utery.

None that is gelded, or hath his preu members cut of, shall come into the congregacion of the lord. And he that is born of a concubine, shall not come into the congregacion of the lord, no in the tenth generacion he shall not enter into the congregacion of the lord. The Ammonytes and the Moabites shall not come into the congregacion of the lord, no not in the tenth generatio, no thei shall neuer come in to the congregacion of the lord because they met you not wpth bread, and water in the way, when ye came oute of Egipte, and because they hyred against the Balaam the sonne of Beor the interpretour out of Ageopotamia, to curse the.

Leu. xxi. c. Eia. lvi. a.

Reuertheles the lord thy God wold not herken vnto Balaam, but turned the curse to blessing vnto the: because the lord thy God loued the. Thou shalt neuer therefore seke that whiche is prosperous or good for them al thy daies for euer. Thou shalt not abhorre an Edomite, for he is thy brother, neyther shalt thou abhorre an Egyptian, because thou wast a straunger in his land. The chyldrene that are begotten of thei shall come into the congregacion of the lord into the thyrde generacion.

ii. Cor. xlii. a. Rom. xxi. a. Ios. xxi. b.

When thou goest out with the hooste agaynst thine enemies, kepe the from al wickednes. If ther be any man that is vnclene by reason of vnclenes that chaunchech him by nyght, let hym go oute of hys hooste, and not come in agayne, vntill he haue washed him selfe with water before the euen: and then when the sonne is down, let him come into the hooste agayne.

Gen. xxi. a.

Thou shalt haue a place without the hoost whither thou shalt resort to for necessitie, and thou shalt haue a shouell vnder thy girdel, and when thou wilt ease thy selfe, digg therewith and turne and couer that which is departed from the. For the lord thy god waketh in thynne hoost, to rypd the, and set thynne ennemys before. Let thynne hooste be pure, that he se no vnclene thyng among you & turne from you.

ii. Cor. x. a. Ephe. vi. b.

Thou shalt not deliuer vnto hys master the seruaunt which is escaped from his master vnto the. Let him dwell with the, euen among you in what place he him self liketh best, in one of the cities where it is good for him, and here him not.

Of the fed. gittue lers. names.



There shall be no boze of the daughters of Israel, nor bozemenager of the sones of Israel. Thou shalt not bring thyne of an boze, nor the pryce of a dogge into the house of the Lorde thy God in no manner of howe, for both of them are abhomy nation vnto the Lorde thy God.

Thou shalt be no vsurer vnto thy brother neither in money nor in fode, nor in any manner thyng that is lent vpon vsurpe. Vnto a straunger thou mayst lend vpon vsurpe, but not vnto thy brother, for thou shalt lende hym in hys neede, that the Lorde thy God maye blesse thein all thou sette the thyne hande to in the lande whither thou goest to conquere it.

\* When thou hast bowed a bow vnto the Lorde thy God, let thou be not aske to perfourme it, for he wyl surely require it of the and it shal be layd vnto the. If thou shalt leaue homynge, it shal bee no spynne vnto the but that whiche is ouer gone out of thy lypes, thou muste kepe and do, accordyng as thou hast bowed vnto the Lorde thy God of a fre wyl whiche thou hast spoke wth thy mouthe.

When thou comest into thy neighbours bynyerde, thou mayst eate grapes thy be lye full at thy pleasure: but thou shalt put none in thy bagge.

When thou goest into thy neighbours corne, thou mayst plucke the eares wth thyne hand, but thou mayst not moue a speckle vnto thy neighbours corne.

The xxiii. Chapter.  
Diuorcement is permitted. He that is newlye married shall not be compelled to goe to warre. The remnaits of corne muste be left in herdest for the poore.

**V**hen a man hath taken a wyle and marped her, if she fynde no sauoure in hys eyes, because he hath espied some vnleauenesse in her, then lette hym wyte her a bpl. of diuorcement & put it in her hande and sende her forth of his house.

\* If when she is departed out of his house she goo and be an ocher mannes wyle, and the second husband hate her and wyte her a letter of diuorcement and put it in her hand and sende her out of hys house: or if the seconde man dye whiche toke her to wife, her first man which let her, away may not take her agayne to be his wyle, in as muche as she is defiled. For that is abhomy nation in the syght of the Lorde: that thou defile not the land wth synne whiche the Lorde thy God gruethe the to enheryte.

When a man taketh a newe wyle, he shall not go a toreface, neither shal be charged wth any busynesse: but shal be free at home ouer yere, and refoyce wth hys wyle whiche he hath taken. No man shal take the nethe or the upper millstone to pledge, for then he taketh a mannes lyfe to pledge. If any man be founde steallunge any of his brethren the chyldren of Israel, and maketh cherefaunce of hym or selleth hym

the thiefe shall dye, and thou shalt putte hymll awaye from the. Take hede to thy self concernyng the plage of leproye, that thou obserue diligently to do accordyng to all that the priests and Leuites shal teach the euen as I commaunded them, so ye shal obserue to do. Remember what the Lorde thy God did vnto Agary by the way after that ye were come oute of Egypte.

If thou lend thy brother any manner succoure, thou shalt not go in to hys house to fetch a pledge, but shalt stand without, and the man to whom thou lendest shal brynge the the pledge out at the doore. Furthermore if it be a poore body, go not to slepe wth his pledge, but deliuer hym the pledge agayne before the sun sette, and let hym slepe in his raimente and blesse the.

And it shal be thyghteousnes vnto the before the Lorde thy God. Thou shalt not defraude an hyred seruaunt that is nedye, and poore, whether he be of thy brethren, or a straunger that is in thy lande wthyn thy cyties. Wyue hym hys hyre the same daye, and lette not the sunne goe downe thereon, for he is nedye, and therwyth shal steppe neth his life, lest he crye against the vnto the lord, and it be synne vnto the. The fathers shall not dye for the chyldren, nor the chyldren for the fathers, but euery man shal dye for hys owne synne.

\* Withder not the righte of the straunger, nor of the fatherles, nor take widows raiment to pledge, but remember thou wast a seruaunt in Egypt, and howe the Lorde thy God deliuered the thence. Wherefore I commaunde the to do this thyng.

When thou cuttest downe thine harvest in the fælde and haste forgot a shefe in the fælde, thou shalt not go agayne and fet it, but it shal be for the straunger, the fatherles and the widowe that the Lorde thy god maye blesse the in all the worches of thyne hande. When thou beatest downe thine olyue trees, thou shalt not make cleane yndauance after the, but it shal be for the stranger, the fatherles, and the widow. And when thou gatherest thy vyuard, thou shalt not gather cleane after the, but it shal be for the straunger the fatherlesse, and the widdowe. And remember thou wast a seruaunt in the land of Egypt: wherefore I commaund the to do this thyng.

The xxv. Chapter.  
The punishment of offenders. The law of reasynge seede to thy brother that is dead Measures and weyghtes.

If there bee stryfe betwene menne, lette them resorte to the lawe, and lette the iudges iustlye the thyghteous and condempne the trespasser. And if the trespasser be worthe of stryfes, then lette the iudge cause to take him downe and to beate hym before his face, accordyng to hys trespass vnto a certain number forty stripes he shal gyue hym and not passe, leaste if ye shoulde excede

Stewes be damned, Num. xxi. b Deu. xxi. c Mich. i. b.

Usury. Exod. xxi. c Leui. xxi. c. 11. Ecd. v. c.

Mowes. Rume. xxi. Eccl. v. a Baru. vi. a.

Math. xxi. a

denoymet. Mar. v. e and. xii. a Mal. ii. e.

Jerem. lli. a

Deu. xi. b

Exo. xxi. d.

Pledges. Deut. xxi. c.

Rume. xxi.

d. d. 2000

Leui. xxi. c Tob. lli. c. Eccle. vii. c. Seruantes wages.

Exe. xvi. c. Jer. xxi. a. iii. Reg. xlii. a. 1. Ba. xxi. a Deu. xxi. a

1111. 1111

d. 27 1111

Therefore had sainte Paul nomo at any time. 11. Cor. xi. f.



excede and beat him about that with many stripes, thy brother shuld appere vngoodly before thine eyes.

1. Cor. ix. a  
1. Tim. i. c  
Mar. xii. b  
Luke. xx. d  
Ruth. iiii. b

Thou shalt not moell the ore that treadeth out the corne.

Thys kynse-  
man who  
make lawe  
fully mary-  
her.

When brethren dwell together and one of them dye and haue no childe, the wife of the deade shall not be geuen vnto a straunger: but his brother shall goo in vnto her, & take her to wife and mary her. And the eldest sonne whiche she beareth, shall stande vpon the name of his brother which is dead, that his name be not put out in Israel.

Law of the  
marriage of  
dynasties

But if he wil not take his brothers wife who is due to him by the lawe, then let her go to the gate, vnto the elders and say: My husbands brother refuseth to sit vpon his brothers name in Israel, he wil not marye me. Then let the elders of his city cal vnto him and examyn him.

If he stande and saye, I wyll not take her, then lette the woman goo vnto hym in the presence of his elders, and loose the sho of hys foote and spytte in hys face, and aswure and saye: So shall it be doone vnto that man that wyll not bulde his brothers house. And his name shall be called in Israel, the vnsood house.

If when men stryue together one with another, the wife of the one to run for to ryd hir husband out of the handes of him þ smiteth him, & put forth her had and take him by the secretes, cut of her hand, and let not thine eye pitie her.

weighies,

Measures.  
Wich. vi. b

Thou shalt not haue in thi bag to maner of weightes, a greate and a small: nepther shalt thou haue in thine house diuers measures, a greate and a smal. But thou shalt haue a true & iust measure, that thy dayes may be lenghed in the land which the Lord thy God geueth the. For al that doo such things, and al that do vnrigh, are abhominacion vnto the Lord thy God.

Ex. xxxvii. e

Remembre what Amaleche did vnto the by the way after thou camest out of Egypt, he met the by the waye, and smote the hind most of you all, that wer overlaboured and dragged behynde, when thou wast fainted and werpe, and he feared not God. Therefore when the Lord thy God hath geuen the rest from al thine enemies round about, in the land which the lord thy God geueth the to inherite and possesse: let thou put out the name of Amalech, from vnder heauen, and forgette not.

The xxvi. Chapter.

First fruits

Exo. xlii. b  
Deut. xxi. d

The first frutes and tithes to the Leuites, fatherles, widowes and straungers.

When thou art come into the land whiche the Lord thy God geueth the to inherite, and hast enioyed it, & dwellest therein, take of the frute of all the frute of the earthe, whiche thou hast broughte oute of the land that the Lord thy God geueth the, and put it in a maunde, and go vnto

to the place whiche the Lord thy god shall chose to make hys name dwell ther.

And thou shalt come vnto the prieste that shall be in those dayes, and say vnto him, I knowlege thys daye vnto the Lord thy God, that I am come vnto the Countrey whiche the Lord swaue vnto oure fathers for to geue vs.

And the prieste shall take the maund out of thynne hande, and sette it downe before the aulter of the Lord thy God. And thou shalt answer and saye before the Lord thy God: My father remoued oute of Syria, and he wente downe into Egypte, and sojourned there wpth a fewe folke, & grew there vnto a nacpon greate, myghtye, and full of people. And the Egyptians vexed vs and troubled vs, and laded vs with cruel bondage. And we cryed vnto the Lord God of oure fathers, and the Lord heard our voice and looked on oure aduersitie, labour, and oppression. And the Lord broughte vs out of Egypte wpth a myghty hand and a stretched oute arme, and with greate terribleness, and wpth signes and wonders. And hee hath broughte vs into thys place, and hath geuen vs thys Lande that floweth wpth mylke and honye.

And now lo, I haue broughte the frutes of the lande whiche the Lord hath geuen me. And set it before the lord thy god and worship before the Lord thy God, and reioyce ouer all the good thinges which the Lord thy God hath geuen vnto the, and vnto thynne house, both thou, the Leuite, and the stranger that is amonge you.

When thou hast made an ende of tithing all the tithes of thynne encrease the thyrde yere, the yere of tithynge: thou shalt geue it vnto the Leuite, the stranger, the fatherlesse and the wydowe that they maye eate in thy gates, and fyll themselves. Then say before the Lord thy God. I haue brought all that is halowed out of thine house, and haue geuen them vnto the Leuite the stranger, the fatherlesse and the wydowe accordinge to all the commaundementes whiche thou commaundeste me: I haue not ouetfokpped thy commaundementes, nor forgotten them. I haue not eaten thereof in my mournynge, nor taken awaye thereof vnto anye vncleynesse, nor spent thereof a houte anye deade corse, but haue hearkened vnto the voice of the Lord our God, & haue done after al that he commaunded me, loke howne frome thy holye habitation of heauen, and blesse thy people Israel, and the lande whiche thou hast geuen vs (as thou swauest vnto oure fathers) a lande that floweth wpth mylke and honye.

Thys daye the Lord thy God hath commaunded the to do these ordynances and lawes. Keepe them therefore and doo them wpth all thynne hearte, and all thy soule. \* Thou hast chosen the Lord this dai to be thy God, and to walke in his waies, and to

Gene. xlviii. b  
Exod. i. b.

Exod. iii. b  
Exod. xiii. b

Deut. xxi. e

Leu. xxi. b

Exo. xxi. b

Baru. ii. e  
Esa. lxiii. b

Exo. xxi. b  
Deut. xxi. d

Deut. xxi. d

Deut. xxi. d

Deut. xxi. d



kepe his ordynances, his commandments, & his lawes, and to hearken vnto his voyce.

And the Lord hath chosen the thys daye to be a seuerall people vnto hym (as he hath promysed the) and that thou kepe his commandementes, and to make the higher then al nacjons whych he hath made: in prayse, in name and honour: that thou mayest be an holy people vnto the lord thy god, as he hath sayd.

The. xxviii. Chapter.

An alter must be buylded. The blessings in the hyl Garzani. The curses in p hyl Eball.

And Moses with the elders of Israel commaunded the people, sayinge: kepe all the commandementes whiche I commaunde you this daye. And when ye be come ouer Jordan vnto the land whiche the Lord thy God giueth thee, sette by greute stones and playster them with plaster, & write vpon them al the wordes of this law, when thou art come ouer: that thy mayeste come into the land whiche the Lord thy God giueth thee: a land that floweth with mylke & honey: as the Lord thy God hath promysed the.

When ye be come ouer Jordan, se ye sette by these stones to which I commaund you this daye vpon mount Eball, and playster the with plaster. And ther buyld vnto p the Lord thy God an alter of stones, and se thou sette vp no yron vpon them. But thou shalt make the alter of the Lord thy God of rough stones, and offer burnt offerings there on vnto the Lord thy God. And thou shalt offer peace offerings, and shalt eate there, and reioyce before the Lord thy God. And thou shalt write vpon the stones all the wordes of this lawe well and playnely.

And Moses with the preestes, the Leuytes spake vnto al Israel, sayinge: take hede and here Israel, this day thou art become the people of the Lord thy God. Hearken therefore vnto the voyce of the Lord thy God, & to his commandementes and his ordynances whiche I commaunde you this day.

And Moses charged the people the same day, sayinge. These shall stand vpon mount Garzani, to blesse the people wher ye are come ouer Jordan: Simeon, Leui, Iuda, Issachar, Joseph and Beniamin. And these shall stand vpon mount Eball to curse: Ruben, Gad, Aser, Zabulon, Dan, and Nephthalyme. And the Leuytes shall begynne and saye vnto all the menne of Israel with a lowe voyce.

\* Cursed be he that maketh any carved ymage, or ymage of metal (an abhominacion vnto the Lord, the worke of the handes of the craftesman) and putteth it in a secret place, And al the people shall answer and saye Amen.

\* Cursed be he that despyseth his father, or his mother. And al the people shall saye Amen.

Cursed be he that remoueth his neigh-

bours merestone. And all the people shall saye Amen.

Cursed be he that maketh the blinde go out of his waye. And al the people shall saye Amen.

\* Cursed be he that byndeth the eyght of the straunger, fatherlesse and widow, and al the people shall saye. Amen.

Cursed be he that lieth with his fathers wyfe, because he hath vncouered his fathers bed, & al the people shall saye. Amen.

Cursed be he that lyeth vnto any maner beast. And al the people shall saye. Amen.

Cursed be he that lyeth with his sister, whether she be the doughter of his father, or of his mother, & al the people shall saye Amen.

Cursed be he that lieth with his wyues mother. And al the people shall saye. Amen.

Cursed be he that smyteth his neighbour priuely, and al the people shall saye. Amen.

\* Cursed be he that taketh a rewarde to slea innocēt bloude. And al the people shall saye. Amen.

Cursed be he that slepeth with his neighbours wyfe. And al the people shall saye Amen.

Cursed be he that contynueth not in all the wordes of this law to do the, and al the people shall saye Amen.

The. xxviii. Chapter.

The promyses of the blessinges vnto them that regarde the commandementes: and the curses to the contrary.

If thou shalt hearken diligently vnto the voyce of the Lord thy God, to obserue and do al his commandementes whiche I commaunde thee this daye, the Lord wil set the aboue all nacjons of the earth. Al these blessinges shall come on the and ouertake the, if thou shalt hearken vnto the voyce of the Lord thy God. Blessed shalt thou be in the towne, and blessed in the felde, blessed shall be the fruite of thy bodye, the fruite of thy grounde, and the fruite of thy catel, the fruite of thyne oxen, and thy flockes of sheepe, blessed shall thy barnes be and thy store. Blessed shalt thou be, bothe when thou goest out, and blessed when thou comest in. The Lord shall smyte thyne ennemys that rise against the before thy face. They shall come out against the one way, & shynke before the seuē wayes. The Lord shall commaund the blessing to be with the in thy store houses, and in al that thou settest thyne hande to, and wyl blesse the in the land whiche the Lord thy God giueth thee.

The Lord shall make the an holy people vnto hym selfe, as he hath sworne vnto the if thou shalt kepe the commandementes of the Lord thy God, and in his wayes.

And al nacjons of the earth shall see that the name of the Lord is called vpon and ges you, & they shall be afeard of the. And the Lord shall make the plentypous in goods



Deut. xi. a. goodes, in the frutes of thy bodye, in the fruite of thy cattel, and in the fruite of thy ground, in the land whych the Lord swate vnto thy fathers to gyue the.

Deut. xv. b. \*The Lord shall open vnto the bys good treasure, euen the heauen, to gyue rayne vnto thy land in due season, and to blesse al the labours of thine and. And thou shalt lende vnto many nacpons, but shalt not neede to borow thy selfe. And the Lord shall set the before, & not behind, & thou shalt be aboue onely, and not beneath: if thou herken vnto the commaundementes of the Lord thy God whych I commaunde the this daye to kepe and to doo. And se thou howe not from any of these wordes whych I commaunde the this daye, eyther to the ryght hande or to the lefte, that thou woldest goe after straunge Godds to serue them.

Deut. lxi. a. and .xviii. e. But if thou wylte not herken vnto the voyce of the Lord thy God to kepe and to doo all bys commaundementes and ordynances whych I commaunde the this daye: then \*al these curses shall come vpon the and ouertake the: Cursed shalt thou be in the towne, and cursed in the felde, cursed shall thy barne be, and thy store. Cursed shall the fruite of thy bodye, and the fruite of thy lande bee, and the fruite of thyne oxen, and the flockes of thy sheepe. And cursed shalt thou be when thou goest in, and when thou goest out. And the Lord shall sende vpon the cursynge, destruction, and complaynyng in all that thou setteste thyne hande to, whatsoeuer thou doest, vntill thou be destroyed & brought to naught quickly, because of the wickednes of thine owne deuises in that thou hast forsaken the Lord. And the Lord shall make the pestilence cleaue vnto the, butylle he hath consumed the from the land whither thou goest to enioy it. \*And the Lord shall smite the with swellynge, with seuers heat, with thynge with thynge, with smytynge, and with blastynge. And they shall folowe the tyll thou perishe.

Deut. xxi. b. \*And the heauen that is ouer thy heade shall be brasse. And the erthe that is vnder the, yron. And the Lord shall turne þe capne of the lande vnto powder and duste: eue fro heuen ashes shall come downe vpon me, buttill thou be broughte to naughte. And the Lord shall plage the before thyne enemies. Thou shalt come oute one waye agaynst them, and see seuen wayes before theym, and shalt be scattered among al the kyngdomes of the earth. And thy carkasse shall be meat vnto al maner soules of the ayre, and vnto the bestes of the earthe, and no man shall fraie them away.

Deut. lxi. b. \*And the Lord shall smyte the with the botches of Egypte, and emerodes, scalle & maungnesse, that thou shalt not be healed thereof. And the Lord shall smyte the with madnes, byndnes, & dasyng of heart.

And thou shalt grope at none dayes as the bynde gropeth in darkenesse, and shalt not come to the ryght way. And thou shalt suffer wronge onely and be oppressed euer more, and no manne shall sucker thee, thou shalt marrye a wyfe, and an other shall lie with her. \*Thou shalt buyde an house, and an other shall dwell therein. Thou shalt plante a vyneyard, and shalt not gather the fruite thereof. Thyne ore shall be layne before thyne eyes, & thou shalt not eate thereof. Thyne asse shall be violentlye taken away, euen before thy face, and shalt not be restored the agayne. Thy shepe shall be gyuen vnto thyne enemies, and no man shall healse thee. Thy sonnes and thy daughters shall bee gyuen vnto an other nacpon, and thyne eyes shall se and dase vpon them all daye longe, but shalt haue no myghte in thyne hande. The fruite of thy land and al thy laboures shall a nacpon whych thou knoweste not eate, and thou shalt still suffer violence, and be oppressed alwaye: that thou shalt be cleane helpde thy selfe, for the spghte of suche thynges as thou shalt se.

The Lord shall smyte the with a myschecuous botch in the knees and legges, so that thou canst not be healed: euen fro the soule of the fore vnto the top of the head.

\*The Lord shall byynge bothe the, and thy king whych thou hast set ouer the vnto a nacio whych nether thou nor thy fathers haue knowen, and there thou shalt serue strange Godds: euen wodde and stone. And thou shalt goo to waste, and be made a prouerbe, and a testyng stocke vnto al nacions whycher the Lord shall cary. Thou shalt cary muche seede oute into the feld, and shalt gather but lytle in, for the grete hoppers shall destroy it. Thou shalt plante a vyneyard and dresse it, but shalt nether drynke of the wyne, ne gather of þe grapes, for the wormes shall eate it. Thou shalt haue olyue trees in all thy costes, but shalt not bee annointed with the oyle, for thyne olyue trees shall be rooted out. Thou shalt get sonnes and daughters, but shalt not haue them: for they shall be caryed away prisoners. Al thy trees and frut of thy land shall be marred with blasting.

The straungers that are amonge youn shall clyme aboue the, and thou shalt come downe a lowe. He shall lende the, and thou shalt not lende him, he shall be before, and thou behynd.

Moreouer al these curses shall come vpon the, and shalt folow the, and embrace the, till thou bee destroyed: because thou hast not hearkened vnto the voyce of the Lord thy God, to kepe bys commaundementes and ordynances whych he commaunded the, and they shall be vpon the as the metuayles and wonders, and vpon thy seede for euer. And because thou seruedst not the Lord thy God with thyne eyes, and with a good hearte for the aboundance of



al thinges therfore thou shalt serue thyne enemye whiche the Lorde shall sende vpon the: in hunger & thyrst, in nakednes, and in nede of al thing. And he shall put a yoke of yron vpon thy necke, tyl he haue broughte the to naughte.

Jer. v. c. 1  
Baru. iiii. c

And the Lorde shall bringe an nation vpon the from far, euen from the ende of the world as swift as an Eagle flieth: a nation whose tongue thou shalt not vnderstand: a hard hearted nation whiche shall not regard the personne of the olde, nor haue compassion on the yonge. And he shall eate the frute of thy lande, and the fruite of thy castell vntill he haue destroyed the: soe that he shall leaue the neyther Corne, wyne, nor oyle, neyther the increase of thyne oren, nor the flockes of thy shepe, vntill he haue broughte the to naughte. And he shall kepe the in, all thy ctytes, vntill thy hye, and strong wals be come downe wher in thou trustedest, thowout al thy lande. And he shall besiege the in al thy gates thowout all thy land whych the Lord thy God hath gyuen the.

iii. Re. vi. f  
Eze. iiii. b  
Baru. ii. a

\* And thou shalt eate of the frute of thyne owne bodie: the fleshe of thy sonnes and of thy daughters whiche the Lorde thy god hath geuen the, in that straghtenesse and spege wherewith thyne enemye shall besiege the, so that it shall greue the mē that is tender and verye delicate amonge you, to loke on his brother, and vpon his wife that lyeth in his bosome, and on the rest of his chyldren whiche he hath left, for feare of gpyng vnto anye of theyn of the fleshe of his chyldren, whych he eateth because he hath naught left hym in the straitnesse and siege wherewith thyne enemyes shall besyge the in al thy ctytes.

Yea and the womā that is so tender and delicate amongs you that she dare not aduenture to set the soule of her foete vpon the ground for softnesse and tenderesse, shall be greued to loke on the busbaude that lyeth in her bosome, euen for the fleshe of her son, & of her daughter, the after birth is come because of her chyldren whiche she hath borne, she wolde eate them that same hour for nede of al thinges secretly, in the straitnesse and siege wherewith thine enemy shall besiege the in thy cities.

If thou wilt not be diligent to do al the wordes of this lawe that are wrytē in this booke, to feare this glorious & fearful name of the Lorde thy God: the Lorde wyl smite bothe the and thy seed with wonderfule plagues and with greate plagues and of longe contynuaunce, and with euill sicknesses and of longe duraunce, moreouer he wyl bringe vpon the all the dysleases of Egypte whiche thou waste a strayde of, and they shall cleaue vnto the. There to all maner sicknesses and all maner plagues, whiche are not wrytē in the booke of thys law, wyl the Lord bring vpon the, til thou be brought to naught. And ye shall be

lefte few in numbere, wher before ye wer as the sterres of heuen in multitude: because thou woldest not hearken vnto the voice of the Lorde thy God.

\* Deu. x. d

Je. xxxi. e.

\* And as the Lord reioised ouer you to do you good, and to multiplie you: euen so he wyl reioyce ouer you, to destroye you, and to bringe you too naughte. And ye shall be wasted oute of the land whither thou goest to enioye it. And the Lorde shall scatter the among al nacions, from the one end of the worlde vnto the other, and there thou shalt serue straunge Goddes, whiche neyther thou nor thy fathers haue knowne: euen wodde and stone.

And amonge these nacions thou shalt haue no quietnesse, neyther shall there be a nyreste to the soule of thy foote. For the Lorde shall geue the there a tremblng hert and dasyng eyes, and sorowe of mynde. And thy lyfe shall hang before the, and thou shalt feare bothe day and nyght, and shalt haue no truste in thy life. In the mornynge thou shalt saye, woulde it were nighte. And at nyght thou shalt saye, wold God it were morning, for feare of thine hert which thou shalt feare, and for the sight of thyne eyes which thou shalt se.

And the Lord shall bring the into Egypte agayne with ships, by the wape whiche I bad the thou shuldest se it nomore. And ther ye shall be soule vnto your enemyes, for bondmen and bondwomen, and yet no man shall bye you.

Eze. xlii. d

### The.xxix.Chapter

\* The people are exhorted to obserue the commandments, for the consideration, of benefites receiued: which if they breake they are threatened to be plaged.

**T**hese are the wordes of the appoyntement whiche the Lord commaunded Moses to make with the chyldren of Israel in the lande of Moab, beside the appoyntement whiche he made with them in Horeb. And Moses called vnto al Israel and sayde vnto them: Ye haue seene all that the Lorde dyd before your eyes in the lande in Egypt, vnto pharao and vnto al his seruautes, and vnto al his lande, and the great temptacion which thine eyes haue seene, & those great miracles and wonders, and yet the Lorde hath not geuen you an hert to perceiue, nor eyes to se, nor eares to heare vnto thys daye.

Exo. xix. a

Num. xxi. g

Deu. xxx. b

Je. xxxi. b

\* And I haue led you xl. yere in the wilderness: and your clothes are not waxed old vpon you, nor thy shooes are waxed olde vpon thy feete. Ye haue eaten no breade nor droncke wine nor stronge drynke: that ye myghte knowe, how that he is the Lord your God.

Deu. viii. a

B

\* And at the last ye came vnto this place, and Selhon the kynge of, Hethon and Og kynge of Basan came out agaynst you in battell, and ye smote them, and tooke their lande and gaue it an inheritaunce to

Deu. xxxi. f

Deu. xxxi. g

Deu. ii. f



to the Rubenites and Gadites and to the halfe trybe of Manasse kepe the wordes of thys appoyntemente, and do them, that ye maye vnderstande all that ye oughte to do. \* Ye stand here thys day euery one of you before the Lord your God, both the heads of your tribes of your elders, your offycers and al the men of Israell: your chyldrene, your wyues and the straungers that are in thine host, from the hewer of the wodde vnto the drawer of thy water: that thou shuldest come vnder the apoyntment of the Lord thy God, & vnder his oth which the Lord the god maketh with the this dai. For to make the a people vnto him self, and that ye may be vnto the a God, as he hath saide to the, & he hath sworn vnto thy fathers Abraham Isaac and Jacob.

Deut. iiii. a

Josu. ix. d

Gen. xlii. a

Also I make not thys bond and this oth wth you only: but both with him that standeth here with vs this day before the Lord our god, and also with him that is not here with vs this dai. For ye know how we haue dwelt in the lande of Egypt, and howe we came thorow the mids of the nacions whiche we passed by. And ye haue sene theyr abominacions and theyr idols: wod: stone, siluer and gold whych they had.

Jerem. v. b.  
Sopha. i. d.  
Deut. xxi.

Let there be among you man or woman kinned or tribe, & turneth away in his heart this day from the Lord our God, to go and serue the gods of these nacions: and lest they be among you some rote that beareth gal and wormwod, so that when he heareth the woordes of this curse, he blesse him self in hys hearte sayinge: I shal haue peace. I wyl therefore worcke after the luste of myne owne hearte, that the drunken maye perpe the with the thyrstie. And so the Lord wil not be merciful vnto hym, but then the wrath of the Lord and his gelousye, smoke against that man, and al the curles that are wrytten in this boke light vpon him, and the Lord do out his name from vnder heauen and separate him vnto euil out of al the trybes of Israell according vnto al the curles of the appoyntment that is wrytten in the boke of this lawe.

Gene. xix.

Jer. xii. b. c.  
i. Be. ix. d

So that the generacion to come of your chyldren that shal rise vp after you and the straunger that shal come from a far lande, say when they se the plagues of that land, & the diseases wherewith the Lord hath smite it, howe all the lande is burnt vp with brimstone & salt, & it is neither sowne nor beareth, nor any grasse groweth therein, after the ouerthrowing of Sodom, Gomer, Adama and zeboim: which the Lord ouerthrewe in hys wrath and anger. And then shal al nacions also say: & wherfore hath the Lord don of thys facion vnto this lad? How feare is this great wrath. And men shal saye: because they left the testament of the Lord God of theyr fathers which he made with them, wher he brought the out of the land of Egypt. And they wet and serued straunge goddes, and worshipp-

ped theym: goddes whiche they knewe not and whiche hadde geuen them naughte. And therefore the wrath of the Lord waxed whote vpon that lande to brynge vpon it al the curles that are wrytten in this boke. And the Lord cast them oute of their land in anger, wrath and great furiousnes, and caste them into a straunge lande, as it is come too passe thys dape. The secretes of the Lord our God (a) are opened vnto vs and our children for euer, that we do all the wordes of this lawe.

## The. xxi. Chapter

The worde of God is not farre from them that seeke for it, but in theyr mouthes and heartes.

When al these wordes are come vpon the whether it be the blessing or the curse whiche I haue set before the, yet if thou turne vnto thine hearte among al the nacions whither the Lord thy God hath trusted the, and come agayne vnto the Lord thy God and herken vnto his voyce accordynge to all that I commaunde the thys dape: booe thou and thy chyldrene wth all thynne herte and all thy soule: Then the Lord thy God wil turne thy captiuitie and haue compassion vpon the, and go and fet the agayne from al the nacions, amonge which the Lord thy God shal haue scatered the, though thou wast cast vnto extreme partes of heauen: euen from thence wyl the Lord thy God gether and frome thence fet the and brynge the into the lande which thy fathers possessed, & thou shalt enioye it, And he wyl shew the kyndnesse and multiplie the aboue thy fathers. \* And the Lord thy God wyl circumsise thine hert & the herte of thy seede for to loue the Lord thy God wth all thynne hearte and all thy soule, that thou mayest lyeue. \* And the Lord thy God wyl put al these curles vpon thynne enemyes and on them that hate and persecute the.

But thou shalt tourne and herken vnto the voyce of the Lord and do all his commaundementes which I commaunded the thys dape. And the Lord thy God wyl make the plenteous in all thy worckes of thynne hande and in the frute of thy bodie, in the frute of thy cattell and frute of thy lande, and in thy ches. For the Lord wil turne agayne and reioyce ouer the to do the goodd as he reioised ouer thy fathers: If thou herken vnto the voyce of the Lord thy God to kepe his commaundements and ordinaunces whiche are wrytten in the boke of thys lawe, if thou turne vnto the Lord thy God with al thine hert, and al thy soule.

\* For the commaundement which I commaund the this dape, is not separated from the, neyther far of. It is not in heauen that thou needest to saye: who shal go by for vs to heauen, and fet it vs, that we may heare it, and do it, Neither is it beyonde the sea & that thou shuldest say: who shal go oversea for vs and fet it vs that we maye heare it, f. iiii. and

(a) That is  
the Lord hath  
opened vnto  
vs his  
wyl before  
all other  
people.

Deute. x. d

\* Psal. l. b.



and do it. But the woorde is verpe npe vn-  
to the: euen in thy mouth, and in thine hert  
that thou do it.

Beholde I haue set before pou this dape  
lyfe and death, good & euil: in that I ch-  
maunde the thys day to loue the Lord thy  
God, and to walcke in hys wapes and too  
keepe hys commaundementes, hys ordp-  
naunces, and hys lawes, that thou mayst  
lyue and multiplye, and that the Lord thy  
God maye blesse the, in the lande whither  
thou goest to possesse it.

**B**ut and if thynne hearte tourne away, so  
that thou wylte not heare it: but shalt goo  
astrape and worshyp strange Goddes and  
serue them, I pronounce vnto pou this day  
that ye shall surely perishe, that ye shall  
not prolonge your dayes vpon the Lande  
whether thou passeste ouer Iordan to goo  
and possesse it.

Deut. xiii. d  
and, xiii. g

I cal to recorde this dape vnto pou, heauē  
and earth, that I haue set before pou lyfe &  
death: blessing and cursing: but chose lyfe  
that thou and thy seede maye liue, in that I  
louest the lord thy god, herkenest vnto hys  
voice, and cleaueste vnto hym. For he is thy  
life, & the length of thy days, & thou mayest  
dwel vpon the earth which the Lord sware  
vnto thy fathers: Abraham, Isaac, and Ja-  
cob, to geue them.

The xxi. Chapte.

**M**oses beinge rady to dye, ordyeth Iosua to  
rule the people in hys stede. This boke Deu-  
teronomi is wryten and layde in the taberna-  
cle beside the arke. The Lewites are charged  
to reade it to the people.

**A**nd Moses went & spake these wor-  
des vnto al Israel, and sayed to the:  
I am. C. and. xx. yere this dape, and  
can no more go (a) out and in. Also I Lord  
hath sayd vnto me, thou shalt not go ouer  
this Iordan. The Lord your God he wil go  
ouer before the, and he wyl destroye these  
nacions before the, and thou shalt conquer  
them. And Iosua he shall goo ouer before  
theas I Lord hath sayd. And the Lord shall  
do vnto the im, as he did to Sehon and Og  
kings of the Amorites, and vnto the land  
whiche kinges he destroyed. And when the  
Lord hath deliuered them to the, se that ye  
do vnto them accordinge vnto all the com-  
maundementes which I haue commaunded  
pou. Blucke vp your hertes and be strong,  
dread not, nor be afraid of them, for the lord  
thy God him self will go with the, and wyl  
nether let the go nor forsake the.

(a) To go  
in and oute  
is to exer-  
cise I office  
of a mini-  
ster and lea-  
der of them:  
as Chyste  
sayth of mi-  
nisters and  
pastours.  
Job. x. a.

Iosu. i. b  
ix. reg. ii. a.

**B** And Moses called vnto Iosua and sayd  
vnto him in the sighte of all Israel: \* Be-  
strong and bold, for thou must go with this  
people vnto the land which the Lord hath  
sworne vnto they fathers to geue the, and  
thou shalt giue it them to enherit. And the  
lorde he shall goo before the and he shall be  
wth the, and wyl not let the go nor forsake  
the, feare not therfore nor be discomforted  
And Moses wrot this lawe and deliuered  
it to the priestes the sonnes of Levi whych  
bare the arke of the testament of the lord  
and vnto al the elders of Israel, and com-

Num. iii. d.

maunded them saying. \* At the end of. bii.  
pere in the time of the fre pece in the feast of  
the tabernacles, when al Israel is come to  
appeare before the Lord thy god, in I place  
whiche he hath chosen: se that thou red this  
law before al Israel in they eares. Gather  
the people together: both men women, and  
chyliden and straungers that are in thy ci-  
ties that they maye heare: learne and feare  
the Lorde your God, and be dyligente too  
keepe all the wordes of thys lawe, and that  
they chyliden whiche know nothyng may  
heare and learne too feare the Lorde your  
God, as longe as ye lyue in the lande why-  
ther ye go ouer Iordan to possesse it.

ii. Cl. biii. a

And the Lord said vnto Moses. Behold:  
thy dayes are come that thou must dye. Cal  
Iosua and come and stand in the taberna-  
cle of witnes, that I mai geue him a charge  
And Moses and Iosua wet and stode in the  
tabernacle of witnes. And the Lord apered  
in the tabernacle, euē in I piler of the cloud  
And the piler of the cloud stode ouer I dore  
of the tabernacle. And the Lorde said vnto  
Moses: behold, thou must slepe wth thy  
fathers, and this people will go a whoring  
after strange Gods of the lande whither  
they go, and wil forsake me and breake the  
appointment which I haue made with the  
And the my wrath wil ware hote agaynst  
the, and I wil forsake the, and wil (b) hide  
my face from them, & they shall be consumed  
And when much aduersite and tribulacion  
is come vpon them, then they wil saye: be-  
cause our God is not among vs, these tribu-  
lations are come vpon vs. But I wil hyde  
my face that same time for al the euils sake  
whiche they shal haue wrought in that they  
are turned vnto strange Gods.

(b) To hide  
hys face, is  
much as not  
to hear, & to  
take awaye  
the tokens  
of hys kin-  
nes, as whe  
he getteth  
no care to  
our prayers  
nor shew vs  
any token of  
loue, but let  
teach before  
our eyes gre-  
uous afflic-  
cions, & ca-  
use very death.  
Job. xiii. d.  
Mich. iii. b

Now therfore wryte ye thys songe, and  
teach it the chyliden of Israel and put it in  
they mouthes that thys song may be my  
witnes vnto the chyliden of Israel. For  
when I haue broughte them into the land  
whiche I sware vnto they fathers that  
runneth with milke and donye, then they  
wyl eate and fill them selues and ware fat  
and turne vnto strange goddes and serue  
them and saye on me and breake my testa-  
mente. And then when much myschief and  
tribulacion is come vpon them thys songe  
shall answer before them: and be a witnes  
It shal not be forgotten out of themouthes  
of they seide: for I know they imaginatiō  
whiche they go aboute euen nowe before I  
haue brought them into the lande which I  
sware. And Moses wrote this songe the  
same season, and taughte it the chyliden of  
Israel. And the Lorde gaue Iosua the son  
of Nun a charge & sayd: \* be bold & stronge  
for thou shalt brynge the chyliden of Israel  
into the landes whych I sware vnto them  
I wyl be wth the.

Iosu. i. b:  
ii. Cl. ii. a.

When Moses had made an ende of wry-  
ting oute of these wordes of the lawe in a  
boke vnto the ende of them, he commaun-  
ded the Lewites which bare the arke of the  
testamente



testamente of the Lorde poure God, and lette it be there for a witnesse vnto the.   
 I for knowe the stubbournesse, and thy styffe necke: beholde whyle I am yet aloue wpth pou thys dape, pe haue bene disobediente vnto the Lorde: and how much more after my death.

**G**ather vnto me all the elders of your tribes and your officers, that I may speak these wordes in theyr eares and cal heauen and earthe too recorde agaynst them. For I am sure that after my death, they wil vtterly mar them selues, and turne from the way which I commaunded pou, and tribulacion wpll come vppon pou in the latter dapes, when pe haue wroughte wickednes in the sight of the Lorde to prouoke hym with the works of your hādes. And Moses spake in the eares of all the congregacion of Israell the wordes of thys songe, vnto the ende of them.

The xxxii. Chapter.

The song of Moses. He goth vp to the top of Abarim to se the lande of promyse.

**H**eare O (a) heuen, what I shal speak and heare O earthe, the woordes of my mouth. My doctrine droppes as doth the rain, and my speech flowe as doth the dewe, as the miseling vpon the herbes, and as the droppes vpon the grasse. For I wil cal on the name of the Lorde: Magnify the myghte of oure God.

He is a (b) rocke and perfect at hys dedes for al his waies ar with descrepon. God is faithful, and withoute wickednes, booth righteouse and iust is he.

The frowarde and ouerthwart generation hath marred them selues to himward, and are not his sonnes for theyr deformityes sake. Dost thou so rewarde the Lord O folyshe nacpon and vnwyse. Is not he thy father and thynne owner? hath he not made the and ordeined the? Remember the dapes that are past: consider the peres from tyme too tyme. Aske thy father, and he wpll shewe the, thy elders and they wpll tell the. When the mooste higheste gaue the nacions an enheritaunce, and deuided the sonnes of Adam, he put the borders of the nations, fast by the multitud of the children of Israell,

For the Lordes part is his folke & c. Jacob is the porcion of his enheritaunce.

He found him in a desert land, in a voide ground, and a roing wildernes. He led him aboute, and gaue him vnderstandinge: and kepte him as the apple of hys eye.

As an Eagle that steareth vp her neste and flutereth over the pounge, he stretched out hys wynges and tooke him vppe, and bare him on his shoulders. The Lorde alone was hys guyde, & ther was no straunge God wpth him.

He set him vpon an hys lande: and he ate the encrease of the fieldes. And he gaue him honp to sucke oute of the rocke, & oyle out of the hard stone. With butter of kine

and milke of the shepe, with fat of y lābes and fat rammes and he gotes with fat sidneis with wheate. And of the bloude of grapes thou dronkest wine.

And Israel waxed fat and kycked. Thou wast fat, thicke and smothe. And he let god go that made him & despised the rocke that saued him. Thei angered him with straunge Gods, and with abhominations prouoked him. They offered vnto fiede deuils & not to God, and to Goddesses whiche they knew not: and two newe Goddesthat came newe lye vp whiche they fathers feared not. Of the rocke y begat the, thou art vnmyndful and haste forgote God that made the. And when the Lorde sawe it, he was angry because of the prouokynge of hys sonnes and daughters.

And he sayde: I wpll hide my face from them and wpll see what theyr ende shal be. For they are a frowarde generacion and chylidrene in whom is no fapth. They haue angered me wpth that whiche is no God, and prouoked me wpth theyr vanities.

\* And I agayn wil anger them wpth them whiche are no people, and wpll prouoke them wpth a folyshe nacpon. \* For fyre is kindledde in my wrathe, and shal burne vnto the bottome of hell. And shal consume the earth with hye encrease and set a fyre y bottomes of the mountaynes. I wpll heape mischeues vpon them and wpll spende all myne arrowes at them.

Furnt with hunger and consumed with heate and wpth bytter pestilence. \* I wpll also sende the teethe of beastes vpon them and popson serpentes. Without forth, the swearde shal robbe them of theyr chylidren and wpthin in the chamber, feare: bothe ponge menne and ponge womenne, and the suckelynges wpth the menne of grape heades. I haue determyned too scatter them thorowoute the world, and to make awaye the remembraunce of them frome amonge menne. Were it not that I feared the raylynge of oure ennemys, least theyr aduersaries woulde be proude and say: our hys hande hath done all these workes and not the Lorde.

For it is a nacion that hath an vnhappy forcast, and hath no vnderstanding in them, wold they were wise and vnderstod thys, and woulde consider this later ende.

Howe it cometh that one shal chace a thousande, and two putte tenne thousande of them to flight, except theyr rocke had solde them, and because the Lorde had deliuered them.

For oure rocke is not theyr rocke, no thoughte oure ennemys be iudge. But theyr bynes are of the bynes of Sodome, and of the fieldes of Gomorra. Theyr grapes are grapes of Gall, and theyr clusters be bitter.

Theyr wyne is the popson of Dragons, and the cruell gall of aspes. Are not suche thynges layde in soze wpth me, and sealed

(a) The prophets custmably whiche they spake with a feruent affectiō on do speke vnto thynnes & haue no lyfe, eue as they spake to me as in esai. 1. And here Moses sheweth that y children of Israell wolde not earnestlye hear hym, & y he shuld lose hys laboure wplyeth yet heauen & earthe to hear him & to be hys

witnes that he recited thys songe vnto them. Rock, god is called a rocke, because he and his word laith for euer, he is sure to trust to, & a perfect comfort to believers.

and their singuler defence at all tymes. ii. Re. xxi. c. (c) Only y fapthful whiche are signified by Jacob are gods porciō on, the vnbeleuers be long not to hym.

Loke also in y. xxi. d.

Rom. v. d.

Jer. xv. e.

Term. v. d.

Joel. i. a

&

by



Rom. xii.  
Heb. x. f.

by among my treasures: \* Vengeance is myne, and I wyl rewarde: they: fete shall fyde, when the tyme cometh. For the time of they: destruccion is at hand, and p time that shal come vpon them makethast.

For the Lorde wyl do iustice vnto hys people, & haue compassion on hys seruants. For it shal be sene p they: power shall faile & at the last they shal be prisioned & forsake.

And it shal be said, wher are thei: Gods and they: rocke wherin they trusted.

The fat of whose sacrifices they ate & dranke the wyne of they: dyncokoffryngs, let them rse vp and helpe you and be your protection.

Senowc howe that I, I am be, and p there is no God but I, I can kyll & make a lyue, and what I haue synpten that I ca heale: nether is ther that ca deliuer any man out of my hande.

For I wyl lyft vp myne handes to heauē, and wil say: I lyue euer.

If I whet the edge of my sword, & myne hand take in had to do iustice, I wyl shewe vengeāce on mine enemies & will rewarde them that hate me.

I wyl make myne arrows dronke wth bloud, and my sworde shal eate flesh of the bloude of the \* slayne and of the captiue & of the bare head of the enemye.

Draspe ye hearthen hys people, for be wil auenge the bloude of hys seruants, & wyl auēge him of his aduersaries, & wil be merciful vnto the land of hys people.

And Moses wyl & spake al these wordes of this song in the eares of the people, both he and Josua the sonne of Nun. And when Moses had spoken al these words vnto the ende to al Israell, then he said vnto theim:

Set your heries vnto al the words whych I \* restite vnto you this day: that ye co- mād them vnto your children, to obserue and do al the wordes of this lawe. For it is not a vayne worde vnto you: but it is your lyfe, & thow wthys word ye shall prolonge

your dayes in the land whither ye go ouer Jordan to conquere it.

And the Lord spake vnto Moses the selfe same day, saying: get the vp into this mountaine Abarim vnto mount Mebo, which is in the lande of Moab ouer against Iericho. And behold the land of Canaan whych I giue vnto the children of Israell to possesse. And dye in the mount whiche thou goest vpo and be gathered vnto thy people: As Aar thy brother dyed in mount Hor & was gathered to his people. For ye trespassed against me among the child: of Israell at the waters of strese, at Cades in the wyldernesse of zin, because ye sanctified me not among p children of Israell. Thou shalt se the land before the, but shalt not go thither vnto the land whych I giue the chyld: of Israell.

The xxxiii. Chapter.

Moses dying blesseth al the tribes of Israell

This is the blessinge wherewith Moses Goddes man blessed the childrene of Israell before his deathe, sayinge: The Lorde came frome Sinai, and shewed hys beames from Seir vnto them, and appeared gloriousse from mounte pharan, and came wth thousandes of saintes and in hys righte hand a lawe of fyre for them. Howe loued he the people \* All his Saints are in hys hande. They ioynded them selves vnto thy foote, and recepued thy wordes. Moses gaue vs a la we whych is the enhe rptaunce of the congregacon of Jacob. And he was in Israell kynge when he gathered the heades of the people, and tribes of Israell together.

Ruben shall lyue and shall not dye: but hys people shall be fewe in number. Whys is the blessinge of Iuda. And he sayde: heare Lorde the voyce of Iuda, and byng hym vnto hys people: let hys handes fight for hym: but bee thou hys helpe agaynst hys ennemys. And vnto Lewi he sayde (a) thy perfectnes and thy lyghte be after thy merciful mā whō thou tempdest at Masah with whom thou stridedest at the water of strife. He that saithe vnto his father & mother. I saw him not, and vnto his brethren, I knewe not, and to his son I wot not, for they haue obserued thy worde and kept thy testamēt. They shal teach Jacob thy iudge ments & Israell thy lawes. They shal putte cens before thy nose & whole sacrifices vpo thine alter. Blesse Lord their power and accept the workes of thier handes: smyte the backes of them that rise against them & of them that hate them: they rise not agayne.

Vnto Ben Iamin he saide. The Lordes dearling shal dwel in safety by him & keepe him self in the heauen by hym continually and shal dwel betwene his shoulders:

And vnto Ioseph he saide: blessed of the Lord is his hand with the goodly frutes of heauen, with dewe and with springes that lie beneath: & w frutes of the encrease of p sun & w ripe fruite of the monethes, & wth the toppes of mountains that wer from the beginning & with p dainties of hils that last euer & with goodli frute of the earth, and of the fulnes therof. And the good wil of hym that dwelleth in the \* bush shal come vpon the head of Ioseph and vpon the top of the head of him that was separated fro among his brethren, his beuty is as fyrtteborn ore and his hornes as the hornes of an unicorn. And with the, he shal push the nations together, euen vnto the endes of the worlde. These ar the many thousandes of Ephraim and the thousandes of Manasses. And vnto zabulon he said: Reioise zabulon in thy going out, and thou Isachar in thy tentes. They shal cal the people vnto the hil, & ther thei shal offer (b) offerings of rightuousnes for they shal sucke of the abundaunce of the sea and of treasure hyd in the sande.

And vnto God he saide: blessed is \* the towne

Dep. lita

(a) That is let the pries tes officed be happy, and fortunate before god, & me by prayer, teaching good enes ple geuyng as in was in Moses. Thys is p lyght & perfectnes wh the Moses put in the iudgement.

Exo. xviii. 1. Au. xviii. 1.

Exod. xl.

(b) That is they shall haue aboundance of riches, what of marchandise coming by sea, & of metals of the earth.

Here recti- feth he the plagues of sword that many shal be slayne, that they shal be led captiue, & brought in bondage, & their head shal be bare, & is, they kingdome & puelthode shal be taken fro the

\* To testi fy p worde, & word, and therefore is p word called a testi- monye or wptnes. pla. xviii. b



\* Rourne  
maker, he,  
cause with  
warre he  
made rour,  
for he was  
a valiaunte  
warriour,

\* As  
some wyl  
lawegeter.

\* The chal.  
interp. was  
buried ther.

Whi time  
on is lefe  
out, ther ap  
peareth no  
cause that  
is en dent  
worthe to  
be bele-  
ued.

\* In safety  
alone, loke  
Ru. xiii. b.  
To dwell  
by him self.

to wmemaker Gad. He dwelleth as a lion  
& caughte the arme and also the top of the  
head. He saw his beginnunge, that a parte  
of the \* teacher \* was hydde ther and came  
wth the bads of the people, and executed  
the rpghtuousnesse of the Lorde, and hys  
iudgementes wth Israel.

And vnto Dan he sayed. Dan is a Lions  
whelp, he shal flow from Basan.

And to Repebaly, he sayd: Repebaly  
he shal haue aboundance of pleasure & shall  
be fylled with the blessing of the Lord, and  
shal haue hys possessions in the south west.

And of Aser he said. Aser shal be blessed  
wth chylidren, he shal be accepted vnto his  
brethren and shal dyppe hys fore in oyle: A  
con and brasse shal hange on thy shes and  
thyne age shal be as thyne youth.

There is none lyke vnto the God of  
Israel: he that syteth vpon heauen shal be  
thyne helpe, whose glorie is in the cloudes  
that is the dwellinge place of God from  
the beginning, and from vnder the armes  
of the world, he hath cast out thine enemies  
before the, & sayed destroy. And Israel shal  
dwell in safety \* alone. And the eyes of Ja  
cob shal loke vpon a lande of corne & wyne.  
moreouer his heauy shal drop with dewe.  
Happy art thou Israell, who is lyke vnto  
the? A people that arte saued by the Lord.  
thy helpe and helper & sword of thy glorie  
And thyne enemies shal hyde them selues  
from the, and thou shalt walke vpon theyr  
hye hylles.

The. xxxiii. Chapter.

Moses dyeth. Israell wepeth. Josua suc  
cedeth in Moyses rowme.

And Moyses wente from the sydes  
of Moab vp into mount Rebo, whi  
che is the top of Phasgath that is o  
uer agaynst Jericho. And the Lord shewed  
him al the lande of Galaad eue vnto Dan,

and al Repebaly, and the lad of Ephraim  
& Manasse, and al the lande of Iuda: euen  
vnto the vrmost sea, and the south & the re  
gid of the platu of Merico the city of palme  
trees euen vnto zoar. And the Lorde sayed  
vnto him \* This is the lad which I sware  
vnto Abraham, Isaac, and Jacob, sayinge: Gen. xii. b.  
I wyl giue it to thy seide. I haue shewed it and. xv. b.  
the before thyne eyes: but thou shalt not go  
ouer thither.

So Moyses the seruaunte of the Lord di  
ed there in the Land of Moab at the com  
maundmente of the Lorde. And he buried  
him in a valleye in the lad of Moab besyde  
Beth Peor: but no man wyte of hys se  
pulchre vnto this day. And Moyses was an  
hundred & xxx. yere old when he dyed, & yet  
his eyes were not dym nor hys chekes aba  
red. And the childe of Israel wept for Mo  
ses in the syelde of Moab. xxx. dayes. And  
the dayes of wepyng and moutnyng for  
Moses were ended.

And Josua the sonne of Nun was ful of  
the spirit of wisdom: \* for Moyses had put  
hys hand vpon him. And al the chylidren of  
Israel berkened vnto hym & dyd as the Lord  
commaunded Moyses. But there arose not  
a prophet sence in Israel like vnto Moyses,  
whom the Lord knewe face to face, in  
all the myracles and wonders  
whiche the Lorde sent hym  
to do in the Lande of E  
gypte, vnto Pharaon  
and all his seruā  
tes, and vnto al  
hys lande  
and in al the myghty dedes and  
great terrible thyngs which  
Moyses did in the sight  
of all Israell.

The ende of the fyrst boke  
of Moyses.

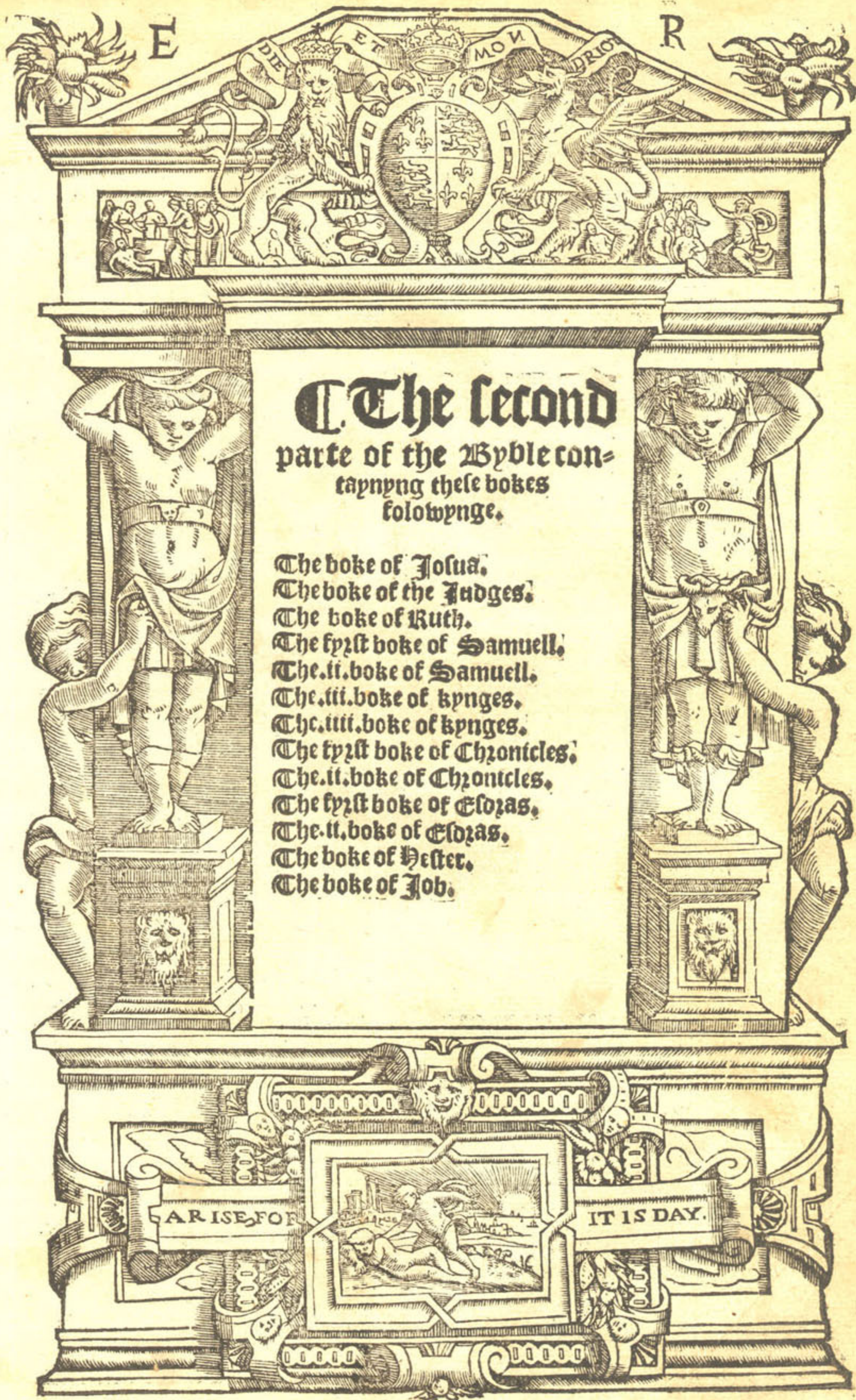


Thomas. Milton

His Book

May: 4: 1719





**The Second**  
parte of the Wyble con-  
taynyng these boke  
folowynge.

The boke of Josua.  
The boke of the Judges.  
The boke of Ruth.  
The fyrst boke of Samuell.  
The.ii.boke of Samuell.  
The.iii.boke of kynge.  
The.iiii.boke of kynge.  
The fyrst boke of Chronicles.  
The.ii.boke of Chronicles.  
The fyrst boke of Esdras.  
The.ii.boke of Esdras.  
The boke of Hester.  
The boke of Job.

ARISE FOR

IT IS DAY.



# Of the Strand

Part of the Strand  
from the River to the  
Tower

The Strand of the River  
The Strand of the Tower  
The Strand of the River  
The Strand of the Tower  
The Strand of the River  
The Strand of the Tower  
The Strand of the River  
The Strand of the Tower  
The Strand of the River  
The Strand of the Tower



# The booke of Iosua.

## The first Chapter.

The Lorde courageth Iosua to intade the land of promes, & commaundeth him continually to read Deuteronomie.



After the death of Moyses the seruant of the Lorde, the Lorde spake to Iosua the sonne of Nun Moyses mynister, sayyng: Moyses my seruant is deade. Nowe there-

fore vppe and go ouer Jordan, boothe thou and all this people, vnto the lande the which I geue vnto the chyldren of Israell. All the places that the sooles of your feete shall tread vpon, haue I geuen you as (I sayde vnto Moyses) fro the wylernes and this Libanon, to the gret riuier Euphrates: and \* all the land of the Bethites, euen vnto the great sea, towarde the gopng downe of the sunne shall be your coastes. There shall not a man be able to withstand the all the dayes of thy lyfe. For as I was with Moyses, so wll I be with the \* and wll neither leaue the nor forsake the. \* Be strong and bold: for vnto this people shalt thou deuide the land whypche I swaie vnto thy fathers to geue them.

Above all thypng be stronge and harden thy selfe, to obserue and to do accordyng to al the lawes which Moyses my seruant commaunded the. \* Tourne there from, nether to the right hand nor to the lefte: that thou mayest haue vnderstandyng in all thou takest in hande \* let not the boke of this lawe departe out of thy mouth: But recorde therein daye and nyght, that thou mayest be circumspecte to doo accordyng to all that is witten therein.

For then shalt thou make thy waye prosperouse, and thou shalt haue vnderstandyng. Beholde I haue sayd vnto the, be strong and bolde: nether feare, nor dreade. For the Lord thy God is with the, whither so euer thou goest. Then Iosua commaunded the offycers of the people, sayyng: Go thorough the myddest of the hoste & commaunde the people sayyng, prepare you vnto this daye, for after three dayes ye shal passe ouer this Jordan, to go & eniope the land which the Lorde your God geueth you to possesse it.

And vnto the Rubenites, Gadites, and halfe the tribe of Manasses spake Iosua sayyng: Remember that whypche Moyses the seruant of the Lord commaunded you sayyng. The Lorde your god hath geuen you rest, and hath geuen you this land.

Let your wyues, your chyldren, and your castell remain in the lande whypche Moyses gaue you in thys syde Jordan:

## The.ii. Chapter.

Fol. ii.

\* But go ye before your brethren armed all that be men of warre, and helpe them vntill the Lorde haue geuen your brethren rest, as he hath you, and vntill they also haue obtayned the lande whypch the lorde your God geueth them. And then retorne vnto the land of your possessio and eniope it, whypche lande Moyses the Lordes seruant gaue you on thys syde Jordan toward the sunne rysyng. And they answered Iosua, sayyng: \* All that thou biddest vs, we wll do, and whypther so euer thou sendest vs, we wll go. Accordyng as we obeyed Moyses in all thynge, so we wll obey the, onely the Lord thy god be wth the as he was wth Moyses. And whoso euer disobey thy mouth, and wll not hearken vnto thy wordes in all that thou commaundest hym, let hym dye. Only be stronge and of good courage.

## The.ii. Chapter.

Iosua sendeth serchers or spies to Jericho, which were hyd of Rahab, and so escaped the handes of the pursuers. Rahab beleueth, and confelleth the God of Israell.



Then Iosua the sonne of Nun sent out of Settim two spyes secretely, sayyng: go and vewe the land and also Jericho. And they went and came into a harlots house named Rahab, and lodged there. And it was told the king of Jericho, sayyng: Behold, there came me in hither to night of the chyldre of Israel, to spy out the countrey. And the king of Jericho sent vnto Rahab, sayyng: bryng forth the men that are come to the, whypche are entered into thyne house: for they be come to searche out all the land. And the woman toke the two men and hyd them, and sayed: in dede there came men vnto me but I wote not whence they were. And aboute the tyme of the shuttyng of the gate, when it was dark, they went out, whither they went I wote not: but folowe after them quickly, and ye shall take them. And she brought them vpon the roofo of the house, and hidde them vnder flate (yet in the stalkes) whiche shee had laynge abroad vpon the roofo. And the men pursued after them, the way to Jordan, euen vnto the passage. And as sone as they whiche pursued after them were gone oute, they shutte the gates immediatly. And of euer they were allepe, she came vpon them vpon the roofo, and sayd vnto the men. I knowe that the Lorde hath geuen you the land, both because that the fear of you is fallen vpon vs, and because that the enhabiters of the land saynt at your coming. For we haue heard how the Lorde dyed vpon the water of the red sea before you, when you came out of Egypt, and what you dyd vnto the two kynges of the Amorites on the other syde Jordan \* Sehon, and Og, whypche be utterly destroyed. And as soone as we had hearde

James. ii. After the greke in the common traasayon.

Some read tauerners house.

Iosua. vi. a

Discepe.

Rahabs saythe. Exo. xiiii. e.

Nun. xxi. e.

Nu. xxi. f. g

A.ii. these



these things, our heartes dyd faynte. And there remayned no more courage in any man for feare of your commynge. For the Lorde your God, he is the God in heauen aboue, and on the earth beneth.

**I** Nowe therefore sweare vnto me (a) by the Lorde, because I haue shewed you mercye, that ye shall also shewe mercye vnto my fathers house, and geue me a true token, and that ye shall saue alpye, both my father, and my mother, my brethren, and my sisters, and all that pertain vnto them. And that ye shall deliuer our soules from death.

**And** the merne answered her: oure lyes for you to dye, yf ye utter not thys oure communicacion. And so when the Lorde hath geuen vs the lande, \* we wyl deale mercifully and truly wpth thee. And then she lette them downe wpth a coarde throughe a wyndow. For her house stode in the towne wall. And she dwelte in the towne wall. And she sayde vnto them: get you into the mountaynes, least the folowers mete you, and hyde your selues there thre dayes, vntill the pursuers be returned, and then maye ye goo poure wapes. And the men sayed vnto her: we wyl be blameles of thy othe, whych thou hast made vs to sweare. Beholde, when we come into the lande, thou shalt bynd thys purple threden coarde in the wyndowe, whych thou lettest vs down by. And thou shalt bynge thy father, thy mother, thy brethren, and all thy fathers houshold, euen into the house to the. And then whosoever goeth out at the doores of thy house into the strete, \* hys bloud shalbe vpon his own head, and we giltyes. And whosoever shalbe with the in the house, hys bloud be on our heades yf any mans hand be vpon hym: And euen so yf thou utter these our wordes, we wil be quyte of thy othe which thou hast made vs sweare. And she sayed: accordyng vnto your wordes, so be it: and so sent them away, and they departed. And she bound the purple coard in the wyndow. And they departed, and got them into the mountaynes, and there abode. iii. daies, vntill the pursuers were returned: and the pursuers sought throughout all the way, and found them not. And the two men returned and descended from the mountayne, and passed ouer, and came to Josua the sonne of Nun, and tolde hym all that had chaunced them. And they sayd vnto Josua: the Lorde had deliuered into our handes all the land, for the inhabitants of the contrey faynt for feare of vs.

The.iii. Chapter.

**T**he water of Iordā is dyed vp, and Josue wpth the people passe ouer.

**A**ND Josua rose earlye: and they remoued from Settim, and came to Iordan, boeth he and all the chyldren of Israel, and

soiourned there before they wente ouer. And after thre dayes the officers wente thowse out the hoste, and commaunded the people, sayinge: when ye se the arcke of the testament of the Lorde your God, and the priestes that are Leuites bering it, then depart ye from your places, and folowe after it. So yet that there be a space betwene you and it, aboute a two thousand cubites by measure. And come not nye vnto it, that ye may knowe the waye by whiche ye muste goo: for ye haue not gone by it in tymes past. And Josua sayd vnto the people, \* purifie your selues, for to morowe the Lorde shall shewe wonders amonge you.

**Then** Josua spake vnto the priestes, sayinge: Take vp the arcke of the testament, and go before the people. And they toke vp the arcke of the testamente, and wente before the people.

**And** the Lord sayed vnto Josua: Thys daye wil I begynne to \* magnifie the, in the sight of Israel, that they maye knowe howe that \* as I was wpth Moyses, so wil I be wpth the. And commaunde thou the priestes that beare the arcke of the testamente, sayinge: when ye are entred a lytle into the water of Iordan, the stande styl in it. Then spake Josua vnto the chyldren of Israel, sayinge: come hyther and heare the wordes of the Lord your God.

**And** Josua sayed: Hereby ye shall knowe that the lpyinge God is amonge you, and that he wyl withoute faple caste out before you, the Cananytes, the Hethytes, the Hemytes, the Cheretites, the Gergesites, the Amorytes, and the Jebusites. Beholde the arcke of the appoyntement of the lord of all the worlde shall go before you into Iordan, and nowe take ye twelue men of the chyldren of Israel, of euerye tribbe a man, and as sone as the soles of the feete of the priestes that beare the Arcke of Jehouah (the Lord of al the worlde) treade in the water of Iordan, the water of Iordan shall deuyde it selfe: and the waters that cometh from aboue shall stande styl vpon an heape. And whē the people were departed from their tentes to go ouer Iordan (\* the priestes bering the arcke of the appoyntment before the people) as sone as they that bare the arke came into Iordan, and the feete of the priestes that bare the arke were dipped in the byrm of the water, (\* Iordan beynge full ouer all his banckes all the tyme of herueste, the water that came downe from aboue, dyd stoppe, and stode vpon a heape a greafe wape from Adam a cite besyde Iericho. And the water that went downe banished into the sea of the wildernes called the salt sea, as sone as it was deuided: & the people \* wente ouer ryghte agaynst Iericho. And the priestes that bare the Arck of the appoyntment of the Lord stod stil vntill al the people were cleane ouer Iordan.

Is holynes vs sed amonge soldiers. Leui. xi. Num. xi. d. Reg. xvi. d. Josu. vii. d.

\* To magnify proper ly is to aduance and let forth excedyngly, & to bynge him in estymacion, as it is sayed gene. xii. a. and ofte in the psalmes.

\* Act. vii. f

D Ec. xxi. c.

\* pla. i. b. d

The



The.iii. Chapter.

Twelve stones are reared up for a remembrance that Jordan was dried, and it returneth agayne to hys course.

**A**nd as sone as the people were all gone ouer Jordan, the lord spake to Josua, sayinge. Take you twelve men out of the people, of every tribe a man. And commaund you theym sayinge: take you hence out of the myddeste of Jordan, even oute of the place where the priestes stood in redynesse, twelve stones. And take ye them awaye wth you, and put theym in the place where you lodge at nyght.

De. xlvii. a. And Josua called vnto the twelve men whiche he had prepared of the chyldren of Israell, of every tribe a man, and said vnto theym: \*get you before the arcke of the Lord your God, even into the myds of Jordan, and take vp every man a stone vpon hys shoulder, accordynge vnto the numbrie of the tribes of the chyldrene of Israell, that this may be a spgne among you. And when your chyldren aske theym fathers in tyme to come, sayinge: what meane ye wth these stones? then say vnto theym, howe that the water of Jordan deuided at the presence of the arcke of the appoyntemente of the Lord: even whyle it wente ouer Jordan, the water of Jordā deuided. And these stones shal be a memoriall vnto the chyldren of Israell for euer.

iii. Re. xlii. And the chyldren of Israell dyd euen so as Josua commaunded, and toke vp. xii. stones oute of the myddes of Jordan, as the Lord sayed vnto Josua, accordynge to the numbrie of the tribes of the chyldren of Israell, and carped theym awaye with theim vnto the place where they lodged, and layed theym downe there. And therto Josua set vp twelve stones in the myddest of Jordan in the place where the fete of the priestes whiche bare the arcke of the testament, stode.

(a) These maners of speech vnto this present daye, and such like be therfore said, because the thynges wer so doen that they were not after chaunged by hym that did the noz in hys tyme that woute the hystorie of them. iii. Edia. ix. f. Act. xlii. a.

And there they be euen (a) vnto this day. For the priestes whiche bare the arcke stode in the myddest of Jordan, vntill all was dryed, that the Lord commaunded Josua to saye vnto the people, accordynge to all that Moyses charged Josua. And the people hastened and wente ouer. When all the people were cleane ouer, then wente ouer the Arcke of the Lord, and also the priestes before the people. And the chyldren of Ruben, and the chyldren of Gad, and the halfe tribe of Manasses went before the chyldren of Israell armed as Moyses charged theym. Upon a forty thousand trimmed for warre, went before the Lord vnto battell, euen vnto the wylde fylde of Jericho. That daye the Lord magnified Josua in the syght of all Israell, & they (b) feared hym as they feared Moyses all the dayes of hys lyfe.

(b) To fear here, is reueinge: commaunde the priestes that beate

the arcke of wptnes to come out of Jordan. And Josua commanded the priestes sayinge: Ascende by oute of Jordan. And when the priestes that bare the Arcke of the appoyntemente of the Lord were ascended out of Jordan: as sone as the soles of the priestes fete were broughte to drye Lande, the water of Jordan returned agayne vnto hys place, and went ouer all hys bankes as he dyd before. And the people came out of Jordan the tenth daye of the fyrst moneth, and pitched in Balgal euē in the east borders of Jericho. And the. xii. stones whiche they toke oute of Jordan, Josua pitched in (c) Balgall. And spake to the chyldren of Israell sayinge: when your chyldre aske you in tyme to come sayinge: what meane these stones? shew your chyldren and say, Israell came ouer thys Jordan on drye lande. For by interprete the Lord your God dryed by the water of Jordan before you, vntill we were ouer, as the Lord your God did vnto the red sea, whiche he dryed by before vs till we were ouer: that all the people of the worlde may knowe the hande of the Lord how mighty it is, and that ye myghte feare the Lord your God for euer.

The. v. Chapter.

The Cananites are atryed. The second circumcison vnder Josua.

**A**nd when al the kinges of the Amorites wchare on this syde Jordan to the seaward, & all the kyngs of the Cananites which lye on the sea, heard howe the Lord had dryed by the water of Jordan before the chyldre of Israell, vntill they were ouer, their hertes faynted in the. And there was no spirite in them any more, for feare of the coming of the chyldre of Israel.

That same tyme the Lord sayd vnto Josua. Make the kniues \* of stone, and go to agayne & circumcise the chyldren of Israel the second tyme. And Josua made hym kniues of stone and circumcised the chyldren of Israell in the hyll of foreskynnes. And thys is the cause why Josua circumcised them. All the people that came oute of Egypte that were males, all that were men of warre, dyed in the wylernes by the waye after they came out of Egypte. Howe all the people that came out were circumcised: But all the people that were borne in the wylernes by the waye after they came out of Egypt they circumcised not. For the chyldren of Israell walked forty yeres in the wylernes, till all the people of menne of warre that came oute of Egypte, were consumed, whiche herkened not vnto the voyce of God, so that the Lord sware, that he woulde not shewe theym the Lande whiche the Lord sware vnto theym fathers, that he woulde geue vs, euen a Land \* that floweth with mylke and honye. And the chyldren he set by in theym steade. Then Josua



their fores-  
kynnes  
wer not cut  
awaye.

Josua circised the: for they were \*uncirci-  
cised, because they circumsised them not  
by the waye.

And when all the people were ful circū-  
cised, they abode styll in theyr places in the  
holle tyll they were whole.

(a) Shame  
here signi-  
fith miser-  
wretched-  
nes, contēpt  
and despyte  
of plenesse,  
bondage.  
Esa. iiii. a.

And the Lorde sayde vnto Josua: thys  
dape I haue taken awaye the (a) shame of  
Egypte from pou, and called the name of  
the same place Balgall vnto thys dape.  
And the children of Israell pitched their  
tentē in Balgall, and helde the feaste of  
the passeouer the .xiii. dape of the moneth  
at euen, in the fieldes of Jericho. And they  
ate of the corne of the land on the morow  
after passeouer, sweete rakes, and parched  
corne in the selfe same day. And manna  
ceased the morow after they had eaten  
of the corne of the lande, neyther had the  
chylidren of Israell Manna any more, but  
dyd eate of the frutes of the lande of Ca-  
naan that yere.

Here edeth  
Manna.

And when Josue was come vnto Jeri-  
cho, he lyft vp hys eyes and loked: and be-  
holde there stode a manne before hym with  
hys swearde drawen in hys hande. And Jo-  
sua went vnto hym, and sayde vnto hym:  
arte thou on oure syde, or on oure aduersa-  
ries? And he answered: Nay, but I am the  
captaine of the host of the Lorde, and am  
nowe come. And Josue fell on hys face to  
the earth, and dyd reuerence, and sayde to  
hym: what sayeth my Lorde vnto hys ser-  
uaunt? And the captaine of the Lords host  
sayde vnto Josua: \* do thy shues of thy  
feete, for the place whereon thou standest  
is holy: And Josua dyd so.

An aungell  
appeareth  
to soccour  
the Israe-  
lites.

And Josue was come vnto Jeri-  
cho, he lyft vp hys eyes and loked: and be-  
holde there stode a manne before hym with  
hys swearde drawen in hys hande. And Jo-  
sua went vnto hym, and sayde vnto hym:  
arte thou on oure syde, or on oure aduersa-  
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hym: what sayeth my Lorde vnto hys ser-  
uaunt? And the captaine of the Lords host  
sayde vnto Josua: \* do thy shues of thy  
feete, for the place whereon thou standest  
is holy: And Josua dyd so.

Actes. vii. d  
\* Exo. iii. b

The. vi. Chapter.

The walles of Jericho fall, and it is taken.

**A**ND Jericho shutte in her people,  
and was shut for feare of the chil-  
dren of Israell, so that no manne  
wente oute nor in. And the Lorde  
sayde vnto Josua: beholde, I haue geuen  
into thyne hande Jericho and her kyng,  
and the menne of warre. And ye shal com-  
passe the whole citie, all that be menne of  
warre, and go rounde about it once: and so  
shal pou do fyve dapes. And the seven prie-  
stes shal beare seven trumpets of rammes  
hornes before the arke. And the \*seuenth  
day ye shal compass the citie seuen times,  
and the priestes shal blowe wpth their trū-  
pettes. And when there is a longe blaste  
blowne with the rammes horne, as soone  
as ye heare the sounde of the horne, lette  
all the people shoute a myghtye shoute.  
And then shal the walles of the Cytie fall  
downe, and the people shal ascende vp e-  
uerie manne straghte before hym. And  
Josua the sonne of Nun called vnto the  
priestes, and sayde vnto them: take vp the  
arke of the appoyntemente, and lette se-  
uen priestes beare seven trumpettes of  
rams hornes before the arke of the Lorde.  
And he saide vnto the people, go and com-  
passe the Cytie, and lette the menne of

\* After the  
Ebye, the  
comon tran-  
sacion rea-  
deth of the  
pere of Ju-  
dyle.

armes go before the Arcke of the Lorde.

And when Josua had spoken vnto the  
people, the seven priestes that bare the se-  
uen trompettes of rammes hornes before  
the Arcke of the Lorde, wente forth and  
blewe wpth the hornes, and the Arcke of  
the Testamente of the Lorde folowed af-  
ter them. And the men of armes wente be-  
fore the priestes that blew with the horns,  
and the common people came after the  
Arcke: and as they wente, they blew with  
the hornes. And Josua commaunded the  
people, sayinge: shewt not, nor lette your  
voyce be hearde, or anye worde procede out  
of your mouthes, vntill the day I bid you  
shoute: and then shoute.

And so the Arcke of the Lorde compas-  
sed the citie, and went aboute it once, and  
then they retourned into the hooſte, and  
lodged there. And Josua rose earlye in the  
morninge, and the priestes toke vpp the  
Arcke of the Lorde, and seven priestes  
bare seven trompettes of rammes hornes  
before the Arcke of the Lorde: and as they  
wente, they blew wpth the hornes. And  
the menne of armes wente before them, &  
the common people came after the Arcke  
of the Lorde, and as they wente, they blew  
wpth the hornes. And the seconde dape  
they compassed the ctyte once, and retour-  
ned agayne into the hooſte, and so they did  
sixe dapes longe.

And the seuenth dape they arose earlye,  
euen wpth the dawninge of the dape and  
compassed the Citie after that same man-  
ner seuentymes onelye, so that they com-  
passed the citie seuentymes.

And at the seuenth tyme, the priestes  
blewe wpth the hornes, and Josua sayed  
vnto the people: shoute, for the Lord hath  
geuen pou the ctyte. But the citie shal be  
excommunicate, bothe it and all that is  
therein, vnto the Lorde: onelye Rahab the  
harlotte shal liue, bothe she and al that is  
wpth her in the house, because she \* hid the  
messengers that we sent. And in anye wise  
beware of the excommunicate thyngs, least  
ye make your selues excommunicate. For  
if you take of the excommunicate thyngs,  
so shal you make the hooſte of Israell ex-  
communicate, and shal trouble it. But of  
the siluer, Golde, vesselles of Brasse and  
iron shalbe holi vnto the Lord, and shal go  
into his treasure.

Josua. ii. a

And the people cryed, and blew wpth  
hornes: for when the people hearde the  
sounde of the hornes, they shouted a great  
shoute: and the \* walles fell downe, and  
the people wente vpp into the ctyte, euery  
manne straghte before hym, and toke the  
Ctyte. And they utterly destroyed all  
that was in the ctyte, bothe manne and  
woman, pounge and olde, oxe, sheepe and  
asse wpth the edge of the swearde. Then  
Josua sayde vnto the two menne that  
wente to spye oute the countrey: \* go into  
the Harlottes howse, and brynge oute  
thence,

Heb. xi. f  
Jericho fall  
leth.

Heb. xi. f



Josua.ii.c.

thence,bothe the woman and all that per-  
taynerth to her, \*as yefware to her.  
And the yonge men that were spyes went  
in, and broughte out Rahab, and her fa-  
ther, and mother, and all her brethren, and  
all that she had. And they broughte out all  
her household, & put them without the host  
of Israell. And they burnt the Cytie  
wth fyre, and all that was therein. One-  
lye the spluer, the golde, and the thynges  
of brasse, and yron they put vnto the trea-  
sure of the house of the Lorde. \*And Jo-  
sua saued Rahab the harlote, and her fa-  
thers household, and all that pertayned  
vnto her, and she dwelt in Israell, eue vnto  
this day, because she hyd the messengers  
whych Josua sent to spye oute Jericho.

Heb. xl.

\*That is  
the builder  
of the cite  
shall leaue  
his chylde  
fro the best  
to the yon-  
gest: whych  
thyng hap-  
ned to Miel  
of Bethel.  
iii. re. xvi. c.  
He that set-  
teth vpon that  
whych the  
Lorde put-  
teth downe  
shalbe chyl-  
les, & wyl-  
oute poste-  
ritie.

\*Jof. xlii. d  
Para. ii. a.

And Josua cursed at that tyme, saying:  
\*cursed be the man before the lorde, that  
tyseth vp and buylderth this citie Jerico:  
so that he laye the foundacion wth the  
death of his eldest sonne, and wth the  
deathe of his yongeste, set vp the gates.  
And the Lorde was wth Josua, and his  
fame was heard throughout all nacions.

Th. vii. Chapter.

**A**l is spyed oute. Acan is stoned because he  
take of the excommunicate thynges.

... ..  
**B**ut yet the chyliden of Israell  
trespassed in the excommuni-  
cate thynges: for \*Acan the sonne  
of Carme, the sonne of Zabbe,  
the sonne of Zareh, of the trybe  
of Iuda, toke of the excommunicate thyng-  
ges. And the wrathe of the Lorde waxed  
whotte againste the chyliden of Israell.  
Then Josua sente menne from Jericho to  
Ai, whych is besyde Bethauen, on the  
eastside of (a) Bethell, and spake vnto the  
sayng: get you vp and betwe the countrie.  
And the men wente vp and spyed oute Ai.  
And returned vnto Josua, and sayed vnto  
him, let not all the people go vp, but letie  
as it were a two or thre thousand menne  
go vp & destroy Ai, & make not al the peo-  
ple laboure thither, for they are but fewe.

And so there wente vp thytter aboute  
a thre thousande menne, whych fledde be-  
fore the men of Ai. And the menne of Ai  
smote of them vpon a thirtie and sixe men  
and chased them before the gates, euen  
vnto Gabatim, and smote them in the  
goynge downe. And the hearts of the  
people were dyscouraged, and mealed  
lyke water. And Josua rente his clothes  
and fell to the earthe vpon his face be-  
fore the Arcke of the Lorde vntyll the e-  
uen tye, bothe he, and the elders of Is-  
rael, and put earthe vpon theyr heades.

And Josua sayed: Ah, Lorde Jeho-  
uah, wherefore haste thou broughte this  
people ouer Iordan, to deliuer vs into  
the handes of the Amorites to destroye  
vs? woulde to God we had aduentured  
and dwelte on the other syde Iordan.  
Oh Lorde what shall I saye, when Isra-  
ell tourneth their backs before thyne e-

nemys? Moreover the Cananites, and  
all the inhabiteres of the lande shall heare  
of it, & shal come about vs, and destroy the  
name of vs out of þ world. And the what  
wilt thou do vnto thy myghty name?

And the Lorde sayde vnto Josua: gette  
the vp, wherefore lvest thou thus vpon thy  
face? Israell hath synned and also trans-  
gressed myne appoyntemente, whych I  
commaunded them, and haue taken of  
the excommunicate thynges, and haue  
stolen and hydde them, and also put them  
vnto their owne stuffe: And therefore the  
chyliden of Israell cannot stande before  
their ennemys. They shall tourne theyr  
backes before their ennemys, because  
they be excommunicate. Neither wyl  
I be wth you anye more, excepte ye de-  
stroy the excommunicate from among you.

Up and \*sanctifye the people and byd  
them to sanctifye them selves agaynst the  
morowe, for so sayeth the Lord god of Is-  
rael, the excommunicacyon is amonge  
you of Israell, and therfore ye canot stand  
before your ennemys, vntyll ye haue put  
the excommunicacyon from amonge you.  
To morowe morynge ye shall come by  
your trybes. And the trybe whych the  
Lorde shal fynde gyltye, shal come by kin-  
redes. And the kyndred whych the Lorde  
shal fynde gyltye, shal come by houshol-  
des. And the household whych the Lorde  
shal fynde faultye, shal come manne by  
man. And he that is founde in the excom-  
municacyon shal bee burnt wth fyre,  
bothe he and al that pertaynerth vnto hym,  
because he hath transgressed the couenant  
of the Lord, and because he hath wrought  
folly in Israell.

And so Josua rose vp earlye in the mor-  
nyng, and broughte Israell by theyr try-  
bes: and the trybe of Iuda was caughte.  
Then he broughte the kyndredes of Iuda,  
and founde the kyndred of the Zarehites  
gyltye. And he broughte the kyndred of the  
Zarehites by householdes, and Zabbai was  
caught. And he brought his household man  
by man, and Acan the son of Carme, þ son  
of Zabbai, the sonne of Zareh in the tribe of  
Iuda was caughte.

And Josua saide vnto Acan: my sonne,  
(c) geue glory to the Lord God of Israell,  
geue him prayse, and shewe me what thou  
hast done, and hyde it not from me?

And Acan answered Josua, and sayd:  
of a truthe I haue sinned against the lord  
God of Israell, and so, and so, haue I do-  
en. I saue amongst the spoyle a good  
lye Babylonysh garmente, and two hun-  
dred spyles of spluer, and a tonge of gold  
of fiftie spyles weighte: and I couered  
them, and I toke them. And beholde they  
lye hydde in the earthe in my tente, and  
the spluer thereunder. And then Josua  
sente messengers whych ranne vnto the  
tente. And behoulde, it was hydde in his  
tente, and the Spluer thereunder. And  
they

(b) Under  
the name of  
burnyng  
fyre is here  
understan-  
ded a gre-  
uous or cru-  
ell kynde of  
death, not  
only bur-  
nyng: for es-  
uen in this  
same Chap.  
d. is Acan  
stoned, whi-  
che yet had  
committed  
likeoffence.  
Fyre in the  
scripture  
signifieth  
any pain or  
affliction.  
Jer. xv. c  
Amos. ii. b  
(c) To geue  
glorye to  
god is to  
know hym  
selve a syn-  
ner, & god  
iust and tru  
Iho. ix. e  
\*After com-  
a rodde or  
mase of gold  
fashyned  
lyke a tong.

A.iii.

they

(a) Here it  
appeareth  
that Bethel  
and Betha-  
uen were in  
places and  
not bothe  
one, al-

though Be-  
thel wer af-  
ter turned  
into Betha-  
uen when  
the ryght  
seruyce of  
god was  
turned into  
lucere & ido-  
latrye. i. re.  
xiii. b. Ose.  
xiii. b. Lone  
benethe in  
the. xli.



they toke theym out of the myddest of hys tente, and broughte theym vnto Josua, and vnto all the chyldren of Israell, and powred theym oute before the Lorde. And Josua toke Acan the sonne of Zareth, and the splier, and the garmente, and the tog of golde, and hys sonnes and his daughters, hys open asses, sheepe, his tente and all that he had, and all Israell wpth hym, and broughte theym vnto the bayley of Acor. And Josua sayde: In as much as thou haste troubled vs, the Lorde shall trouble the thys dape. And all Israell stoned hym wpth stoanes, and burnt theym wpth fyre, and ouerwhelmed theym wpth stoanes. And they caste vpon hym a greate heape of stoanes that remapneth vnto thys dape. And so the Lorde tourned from them hys spere wrath.

Wherefore the name of the place is called the valley of Acor vnto thys dape.

The. viii. Chapter.

The siege and wynnynge of Ai. The kynge therof is hanged. Josua setteth vp an altar on whiche is written the boke of Deuteronomie. He blesseth the people.

**A**nd the Lorde sayed vnto Josua: feare not, nor dreade: but take all the menne of warre with the, and vp and get the to Ai. Beholde I haue geuen into thy hande, the kynge of Ai, and hys people, hys cite, and hys lande. And thou shalt do to Ai and hys kynge, as thou dydest vnto Jericho and hys kynge. Neuer theles the spole, and cattel therof, ye shal take pour selues. But lay a watch vnto the towne on the backeside thereof.

And then Josua arose, and all the men of warre to go vp to Ai. And Josua chose out xxx. thousand men of warre, and sente them by nyght. And he commaunded them sayynge. Se that ye lye awayte vnto the towne, on the backe syde thereof. So not farre from the cite, and se that ye be all readye. And I and all the people that are wpth me, wpll appoche vnto the cite.

And when they come oute agaynst vs, as at the fyrste tyme: then wpll we fle before theym. And they wpll come oute after vs, vntyll we haue plucked theym awaye from the cite. For they wpll saye: they fle before the fyrste tyme, for we wpll be before them. Then shal ye rylse vp from lpyng awayte, and destroy the cite: For the lorde your God wpll deliuer it into your hādes. Asone therefore as ye haue taken the cite, se that ye set it on fyre. Accordynge to the commaundement of the lord se that ye do, beholde I haue charged you.

And Josua sente theym soorth, and they wente to lye awayte, and laye betwene Bethell and Ai, on the westsyde of Ai. But Josua lodged that nyght among the people. And he rose vpearlye in the mornynge & numbred the people & wente vp boeth he and the elders of Israell before the peo-

ple, to Ai. And all the men of war that wer wpth hym, wente vp and dwe nye, & came before the cite, and pitched on the north syde of Ai, a valey beyng betwene theym and Ai. And he toke vpon a fyue thousand men and put the to lye in wayte betwene Bethell and Ai, on the weaste syde of the cite. And he put the people euen all the host on the north syde of the cite, and the lyars awayte on the weste. And Josua wente the same nyght into the myddes of the waye.

And when the kynge of Ai sawe that they hasted and rose vpearlye, then the people of the cite wente out agaynst Israell to battel, boeth the kynge and all hys people, at a tyme appoynted, eauen before the plaine, & wist not that there were lyars awayte on the backside of the cite.

And Josua and Israell were put to the worse before theym, and fledde towarde the wyldernes. And all the people of the towne cried to folowe after theym. And they folowed after Josua tyll they were drawen awaye from the cite: So that there was not a man leste in Ai, or in Bethel, that wente not out after Israell. And they leste the cite open and folowed after Israell.

Then the Lorde sayed vnto Josua: stretch forth the buckeler that is in thy hande towarde Ai, for I haue geuen the it. And Josua stretched out the buckeler that was in hys hande toward the cite. And the lyars awayte rose vp quykelye out of theyr places, and ranne, asone as Josua had stretched out his hād, and they entred into the cite, and toke it, and hasted and set it on fyre. And when the men of Ai looked backe after theym and sawe, Beholde the smoke of the cite ascended vp to heauen. And they hadde no place to fle, epyther thys way or that, for the people fled to the wyldernes tourned backe agayne vpon the folowers.

And when Josua and all Israell sawe that the lyars awayte had taken the cite and that the smoke of it ascended, they turned agayne, and layed on the men of Ai. And the other issued out of the cite agaynst them. And so were they in the myddeste of Israell, these beyng on the one syde of theym, and the reste on the other. And they layed vpon theym, so that they leste none epyther remayne or scape. And the kynge of Ai they toke alyue, & brought hym to Josua. And when Israell hadde made an ende of sleapng all the enbapters of Ai in the fyeldes, and in the wyldernes, by whiche they chased them, and when they were all fallen on the edge of the swerde vntyll they were all wasted: Then all Israell retourned vnto Ai, and smote it wpth the swearde. And all that fell that dape boeth of men and women, were. xii. my. euen all the men of Ai.

For Josua plucked not hys hande backe agayne

\*Acor 01 A  
choi signy-  
fyeth by in-  
terpretacō  
trouble or  
troublesom



\*Josua. vi.  
8. and. xii. 1

Josua. vi. 1. a

That is  
lyghte.



\* Nu. xxi. d  
Deu. xx. c.  
Josu. xxi. b

agayne, whiche he stretched out wpyth the buckeler, vntyll he had vtterly destroyed all the inhabitours of Ai. Oncipe the catell, and the spople of the sayed citye, Israell toke vnto theym selues, accordyng vnto the worde of the Lorde whych he commaunded Josua. And Josua set Ai on fire and made it an heape for euer, and a wyl-dernes euen vnto thys day. And the kyng of Ai, he hanged on tre vntyll euen. And as sone as the sune was downe, Josua commaunded \* and they toke the carkas downe of the tre, and caste it in the entre-rynge of the gate of the citye, and \* caste thereon a greate heape of stones, that remayneth vnto thys daye.

\* Deu. xxi. d

\* Jos. vii. d

Deu. xxi. d

\* Rough, p  
is vntut of  
vntplaned.

\* That is  
Deuteromi-  
um.

Then Josua buylte an aultare vnto the Lorde God of Israell, in mount Eball, as Moyses the seruaunt of the Lorde commaunded the chyldren of Israell, accordyng as it is wrytten in the \* boke of the lawe of Moyses, an aultar of the \* rough stone ouer whych no toole of yron was lyfte. And they sacrificed thereon burnt sacrifice, and offered peace offerynges. And he wrote there vpon the stones, the \* Second lawe of Moyses: whiche he wrought in the presence of the chyldren of Israell.

**B**

And all Israell and the elders thereof, and their officers, and Judges stode parte on thys syde the Arcke, and part on that syde before the priestes that were Leuites, which bare the Arcke of the apoyntment of the Lorde, as well the straunger, as they that were borne amonge them, halfe of them on the forefront of the mount of Garizim, And halfe of them on the forefront of mount Eball, as Moyses the seruaunt of the Lorde commaunded. And Josua blessethe the chyldren of Israell. And after that he redde all the wordes of the lawe, boeth the blessinge and cursyng, accordyng to all that is wrytten in the boke of the Lawe, so that there was not one worde of all that Moyses commaunded, whych Josua redde not before al the congregacion of Israell, wpyth women & chyldren and the straungers that were amonge them.

Josua readeth p law to the people.

**The ix. Chapter.**

The Gabaonites obtayne peace of Josua by subtilty, but are after excommunicate.

**A**



And when all the kynges that dwell on thys syde Jordan in the hilles and vallyes, and alonge by all the coastes of the greate sea, vnto Libanon, the Bethites, the Amorites, the Cananites, the Hethites, the Hittites, and the Jebusites hearde, they gathered them selues together to fight against Josua with one accorde. But whē the inhabitours of Gabaon heard what Josua had done vnto Jericho and Ai, they played wilfulle, and went and sent Ambassadors and toke the olde sackes vpon their asses, and wyne botels olde and rent, and knyt together agayne,

Gabaonites

and olde clouted shoes vpon theyr feete, & olde raimente vpon them, and all theyr prouysion of breade was dried vp & hoared. And they came vnto Josua into the hoste to Balgal and sayed vnto hym, and vnto the men of Israell: we be come from a far countrey, nowe therefore make agreement wpyth vs. And the men of Israel sayd vnto the Hittites, paradytoure you dwel among vs, and then howe shoulde we make peace wpyth you?

**B**

Josu. xi. d.

And they sayd vnto Josua, we are thy seruautes. And Josua sayed vnto them, what are ye, and whence come ye? And they answered hym, Fro a very far countrey thy seruautes are come in the name of the LORD thy GOD, for we haue hearde the fame of hym, and al that he did in Egypte, and all that he dyd to the two kynges of the Amorites beyonde Jordan, Sehon kyng of Hesbon, and Ogge kyng of Basan, whych dwelte at Ashtarion. Wherefore oure elders, and all the inhabitants of the countrey spake to vs, sayinge: take wyttels wpyth you to serue by the wape, and go against them, and say vnto them, we are youre seruautes. Now therefore make a couenaunte of peace wpyth vs. Thys oure prouysion of breade we toke wpyth vs out of our houses, whot, the daye we departed to come vnto you. And nowe beholde it is dried vp and hoared. And these bottels of wyne whych we fylled were newe, and se they be rente. And these oure garmentes and shoes are waxen olde, by the reason of the excedyng great Jorneye.

Nu. xxi. d.

\* And the men toke of theyr wyttels, and counselled not wpyth the mouth of the Lorde. And Josua made a peace wpyth them, and made a couenaunte wpyth them to saue theyr lyues, and the Lordes of the congregacion sware vnto them. But. iii. dayes after they hadde made peace wpyth them, they hearde that they were neyghbours vnto them, and that they dwelte amonge them. For the chyldren of Israell toke theyr Jorneye, and came vnto theyr Cities the thyrde daye, and theyr Cities were Gabaon, Caphira, Beeroth, and Kirjath Jarim. And the chyldren of Israell slew them not, because the Lordes of the congregacion had sworne vnto them by the Lorde God of Israell. And therefore al the multitude murmured agaynst the Lordes. But all the Lordes sayed vnto al the congregacion: we haue sworne vnto them by the Lorde God of Israell, and therefore we maye not hurte them. But thys we wyl do to them, and lette them lyue, and so shall no wyath be vpon vs, because of the othe whych we sware to the. And the Lordes sayed vnto the, that they shuld lyue. And they were made hewers of wodde, and drawers of water vnto all the congregacion, as the Lordes sayed vnto them.

\* De. xxi. d  
\* II. Regum  
xx. d.

The oth of the Lordes.

Gabaonites are water-  
bearers.

\* De. xxi. d

Then



Then Josua sent for them and talked wpth them and sayed: wherefore haue ye begyled vs, and yet ye dwell amonge vs? and now therfore cursed be pou, and there shall not cease to be of pou, bond men and hewers of wodde, and drawers of water vnto the house of my God. And they aunswered Josua & said: it was told thy seruantes how that the lord thy God had comanded his seruant Moses to geue you al the land, and to destroye al the enhabitours therof out of your sight, & therfore we wer excedig soore afrayde of our liues, because of you: & now beholde, we are in thy hande, as it seemeth good and right in thine eyes to do vnto vs, so do. And he dealt as it is sayd, with them, and rydde them oute of the handes of the chyldren of Israell, that they slewe them not. And Josua made them that same day hewers of wood, and drawers of water vnto the congregation and vnto the aulter of God vnto this day, in the place whych the God should chose.

The .x. chapter

The Amorytes are overcome of Josua. It rained stones. The sun standeth still, and the daye is lengthened. The fyue kynges are hanged.

A



And when Adonizedec kyng of Jerusalem had heard howe Josua had taken Ai, and had destroyed it, and how that \*as he hadde done to Jericho and her kyng, even so he had done to Ai and her kyng, and howe the enhabitours of Babaon hadde made peace wpth Israell, and did remayne amonge them, then they feared exceedinglye, for Babaon was a greate cite, as anye cite of the kingdome, and thereto greater then Ap, and all her menne were mightie. Wherefore Adonizedec kyng of Jerusalem sent vnto Hoham kyng of Hebron, and vnto Pharan kyng of Jerimoth, and vnto Japhia kyng of Lachis, and vnto Dabir kyng of Eglon, sayinge: Come vp vnto me and healpe me, that we maye smite Babaon, for they haue made peace wpth Josua and the chyldren of Israell. Then the .v. kynges of the Amorytes, the kyng of Jerusalem, the kyng of Hebron, the kyng of Jerimoth, the kyng of Lachis, the kyng of Eglon, gathered them selves together, both they and al their hostes and went vpppe and beseged Babaon, and made warre againste it. But the men of Babaon sent vnto Josua vnto the hoste to Balgal, sayinge: wpthdrawe not thy handes from thy seruantes, but come vp to vs, for all the kynges of the Amorytes, which dwell in the mountaines are gathered together agaynst vs. And Josua ascended from Balgal, both he and all his people of war with him, & al his me of might, and the Lord sayd vnto Josua: feare them not, for I haue deliuered them into thyne hand, they shal not a manne stande before thee. And Josua came vnto them sodenlye

and iourneied from Balgal all night. And the Lorde turnepled them before Israell, and slew of them a great slaughter at Babaon, and chased them along the waye, that goeth vp to Bethoron, and slew them til they came to Esaka and Makeda. And as they fled from Israell, even in the going downe to Bethoron, the Lorde caste downe great stoonies from heauen vpon them vntill they came vnto Esaka, that they dyed. And there were mo that dyed wpth haylstones then the chyldren of Israell slewe with the sword. Then spake Josua vnto the Lord, that day when the Lorde deliuered the Amorytes before the chyldren of Israell, and he said in the sight of all Israell: Sunne stand thou still vpon Babaon, and thou Mone, in the valley of Ailon. And the Sunne abode, and the Mone stode still, vntill the people had aduenged them selues vpon their enemyes.

Stones fro heauen.

The sunne and moone stande still. Eccl. xliiii.

Is not this wyrtten in the booke of the \* righteous, howe that the Sunne abode in the myddes of heauen, and halted not to go downe by the space of a whole daye? And there was no daye lyke that, before it, or after it, that the Lorde obeyed the voyce of a manne, and all because the Lorde fought for Israell.

\* That is (after the o ppyon of manye) Mo of such tokens as God hadde promised. The booke wherein he wryte thys remayneth not.

And Josua returned, and all Israell with hym, vnto the hoste of Balgal, but the .v. kynges fled and hyd themselves in a caue at Makeda. And it was told Josua, sayng: the fyue kynges are found hyd in a caue at Makeda. And Josua sayde, roule great stoonies vnto the mouth of the caue, and apoynt men therto, for to kepe them. And stande ye not still, but folowe after your enemyes, and smyte the hyndmost of them. And suffer them not to enter into their ctyes, for the Lorde your God hath deliuered them into your handes.

a. This was not doen of cruelties but to confirme and strengthe the wholye host of Israell which had not killed all: but suffered so me to flye into Cities, that they should here after spare not kynges of the

And when Josua and the chyldren of Israell had made an end of slaying them with a great slaughter, til they wer wasted, yet there remained a certeyn of them, which entered into the walled ctyes. And all the people returned to the hoste to Josua at Makeda in peace, so that no man durst moue his tonge agaynst the chyldren of Israell. Then said Josua, open the mouth of the caue, and bring out these fyue kynges vnto me out of the caue. And they dyd so, and broughte those fyue kynges vnto hym, out of the caue: the kyng of Jerusalem, the kyng of Hebron, the kyng of Jerimoth, the kyng of Lachis, and the kyng of Eglon. And when they had brought out these kyngs vnto Josua: Josua called for all the men of Israell, and sayed vnto the captayns of the men of war whych came wpth him: come nere and (a) put your feete vpon the neckes of these kynges: and they came nere and put their fete vpon the neckes of them. And Josua sayed vnto them, feare not, nor dread. But be stronge and plucke vp your hertes, for so shal the Lord all.

Serue Deu. lxx. d.

Josua. vi. c. and. viii. a.

The host of the kynges of the Amorytes was thre hundredthousand footemen, & thou sand horsemen, & two thousand Carers after Josuephus. ii. v. Capitel. ii. The falshe fulnes of Josua.



After plato  
Deut. xii. d  
Ios. viii. f

serue all your enemyes agaynst whiche ye  
spake. And then Iosua smote them and  
slew them, and hanged them on fyue  
trees tyll even, And at the goynge downe  
of the Sunne, Iosua gaue commaundement  
and they rooke them downe of the trees  
and caste them into the caue, where they  
hjd themselves, and layed greute stones  
to the caues mowthe, whiche remayne  
vnto this daye.

And that same daye Iosua tooke Ma-  
kedah and smote it wth the edge of the  
swearde, and the kynge thereof also, and  
utterly destroyed them, and all the sou-  
les that were therein, and lette naughte  
remayne. And he dyd to the kynge of Ma-  
kedah, as he dyd to the kynge of Jericho. Then  
Iosua wente from Makedah, and all Is-  
raell wth hym vnto Lybna, and foughte  
agaynst Lybna. And the Lorde deliue-  
red it also into theyr handes, wth the  
kynge also, and smote it wth the edge  
of the swearde, and all the soules that  
were therein, and let naughte remaine in it,  
and dyd vnto the kynge thereof as he dyd  
vnto the kynge of Jericho.

After that Iosua departed from Lybna  
and al Israell wth hym, vnto Lachis, and  
besieged it, and assaulted it. And the Lorde  
deliuered Lachis into the handes of Isra-  
ell, that they toke it the second day, and  
smote it with the edge of the swearde, and  
all the soules that were therein, accordyng  
to all that he dyd to Lybna.

Horam.

Then Horam kynge of Geser came  
vp to helpe Lachis: But Iosua smote him  
and his people, vntill he left hym nought  
remaynyng. And from Lachis Iosua de-  
parted vnto Eglon, and all Israell, wth  
hym, and there besieged it, and assaulted  
it, and toke it the same daye, and smote it  
wth the edge of the swearde, and all the  
soules that were therein, and utterly de-  
stroyed them the same daye, accordyng  
to all that he dyd to Lachis.

Eglon,

Hebron.

Then Iosua departed vp from Eglon,  
and al Israell wth hym, vnto Hebron. And  
they foughte agaynst it, and toke it, and  
smote it with the edge of the swearde, and  
the kynge thereof, and all the townes that  
pertained to it, and al the soules that wer  
therein, so that they left naughte remay-  
nyng: but in all thynges as they dyd to  
Eglon, so they destroyed it utterly, & al the  
soules & wer therein. Then Iosua returned  
and all Israell wth hym to Dabir, and  
they fought agaynst it and toke it, and the  
kynge thereof, and all the townes that per-  
tained thereto, and smote them wth the  
edge of the swearde, and utterly destroy-  
ed all the soules that were therein, and  
let naughte remayne. And as he dyd to He-  
bron, so he dyd to Dabir: and the kynge  
thereof: and as he dyd to Lybna and hee  
kynge. And Iosua smote all the hillie  
countreies and the southe countreies,  
and the valleyes and the springes of wa-

Dabir.

ter wth all theyr kynges, and let naughte  
remayne, but utterly destroyed all that  
breathed, as the Lorde God of Israell  
commaunded. And Iosua smote them Deu. xii. c.  
from Cadis barne vnto Asaph, and all  
the countrey of Goshan, euen vnto Gabaon  
And all those kynges and theyr lande, Ios-  
ua toke at one tyme, because the Lorde  
God of Israell foughte for Israell. And  
then Iosua returned and all Israell wth  
hym, vnto the hoste to Balgall.

The .xv. Chapter.

The battelle of Iosua wth dyuers  
kynges whiche God geueth into his  
handes.

And when Habin kynge of  
Hazor hadde hearde that, he  
senteto Jobab kynge of Ma-  
dom, and to the kynge of So-  
meron, and to the kynge of  
Asaph. And to the kynges that are by  
North in the mountaynes and playnes,  
on the southsyde of Ceneroth, and in the  
lowe countreys, and in the reayons of  
Dor, vpon the sea, and vnto the Canany-  
tes both by east and weste: and vnto the  
Amorytes, Heathytes, Iheresytes, and  
Iebusytes in the mountaynes, and vnto  
the Heaytes vnder Hermon in the lande  
of Gazphah, whiche came oute, and all  
theyr hostes wth them, a myltitude of  
folke, euen as the sandes of the sea in num-  
ber, wth horses and charettes excedyng  
manye. And all these kynges mette toge-  
ther, and came and pyched together, vpon  
the water of Merom, for to fyghte  
wth Israell.

Ios. x. i.

And the Lorde sayde vnto Iosua: be not  
afraid of them, for to morow about this  
tyme, I wyl deliuer them all awayne, be-  
fore all Israell, and thou shalt bough their  
horses, & burne their charettes wth fyre.  
And Iosua came, and all the men of warre  
wth hym agaynst them, vnto the wa-  
ter of Merom sodaynelye, and fell vpon  
them. And the Lorde deliuered them into  
the handes of Israell, and they smote  
them, and chased them vnto greute Sy-  
don, and vnto the whole waters, and vnto  
the valey of Gazphah Eastward, and  
smote them vntill they had none remay-  
nyng of them. And Iosua serued them as  
the Lorde had hym, boughed theyr horses,  
and burnte theyr charettes wth fyre.

Greke Ma  
Serephot.

Then Iosua at that tyme turned backe,  
and toke Hazor and smote her kynge wth  
the sworde. For Hazor before tyme was  
the heade of all those kyngedomes. And  
smote all the soules that were therein  
wth the edge of the swearde, utterly de-  
stroyinge them, that no breathe was  
lette remayne. And bourned Hazor wth  
fyre, and all the ctytes of those kynges,  
wth all the kynges of them, Iosua  
toke and smote them wth the edge of the  
swearde, and utterly destroyed them.

\*as



Exo. xlii. d. \* as Moyses the seruaunte of the Lorde  
Deut. vii. a. commanded.

But Israell burnt none of the cytyes  
that stode vpon hylls, save Hazor one-  
lye, that Iosua burnt, but all the spople  
of the sayed cytyes, and the cartayle, the  
chylidren of Israell caughte vnto theym  
selues: But the menne onelpe they smote  
wytch the edge of swearde, vntyll they  
hadde destroyed theym, and had lefte no  
breahe remaynyng, as the Lorde com-  
maunded Iosua \* and euen so dyd Iosua  
and mynyshed no worde of al that the Lorde  
commaunded Moyses.

\* Deut. x. c.

\* In which  
Jacob had  
dwelled.

And so Iosua tooke all that Lande, the  
hylls and all the South contrey, and all  
the Lande of Golan, and the lowe coun-  
treys, and the playnes, and the \* moun-  
tayne of Israell, wylth flow countrey of the  
same, euen fro mount Balak y goth vp to  
Seir, vnto Baal Gad, in the valy of Ly-  
banon, vnder mount Hermon. And al the  
kynge of the same, he toke and smot them,  
and sleme them.

Iosua made warre longe tyme wylth  
those kynge, for there was no cytye that  
made peace wylth the chylidren of Israell  
save those Heribites that enhabytet Bal-  
baon. All other they tooke wylth battel: for  
it came of the Lorde to harden theyr her-  
tes, that they shoulde come agaynst Is-  
raell in battell, euen to destroye them vt-  
terly, that they shoulde haue no mercy but  
to bring them to naughte as the Lorde co-  
maunded Moyses.

Jude. i. d

And the same season, Iosua wente and  
destroyed the \* Enakites out of the moun-  
taynes, and oute of Hebron Dabyr, and  
Anab, and oute of all the mountaynes of  
Juda, and oute of all the mountaynes of  
Israell. And Iosua destroyed them vtter-  
ly wylth theyr cyties. So that ther was not  
one Enakite left in the lande in the chyl-  
idren of Israell: onelpe in Asah, Beth, and  
Aldod, ther remayned of them.

And Iosua toke the whole Lande accor-  
dyng to all that the Lorde sayed vnto Mo-  
yses, and gaue it a possessyon vnto Israell,  
euery man bys part in theyr Tribes, and so  
the Land rested from war.

The .xii. Chapter.

What kynge Iosua and the chylidren of  
Israell hyllid, whyche, were in number  
thyrtye and one.

**T**hese are kynge of the lande whiche  
the chylidren of Israell smor and con-  
quered their landes, onelpe the other  
syde Jordan eastwarde from the ryuer  
Arnon, vnto mounte Hermon, and all the  
playne eastwarde: Sebon kynge of the  
Amorites, that dwelte in Hesbon and ru-  
ler from Arocr, whiche lyeth on the bym  
of the ryuer of Arnon vnto the myddle  
of the ryuer, and halfe Galaad, vnto the  
ryuer Iadocke, the border of the chylidren  
of Ammon. And in the playne vnto the Sea

of Ceneroth Eastwarde, and vnto the sea  
in the playne called the salte sea Easter-  
warde, the waye to Bethe, Heshmothe,  
and by Southe vnder the spynges of  
Shalgah.

And the coastes of Og, kynge of Ba-  
san, whiche was of the remnaunte of the  
Kaphaites, and dwelte at Astharoth, and  
Edraie, and rayned in mounte Hermon,  
and in Saleach, and thowmeoute all Ba-  
san vnto the borders of the Besurtes,  
and the Marathytes, and halfe Galaad,  
vnto the borders of Sebon kynge of Hes-  
bon \* Moyses the seruaunte of the Lorde  
and the chylidren of Israell smote theym,  
and Moyses the seruaunte of the Lorde,  
gaue theyr Landes a possessyon, vnto the  
Rubenites, Gadites, and halfe the tribe  
of Manasses.

Re. x. f. g.

These are kynge of the countrey, whiche  
the Iosua, and the chylidrenne of Israell  
smote on this syde Jordan east-  
warde from Baal Gad in the valley of  
Libanon, euen vnto mounte Balake, that  
goth vp to Seir. And Iosua gaue the land  
vnto the tribes of Israell to possesse, to e-  
uery man bys part, in the vpper Land and  
nether land, in playnes, and spynges of wa-  
ter, in the wyldernesse, and south countrey  
the Bethytes, the Ammorites, the Cana-  
nites, the Hethytes, the Haurites, and  
the Jebusites.

The kynge of Hethcho. The kynge of  
At besyde (a) Bethell. The king of Hyperu-  
salem. The kynge of Hebron. The kynge  
of Herimoth, The kynge of Lachis. The  
kynge of Egion. The kynge of Bazer.  
The kynge of Dabir. The kynge of Bader.  
The kynge of Horwa. The kynge of Etred.  
The kynge of Lybna. The kynge of Odol-  
lam. The kynge of Makeda. The kynge of  
Bethel. The kynge of Thabnab. The king  
of Heber. The kynge of Apheck. The king  
of Lasaron. The kynge of Madon, y king  
of Basor. The kynge of Sameron, Me-  
ro. The kynge of Aclaph. The king of The-  
nach. The kynge of Magedo. The kynge of  
Cades. The kynge of Jakanam in Carmel.  
The kynge of the countrey of Dor. The king  
of the nations in Galgal, y king Therzah.  
All the kynge together thyrty and one.

(a) Bethel  
is a place  
mouse, both  
for praise, &  
dispraise,  
viii. myles  
from Jeru-  
salem to Si-  
char or He-  
ber because  
of the golde  
calke which  
Jeroboam  
sette by,  
1 re. xii. f.  
and g, the  
Jewes of  
contempe  
called. Be-  
thauen, that  
is the house  
of an Idoll  
wher as  
Jacob gaue  
it the name  
of the house  
of God.  
Ge. xxxviii.

The .xiii. Chapter.

Iosua is commaunded to deuyde the land  
to the chylidren of Israel.

**W**hen Iosua was wahren old, and  
stricken in yeares, the Lorde said  
vnto hym: thou arte olde, and  
stricken in yeares, and there re-  
mayneth yet erce adyng muche Lande to  
be possessed: Thys is the Lande that re-  
mayneth: all the coastes of the Philistins  
and all the Besurtes from Aplus in E-  
gypte: vnto the borders of Akaron northe-  
warde, whiche Lande was counted to  
pertayne vnto the Cananites, euen of  
the syde Lorde of the Philistynes, the A-  
sathites, the Haddites, Ascalonites Be-  
thites



thites, Abaronites, w<sup>th</sup> the Euytes, from the South. All the lande of the Cananites and Gagara, that pertaineth to the Sidons, euen vnto Aphek, and to the borders of the Amorites. And the lande of the Gilytes, and all Lybanon, towarde the Sunne rylunge, from Baal Gad, vnder mount Hermon, vntyl þ come to Hemath, all the inhabitants of the hill countrey, from Lybanon vnto the \* whote waters euen all the Sidones. I wyl cast the out from before the chyldren of Israell, and se that thou in anye wyse deuyde it by lot vnto the chyldren of Israell, to enherite, as I haue commaunded the. Nowe therfore deuyde this Lande to enherite, vnto the nyne tribes, & the halfe trybe of Manasses. For the other halfe w<sup>th</sup> the Rubenites, and the Gadites haue receyued theyr enheritaunce already \* whiche Moyses gaue them beyond Iordan eastward euen as Moyses the seruaunte of the Lord gaue them, from Aroer that lyeth on the bym of the ryuer Arnon, w<sup>th</sup> the cytpe in the myddeste of the ryuer. And all the playne of Midba vnto Dibon and all the cytyes of Sehon, kynge of the Amorites, whiche rayned in Hesbon, euen vnto the borders of the chyldren of Ammon, and Galead, and the Landes that border vpon the Gilytes, and the Machabites and all mounte Hermon, and all Basan vnto Salecah: euen all the kyngedome of Og in Basan, whiche rayned in Ashtaroth and Edrae, whiche same remayned yet of the reste of the \* Raphaites. But Moyses smote the & destroyed them. Neuerthelesse the chyldren of Israell expelled not the Gilytes nor the Machabites: But the Gilytes and the Machabites dwelte amonge the Israelites euen vnto this day. Only to the tribe of Leuy he gaue none enheritaunce, \* for the offerynge of the Lorde God of Israell is theyr enheritaunce, as he said to them.

And Moyses gaue vnto the trybe of the chyldren of Ruben by theyr kynredes. And theyr coastes were from Aroer that lyeth on the bancke of the ryuer Arnon, and the cytpe that lyeth in the riuer, and all the playne aboute Madba, Hesbon and all hyr towne that lye in the playne Dibon \* Bomothbaal, and Bethbaalmeon, Iabazah, Kedemoth, and Melphat, Kariataym, Zabamath, and Zarath, Zaphar in mounte Ema, and Beth Sheor, & the fyringes of Shalgab, and Bethpethmoth, and all the cytyes in the playne. And al the kyngdome of Sehon, kynge of the Amorites, whych rayned in Hesbon, whom Moyses smote \* w<sup>th</sup> the Lordes of Madyan, Gai, Rekem, Zur, Hur, and Reba, the Lordes of Sehon, and the inhabitants of the contrey. And Balam also the Sunne of Beor the Southfayer, the chyldren of Israell slewe w<sup>th</sup> the sword amonge other that were slayne. And the

borders of the chyldren of Ruben was Iordan w<sup>th</sup> the contrey that lyeth there on. This is the enheritaunce of the chyldren of Ruben in their kyntredes, w<sup>th</sup> theyr cytyes and byllages pertainyng thereto.

And Moyses gaue to the trybe of Gad, euen vnto the chyldren of Gad, he gaue by kyntredes. And theyr coastes were Jazer, & al the cytyes of Galaad, & half þ land of the chyldren of Ammon, to Aroer þ lieth before Rabah: And fro Hesbon to Ramoth Gazpab, and Betonim, and from Mahanaim vnto the borders of Dabir. And in the valley they had Berharam, Berhyntra, Socoth, and Zaphon, the reste of the kyngedome of Sehon kynge of Hesbon, and Iordan, and the coastes that lye thereon, euen vnto the edge of the Sea of Tengeroth, on the other syde Iordane eastward. This is the enheritaunce of the chyldren of Gad in theyr kyntredes, the cytyes w<sup>th</sup> theyr byllages.

And Moyses gaue vnto the halfe tribe of Manasses. And the halfe trybe of Manasses had their parte by their kyntredes. And theyr coastes wer from Mahanaim, eue al Baasan the kyngdome of Og, kynge of Basan, & all the towne of Hay, whiche lye in Basan, euen thre score cityes, and halfe Galaad, and Ashtaroth, and Edrae, cityes of the kyngedome of Og in Basan, \* whiche pertaine vnto the chyldren of Machir the sonne of Manasses, and that vnto halfe the chyldrenne of Machir, by theyr kyntredes.

These are they to the which Moyses gaue enheritaunce in the felde of Moab on the other side Iorda by Herico eastward. But vnto the tribe of Leui, Moyses gaue none enheritaunce, for the Lord god of Israell is theyr enheritaunce \* as he said vnto the,

The .xlii. Chapter.

Caleb requirith the enheritaunce that was promysed him, & Hebron was geuen hym. And these are the countreis whiche the chyldren enherited in the Lande of Canaan, vnto whiche Eliazar the prieste, and Josua the sonne of Nun, and the aunciente heades of the tribes of the chyldren of Israell gaue them theyr enheritaunce by lot, as the Lorde commaunded by the hande of Moyses to geue vnto the nyne trybes, and vnto the halfe trybe of Manasses. For Moyses had geuen enheritaunce vnto two trybes and an halfe, on the other side Iorda: But vnto the Leuites he gaue none enheritaunce amonges them. For the chyldren of Iosephe were two trybes, Manasses and Ephraym. And therefore they gaue no part vnto the Leuites in the land, saue cityes to dwelle in, and the suburbs of the same, for their beastes & cattell. As the Lorde commaunded Moyses: euen so the chyldren of Israell dyd, when they deuyded the lande. And the chyldren of Iuda cam vnto Josua in Balgall. And

W. i. Caleb

\* As before in the .xi. b

Ps. xxi. f. De. iii. b

\* They be called Raphaites of Raphaim, of whome Gen. xlii. a

Ps. xviii. c

\* Of the high places

\* nu. xxi. a

Balam is slayne.

\* Ps. xxi. g

Ps. xviii. c

The Leuites haue þ cytyes.



**C**aleb the sonne of Jephune the Keneslyte said vnto hym: thou wottest what p[ro]f[ite] said vnto Moyses the man of god, concerning me and the in Cades barne. \* For the yere old was I when Moyses the seru-  
*Num. xlii. d*  
*Deu. xi. c*  
*Josua. i. a*  
*Eccl. xvi. b*  
 uant of the Lord sent me fro Cades barne to espy out the land. And I broughte hym word agayne euen as I thoughte in myne hert. Neuertheles my brethren that went vp wyth me, discouraged the hertes of the people. But I folowed the lord my God euen vnto the end. And Moyses sware the same season, sayinge: \* the lande whereon thy fete haue troden, shalbe thine enheri-  
 taunce, and thy chyldren for euer, because thou hast folowed the Lord my God continually. And now beholde, the lord hath lent me lyfe (as he saide) \* this fortye and fiue yeres, euen sithens the Lord spake vnto Moyses, whyle the chyldren of Isra-  
 el wandered in the wyldernes. And now se I am this daye foure scoze and syue yeres olde: & yet am as stronge at this tyme, as I was whē Moyses sent me: loke how stronge I was then, so strong I am now, to war and to iourney.

Nowe therefore geue me this moun-  
 tain whiche the Lord at that tyme pro-  
 mised, for thou herdest at that tyme, howe  
 the \* Canaanites were there, and howe the  
 cities were greate and walled. I trust the  
 Lord wyll be wyth me, and I shall dreyne  
 them oute as the Lord sayde. And Josua  
 blessed Caleb the sonne of Jephune, and  
 gaue hym Hebron to inheryte. And He-  
 bron became the inheritaunce of Caleb  
 the sonne of Jephune the Keneslyte, vnto  
 this daye: because he folowed the Lord  
 god of Israel perpetually. And the name of  
 \* Hebron was cald in old tyme, Kariab Ar-  
 he, which was a huge mā among the Ena-  
 kims. And the lande ceased from warre.

The.xv.Chapter.

The lot of the chyldren of Juda, & the names  
 of the cities & villages of the same.



**A**nd the lotte of the t[ri]be of  
 the chyldren of Juda in thei[r]  
 kynredes was the wylder-  
 nes of syn that stretcheth to  
 the coastes of Edome southe-  
 warde, and is the uttermoste parte of the  
 South coastes. And their South coastes  
 were from the brinke of the salt sea, and  
 from a certayn point of the sea, that lea-  
 neth southward. And it went oute on the  
 Southside of the goynge vp to Acrabym  
 and went along to zimma, and ascended  
 vp on the southsyde of Cades barne, and  
 went along to Bezron, and wente vp to  
 Adar, and set a compasse to Karca, and  
 wente alonge to Azmon, and it went out  
 to the riuer of Egypt: so that the ende of  
 that coaste is the sea. And these are the  
 South coastes. And their East coastes are  
 the salt sea euen vnto the edge of Jordan.  
 And their borders in the Northquarter  
 were fro an other popule of the sea where

Jordan endeth. And wente vp to Bech-  
 hagla, and went alonge by the northsyde  
 of Berharabah and wente vp to the stone  
 of Bohen the sonne of Ruben. And then  
 wente vp to Dabit from the valleie of A-  
 cor, and so northwarde, turnyng towards  
 Balgall, that lyeth before the goynge vp  
 to Adonym, whiche is of the Southsyde  
 of the riuer. And then wente alonge to the  
 water of Ensemes, and ended at the well  
 of Rogell. And then wente vp to the val-  
 ley of the sonnes of Benon, euen vnto the  
 Southsyde of the Jebusytes the inha-  
 byters of Jerusalem. And then wente  
 vp to the toppe of the hylle that lyeth be-  
 fore the valleie of Benon, Westwarde,  
 and by the edge of the valleie of Raphai-  
 im northward: And then it draweth from  
 the sand hyl vnto the fountayne of water  
 called Rephthoab, and goeth oute at the  
 cityes of mounte Ephron: and draweth to  
 Balah, otherwyle called Karyatharym:  
 and then it compasseth from Balah weste-  
 warde vnto Eyz, and then goeth alonge  
 vnto the side of mounte Jarim, otherwyle  
 called Chesalon, on the Northsyde there-  
 of. And cometh downe to Berhsames,  
 and goeth to Thammah, and goeth oute on  
 the side of Akaron northwarde: And then  
 draweth to Secron, and goeth alonge to  
 mounte Balah, and goeth oute to Jabuel,  
 and the ende of the borders is the Sea.  
 And the west borders are the greate Sea  
 and the coastes that lyeth thereon. And these  
 are the coastes of the chyldren of Juda,  
 round about in their kynredes. \* And vnto  
 Caleb the sonne of Jephune was there  
 a parte allotted amonge the chyldren of  
 Juda, by the mouth of the Lord to Jos-  
 ua, euen the cytye of Cariatharbe father  
 of Enacke, whiche cytye is called Hebron.  
 And Caleb droue thence the three sonnes  
 of Enacke: Hefai, Ahmon, and Thalmay,  
 the sonnes begotten of Enacke. And he  
 wente vp thence, to the inhabytours of  
 Dabit, whose name in the old tyme was  
 Kariath Aepher. And Caleb sayde, \* he  
 that smyteth Karyath Aepher and taketh  
 it, to hym wyll I geue Aclah my daugh-  
 ter to wyfe. Orthinell the sonne of Kenes,  
 the brother of Caleb toke it. And he gaue  
 hym Aclah his daughter to wyfe. And as  
 he went, he moued hym to aske of her fa-  
 ther a fiede. And \* she alpyghted of her asse.  
 And Caleb saide vnto her: what aileth the?  
 And she sayde, geue me a blessing: for thou  
 hast geuen me a southward and drie land:  
 geue me also springes of water. Then he  
 gaue her springes of water bothe aboue  
 and benethe. This is the inheritaunce of  
 the t[ri]be of the chyldren of Juda in thei[r]  
 kynredes. And the cityes of the t[ri]be of  
 the chyldren of Juda in all quarters, to-  
 warde the coastes of Edom southwarde,  
 were Kabzel, Eder, and Jagur: Kynah,  
 Dimonah, and Adada: Kedesh, Hazor,  
 and Jethnan: Ziph, Telem, and Baloth,  
 Hazor.

\* Of them  
 loke. Ju. i. d

\* Hebron is  
 a proper  
 name of a ci-  
 tie, whiche  
 before was  
 called the ci-  
 ty of Arbe,  
 which Arbe  
 after the  
 byre, was a  
 Giant both  
 strong and  
 myghty, & of  
 a famous  
 name.

Judi. i. d

Judi. i. c

D

Understand  
 to sal at her  
 fathers fete  
 and aske of  
 her selfe.



**B**azor, Hadathah, and Karioth: Besron, otherwysse called Bazor, Eman, Sami, and Moladah: Bazargadah Basmon, and Bethphelech: Bazartuall, Bersabe, and Baziochia: Baalah, Jim, and Azen: Eltholad, Cesil, and Borma: Zikeleg, Medemenah, and Sensesnah: Labaath, Selhim, and Remon, all these cytyes are. xxix. wyth theyr villages. And in the low countrey they hadde Esthaol, Zareah, and Ase nah: Zoneah, Engamin, Thaphuah and Enam: Jerimoth, Adulam, Socoh, and Azkah: Saareim, Adithaim, Bederah, and Bederothaim: fourtene cityes with theyr villages, zenan, Dadazah, and Magdal gad: Deleam: Mazpah, and Jektheell: Lachis, Bazcath, and Eglon: Cabon, Lahamam, and Cethlis: Baderoth, Bethda gon, Maamah: and Makedah: Sixtene ci ties wyth theyr byllages. Lebnah, Ether, and Asan: Jephthah, Asnah, and Mezib: Keilah, Bahhezib, and Marelah: nine cityes with theyr villages. Akron with her townes and byllages. And from Akron oute to the sea, all that lye aboute Aldod wyth theyr villages, Aldod wyth her townes and byl lages, Azah wyth her townes and byl lages: euen vnto the riuer of Egypte: and the great sea, with the coastes that liether on. And in the mountaines, they had Samir, Jathir, and Socoh: Denah, and Kari ath Senath, whiche is Dabir: Anab. Este moh, and Anim: Bozen, Holon, and Giloh: eleuen cityes with theyr byllages. A rab, Dumah, & Elean: Jemim, Beththap phuah: and Aphcah: Dumatah and Cari oth Arbe: whiche is Debzon and zior: nine Cities with their villages. Maon, Carmell Siph and Jutah: Jeraell, Jukadan, and Sanoch: Cain, Babaah, & Thammiah: ten cytyes wyth theyr byllages. Balhul, Beth zur, and Bedor: Maarath, Bethanoth, and Elthecon: sixe cytyes wyth theyr byl lages. Kariath, Baall, whych is Kari ath, Jarim, and Barabba two Cities with their villages. And in the wilderness they had Betharabah. Meddin and Sacacah: Jebson, the cite of Salte, and Engadi: sixe cityes wyth theyr byllages. But the Jebusites that were the enhabpters of Jerusalem, the chyldren of Juda coulde not cast out. Wherfore the Jebusites dwel among the chyldre of Juda vnto this day.

**The. xvi. Chapter.**

**The lotte of parte of Ephraim.**

**A**nd the lotte of the chyldren of Joseph fel from Jordan by Jericho, vnto the water of Jericho eastwarde, and the wylder nesse that goeth by from Jericho thozoughe mounte Bethell, and then goeth oute from Bethel to Lus, and runneth a longe vnto the borders of Artiatath: and goeth downe westwarde, to the coastes of Japhlethi, and vnto the coastes of Bethhoran the nether, and goeth by

by the sea syde to Basor, and the endes of theyr coastes came to the greates sea. And so the chyldren of Joseph, Manasses, and Ephraim toke their enheritaunce. And the chyldren of Ephraim toke their coa stes by kinredes. And the coastes of their enheritaunce Estewarde were, Acaroth, Ador, euen vnto Bethhoran the vpper and their marches went out Westwarde, to Machmathah that lieth on the northe side and fet a compas estward vnto Thaanah Siloh, and passeth from the east syde vnto Jonoah and went doune from Jonoah to Ataroth and Naarath, and met at Jericho and wente oute at Jordan. And their bor ders went from Thaphuah westward vnto the riuer Banah, and the endes were the salte sea. This is the enheritaunce of the tybe of the chyldren of Ephraim by theyr householdes. The chyldren of Ephraim had their cityes and billages scattered amonge the enheritace of the chyldren of Manas ses: notwithstandinge the chyldren of Ephraim slew not the Cananites that dwelt in Basor: but the Cananites dwelt amoge the Ephraimites to this dai, and pay tribute.

**The. xvii. Chapter.**

**The lot of porcyon of the halfe tybe of Manasses. The Cananites become tributaries to the Israelites. Manasses & Ephraim require a greater porcyon of heritage.**



**M**ad the tybe of Manasses whych was the eldest sonne of Joseph, receiued a Lotte. And Machir the eldest sonne of Manasses whych was the father of Gallad (and a man of warre) had for his enheritaunce Galaad and Basan. And the rest of the chyldren of Manas ses receyued by theyr kynredes, which were the chyldren of Abiezzer, the chyldren of Delek, the chyldren of Asriel, the chyldren of Sicheim, the chyldren of Bepher: the chyl dren of Semeda. These are the male chyl dren of Manasses the sonne of Joseph in theyr kynredes. But Zelapheade the sonne of Bepher, the sonne of Galaad, the sonne of Machir, the sonne of Manasses had no sonnes, but onely daughters. And these are the names of hys Daughters: Mahela, Noa, Hagla, Melcha, & Thirsa whych came before Eliazar the prieste, and before Josua the sonne of Nun, and before the Lordes, sayinge: \* the Lorde commaunded Moyses to giue vs an enher itaunce, amonge oure bretheren. And he gaue them at the mouth of the Lorde, an enheritaunce among the brethren, of their fathers. And ther fel ten porcyons to Ma nasses beside the Land of Galaad, & Basan whych are on the other side Jordā: bicause the daughters of Manasses dyd enheryte amonge by sonnes. And Manasses other sonnes had the Lande of Galaad.

And the borders of Manasses reached from Aser to Machmathah that lyeth before Sicheim, and wente alonge on the



ryght hande, euen vnto the inhabifers of the fountaine Thaphnah, and the Lande of Thaphuah belonged vnto Manasses, whiche Thaphuah laye in the borders betwene Manasses and the chyldren of Ephraim. And the coastes descended vnto the riuer of Kedde, on whose southsyde Ephraim hath cities that lye amonge the cities of Manasses. For the coastes of Manasses were on the northe syde of the ryuer, and the endes of them was the Sea: so that the southe pertained to Ephraim, and the north to Manasses, and the sea is bothe their borders. And they meete together in Aser northwarde, and in Isacar eastwarde. And Manasses had his inheritance in Isacar, Aser, Bethsean, and her townes, and Heblaam and her townes, and the enhabifers of Dor, wpth the townes pertainyng to the same: and the enhabifers of Endor, wpth the townes of the same: and the enhabifers of Thaanah, wpth her townes, and the enhabifers of Magedo, wpth the townes of the same: and the thyrde parte of the cite Rophe, yet the chyldren of Manasses coude not ouercome those cypres: But the Cananites beganne to dwell in the same land. Neuer theles as soone as the chyldren of Israell were waxed stronge, they putte the Cananites to tribute, but they due them not.

And the chyldren of Joseph spake vnto Josua, sayinge: Why haste thou geuen vs but one lotte, and one porcion to enherite, seynge we be much people, and for as much as the Lorde hath blessed vs so? And Josua answered the: if ye be muche people, then get you vp to the wood countrei, and prepare for youre selues there in the Land of the peresites, and of the \*Kaphaites, if mounte Ephraim be too narrow for you. The the chyldren of Joseph sayed agayne, the hyll wyl not be gotten of vs: for all the Cananites that dwell in the lowe contri, haue charrettes of Iron, and so haue they that enhabite Bethsean, and the townes of the same, and they also that dwell in the valey of Jezreell. And Josua answered the house of Joseph Ephraim, and Manasses, sayinge: ye be much people and haue greate power, and shal not therefore haue one lot. But the hylls shalbe yours, thou shalt betwe downe the wood, and make a space to buylde vpon, for it shal be pures, euen vnto the endes of it, ye shal be able to caste out the Cananites, for all their yron charrets, and for al they be so strong.

The.xviii.Chapter.

Certainne are sente to deuide the land to the other seven trybes. The lotte of the chyldren of Benjamin.

And the whole congregacyon of the chyldren of Israell came together at Siloh, and set vp the Tabernacle of witnes there, and the

land was in subieccion before them. But there remayned amonge the chyldrene of Israell seven tribes, whych had not theyr inheritance deuyled oute.

And Josua said vnto the chyldren of Israell, howe long are ye so lacke to go and possesse the lande whych the Lorde God of youre fathers hath geuen you? chose ye of euery trybe thre men that I may sende them. And p they may ryse and walke thorow the Lande, and betwe it after the enhabitauntes thereof and come agayne to me. Deuide it into seven partes. For Juda shal abide by theyr coastes in the south and the house of Joseph shal stande to theyr coastes in the North. Describe ye the land therefore into seven partes, and bryng the descripcion to me hyther, that I may caste lottes for you here before the Lorde oure God. The Leuytes haue no parte amonge you, for the priesteshippe of the Lord is theyr inheritance. And Gad, Ruben, and halfe the trybe of Manasses haue receiued theyr inheritance beyonde Jordan eastwarde, whych Moyses the seruaunte of the Lord gaue them.

And the men arose and went their way. And Josua charged theim that wente to describe the lande, sayinge: Hence and go thorow the Lande, and describe it, and come agayne to me hyther: and I wyl caste lottes for you before the Lorde in Siloh. And the men departed and walke thorow the lande, and described it by cypres into seven partes in a booke, and returned to Josua into the booke at Siloh. And Josua caste lottes for theym in Siloh before the Lorde, and there he deuided the lande vnto the chyldren of Israell into seven partes, to eche their porcion. And the fyrst lotte of the trybe of the chyldrene of Benjamin came vp accordyng to theyr kynredes. And the coastes of theyr lotte came out betwene the chyldren of Juda, and the chyldren of Joseph. And theyr northe coastes were to Jordan and wente vp to the syde of Jericho on the northe syde, and wente vp thorow the mountaynes westwarde, and they ended at the wyldernes of Bethauen: and wente from thence to the southside of Ius, other wyse called Bethell: and descended to Ataroth Adar vpon the hyll that lyeth vpon the southside of the neyther Bethoron. And the weste coaste draweth and compasseth Southwarde, euen from the hyll that lyeth before Bethoron, and goeth out at Kartathbaall, whych is Kartath: Marim, a city of the chyldren of Juda, and this is the Weste quarter, towarde the sea, and the southe coaste goeth from the edge of Kartathmarim westward, and goeth out to the water wel of Rephboah, and cometh downe to the edge of the hyll that lieth before the valey of the sonnes of Hennon, whych is in the valey of Kaphaym northwarde, and descendeth thorow

Josu.xiii.b  
and.xi.ii.a.  
Josu.xii.b

Gen.xii.a



\* Greke A-  
sabbathah.

thorowe the valeye of Hennon hit o the  
syde of Jebusye Southwarde, and go-  
eth downe to the well of Rogell. And  
compasseth fro the north and goeth forth  
to Eufames, that is the sonnes wel: and  
to the heapes that lye before the gypage  
vnto Adonim, and goeth downe to the  
stone of Bothan the sonne of Ruben, and  
then goeth alonge towarde the syde of  
\* the playne, northward, & goth downe in  
to the plaine: and goth along to the side of  
Berthaglab northwarde, & endeth at the  
poynte of the salte sea, north there from,  
and at the ende of Jordan southe there fro  
Thys is the south coaste.

And Jordane is theyr east coaste, thys  
is the enheritaunce of the chyldren of Ben-  
Jamin wyth theyr coastes rounde aboute  
and by their kynredes. And these are the  
cittes of the tribes of the chyldren of Be-  
Jamin in theyr kynredes, Jericho, Beth-  
haglab, and the valeye of Raziz: Berha-  
arab, zamatim, and Bethel: Aum, Dha-  
ah, & Dphrah, Chepar, Ammonati, Dph-  
ni and Babat, twelue cittes wyth theyr  
villages. Gabaon, Ramah, and Berorh,  
Gazphah, Caphtah, and Goshah: Re-  
kem, Jarephel, & Tharelah, zela, Elephe,  
and the cite of the Jebusytes, whiche is  
Hierusalem, Gabaath, and Kariah, four-  
tene cittes wyth theyr villages. Thys is  
the enheritaunce of the chyldren of Ben-  
Jamin in theyr kynredes.

The.xix. Chapter.

The lots of partes of zabulon, Issachar, A-  
ser, Nephtali, Dan, and Josua

**A**nd the ii. lotte came oute to the  
tribe of the chyldren of Simeon  
by theyr kynredes. And theyr en-  
heritaunce fel in the myddes of  
the enheritaunce of the chyldre of  
Juda. And theyr enheritaunce was Bet-  
sabe, Sabe, and Gholadaghe, Dazorula,  
Balagh, and Azem, Elcholad, Berhull,  
and Hormath, zikelag, Berhmercaboth,  
and Hazerulab: Berthlebaoth, and Saru-  
hen, thirtene cittes wyth theyr villages.  
Aim, Remon, Epher, and Asan: four cittes  
wyth theyr villages: and thereto all villa-  
ges that lye rounde aboute these cypres:  
euen vnto Balasath, Beor, and Ramath,  
southward. This is the enheritaunce of the  
tribe of the chyldre of Simeon in their kin-  
reds out of the port of the chyldre of Ju-  
da, came the enheritaunce of the chyldren of  
Simeon. For the part of the chyldre of Ju-  
da was to muche for them, and therefore  
the chyldren of Simeon had their enheri-  
taunce in the enheritaunce of them.

**B** And the thirde lot came vnto the chy-  
ldrene of zabulon accordyng vnto theyr  
kynredes. And the coastes of their enheri-  
taunce came to Sarid, & wente by to the sea,  
& to Marialah, & touched at Dabaseh, &  
mette at the ryuer that lyeth before Jok-  
neuen: and turned from Sarid eastwarde  
toward the sunne rysing, to the border of

Chisloth in mount Thabor, and then go-  
eth out to Dabereh and goeth up to Ha-  
phia, and from thence goeth alonge East-  
warde towarde the sunnerisinge, to Beth  
Hepher, and Tacasyn, and goeth to Re-  
mon, Gethpor, and Meab. And compas-  
seth it on the northsyde, and goeth to Ra-  
than, and endeth in the valey of Asphtha-  
bel. And Careth, Rahalol, and Semron  
Medaleth, and Bethleem: twelue cypres  
wyth theyr villages. Thys is the enhe-  
ritance of the chyldrene of zabulon, in  
theyr kynredes. The sayed cypres wyth  
their villages.

And the fourth lot came oute to the chy-  
ldre of Issachar by theyr kynredes. And their  
coastes wer Jestaclah, Casuloth, Sunem,  
Hapharaim, Sid, Anaharath, Rabbothe,  
Kisio, & Abez, Rameth, Engani, Eubadah  
& Bethphazez. And his coastes met at Tha-  
bor, Sahazimab, & at Bethsames, & endeth  
at Jordan. xvi. cities wyth their villages.  
This is the Enheritaunce of the tribe of  
the chyldren of Issachar by theyr kynredes  
the cittes and theyr villages.

And the fyfte lotte came oute vnto the  
tribe of the chyldren of Aser by theyr kyn-  
redes, And theyr coastes were Belkath  
Hali, Beren and Achsaph: Alamaleche,  
Amaad and Giscal: and mette at Camell  
on the sea, and at Siphor, and at Labanath  
and turneth toward the sunne rysyng to  
Berhdag, and met at zabulon, and in the  
valley of Jephthael, and toward the north  
side of the Bethemes and Regell and go-  
eth out on the leste syde of Gabull: and A-  
bzan Kohob, Hamon, and Kanah, euen vnto  
great Sydon. And then the coste tour-  
neth to Ramah, and to the stronge cite of  
Tice, and tourneth to Goshah, and endeth  
at the sea: by the possession of Achzibab. A-  
mah, Apheke, and Kohob: Twente and  
two cypres wyth their villages. Thys is  
the enheritaunce of the tribe of the chy-  
ldren of Aser by their kynredes. These ci-  
ties wyth their vylages. And the sixt lot  
came out vnto the chyldren of Nephtali by  
their kynredes. And their coastes were  
from Heleph, and from Elö in zaananim,  
and Adami. Rekeb and Jabneel euen to  
Lacum, and go oute at Jordan. And then  
the coaste turneth Westwarde to Askoth  
in mounte Thabor, and then goeth oute  
fro thence to Hukokah, & meteth wyth za-  
bulon on the Southsyde, and wyth Aser  
on the Weste, and at Juda vpon Jordan  
toward the sunne rysyng. And theyr  
stronge cities at zidim, Ber, Hamath, Ra-  
carthe, and Cenereth, Adamah, Hermah,  
and Hazor: Keddes, Edraie and Euhazor:  
Jeron, Magdelel, Dozem Berhanah, and  
Bethsames: nyntene cypres wyth theyr  
villages. This is the enheritaunce of the  
tribe of the chyldren of Nephtalye by  
their kynredes: these cypres and their  
villages.

And the seuenth lot fell to the tribe of  
B.iii. the

6. par. v.



the chyldren of Dan by theyr kynnedes. And the coastes of theyr enheritaunce was Zarah, Eschaul, Masmes, Saelabin, Aialon, and Jerthay: Eglon, Chemnathab and Akaron, Elchekech, Gibecheon, and Baalath: Ichud, Banebarak, and Batherman, and the waters of Jercon & Harcon, wth the countrey that lieth before Hoppe, and there it hath an ende: and the chyldren of Dan wente vp and foughte agaynst Iesen and toke it, and smot it with the edge of the sweard, and conquered it, and dwelt therein, and called it, Dan, after the name of Dan theyr father.

**Ju. xlii. g.** **J**hus is the enheritaunce of the Trybe of the chyldren of Dan in their kynnedes: these cities with their villages. Whē they had made an end of deuiding the lande to euerye tribe by lot, then the chyldren of Israell gaue an enheritaunce vnto Josua the sonne of Nun amonge them, at the mouth of the Lord they gaue hym the cytpe whych he asked, euen Thamnathsecah in mounte Ephraim. And he built the citpe and dwelte therein. These are the enheritaunces whych Eleazer the prieste, and Josua the sonne of Nun, and the aunciente fathers of the tribes of the chyldren of Israel deuyded by Lot in Siloh before the lord, in the dore of the tabernacle of wyrtneffe, and so made an ende of deuiding the countrey. **The.xx.Chap.**

**S**anctuaries **\*Nu. xix. b. Deu. xx. b. Josu. xxi. a. Exo. xxii. b.** **A** The cities of refuge or Sanctuaries. **W**hen the lord spake vnto Josua sayinge: common with the chyldren of Israell and say: \*apoynt out fre cities, of whych I spake vnto you by Moyses, that the sleier that kyllerh any person vnwares, and vnwittingly, may fle thither. And those Citpes shalbe your refuge from the auenger of bloude. And the sleer shall fle vnto one of those cities, and shall stand in the entringe of the gate of the citpe, and shal shewe hys cause in the eares of the elders of the citpe that it was no wylfull murder, and they shall take hym into the Cytpe vnto theym, and shal geue hym a place that he maye dwell amonge them. And when the auenger of bloude foloweth after hym, they shall not deliuer the sleer into hys hande, because he smote hys frende ygnorantly, and that cannot be proued that he bare hym malyce of .ii. or .iii. dayes afore. And he shal dwell in the sayd citte vntyll he stande before the congregacyon in iudgement, layinge for hys dyscharge, and vntyll the deach of the hyghe Prieste that shalbe in those dayes. And then shall the sleer retourne and come vnto hys owne citpe, and vnto hys owne house, and vnto the citpe from whence he fled. And they appoynted Kedes in Galile, in the mount Rephebal, and Sichem in mount Ephraim, and Kariattharbe, whych is Hebron in the mountaynes of Iuda. And on the other syde Iordan ouer agaynst Jericho

Eastwarde, they gaue Bozon in the wyldernesse, vpon the playne wyldernes out of the trybe of Ruben, & Ramoth in Galaad out of the trybe of Gad and Golan in Basan out of the trybe of Manasses. These were the cytpes appoynted for all the chyldren of Israell, and to the straungers that sojourned amonge the, that who soeuer kyllerh any person ignorantly, the same myght fle thither, and shoulde not dye by the hande of the auenger of bloude, vntyll he stande before the congregacion.

**The.xxi.Chapter.**

The cities geuen to the Leuites in number fortye and eyght. The promises of geuyng the land of Canaan are fulfilled. The Israelites are at rest.

**A**nd then came the pryncipall heades of the Leuytes vnto Eleazer the prieste, and vnto Josua the sonne of Nun, and vnto the auncient heades of the trybes of the chyldren of Israell, and spake vnto theym at Siloh in the land of Canaan, sayinge: \* the Lord commaunded by Moyses, to geue vs cities to dwell in, & the fieldes aboute the for oure catell. And the chyldren of Israell gaue vnto the Leuytes out of theyr enheritaunces, at the byddinge of the Lord, these cities folowing with their suburbs. And the lot came out vnto the kynnedes of the Cabathites: and the chyldren of Aaron the priest, whych were of the Leuites, had geue them by lot out of the tribe of Iuda, out of the tribe of Simeon, and out of the trybe of Benjamin. xiii. Cyttes. And the reste of the chyldren of Cabath had by lot out of the kynnedes of the trybe of Ephraim, out of the tribe of Dan, and out of the halfe trybe of Manasses, ten Cyttes. And the chyldren of Gerson had by lotte out of the kynnedes of the trybe of Issachar, out of the trybe of Aser, out of the trybe of Nephthalim, and out of the other halfe trybe of Manasses in Basan. xiii. citpes. And the chyldren of Merari by theyr kynnedes, had out of the trybe of Ruben, out of the trybe of Gad, and out of the trybe of Zabulon, twelue cyttes. And the chyldren of Israell gaue by the lot vnto the Leuytes these Citpes wth theyr suburbs, as the Lord commaunded Moyses. And they gaue out of the trybe of the chyldren of Iuda, and out of the Trybe of the chyldren of Simeon these citpes by name: whych the chyldren of Aaron beyng of the kynnedes of the Cabathites, and of the chyldren of Leuy, obtayned: for theires was the fyrste lotte. And they gaue them Kariattharbe of the father of \* Enache, whych is Hebron in the byll countrey of Iuda, wth the suburbs of the same rounde aboute it. But the countrey that perrynged too the Cytpe and the byllages thereof, they gaue to Caleb the sonne of Iephune, too be hys possession. And thus they gaue to the chyldren of Aaron the priest, the straungers

\* Numerye xxv. a. Deu. xix. b. Josua. xx. a.

Arba was the father of Enache. Josu. xlii. b. i. pa. vii. b.



chised Cities of the Neer, Hebron wpth her suburbs, and Lybna wpth her suburbs, and Jathyr wpth her suburbs, & Estimoa wpth her suburbs, and Holon wpth her suburbs, and Dabir wpth her suburbs, and Ain wpth her suburbs, and Jutah wpth her suburbs, and Bethlames wpth her suburbs: nine Cities oute of those two tribes. And out of the tribe of Ben Jamin they gaue Gabaon wpth her suburbs, Gaba wpth her suburbs, Anathoth wpth her suburbs, Almon with her suburbs, foure Cyties. All these cities of the chyldren of Aaron ppeles wer. xiii. cities with theyr suburbs. And the kyndes of the chyldren of Cahath that were Leuites, that is to saye, the other chyldren of Cahath had the cities of their lot, out of the trybe of Ephraim. And they gaue them the free cite, of the Neer, Sichem wpth her suburbs in moūt Ephraim, & Bazer with her suburbs, & Rabzaim with her suburbs, Bethhoron with her suburbs, foure cyties. And out of the tribe of Dan, Eltheke with her suburbs, Gibethon with her suburbs, Aialon with her suburbs, and Bachzemō wpth her suburbs. iiii. cities. And oute of the halfe trybe of Manasses, Thanach with her suburbs, Gathremōn with her suburbs, two cities. So that all the cities which were geuen vnto the kyndes of thother chyldren of Cahath, were ten wpth their suburbs. And vnto the chyldre of Gerson, which wer of the kyndes of the Leuites, they gaue out of the other halfe trybes of Manasses, the cite of refuge for the Neer, Bolan in Balan, and Bosra with her suburbs: Beestherah wpth her suburbs. ii. cities. And oute of the trybe of Issachar, Rison with her suburbs, Daberach with her suburbs, Jarmoth with her suburbs, Enganim with her suburbs, foure cyties. And out of the trybe of Aser, Misell wpth her suburbs, Abdon wpth her suburbs, Balakath with her suburbs, Rohob with her suburbs. iiii. cyties. And oute of the trybe of Nephtali, the cite of refuge of the Neer, Kedesh in Galyle, wpth her suburbs: Hamothdor wpth her suburbs, Charthan wpth her suburbs, thre cities. So that all the cities of the Gersonites in their kyndes were. xiii. wpth their suburbs. And vnto the kyndes of the chyldre of Merari the rest of the Leuites, they gaue oute of the trybe of Zabulon, Jecna wpth her suburbs, Carthar with her suburbs: Damna wpth her suburbs, & Mahal wpth her suburbs. iiii. cyties. And out of the trybe of Ruben, they gaue Bosor with her suburbs, Jakesach with her suburbs, Kedemoth with her suburbs, foure Cities. And out of the trybe of Gad, they gaue the fraunchised cite of the Neer, Ramoth in Galaad wpth her suburbs. Manahaym with her suburbs, Hesbon with her suburbs, and Jasar with her suburbs. iiii. cyties in all, so that all the Cities of the

chyldre of Merari in their kyndes, which were the reste of the kyndes of the Leuites, wer by their lotte, twelue cyties. And all the cities which the Leuites had in possession of the chyldre of Israel, were fortie and eyghte with their suburbs. And these Cyties had eche their suburbs rounde aboute her, thorough all the sayed Cities.

And the Lord gaue vnto Israel, all the land which he sware to geue vnto their fathers. And they conquered it, & dwelt ther in. And the Lord gaue them rest round aboute, accordynge to all that he sware vnto their fathers. So that there stode not a man of all their enemyes before them. But the Lord deliuered all their enemyes into their handes. There scaped nothyng of all the good thynges whiche the Lord had sayed vnto the house of Israel. But all came to passe.

The. xxi. Chapter.

Ruben, Gad, and the halfe trybe of Manasses are sent agayne to their possessions. They build an auter for a memoriall.



Then Josua called the Rubenites, the Gadites, and the halfe trybe of Manasses, & sayed vnto the: \* Ye haue kepte al that Moyses the seruaunte of the Lord commaunded you, & haue obeyed my voyce in all that I commaunded you: Ye haue not leste your brethren of a long season vnto this day, but haue kept the commaundement of the Lord your God. And now the Lord hath geuen reste vnto your brethren, as he promised the. Wherefore retorne and go vnto your tentes and vnto the lande of your possession, whiche Moyses the seruaunte of the Lord gaue you on the other syde Jordan.

But in any wyse take excedynge good hede that ye do the commaundement and law which Moyses the seruaunt of the lord charged you, which is, that ye loue the lord your God, and walke in his wayes, and kepe his commaundementes, and cleaue vnto hym, and serue hym wpth all your hertes, and wpth all your soules. And so Josua blessed them and sent them awaye. And they went vnto their tentes.

Vnto the one halfe of the trybe of Manasses Moyses gaue possession in Balan, & to the other halfe therof gaue Josua wpth their brethren on this syde Jordan westwarde. And also when Josua sente them awaye vnto their tentes and blessed them, he sayed vnto them: retorne wpth muche ryches vnto your tentes, and wpth very muche cattell wpth syluer, golde, brasse, yron, and wpth raimente aboue measure, and deupde the spoyle of your enemyes, wpth your brethren.

And the chyldren of Ruben, the chyldren of Gad, and halfe the trybe of Manasses returned and departed from the chyldren of Israel out of Siloth, whiche is in the lande of Canaan, to go vnto the contrey

Gen. xvi. a

A

Numere. xxi. f. Deut. xli. b Josu. xli. a

A

Blessed the, that is, wth shed the the fauoure of God, and happy retorne to their possessions, and blessed lyfe in the Lord. So dyd Aaron blesse them also. Leuit. ix. d.

vnderstand that ye are at home and came not a waye case.



of Balaad, and to the lande of theyr possession, wherein they were possessed at the mouth of the Lorde, by the hand of Moyses. And when they came vnto the hylls of Iordane, that lye in the Lande of Canaan, there the chyldren of Ruben, the chyldren of Gad, & the halfe trybe of Manasses buyt an aulter fast by Iordan, and that a greate aulter too see too. And when the chyldren of Israell hearde sape: beholde the chyldren of Ruben, the chyldren of Gad, and the halfe trybe of Manasses haue builte an aulter in the fore fronte of the Lande of Canaan in the borders of Iordan on the side of the chyldren of Israel: the whole cōgregacion of the chyldre of Israel gathered them together to Siloh to warre vpon them wpyth battel.

And the chyldren of Israell sente vnto the chyldren of Ruben, to the chyldren of Gad, and to the halfe trybe of Manasses into the Lande of Balaad, whiche the sonne of Eleazar the priest, and wpyth hym ten lordes, of euerpe chiefe house a Lorde, thowwe oute al the trybes of Israel, whiche heades of theyr fathers householdes were ouer the thousandes of Israell. And they wente vnto the chyldren of Ruben, of Gad, and to the halfe trybe of Manasses vnto the lande of Balaad, and spake with them, sayinge.

Thus say the whole congregacion of the Lorde: what transgression is this that ye haue transgressed agaynst the God of Israel, to turne away this day from after the Lorde, and to build you an aultare for to rebel this day agaynst the Lorde.

Is that wicked dede of Belpheor to litle for vs, wherof we ar not clenfed vnto this daye, and muche people were slayne, but ye also shoulde turne away this day from folowinge the Lorde? Ye shal rebel to day agaynst the Lorde, and to morowe he shal be wrothe with al the congregacion. Not wpythstandynge if the Lande of your possession be vncleane, then come ouer vnto the land of the possession of the Lorde, wher the Lordes tabernacle dwelleth, and be possessed among vs. But rebel not agaynst the Lorde, nor agaynst vs, to bulde you any other aulter, saue the aulter of the Lorde oure God. Dyd not Acan the sonne of Zareth transgresse the commaundemente of the Lorde, and wra the fell on all the cōgregacion of Israel, so that he alone perished not for his wickednes. Then the chyldren of Ruben, and of Gad, and halfe the trybe of Manasses answered and sayde vnto the heades ouer the thousandes of Israell. The myghty God, the almyghty Lorde, he knoweth, and Israell shall knowe, if it be to rebell or transgresse agaynst the Lorde, then the Lorde saue vs not this daye.

Or els if we haue builte vs an aulter to turne from folowynge the Lorde, or to offer theron burnt offeringe or meate offeringe, or to offer peace offeringes there-

on, let the Lorde requyre it: And haue not rather done it for feare of this, least in time to come, your chyldre shold say vnto ours: What haue ye to do with the Lord God of Israel, seinge that the Lord hath made Iordan a border betwene vs & you ye chyldren of Ruben, & of Gad: ye haue no parte therefore in the Lorde, & so shal oure chyldre cease from fearynge the Lorde.

Therefore we thought it better, and said: Let vs cause an aulter to be made, not for burnt offerings, nor sacrifice, but it shal be a token betwene vs and you, and oure generations after vs, & we shuld serue the Lord wpyth our offerings: & ye your chyldre shold not say to ours in time to come: ye haue no parte in the Lorde.

And we thoughte, if they shoulde so sape to vs, or to oure generations in tyme to come, that we wolde say agayn: Behold the facion of the aulter whiche oure fathers made, neyther for burnt offerings, nor sacrifices, but that it shoulde be a witness betwene vs and you, God forbpd that we shoulde rebell agaynst the Lorde, and that we shoulde turne this daye from after hym, & builte an alter for burnt offerings or sacrifices, saue the aulter of the Lorde oure God, whych is before hys tabernacle.

And when whiche the prieste and the Lordes of the congregacion, and heades ouer the thousandes of Israel, whiche were wpyth hym, hearde the words that the chyldren of Ruben, the chyldren of Gad, and the chyldren of Manasses spake, they were wel content.

And whiche the sonne of Eleazar the prieste, sayd vnto the chyldren of Ruben of Gad and of Manasses, this day we perceue that the Lorde is among vs, because ye haue not done this trespase agaynst the Lorde. And now ye haue rid the chyldren of Israel oute of the handes of the Lorde.

And whiche the sonne of Eleazar the priest and the Lordes returned from the chyldren of Ruben and of Gad out of the land of Balaad, vnto the land of Canaan, to the chyldren of Israel, & brought them worde agayne. And the answer pleased the chyldren of Israel wel, and they praised God, and dyd not intend to go agaynst them in battel, to destroy the land, which the chyldren of Ruben & Gad dwelt in. And the chyldren of Ruben, and the chyldrene of Gad called the aultare *En*, because it is a witness betwene vs that the Lorde is God:

The. xxi. Chapter.

Josua exhorte the people that they ioyne not theym selues vnto the Gentils, and that they truste in none but in God onely, whiche had fulfilled hys promyses to them.

And it came to passe a longe ceason after that the Lorde had geuen reaste vnto Israell from all theyr ennemyes rounde aboute, that Josua waxed olde, and was stricken in

Deo: as the  
did: for whi  
ch they wer  
plaged, so  
that they dy  
ed of them  
xxiii. 11. at  
that time  
as ye reade.

Gen. xxi. 9  
Deu. xxx. 12  
Jos. xxi. 11

Ju. xx. 8.

Num. xxi. 8  
The wic-  
ked dede of  
Deo, for  
the wycked  
Idolatre  
done to De  
o. Deo (as  
some wyl)  
whogor  
was an I-  
dole of the  
Moabites  
which was  
worshipped  
in an hyl in  
Moab cal-  
led Deo  
wher the I-  
raelites not  
onlly comit-  
ted carnal  
whoredome  
wpyth the  
women of  
the Moa-  
bites, but  
also spiritu-  
all whored-  
ed that is, be-  
came idola-  
ters, and  
worshipped  
that Idole

\*After the  
Hebrie, the  
comen tran-  
slacion: our  
witness that  
the Lord is  
God.



in peares. Wherefore he sent for al Israel, and for theyr elders, theyr heades, theyr Judges and officers, and saide vnto them. I am olde and stryken in peares. And ye haue sene al that the Lord your God hath done vnto al these nacions before your faces. For the Lord your God he foughte for you.

Beholde I haue appoynted these nacions that remayne, to be the enheritaunce of your trybes, euen from Jordan, and all the nacions that I haue destroyed, euen vnto the greete sea. And the Lord your God he shall expell and caste them out before you, and ye shall conquere theyr Landes as the Lord your God hath sayd vnto you.

**B** \* Be therfore exceeding stronge, that ye take hede to do all that is wyrtten in the booke of the lawe of Moyses \* that ye bowe not asyde there from, to the right hande or to the lefte, & that ye go not to these nacions that remayne wth you, and that ye neyther make mencion or sweare by the names of their Goddes, and that ye neyther serue them, nor bowe your selues vnto them.

**I** But that ye speke faste vnto the Lord your God, as ye haue done vnto this day. Soo shall the Lord caste out before you greete nacions and myghty, as ye se howe no man hath stande before you hitherto.

**I** \* One shall chase a thousand: for the Lord your God, he fygtheth for you, as he hath sayd vnto you. Take good hede therfore vnto your selues, that ye loue the Lord your God.

But and if ye shall go backe and cleaue vnto the rest of these nacions that remain wth you, and shall make mariages wth them, & to be in a leage wth them, be sure that the Lord your God wil not caste out all these nacions from before you. \* But theyr shalbe mines and traps vnto you, & scourges for your sydes, & thornes in your eyes: vntyll ye perishe frome this good Lande, whyche the Lord your God hath geuen you.

**I** Beholde I walke this daye by the way of all the world: call ye to mynde in al your hertes, and in al your soules, that nothing hath sayled of all the good thynges whyche the Lord your God promysed you. All are come to passe, and nothyng hath sayled therof. And as all good thynges are come vpon you, whyche the Lord your God hath promysed you: so shal the Lord bringe vpon you all euill, vntyll he haue destroyed you from this good lande whyche the Lord your God hath geuen you, when ye haue transgressed the appoyntment of the Lord your God, which he hath made wth you, and go and serue straunge Goddes, and bowe your selues to the. The shal the wrath of the Lord be hot vpon you, & ye shal perish quickly from the good land which he hath geuen you.

**The .xxiii. Chapter.**  
Iosua exhorteth the people to the keepynge of the law. He dyeth. The bones of Iosua are buryed. Eleazer dyeth.

**A** And Iosua gathered all the tribes of Israel too Sichem, and called for the elders of Israel, and for their hedes, Judges and officers, whiche presented them selves before God. And Iosua sayde vnto all the people: thus saythe the Lord God of Israel. \* Your fathers dwelte on the other syde of the floude in olde tyme, euen Thareh the father of Abraham & Nachor, & serued straunge goddes. But I toke your father Abraham from the other side of the floud, & brought hym into the lande of Canaan, and multiplied his sede, and gaue hym Isaac. And I gaue vnto Isaac, Jacob, and Esau. And I geue vnto Esau mount Seir to possesse it, But Jacob and hys chyldren wente doun into Egypt. \* Then I sente Moyses and Aaron. And I stroke Egypt in manye signes and wonders, and after that I broughte you & your fathers oute of Egypt. And ye came vnto the sea, and the Egyptians followed after your fathers wth Charettes and horsmen, vnto the red sea, and the children of Israel cryed vnto the Lord. And he putte the darckenes betweene you and the Egyptians, and broughte the sea vpon them, and couered them. And your eyes haue sene what I haue done in Egypte.

And ye dwelte in the wyldernesse a longe season. And I broughte you into the lande of the Amorites, whyche dwelte on the other side Jordan. And they fought against you: and I gaue them into your handes. And ye conquered theyr countrey, and ye destroyed them. When Balak the sonne of ziphor, kynge of Moab, arose and warred against Israel, and sente and called Balam the sonne of Beor to curse you.

But I woulde not agree to hearken vnto Balam, and therefore he blessed you: And so I deliuered you oute of hys hande. And when ye wente ouer Jordan, and came to Jericho, the citizens of Jericho foughte agaynst you, the Amorites, the Hethytes, the Canaanites, the Hethites, the Gergesites, the Hivites, the Jebusites, whyche I deliuered into your handes. And I sente \* hornets before you, and ye cast out before you, euen the two kinges of the Amorites, but not with your own sword, or with your own bow. And I gaue you a land in whych ye dyd no labour, & cities whyche you builde not, and ye dwelt in the: And bynes, & olyue trees, whyche ye planted, not. And now fere the Lord and serue him in purenes and truthe. And put away the gods whyche your fathers serued in Mesopotamia, and in Egypt, and serue the lord. But if it seme vnto you to serue the Lord, then chose you this day whom you wyl serue, whether the gods, whyche your fathers serued that were on the other side of the floud, or whether

Gen. xxi. a  
Gen. xlii. a

Gen. xi. b  
Gen. xxi. a  
Gen. xxxv

Ero. vii. a  
Ero. vii. b  
viii. ix. e  
and. xiii. b

Nun. xxi. b

Deu. xlii. a

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either

\* De. lili. a  
De. xxi. b.  
Iosua. i. b  
iii. Re. ii. a  
Deut. xii. b  
v. xxi. b. a  
Prou. lili. d  
Deut. x. d.

\* Ec. xxi. a  
De. xxi. d.  
Esa. xxx.

Deu. vii.  
and. xli. b

Am. xxi. a

iii. Re. ii. a

De. xxi. b



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Gen. xlii. a

Gen. xi. d  
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Nun. xxi. d

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De. xxi. b.  
Iosua. i. b  
iii. Re. ii. a  
Deut. xii. b  
v. xxi. b. a  
Prou. iiii. d  
Deut. x. d.

\* Ec. xvi. a  
De. xxii. d.  
Esa. xxx.

Deu. vii.  
and. xli. c

Am. xxi. a

iii. Re. ii. a

De. xxi. b



Josu. ii. b. d.  
v. a. 7. ir. d.  
Ju. vii. b. c.  
Of hornets  
ye reade.  
Nu. xxi. ii.  
Exo. xxi. ii. d.  
Deut. xii. e.

either the gods of the Amorites in whose land ye dwelte, and I and my house wyll serue the Lorde. And the people answered & said: god forbiddeth that we shoulde forsake the lord and serue straunge gods. For the lord our god he it is that broughte vs and our fathers out of the lande of Egypte, the house of bondage, & whycher dyd those myracles in our syght, & p̄serued vs in all þ way we went, & among all þ nacids whycher we came thowow. And þ lord dyd caste out before vs al the nations with the Amorites which dwelt in the lande, wherfore we wyll serue the Lorde, for he is our god.

**B**ut Josua sayde vnto the people: ye can not serue the Lorde, for he is an holy God, myghtye and gelous, and cannot beare youre transgression and synne.

**B**ut when ye haue forsaken the Lorde, and haue serued straunge goddes, he wyll turne and do you euill and consume you, after that he hath done you good. And the people answered Josua: not so, but we wyll serue the Lorde. Then Josua sayde vnto the folk, ye are witnesses vnto youre selves that ye haue chosen you the Lorde to serue hym: and they sayde: we are wytnesses. The put away (sayde he) the strange gods whych are amonge you, and bowe your hertes vnto the Lorde god of Israell. And the people answered Josua: þ Lorde our god we wyll serue, and hys voyce we will obey. And so Josua made a covenant with the people the same daye, and set ordinaunces and laws before the in Sychem.

e. Reg. vii.  
\* To be a memorial  
or þ coue-  
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(a) It hath  
hearde, &c.  
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Such phra-  
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And Josua wrote these woordes in the booke of the lawe of god, and toke a greate stone and pyched it on the ende in the sayd place, even vnder an ooke that stode in the sanctuarie of the Lorde. And Josua sayde vnto all the people: Beholde, this stone shall be a wytnesse vnto vs, for (a) it hath hearde all the woordes of the Lorde whych he spake wyth vs. It shall be therfore a wytnesse vnto you, leaste that after this tyme ye wil deny and lye vnto your god. And so Josua lette the people departe euery man vnto his enheritaunce. And after these thynges the tyme came that Josua the sonne of Nun and the seruaunte of the Lorde dyed, beyng an hundred and ten yeres olde. Whom they buried in the border of his enheritaunce, even in Thannath Sareh, whiche is in mounte Ephraim, on the north syde of the hylle of Gaas. And Israell serued the Lorde all the dayes of Josua, and all the dayes of the elders that ouerlpyed Josua, and whycher hadde seene all the woorkes of the Lorde that he had done to Israell. And the bones of Joseph which the chyldre of Israell broughte out of Egypte, they buried in Sychem, in a parcel of ground which Jacob bought of the sonnes of Hemor, the father of Sichem, for an hundred sheepe hogges whycher parcell became the enheritaunce of

the chyldren of Joseph. And Eleazer the sonne of Aaron dyed, whom they buried in Gabaath, that pertained to Iehimches his son, & was geuen hym in mount Ephraim.

fers, and þ  
lx. reade  
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**The ende of the booke  
of Josua.**

# **The booke of the Judges:**

**The first Chapter.**

**A**fter Josua was dead, Juda was constitute Lord over the armie, when Jerusalem was beleaged. The people that were not destroyed became tributaries.



**A**fter the death of Josua, the chyldren of Israell asked the Lorde, sayyng: who shall go vp first to the Cananites to fight agaynst them? And the Lorde sayde: Juda shall go vp: behold I haue deliuered the lande into hys handes. Then Juda sayde vnto Simeon hys brother: come wyth me into my lotte, and lette vs fyghte agaynst the Cananites. And Simeon sayde: I will go wyth the into thy lotte. And so Simeon wente wyth hym. And Juda wente vp, and the Lorde deliuered the Cananites, and the pherezites into theyr handes. And they slue of them in Bezek ten thousand men. And they found (a) Adonizebek in Bezek. And they foughte agaynst hym, and slue the Cananites and pherezites. But Adonizebek fled, and they folowed after hym, and caught hym. And cut of his thombes, and hys greate toes. Then Adonizebek sayde: three score and ten knynges, hauyng their thombes and greate toes cutte of, gathered their meate vnder my table (b) wherfore as I haue done, so God hath requited me. And they broughte hym to Jerusalem, and there he dyed. The chyldren of Juda foughte agaynst Jerusalem, and toke it, and smote it wyth the edge of the swearde, and sette the hole cite on fyre. And after that, the chyldren of Juda wente euen to fyghte agaynst the Cananites that dwelte in the mountayne, in the southe, and in the low countrey. And Juda wente vnto the Cananites that dwelte in Hebron, whycher before tyme was called Karyath Arbe, and slew Sefay, Abiman, and Thalmal. And some thence they wente to the inhabytors of Dabir, whose name in olde tyme was called Karyath Sepher, that is the cite of learyng.

And Caleb said: be þ smyter Karyath Sepher & take th it, to hym will I geue Ac-

\* Under-  
stand here  
no one per-  
ticular man  
but þ whol  
tribe of Ju-  
da.

\* Simeon,  
for þ trybe  
of Simeon  
\* Adonize-  
bek was þ  
knyng of Be-  
zek. The  
word signi-  
fieth as  
much as  
lord of Be-  
zek: he was  
a wycked &  
cruell tyrant.

(b) Here  
note þ the  
gentiles had  
þ knowledge  
of god, as  
saith Paul  
Ro. i. And  
that they  
knew þ law  
& righteous-  
nes natural  
of which  
Ro. de. xix.  
c. But in þ  
punishmente  
of Adonize-  
bek is this  
chicflye to  
be obser-  
ued the god  
not only ad-  
uoceth þ  
wryng that  
þ wyckedde  
to þ good:  
but also þ  
which the  
wycked do  
þ wycked.

fab



Josu. ii. b. d.  
v. a. 7. ir. d.  
Ju. vii. b. c.  
Of hornets  
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Nu. xxi. ii.  
Exo. xxi. ii. d.  
Deut. xii. e.

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sua, the chyldren of Isra-  
ell asked the Lorde, say-  
yng: who shall go vp first  
to the Cananites to fight  
agaynst them? And the  
Lorde sayde: \* Iuda shal  
go vp: behold I haue de-  
liuered the lande into hys handes. Then  
Iuda sayde vnto \* Simeon hys brother:  
come wyth me into my lotte, and lette vs  
fpyghte agaynst the Cananites. And I  
p̄kewpse wyll go wyth the into thy lotte.  
And so Simeon wente wyth hym. And Ju-  
da wente vp, and the Lorde deliuered the  
Cananites, and the pheresites into theyr  
handes. And they slue of them in Bezek  
ten thousand men. And they found (a) A-  
donizebek in Bezek. And they foughte a-  
gaynst hym, and slue the Cananites and  
pherezites. But Adonizebek fled, and they  
folowed after hym, and caught hym. And  
cut of his thombes, and hys greate toes.  
Then Adonizebek sayde: three score and  
ten knynges, hauyng their thombes and  
grete toes cutte of, gathered their meate  
vnder my table (b) wherfore as I haue  
done, so God hath requited me. And they  
broughte hym to Jerusalem, and there he  
dyed. The chyldren of Iuda foughte a-  
gainst Jerusalem, and toke it, and smote  
it wyth the edge of the swearde, and sette  
the hole cite on fyre. And after that, the  
chyldren of Iuda wente euen to fpyghte a-  
gainst the Canaanites that dwelte in the  
mountayne, in the southe, and in the low  
countrey. And Iuda wente vnto the Ca-  
naanites that dwelte in Hebron, whycher  
before tyme was called Karyath Arbe,  
and New Sefay, Abiman, and Thalmat.  
And some thence they wente to the inha-  
biters of Dabir, whose name in olde tyme  
was called Karyath Sepher, that is the  
cite of learyng.

And Caleb said: be þ smyter Karyath  
sepher & take it, to hym will I geue Ac-  
sah

\* Under-  
stand here  
no one per-  
ticular man  
but þ whol  
tribe of Ju-  
da.

\* Simeon,  
for þ trybe  
of Simeon  
\* Adonize-  
bek was þ  
knyng of Be-  
zek. The  
word signi-  
fieth as  
muche as  
lord of Be-  
zek: he was  
a wycked &  
cruell tyrant.

(b) Here  
note þ the  
gentiles had  
þ knowledge  
of god, as  
saith Paul  
Ro. i. And  
that they  
knew þ law  
& righteous-  
nes natural  
of which  
Ro. ii. xix.  
c. But in þ  
punishmente  
of Adonize-  
bek is this  
chicflye to  
be obser-  
ued the god  
not only ad-  
uoceth þ  
wryng that  
þ wicked do  
to þ good:  
but also þ  
which the  
wicked do to  
þ wicked.



The. iiii. kn  
ges who se  
thombes &  
greate toes  
he cutte of  
wer wiked  
men, yet is  
he punished  
for the inu-  
rie & cruelty  
don vnto  
the. Suche  
an ensayle  
haue ye al-  
so. Amos. ii.  
What pu-  
nyshmente  
shall they  
haue then  
if cruelly he  
the a good?  
not small be  
ye sure.  
(b) By thys  
Benite is  
vnderstand  
Hobab as  
ye shall per-  
ceiue in the  
iii. chap. of  
this selfe  
booke of  
whom ye  
reade also.  
Num. x. d

say my daughter to wyfe. And Othoniell  
the sonne of Kenes Calebs pöger brother  
toke it: to whom he gaue Achah his dought-  
ter to wife. And as they went her husband  
counceled her to aske of her father a field.  
And then she lighted of her asse: and Ca-  
leb sayde vnto her: What apleth the? She  
sayde vnto hym: geue me a blessing, for  
thou hast geuen me a southward and drye  
lande, geue me also springes of water. And  
Caleb gaue her springes bothe aboue and  
beneth. And the children of the Benite Mo-  
ses wiues father went vppye oute of the cy-  
tye of Palmietrees with the children of Ju-  
da into the wilderness of Judas Lot, that  
lyeth in the Southe of Arad, and dwelte  
amonge the people.

And Juda went and Simeon wpyth hym  
and they slewe the Cananites that inhabi-  
ted zephath, and vterlye destroyed it, and  
called the name of the cytye Hormah, that  
is a mount. And Juda toke vp Azah wpyth  
the coastes thereof, and Akalon wpyth the  
coastes thereof, and Akarö wpyth the coastes  
thereof. And the Lorde was with Juda that  
he conquered the mountayns, but they could  
not dryue out the inhabitants of the valleis,  
because they had charrets of yron. And they  
gaue Hebron vnto Caleb, as Moses say-  
ed. And he expelled thence the thre sonnes  
of Enack.

And the children of Ben Jamin dyd not  
caste oute the Jebusytes that enhabytet  
Jerusalem, but the Jebusytes dwell wpyth  
the chyldren of Ben Jamin in Jerusalem,  
vnto thys daie. And in lyke manner the  
house of Joseph wente vp to Bethel, and  
the Lorde wpyth them: and when they bele-  
ged the cytye whiche before tyme was cal-  
led Lus, and sawe a manne come oute of þ  
cytye, they sayde to hym: shew vs the way  
into the cytye, and we wpyll shewe the mer-  
cy. And he shewed them the waye into the  
cytye, and they smot it wpyth the edge of  
the sword, but they did let þ man and al his  
houshold go fre. And the man wente into  
the land of the Bethites, and built a citie &  
called the name thereof Lus, whiche is the  
name thereof vnto thys daie.

Nepther dyd Manasses expell Bethse-  
an wpyth hys townes, nepther Thaanach  
wpyth her townes, nepther the enhabyt-  
tours of Dor, wpyth hys townes, nepther  
the enhabitours of Jebelaam with hys tow-  
nes, neither the enhabitours of Magedo  
wpyth hys townes, and soo the Cananites  
wente to and dwelte amonge them. But  
as sone as Israell waxed myghtye, they  
putte the Cananites to tribute but expel-  
led them not.

In lyke manner Ephraim expelled not  
the Cananites that dwelte in Gazer, but  
the Cananites dwelte still in Gazer amög  
them. Nepther dyd Zabulon expell the en-  
habytours of Betron, nepther the enha-  
bytours of Rahalol. But the Cananites  
dwelt amög the & became theyr tributaries

Nepther dyd Asa caste oute the enhabi-  
tours of Acho, nepther the inhabytours  
of Zidon, of Ahalab, Aczib, Balthah, Apher  
nor of Kohob, but þ Aferites dwelt amög  
the Canaanites the enhabitours of the  
lande, and draue them not oute.

Nepther dyd Replthaim dryue out the  
enhabitours of Bethsames, nor the enha-  
bitours of Bethanath, but dwelt amög  
the Canaanites the inhabytours of the  
lande. Neuertheles the enhabitours of  
Bethsames and of Bethanath became tri-  
butaries vnto them.

And the Amontes kepte the chyldren of  
Dan in the mountayns, and suffered them  
not to come downe too the valeies. And so  
the Amorites went to and dwelled in mount  
Beris, that is to saye a witnes, in Bailon  
and in Balabim. Neuerthelater the hande  
of Joseph waxed heauy vpon them, so that  
they became tributaries. And the cosse of  
the Amontes was from the gopnge to A-  
erabim, from the rocke vp warde.

## The.ii. Chapter.

The aungell rebuketh the people because  
they made peace wpyth the Cananytes. As-  
dolatours are punyshed, but yet leue not  
theyr inuencions. God sendeth them iud-  
ges to deliuer them.

And the aungell of the Lorde came  
vp from Balgall to Bocim, and  
sayde: I broughte you oute of E-  
gypte, and haue broughte you  
vnto the lande whych I sware vnto your  
fathers. And I sayed that I woulde ne-  
uer breake myne appoyntmente wpyth you  
so that ye shoulde make no couenaunte  
wpyth the enhabitours of thys lande, but  
breake downe theire altars: But ye haue  
not obeyed my voyce, whye haue ye thys  
done? wherefore I haue lykewyse determi-  
ned that I wpyll not caste them oute before  
you, but they shall be your enemies, and  
their goddes shall be your destruccion. And  
when the aungell of the Lorde had spoken  
these wordes vnto all the chyldren of Is-  
rael, the people cryed out and wepte. And  
called the name of the sayde place Bocim,  
and offered there vnto the Lorde.

And when Josua had sente the people  
awaye, the chyldren of Israell wente eue-  
rye man into hys enheritaunce to possesse  
the lande. And the peple serued the Lorde  
all the dayes of Josua, and all the dayes of  
the elders that outelyued Josua, and had  
sene all the greate workes of the Lorde  
that he dyd to Israell. And Josua the  
sonne of Nun the seruaunte of the Lorde  
dyed when he was an hundred and tenne  
yeres old, whö they buried in the coastes of  
his inheritaunce: euen in Thānāb Bares  
in mounte Ephraim, on the northsyde of  
the hyll Baas. And euen so all that gene-  
racions wer put vnto their fathers, and  
ther arose an other generacion after them  
whych neether knewe the Lorde, nor yet  
the workes whych he dyd in Israell.

And

na. xxi. g.  
Josua. xvi. c

Deu. vii. d  
and. xii. d

na. xxi. g.  
Deu. vii. c  
Exo. xxi. d  
Jos. xxi. e

Josua. xvi. c



**C** And then the chyldren of Israell dyd wyckedlye in the syghte of the Lorde and serued Baalim, & (b) forsoke the Lord God of theyr fathers, whiche broughte them oute of the Lande of Egypte, and folowed straunge Goddes, euen of the Goddes of the nacions that wer round about them, and bowed them selues vnto them, and angered the Lorde. And so they forsoke the Lorde, and (c) serued Baal, and Ashtaroth. Wherefore the Lorde wared angre wth Israell, and deliuered them into the handes of raueners to spole them, and solde them into the handes of theyr ennemys rounde aboute them, so that they hadde no power anye lenger to stand before theyr enemies, but vnto what soeuer thynge they wente, the hande of the Lorde was vpon them wth euell lucke, euē as he promysed them. And as he sware vnto them. And they were sore oppressed.

Neuertheles the Lorde rased vp Judges whiche deliuered them oute of the handes of theyr oppressors, and yet for all that, they woulde not herken vnto theyr Judges: But wente a whorpyng after straunge goddes, and bowed them selues, and turned quykelye oute of the waye, whiche theyr fathers walked, in obeyinge the commaundementes of the Lorde, and dyd not so.

And when the Lorde rased them vpp Judges in theyr dayes, he had compassion of them, and hearde the lamentacyon of the oppressed and deliuered them oute of the handes of theyr ennemys: yet for all that, as sone as the Judge was deade, they turned, and dyd worse then theyr fathers in folowpyng straunge goddes, and in serupng them, and ceased not from theyr inuentions, nor from theyr malycouse wayes.

Wherefore the Lorde was angre wth Israell, and sayed: bycause thys people hath traungressed my couenaunte whiche I made wth theyr fathers, and haue not obeyed my voyce, therefore henceforth I wyl not caste oute one man of the nacions whiche Iosua lefte when he dyed, and that to proue Israell thowowe them whether they wyl kepe the waye of the Lorde to walke therein, as theyr fathers dyd or not. And so the Lorde lefte those nacions alone, and droue them not immediately, neyther deliuered them into the handes of Iosua.

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knewe nothyng of warre, he lefte the syue Lordes of the Philistines, and all the Canaanites, the Sidonites, the Beuites that dwelte in mounte Libanon, euen frome mounte Baall Hermon, to Bemoth.

Those God suffered to remayne to proue Israell by, and wete whether they woulde herken vnto the commaundementes of the Lorde, whiche he commaunded theyr fathers by the hande of Moses or no. And as the chyldren of Israell dwelte amonge the Canaanites, Bethites, Amorites, Pherezites, Beuites, and Jebusites, they tooke the daughters of them too be theyr wyues, and gaue theyr owne daughters to theyr Sonnes, and serued theyr Goddes. And so the chyldren of Israell dyd wyckedlye in the syghte of the Lorde, and forgat the Lorde theyr God, and serued Baalim, and Ashtaroth. Therefore the Lorde was angre wth Israell, and deliuered them into the handes of Chusan Rasathaim kinge of Mesopotamia. So that the chyldren of Israell serued Chusan Rasathaim eyghte yeres.

And then the chyldren of Israell cryed vnto the Lorde. And the Lorde spured them vp a sauer, and saued them: one Othoniel, the sonne of Kenes, and Calebs younger brother. And the spirite of the Lorde came vpon hym, and he iudged Israell, and wente oute to warre. And the Lorde solde Chusan Rasathaim kinge of Siria into hys hande. So that hys hand was myghty ouer Chusan Rasathaim, and the lande had rest fourty yeres. And Othoniel the sonne of Kenes dyed. And then the chyldren of Israell went to againe, and committed wyckednes in the syghte of the Lorde. And the Lorde hardened Eglon the kinge of the Moabites agaynst the chyldren of Israell, because they hadde comyfted wyckednesse before the Lorde. And thys Eglon gathered vnto hym the chyldren of Ammon, and the Amalekites, and wente and smote the chyldren of Israell, and conquered the cite of palme trees. And the chyldren of Israell serued Eglon the kyng of the Moabites. xlii. yeres. And then they cryed vnto the Lord, and the Lord spured them vp a sauer, Ahud the sonne of Sea, the sonne of Jemini, a man that coulde do nothyng hadsomy wth hys ryghte hande.

By whom the chyldren of Israell sente a present to Eglon the kyng of the Moabites, whiche Ahud made him a dagger with two edges, of a cubite lengthe, and he dyd gyde it vnder hys coote vpon hys ryghte thigh, and caried the present vnto Eglon the kinge of Moabites, which Eglon was a very fat man. And whē he had presented the present, he sent the people that bare it away, but he him self turned againe from the pdols by (b) Balgal, & said: I haue a secret to tell the kyng, & the kyng commaunded him to holde hys peace, vntyl al that stode aboute hym were gon out from hym.

And

Deu. vii. 8.  
and. xii. 8.

Heb. vii. 28.  
Maharim

B  
(a) Si these  
sauer are  
understan-  
ded rulers  
or iudges  
whyche in  
Is. xlii. are  
called grac-  
ious Lordes  
ii. Cor. ix.  
\* That is  
deliuered.

ii. Ps. xv. 2

Deu. xxx. 2.

C  
(b) Balgal  
the place  
wher the  
people wer  
circumcised,  
and where  
they had  
renued  
theyr con-  
uenant w  
god  
had kyng  
Eglon desy-  
red wth  
pdols.  
(c) To do  
thys feate  
was Ahud



**D** And Abud came in vnto hym into a sommer chambie, where he sate alone, and said: I haue a(c) message to the from God. And he arose oute of hys seate, and Abud put for the hys lefte hande, and toke the dagger from hys ryght thyghe, and thrust it so harde into hys bealpe, soo that the harte wente in after the blade. And the harte stopped in the fat, for he drew not the dagger oute, but as he stroke hym soo leste he the dagger in the wounde, tyl that by the pryuce partes of nature, the dyte came oute. And Abud gatte hym oute at a posterne dore, and shutte the doores of the parloure vpon hym, and locked them. The kynges seruauntes came and looked, and se, the doores of the parloure were locked, they sayed: A, he is a dorynge of hys easment in his sommer chamber. And when they had tarped tyl they were ashamed, for no man did the doores of the parloure open, then they tooke a kepe and opened them. And beholde, their Lorde was fallen downe dead vnto the earth. But Abud escaped while they tarped, and was gone beyond the quaries, and escaped into Serath. And when he was come he blew a trompet in mount Ephraim. And the children of Israell went down wth hym, and he before them, and saved vnto them: so lowe me, for the Lord hath deliuered your enemies the Moabites into your handes. And they descended after hym, and stopped the series of Iordane from the Moabites, and suffered not a manne to passe ouer. And they slewe of the Moabites the same time vpon a ten thousand men, al sat, and men of myghte, that there escaped not a man, and so the Moabites were subdued that daye vnder the handes of Israell, and the lande had rest foure score yeres. And after hym came Samgar the sonne of Anath, whiche slewe of Philistynes four hundred men wth an ore gode, and deliuered Israell also.

## The.iii. Chapter.

**I** Israell is committed into the handes of Jabin, because they were returned to Idolatry. Deboia and Barak deliuer them: Sisara is kylled of Jaell.

**A**nd the children of Israell began againe to do wickedly in sight of the Lorde, when Abud was deade. And the Lord sold them into the handes of Jabin king of Canaan that rayned in Habor, whose captayne of war was Sisara, whiche dwelt in Haroseth of the Gentyles. And the children of Israell cted vnto the Lord, for he had nine hundred charrers of yron, he oppressed the children of Israell wth power twenty yeres. And Deboia a prophetesse, the wyfe of Lapidoth iudged Israell the same time and dwelt vnder the palme tree of Deboia, betwene Ramath and Bethel, in moue Ephraim. And the chyldren of Israell

came to her for indgement. And she sente and called Barak the sonne of Abinoam out of Kedesh Nephtalim and sayed vnto hym. The Lorde God of Israell commaundeth the that thou go and leade an host vnto mount Thabor, and take wth the ten thousand men, of the chyldren of Nephtalim, and of the chyldren of Zabulon. And I wyll bryng vnto the at the ryuer of Kison, Sisara the Captayne of warre vnto Jabin, wth his charets and hys people, and wyll deliuer them into thy handes. And Barak sayed vnto her, if thou wilt go with me, I wyll goo: but and if thou wilt not go wth me, then I wyll not goo. And she answered, I wyll surely go with the, but then the praise shal not be thine in the way whych thou goest: for the Lord shal deliuer Sisara into the hands of a woman. And she arose and wente with Barak to Kedesh, and Barak called Zabulon and Nephtalim, wente by wth x. M. men: and Deboia went wth hym. But Hader the Kenyte went out of kind from the other Kenytes hys brethren, the chyldren of Hobab who was father to Moyse's wyfe, and pitched his tent vntill he was come to the oke of Zaanyim, by Kedesh. And then it was shewed vnto Sisara howe that Barak the sonne of Abinoam was gone vp to mount Thabor. And Sisara called for al hys charets, euen. ix. C. charets of yron and all for the people that he had from Haroseth of the Gentyles, vnto the ryuer of Kison. Then said Deboia vnto Barak: vp, for this is the daye in whiche the Lorde hath deliuered Sisara into thine handes, for the Lorde is gone out before the. And so Barak went downe from mount Thabor, and x. M. men after hym. But the Lorde crounsed Sisara and all hys Charrers, and all hys hoste wth the edge of the sword before Barak. And Sisara lighted downe of his charette, and fled a fote. But Barak folowed after the charets, and after the host, euen vnto Haroseth of the Gentyles. And all the hoste of Sisara fell vpon the edge of the swerde, that there was not a man lefte. Howbeit Sisara fled a fote to the tente of Jaell the wyfe of Haber the Kenite, for there was peace betwene Jabin the kyng of Habor, and the householde of Haber the Kenyte. And Israell went out agaynst Sisara and sayed vnto hym: tourne in my Lorde, tourne into me, and feare not. And he turned into her tente: and she couered him wth a mantle. And he sayd vnto her: geue me a lyttle water to dryncke, for I am thirstie. And she opened a bottell of mylke, and gaue hym drynke and couered him. And he sayed vnto her, stande in the doore of thy tente, and if anye man come aske the, or enquire of the whether there be any man here, say nay.

Then Jaell Habers wife toke a nalle of the tente, and an hammer in her hand, and



went softly vnto him, and smote the nape wth the hammer throughe the temples of hys head into the ground, and as he slombred beyng weete he dyed. And beholde as Barak folowed after Sisara, Jael came oute agaynste hym, and sayde vnto hym: come, and I wyl shewe the the man whom thou seekest. And when he came into her tente: Beholde Sisara laye dead, and the nape thowre hys temples. And so God broughte Jaben the kynge of Canaan into subieccion that dape before the chyldren of Israell. And the hande of the chyldren of Israel prospered, and was sore vpon Jaben the kynge of Canaan, vntyll they had brought him to naught.

## The .v. Chapter.

The songe and thanks geuing of Deboza and Barak after the victorie.

**A** De Deboza and Barak the sone of Abinoam, sange the same day, sayinge: Because he hath auenged the vengeance done to Israell, the people offering them selves wyllyngly, prayse ye the Lorde. Heare kyniges and herken Lords, I am she, I am she that wyllyng, and geue prayse vnto the Lorde God of Israell. Lorde when thou departedst out of Seir, and camest through the contreies of Edome, the earthe trembled, and the heauē rained, and the cloudes dropped water: the mountaynes melted before the Lorde, euen mounte Synai before the Lorde god of Israell. In the dayes of Samgar the sonne of Anah, and in the dayes of Jael, the hye wayes were vnoccupied, and (a) they that walked by pathes went by wayes that set compasses aboute. The champaigns of Israell were discouraged and faynt hearted, vntyll J Deboza arose, vntyll J rose a mother in Israell.

God chose new fashions of war: for when they had warre at their gates, there was not sene amonge. xl. Myther sheldes or speare in Israell. Gine hearte loueth the mainteyners of the law in Israell: ye that willingly haue put your selues in aduenture, blesse ye the Lorde, ye that ryde on goodly asses, and dwell besyde Middyn. And ye that walke by the wayes, make dyttyes. Where as the charrettes were broken in peces, where the booke of our aduersaries was choaked, there shal they tell of the iustye of the Lorde, and howe gracious was the stronge God of Israell: then the people of the Lorde, wente downe vnto the gates, and wan the mastery. Up vp Deboza, vp vp and sing a song, vp Barak and take thy praye, thou sonne of Abinoam. Then they that had escaped vnder Israell ragened ouer the proudeste of the people. The Lorde foughte amonge the stronge. Ephraim was the firste that destroyed Amalek. And after hym Beniamyn, amonge the people. Of Machy came leareved men in the lawe, and of zabulon that well coude conueye

an host to warre. The Lordes of Isakar were wth Deboza. And as Barak, euen so was Isakar sent into the halley a fore, and put hys lyfe in auenture. But in the deuisions of Ruben were greates imaginations of hert. Wherefore abodest thou among the sheepe foldes, to hear the bletynges of the flockes? In the deuisions of Ruben greates were the imaginacions of hert. Galaad abode on the other side Jordan, and tarped Dan in hyss. And Aser sate in the hauens of the sea, and abode styl in hys owne coastes. But zabulon is a people that put their lyues in leoparde of death, and Repphalym in lyke maner euen vnto the top of the fyeldes. (c) Kynges came and foughte. Then foughte the kynge of Canaan at Chanach, vpon the water of Megedo. But the slyuer that they coueted they carped not awaye.

From heauen came battayle: for the sterres beyng in their course, foughte agaynst Sisara. The riuer of Kish caughte them away: that auncyent Riuer, the ryuer Ardon. My soule, tread thou the myghty vnder foote. Then their horses stumblid as they fled, that their myghty courters least praunsyng. Cursse ye Meroz, bydde the aungell of the Lord curse: curse the inhabitours therof, because they came not forth to helpe the Lord, to helpe the Lorde among the myghty. Blessed be Jael the wyfe of Haber the Kenite, aboue other women, aboue other women blessed be she in the tente.

She asked water, but she gaue hym mylke, and broughte butter in a goodly dyshe. She caughte a nape in her left hande, and a workynge hammer in her ryghte, and napped Sisara and wounded hys heade, and pearced and wente throughe hys temples. Betwene her fete he bowed hym selfe, fell downe and laye styl: Betwene her fete he sprawled, and lay dead lyke a wretche.

Throughe a wyndowe looked Sisaras mother, and howled oute of her chambere, why abidest hys charrette so longe that it cometh not? why tarre the wheles of hys waggans? The myfeste of hys wyues answered her, yea, and she answered her owne wordes her selfe, happily they haue founde, and deuide the spoyles. A mayde, ye two maydes for a piece, a spoyles of dyuers coloures for Sisara, a spoyles of dyuers coloures wth brodered workes, dyuers coloures brodered workes for the necke for a pray. So percythe al thynne enemyes lord, but they that loue the, lette them be as the sunne rysyng in his myghte. And the lande had rest fortye yeres.

## The .vi. Chapter.

Israell is oppressed of the Midianites, because he returned againe into Idolatrye. Gideon is sente of God to be their deliuerer. The altar of Baal is ouerthrowen.

And

Exo. xix. e.  
Deu. xiii. b.  
Psa. xcvi. a

Jud. iii. d.  
Jud. iii. c.

(a) The mea-  
nyng is þ  
Sisara had  
donne so  
grete ini-  
uries vnto þ  
Israelites, þ  
the wayes  
were not oc-  
cupied: and  
that neither  
husbandma-  
n

nor citizen  
myght safe-  
lye passe to  
exercise mer-  
chandise or  
other thing  
nor wayfa-  
ryng man  
iourney, nor  
plowith tyl  
the fildes.

\* Justice  
for good-  
nes, as in þ  
Psal. xxi. g

Jud. iii. b

(b) The  
pride of the  
Rubinites  
is here no-  
ted, because  
they refused  
to go wth  
Deboza, to  
ouercome þ  
oppressor of  
Israell.

(c) By these  
wordes sig-  
nifieth De-  
boza that þ  
hynges ho-  
stes of the  
Cananites  
came to  
Chanach &  
Megedo  
thyngyng  
verely be-  
cause of  
the multis-  
tude of the

D  
hothe þ they  
came not to  
fyght, but  
take a pray:  
but they  
wer sore de-  
ceiued: for  
so chaunced  
that they  
wer rather  
a praye to  
Israell then  
Israell to  
them.



**A**nd the children of Israel committed wickednes in the sighte of the Lorde. And the Lorde deliuered them into the handes of the madianites seven yeres. And when the hand of the Madianites was sore vpon Israel, the childre of Israel made them dens in the mountaynes, and caues, and strong holdes. For when Israel had sown, they came the Madianites, the Amalekites, and they of the Gaste countrey vpon them, and pitched theyr tentes agaynst them, and destroyed the increase of the earth, even vnto Azab, and lefte no sustenance in Israel, neyther shepe, ore, or asse: for they came wth theyr cattell, and householdes, even as greshoppers in multitude, so that boeth they, and also theyr Camels were withoutre numbre, and wasted all that euer they layed handes on. And they entered the lande to destroye it, And so was Israel exceedingly impouerished by the Madianites, and cryed vnto the Lorde. And when the childre of Israel cryed vnto the Lorde, because of the Madianites, the Lorde sente a prophete vnto them, and sayed vnto theym. Thus sayeth the Lorde God of Israel: I fet you from Egypte, and broughte you oute of the hande of the Egyptians, and oute of the handes of all that oppressed you, and caste them oute before you, and gaue you theyr Landes. And I sayed vnto you: I am the Lorde your God, and therefore feare not the Goddesses of the Amozites in whose lande you dwelle. But you woulde not obeye my voyce. And the aungell of the Lorde came and sate vnder an oke in Ephrah that pertayned to Joas the father of the Eserptes. And bys sonne Bedeon pressed oute wheate oute of eares in a presse, for to flee from the Madianites. And the aungell of the Lorde appeared vnto hym and sayed: the Lorde is wth thou man of mighte. And Bedeon answered hym: Oh my Lorde, if the Lorde be wth vs, whye is all this come vpon vs, yee and where be bys miracles whiche our fathers tolde vs of, and sayed: the lord brought vs out of Egypte. But now the Lord hath forsaken vs, and deliuered vs into the handes of the Madianites. And the Lorde looked vpon hym and sayed: Go hence in this thy myghte, and deliuer Israel oute of the handes of the Madianites: Beholde, I haue sente the. And he answered hym. Oh Lorde, wherewith shoulde I saue Israel? Beholde my kynred is the pooreste in Manasses, and I am the leaste in my fathers house. But then the Lorde sayed vnto hym: I wyl be wth the, and thou shalt smyte the Madianites, as they were but one manne. And he answered hym: if I haue founde grace in thy syghte, then shewe me a sygne, that thou art the Lord that talkest wth me.

lit. Reg.  
xvii. g.

Depart not hence, vntill I come agayne vnto the, and bypge myne offerpyge, and haue set it before the.

And he sayed, I wyl tarre vntill thou come agayne. And Bedeon wente & made ready a kybbe, & were cakes of an Ephab of flour, & put the flesch in a basket, and the broth in a pot, & brought it oute vnto hym vnder the oke, and presented it. And the aungell of God said to hym: take the flesch and the sweere cakes, and putte them vpon this rocke and powre oute the brothe. And he dyd so. Then the aungell of the Lorde put forth the ende of the staffe that was in bys hande, & touched the fleshe and the cakes. And there arose by fyre oute of the rocke, and consumed the fleshe and the cakes, and the aungell of the Lorde banished oute of bys syghte. And when Bedeon perceyued that it was an aungell, he sayde: alas my Lorde almighty, that I haue seene an aungell of the Lorde face to face. And the Lorde sayed vnto hym: peace be wth the, and feare not, for thou shalt not dye. Then Bedeon made an aulter there vnto the Lorde, and called it \* Jehouah Salom, whiche vnto this daye is yet in Ephrah that pertayneth vnto the father of the Eserptes. And the same nyghte the Lorde sayed to hym: take an ore of thy fathers and another of seuen yeres olde, and destroye the aulter of Baalle that belongeth vnto thy father, and cutte downe the groue that is aboute it, and make an aulter vnto the Lorde thy God vpon the top of this rocke, & furnishe it. And take the ore and offer burnt sacrifice wth the wood of the groue which thou shalt haue cutte downe. Then Bedeon toke ten men of his seruantes, and did as the Lorde bad hym. But because he durste not do it by day, for feare of bys fathers houshold, and of the men of the ctry, he dyd it by nyght.

Ju. xviii. d.

Gen. xv. b  
ut. ii. xviii.

Ex. xxiii. d  
Jud. xiii. d.

\* That is  
the Lorde  
of peace.

When the menne of the ctrye were by earlye in the morninge: Beholde, the aulter of Baalle was broken, and the groue that stode aboute it cutte downe. And the seconde ore offered vpon the aulter that was made. And they said one to another: Who hath done this thyng? and they enquired and asked for hym that shoulde haue done the deede. It was tolde theym that Bedeon the sonne of Joas had done it. Then the menne of the ctrye sayed vnto Joas: bypge out thy sonne, that he maye dye, because he hath broken the aulter of Baal, and cut downe the groue that was aboute it. And Joas sayed vnto all that stode by hym: wyl ye fyghte for Baal, or wyl ye be bys defenders? he that stricth for hym shal dye before to morow. If he be a God let hym reuege his quarel vpon hym that cast downe bys aulter. And he called Bedeon Jerobaal the same tyme sayinge: let Baal reacquit him because he hath broken downe bys aulter.

When all the Madianites, the Amalekites



lekites and they of the east were gathered together, and had gone and pitched in the valley of Issachar, the south side of the Jordan entered into Gideon. And he blew a trumpet: and called together the house of Abiezer to follow him, and sent messengers throughout all Manasse, & called them up to follow him also. And he sent other messengers unto Aser, Zabulon, & Naphtali, which came also to meet him.

And Gideon said unto God, if thou wilt save Issachar by my hand as thou hast said, Behold, I will put a fleece of wool in the threshing place. And if the dew be on the fleece onely, and dry upon all the earth beside: then I shall be sure that thou wilt save Issachar by my hand, as thou hast said. And it came so to passe. And he rose up early on the morrow, and he pressed the fleece together, and wrung the dew thereout, and filled a bottle full of water. And Gideon said unto God, be not angry with me that I speake once more, let me proue onely once againe in the fleece. Let it be dry only upon the fleece, and dew upon all the ground about. And God dyd so that same night that it was dry upon the fleece only, & upon all the ground about dew.

## The. vii. Chapter.

The soldiers that should go with Gideon to battell are proued by takinge them by water. Gideon with .iii. hundred men ouercometh the Midianites. Oreb, and Zeb are slayne.

**W**hen Jerobaal otherwyse called Gideon rose earlye, and all the people that were with him, and pitched beside the well of Harod, so that the hoste of the Midianites were in a vallie on the north side of the hill Hamorah. And the Lord said vnto Gideon: the people that are with thee, are to manye for me to geue the Midianites into thy handes, lest Issachar make theyr vaunte to my dishonour and saye, our owne hande hath saved vs. Nowe therefore make a proclamation in the eares of the people and saye: if any man dread or be afraid, let him returne, and get him home from mounte Baalad, and there departed and returned of the people, xiiij. thousand, and there abode ten thousande.

And the Lord sayde vnto Gideon: the people are yet to manye, bringe them downe vnto the water, and I will trye them vnto the there. And of whom I saye vnto thee, they shall go with thee, the same shall go with thee. And whosoever I saye vnto thee, they shall not go with thee, the same shall not go. And when he had broughte downe the people to the water, the Lord sayed vnto Gideon: as many as lappe the water with theyr tongues as dogges doo, them put by them selues, and so do they that knele downe vpon theyr knees to drinke. And the number of they that put theyr

handes to theyr mouthes & lapped, were .iii. C. men, & all the remnant of the people kneled downe vpon theyr knees to drinke water. And the Lord sayed vnto Gideon, with the three hundred men that lapped water, will I save you, and deliuer the Midianites into thy hande, and all the other people shall go euery man to his owne home.

And they toke vnto theyr trumpettes, and he sent all the reste of Issachar, euery man vnto his tent, and kepte the three hundred with him: and the hoste of Midian was beneth him in a valleie. And the same nyght the Lord sayed vnto him, vp and go downe vnto the hoste, for I haue deliuered it into thy hande. But and if thou feare to go downe alone, then go thou downe vnto the hoste, and Iharab thy ladde, and hearken what they saye, and so shall thine handes be strong, and then thou shalt safely go downe vnto the hoste.

Then he went downe with Iharab his ladde, euen harde to the watchmen of armes that were in the hoste. And the Midianites, the Amalekites, & all they of the east laye alonge in the valley lyke to greshoppers in multitude, & theyr Camels were withoute number, euen as the sande by the sea syde. And when Gideon was come, Behold, there was a man that tolde a dreame vnto his felowe, and sayed on this maner: Behold, I haue dreamed a dreame, and me thoughte that a barthe baked lofe of barley breade tumbled into the hoste of Midian, and came vnto a tent, and smote it that it fell, and ouertourned it, and the tente laye along. And his felowe answered and sayed: this is no bringe else saue the swerde of Gideon the sonne of Joas a man of Issachar, into whose handes the Lord hath deliuered Midian, and all the hoste.

When Gideon hearde the tellinge of the dreame, and the meanynge thereof, he bowed hym selfe to the earth, and returned vnto the hoste of Issachar, and sayed: vp for the Lord hath deliuered into your handes the hoste of the Midianites. And he deuided the three hundred men into three companies, and gaue euery man a trumpet in his hande, with an empty pitcher and lampes therein, and sayed vnto them: loke on me, and do lyke wyse, and beholde when I come to the syde of the hoste, euen as I do, so do you. And when I blow with a trumpet, and all that are with me, blowe with trumpettes also on euery syde the host, & saye: here be the Lord and Gideon.

And so Gideon and the three hundred men that were with him, came vnto the side of the hoste, in the begynnyng of the middle watche, and rased vp the watchmen. And they blew with theyr trumpets, and brake theyr pitchers that were in theyr handes. And all the companies blew with trumpettes, and brake theyr

\* Ju. viii. a

\* Ge. xlii. d  
and. xlii. g

Jud. ix. f

\* De. xii. b.  
1. Ma. iii. g

Jud. xi. d



pytchers, and helde theyr lampes in theyr left handes, and the trumpettes in their right, to blowe wyth all. And they cryed: thef wearde of the Lorde, and of Bedeon. And they stode stylle euery manne in hys place rounde about the hooste, and all the hooste ranne and cryed and fled.

1. Re. xlii. c  
ii. Da. xx. d

And as the thre hundred blew wyth trumpettes, the Lorde sente hys swearde shynynge al the hooste, so þe euery one slewe other. And the hooste fled vntyl they came to Bethsitah, to zererath, and to the edge of Abelmeholah, besyde Tabar.

And the men of Israell gathered together of the trybe of Iephthahym, of aser and of Manasses, and folowed after the Gadianites. For Bedeon had sente messengers thowocoute all mounte Ephraim, saying: come downe agaynst the Gadyanites, and take from them the waters both of Berthbarath, and also of Jordane.

Then all the men of Ephraim gathered together, and came downe and toke the waters both of Berthbarath, and also of Jordane. And they toke two captaynes of the Gadyanites, Hozeb, & zeb, and slewe Hozeb vpon the rocke Hozeb, and zeb at the presse zeb, and folowed after Gadia, & brought þe heads of Hozeb & zeb to Bedeon, on the other syde Jordane.

#### The.viii. Chapter.

**E**phraim maketh insurreccion agaynst Bedeon, but is lone pacified. The enhabytours of Socoth refuse to gyue Bedeon and hys armye bycade. The tower of Ihanuell is destroyed. Bedeon is constitute ruler ouer the Israelites. He hath thre scoze and ten sonnes. He dyeth.



**A**nd the menne of Ephraim sayed vnto hym. Why haste thou serued vs thus, that þe calledest vs not wgen thou wentest to fyghte wyth the Gadyanites? and they chode wyth hym a good, and were welluyghe at daggers drawynge. And he sayed to them: What deede haue I done lyke vnto you: are not the (a) clusters of Ephraim better then the wyne varueste of Abiezzer? God hath deliuered in to your handes the Lordes of Gadian, Hozeb, and zeb. And what was I able to do like as you haue done? And then theyr spirittes were pacified, and they well content wyth hym, when he had said that. And then Bedeon came to Jordane and passed ouer, both he and the thre hundred men that were wyth hym verpe saynt, and yet folowed he the chace.

And he sayed vnto the menne of Socoth: Gyue I praye you cakes of breade vnto the people that folowe me: for they be saynt, that I maye folowe after zebath and zalmona, knynges of Gadyan. And the Lordes of Socoth sayed: are the handes of zebathe and zalmona now in thyn handes, that we shoulde gyue breade vnto thy companye? And Bedeon sayed: therefore when the Lorde hath deliuered

zed zebath and zalmona into myne hande I wyll teare the fleshe of you wyth the thornes of the wyldernes, and wyth byssers. And he wente thence to Ihanuell, and spake vnto them lyke wyse. And the men of Ihanuel answered, as dyd the men of Socoth. And he sayed also vnto the men of Ihanuell, when I come agayne in peace I wyll breake downe this tower. zebath and zalmou were in Arkar, and theyr hostes with them, vpon a fyftene thousande, whiche were all that were lesse of all the hostes of them of the East. And they that were saynt, were a hundred and twenty thousande men that drew swerde.

And Bedeon wente thowocoute them þe dwel in the tabernacle on the east syde of zebath and Ierhabab, & smote the hooste, for the host dyd caste no perils. zebath, and zalmona fled. But he folowed after them, and toke the ii. knynges of þe Gadyanites zebath and zalmona, & discorde the hoist.

And Bedeon the sonne of Noas retur ned from battell the sunne beyuge vp, and caughte a ladde of the men of Socoth, and enquired of hym the names of the chyefe lordes and elders of Socoth. And he wrote the **L O R D E S** and elders of Socoth, thre scoze and seuentene menne. Then he came vnto the men of Socoth and sayed: Behold zebath and zalmona, wyth whom ye caste me in the teth, saying: are the handes of zebath and zalmona alreedy in thine handes, that we shold gyue breade vnto thy saynt men? And he toke the elders of the cite, and thornes of the wyldernes and byssers, and all to tare them therwyth. And he brake downe the tower of Ihanuell, and slewe the men of the Cyt.

And then he sayed vnto zebath, and zalmona, what maner men were they whiche ye slewe at Thabor? and they answered, they were muche lyke the in sauoure, and one of theym euen as he were a knynges sonne. And he sayed, they were my brechren, euen my mothers chyldren, and as coulpe as the Lorde lyueth, if ye hadde saued theyr lyues, I woulde not slea you. And he sayde vnto Jether his eldest sonne, vp and slep them, but the ladde drew not hys swearde, for he feared because he was yet pong. Then zebath and zalmona said, Asple thou and fal vpon vs, for as the man is, so is hys strengthe, and Bedeon arose and slewe them, and he tooke awaye the trapperie and chapnes that were on theyr Camelles neckes.

Then the menne of Israell sayde vnto Bedeon. Raigne ouer vs, both thou, thy sonne, and also thy sonnes sonne, for thou haste deliuered vs oute of the handes of the Gadianites. And Bedeon sayde vnto them: I wyll not raigne ouer you, neythet my chylde n raigne ouer you, but the Lord shall raigne ouer you.

Reuerthelatter Bedeon sayde to them, I woulde desyre a certeyne requeste of you,

(a) In the clusters he signifieth þe saynt of the ii. chiefe captaynes Hozeb & zeb. whiche feat the Ephraimites dyd as pees in the ende of the chap. going before. In þe wyne herueste, the daughter of the other Gadyanite saynt of socoth, who he wyth hys

gōpany slue by Abiezzer under stand the rocke of Abiezzer, of who Bedeon came.



you, euen that you woulde gyue me eue-  
ry manne the earynges of hys praye. For  
they had golden earynges bycause they  
were Hamaelites. And they sayed, we will  
do it. And they spredde a mantel, and dyd  
cast there into euery man the earynges of  
hys pray. And the weyght of the earynges  
was a **Q**. and seuen hundred sicles of gold,  
besydes broches, and garmets of skarlet &  
were of the earynges of Agadian, and beside  
the chaynes & were aboute theyr Camels  
neckes. And Gedeon made an Ephodde  
therof and put it in hys cite Ephrah. And  
al Israell wēt a hoynge after hym there,  
whych the thynge was the ruyne of Gede-  
on's house. Thus were the Agadyantes  
broughte lowe before the chyldren of Is-  
raell, so that they lyfte vp theyr heades  
no more. And the countreye was in quiet-  
nes forty yeres in the dayes of Gedeon.

Exe. xvi. b.  
and. x. d.

**B** And Jerobaal the sonne of Joas went  
and dwelte in hys owne house. And Gede-  
on hadde .lxx. sonnes of hys bodye begot-  
ten, for he hadde manye wyues. And hys  
concubyne that dwelte in Sychem bare  
hym a sonne also, whose name he called  
Abimelech. And Gedeon the sonne of Jo-  
as dyed, when he was of a good age, and  
was buryed in the burpalle of Joas hys  
father, euē in Ephrah that pertayned, un-  
to the father of the Ezytes.

iii. Re. x. a.

But asone as Gedeon was deade, the  
chyldren of Israell turned away, and went  
a whoyng after Baal, and made Baale  
a promise that he shuld be their God, and  
thought not on the Lorde theyr god, whi-  
che had deliuered them out of the handes  
of al theyr enemyes on euery syde.

Neither shewed they mercye vppon  
the house of Jerobaall, othertwys called  
Gedeon, accordyng to all the goodnesse  
which he shewed them.

## The .ix. Chapter.

**A**bimelech is ordeyned a kynge after he had  
killed his .lxx. brethren. He hym selfe was  
after kyllid of a woman when he besieged  
Thebes, The parable of Joatham con-  
cernyng his brother Abimelech.



**A**bimelech the sonne of Je-  
robaall wente to Sychem un-  
to hys mothers brethren, and  
communied with them, & with  
all the whole kynred bothe of  
his fathers syde, and his mothers also, say-  
yng: say I pray you, in the eares of all the  
enhabytors of Sychem: whether is it bet-  
ter for you that al the sonnes of Jerobaal  
which are .lxx. persons raygne ouer you,  
either that one raigne ouer you. And remē-  
ber therto, that I am your bones, & your  
fleshe. And hys mothers brethren reheat-  
ed of hym in the audyence of the citezens  
of Sychem, all these wordes, and moued  
theyr hertes to follow Abimelech, in that  
that they said howe he was their brother.  
And they gaue hym .lxx. peices of syluer

out of the tēple of Baal Berith, with whi-  
che Abimelech hired Iebel & lyght persons  
whiche wente with hym. And they wente  
vnto hys fathers house at Ephrah, and  
kew al his brethren, the sons of Jerobaal,  
euen .lxx. persons vpon one stone.

Notwithstandyng yet Joatham the yon-  
geste sonne of Jerobaall escaped, for he  
hid hym selfe. And al the citizens of Syche  
gathred together w al the house of Agello,  
& wente and made Abymelech kynge \* at  
a certayne oke that was by Sychem.

\* Some in  
playne.

B  
ii. Da. xlv. c  
iii. el. iii. b

And when it was tolde Joatham, he  
wente and stode in the toppe of mounte  
Garizim, and lyft vp hys voyce and sayed  
vnto them. Herken vnto me you citizens  
of Sychem, that God maye hearken vnto  
you. The trees wente to anoynte a kynge  
ouer them, and sayed vnto the Olpye tree  
raygne ouer vs. But the olpye tree sayed  
vnto them, shoulde I leaue my fattenesse,  
whych both God and manne prayseth in  
me, and go to be promoted ouer the trees.  
Then sayde the trees vnto the fygge tree,  
come thou and be kynge ouer vs. And the  
fygge tree answered them, shoulde I for-  
sake my sweteness and my good fruite, and  
shoulde go to be promoted ouer the tree?  
Then sayd the trees vnto the vyne, come  
thou and be kynge ouer vs. And the vyne  
answered: shoulde I leaue my wyne that  
cheareth boeth God and man, and goo to  
be promoted ouer the trees? Then sayed  
all the trees vnto the thorne bushe: come  
thou and raygne ouer vs. And the thorne  
bushe sayed vnto the trees, if it be true  
that ye wyl annoynte me kynge ouer you,  
then come and reste vnder my shadowe,  
and if ye wyl not ye shall se that a fyre  
shall come out of the thorne bush and wast  
the Cyper trees of Libanon.

\* In some  
places it is  
called gorse

And euen so now, if ye haue done tru-  
ly and vncorruptlye to make Abymelech  
kynge. And if ye haue dealte well with  
Jerobaall and hys house, and haue done  
vnto hym accordyng to the deseruynges  
of hys handes, for as muche as my father  
soughte for you, and aduentured hys lyfe  
and cydde you oute of the handes of the  
Agadianites. And ye are rysen vp againste  
my fathers house this daye. And haue  
slayn his chyldren euen .lxx. personnes \*  
with one stone, and haue made Abyme-  
lech the sonne of hys mayde seruaunte,  
kynge ouer the citezens of Sychem, by-  
cause he is your brother: if then ye haue  
dealt due and truly with Jerobaall and  
with hys house this daye, then reioyce ye  
in Abimelech, and let hym reioyce in you.  
But if ye haue not dealte truly, then I  
pray God a fyre maye come oute of Aby-  
melech, and consume the Lordes of Sy-  
chem and the house of Agello. And that  
there come a fyre oute of the citezens of  
Sychem, and out of the house of Agello,  
and Aconsume bimelech. And Joatham  
when he had sayed this ranne awaye, and  
wente

\* greke vpo



went to Beer and dwelt there, for feare of Abimelech hys brother. When Abimelech hadde rayned thre yeres, God sente a spite full malpce betwene Abimelech and the citizens of Sichem.

And the citizens of Sichem beganne to despye Abimeleche and wshed that the wyckednesse done vnto the .lxix. Sonnes of Jerobaall myghte come vppon him and laped the bloude of them too Abimeleche thei brother, whiche slewe them, and vnto the other citizens of Sichem, whiche ayded hym in the kyllinge of his brethren. And the cypzens of Sichem sette menne to lye awayte for hym in the toppe of the mountaynes, and whyles they awayted hys commynge, they robbed all that came alonge the waye by them. And it was tolde Abimeleche.

**D** And Baall the sonne of Obed and hys brethren wente and gatte them to Sichem. And the men of Sichem putt thei confydence in hym. And they wente out into the fields and gathered in their grapes, & trod them, and made merke: and wente into the house of thei God, and dyd eate and dryncke, and cursed Abimelech. And Baall the sonne of Obed saied, what is Abimeleche? and what is Sichem? that we should serue hym? is he not the son of Jerobaall? and zebul hys offpcer? serue suche as come of Demoz the father of Sichem, for what reason is it that we shoulde serue hym? woulde God thys people were vnder myne hande, then I woulde putte downe Abimeleche. And one sayde vnto Abimeleche make thyne hooste greater, and goooute. And when zebul the ruler of the cyppe hearde the words of Baal the sonne of Obed, he was wrothe, and sente messengers vnto Abimelech pryuelie, sayinge. Behold, Baal the sonne of Obed, and hys brethren are come to Sichem, and beholde, they set the cyppe agaynst the. Howe therefore arysse by nyghte both thou and all the people that is wpth the, and lye in waite in the feldes. And ryse earlye in the mornynge as sone as the sunne is vyppre, and come vpon the cyppe. And when he and the people that is wpth hym come forth agaynst the, do to hym what thine handes shalbe able. And Abimeleche rose vyppre, and all the people wpth hym by nyghte. And they laped awayte to the Citie in foure compaynes.

And Baall the sonne of Obed wente oute, & stode in the entre of the gate of the cyppe. And Abimelech rose vyppre and the folke that were wpth hym from lpyng awayte. Now when Baal sawe the people, he sayd to zebul: Beholde there come people frome the top of the mountaynes. And zebul sayed vnto hym: the shadowe of the hylles seme men vnto the, and so thou arte deceyued. And Baal answered agayne, and sayde: See, there come folke downe by the middle of the Lande, and an other compayn come alonge by the Wytchooke.

Then sayde zebul vnto hym: Where is nowe thy mouth that sayed, what felowe is Abimelech that we shoulde serue hym? These are the people that thou so despysedest. Go out now and fyght wpth them. And Baall wente forth before the citizens of Sichem, and foughte wpth Abimelech. And Abimelech chased hym so that he fled before hym, and manye were ouerthrowen and slayne euen vntyll they came vnto the enterynge of the gate. And then Abimelech wente and dwelte at Azumah. And then zebul thrust oute Baall and hys brethren and woulde not suffer them too dwell in Sichem. And on the morrowe the people went forth into the feldes. And it was told Abimelech. And he toke his people & deuided them into thre copanies, and laye awayte in the feldes. And when he sawe that the people were come oute of the cyppe, he ranne vppon them, and laped vppon them.

And Abimelech and the compaynes that were wpth hym ranne and stode in the enterynge of the gate of the cyppe. And the two other compaynes ranne vppon all the people that were in the feldes, and slewe them. And then Abimelech foughte agaynst the cyppe al that daye, and tooke it, and slewe the people that was therein and destroyed the cyppe, and sowed salte in the place. And when al the menne of the towre of Sichem hearde that, they entered into a strong hold of the house of their God Baal Berith, when they made a couenaunte to hym, and the place had Berezthes name, and it was strongly fenced.

And when it was tolde Abimelech, that all the men of Sichem were gathered together, he gat hym to mount zelmon, both he and all that were wpth hym, and tooke axes wpth hym, and cutte downe an arme of a tree, and tooke it vyppre, and put it on hys shulder, and sayde vnto the folke that were wpth hym: whatsoeuer ye seme do, speede your selues, and do lykewyse. And all the people cut downe also euery man a bough and folowed Abimelech, and put them in to the holde, and set the holde afyre vpon them: so that al the menne of the towre of Sichem were slayne, aboute a thousande persons, what of men and women.

Then wente Abimelech to Thebez and beseged it, and toke it. But there was a stronge tower in the myddes of the cyppe, and thither ranne all the menue and women, and all the citizens of the cyppe, and shut it to them, and gotte them vppon the battelmentes. Then came Abimelech vnto the tower, and foughte agaynst it, and wente harde vnto the enterynge of the gate to set it on fyre. But a womanne cast a pece of a mylstone vpon hys heade and all to brake hys brayne panne.

Then Abimelech called hastelpe vnto the ponge manne that bare hys harnais, and sayde vnto hym: drawe thy swearde,



8. Re. xxi. a  
Abimelech  
is slayne.

and sleame, that menne saye not of me, a woman slewe hym. And hys ladde thruste hym thorowe, and he dyed.

And when the men of Israel sawe that Abimelech was dead, they departed euerye man vnto hys owne house.

And thus all the wyckednesse of Abimelech, whiche he dyd vnto hys father in sleynge hys lxx. brethren, and thereto all the wyckednes of the menne of Sichem. God dyd bynne upon thei heades. And vpon them came the curse of Joatham the sonne of Jerobaal.

## The .i. Chapter.

Thola and Jair Judges of Israel, Israell synneth, and after cryeth on God for remission.

After Abimeleche, arose to defend Israell one Thola, the sonne of Ihuah, the sonne of Dodo a mā of Isaker, whiche dwelte in Samir, in mounte Ephraim, who iudged Israell thye and twente yere, and then dyed and was buried in Samir. And after hym arose Jair a Galaadite, who iudged Israell .xxii. yere. And he hadde, xxx. sonnes that rode on thyrte Asses coltes, and hadde thyrte cityes for them, whiche ar called the townes of Jair vnto this dai, and ar in the land of Galaad. And Jair died, and was buried in Ramon.

And the chyldren of Israell wroughte wyckednesse yet agayne in the spghte of the Lorde, and serued Baalim & Ashtaroth and the Gods of Siria, and the Gods of Sidon, the Gods of Moab, the Gods of the chyldren of Ammon, and the goddes of the philistines, and forsoke the Lorde and serued hym not, wherefore the Lorde was wroth wth Israell, and gaue them vp in to the handes of the philistines, and in to the handes of the chyldren of Ammon: whiche pylled and oppressed the chyldren of Israell in those dayes epghtene yere, all that were on the other syde Iordane, in the lande of the Amorites in Galaad.

Moreouer the chyldren of Ammon wente ouer Iordan to fghte agaynst Iuda, Ben Jamin, and the house of Ephraim, so that Israell was sore encombred. Then the chyldren of Israell cryed vnto the Lorde, sayinge: We haue synned agaynst the: for we haue forsaken oure owne God and serued Baalim. And the Lorde sayed vnto the chyldrene of Israell: dyd not the Egyptians the Amorites, the chyldren of Ammon, the philistines, the Sidonites, the Amalekites, and the Madianites, oppresse you? And ye cryed too me, and I deliuered you forth of theire handes. And thys not wthstandynge ye haue forsaken me, and serue straunge Goddes, wherefore I will helpe you no more. But goo and crye vnto the Gods whiche ye haue chosen, and lette them saue you in the time of your affliction. But the chyldren of Israell sayed vnto the Lorde, we haue synned, doo

thou vnto vs what so euer please the, and delpue vs onelye at thys tyme. And they put awaye the straunge gods from them, & serued the Lorde. And he was sorrowful for the miserie of Israell.

Then the chyldren of Ammon assembled and pyched in Galaad, and the chyldren of Israell gathered them together, and pitched in Mazpah. And the compaigne of the Lordes of Galaad sayd, whosoever wil be ginne the battell agaynst the chyldren of Ammon shall be heade ouer all the inhabitants of Galaad.

## The .xi. Chapter.

Jephthah the sonne of an harlotte delpueyth Israell frome the Ammonytes, after they asked forgiveness of the vowe of Jephthah.

There was one Jephthah a Galaadite, a stronge manne, who was the sonne of an harlotte: Howe be it Galaad begat Jephthah. But Galaades wyfe bare hym sonnes, whiche when they were come to age, thruste oute Jephthah, and sayed to hym. Thou shalt not inherite in oure fathers house, for thou arte the sonne of a straunge womanne. Then Jephthah fled from hys brethren, and dwelte in the Lande of Tob.

And idle people and robbers assembled themselves to Jephthah, and wente oute wth hym. But it chaunced in proceste of tyme, that the chyldrene of Ammon made warre agaynst Israell: then the elders of Galaad wente and sette Jephthah oute of the Lande of Tob, and sayed vnto hym: come and be oure captayne, and lette vs fghte wth the chyldren of Ammon. And Jephthah sayde vnto the elders of Galaad. Dyd not ye hate me, and chased me out of my fathers house? howe happeneth it then, that you come vnto me now in tyme of your tribulacion? And the elders of Galaad answered Jephthah. Wherefore wee turne agayne to thee now, that thou go wth vs, and fghte agaynst the chyldren of Ammon, and be oure heade, ouer all the inhabitants of Galaad. And Jephthah sayde vnto the elders of Galaad: If ye bynne me home agayne to fghte wth the chyldren of Ammon, then if the Lorde delpue them befoze me, I shall be your heade.

And the elders of Galaad sayd to Jephthah: the Lorde that heareth these wordes be wytnesse betwene vs, if wee do not accordynge to thy wordes. Then Jephthah went wth the elders of Galaad. And the people made hym head and ruler ouer the. And Jephthah rehearsed all hys wordes befoze the Lorde in Mazpah.

Then Jephthah sente messengers vnto the kynge of the chyldren of Ammon, sayinge: What ayleth the wth me, that thou comest vpon me to fghte agaynst my lande? And the kynge of the chyldren of Ammon answered the messengers of Jephthah

Jud. ix. c.

Jud. xii. d.

Jud. ii. b  
and. vi. a.  
and. iii. a.  
and. vii. g  
Jud. xiii. a

C

D

Deu. xxi. c  
Iere. li. d

A

Jephthah.

A. x. x. x.



Jephthah, because Israel took away my Lande, when they came forth of Egypte: euen from Arnon vnto Iabok, and from thence vnto Jordan. Nowe therefore, restore these Landes againe by fapre meanes. And Jephthah sente messengers agayne vnto the chylde of Ammon and sayde vnto hym: thus saythe Jephthah.

Deut. ii. a.

Israel took not away the Lande of Moab, nor the Lande of the chylde of Ammon. But when Israel came forth of Egypte, they walked thowre the wilderness euen vnto the redde sea, and came too Cadès, and sente messengers vnto the kynge of Edom, sayinge: lette vs (we praye the) goo thowre thy Lande. But the kynge of Edom woulde not assente thereto. And in lyke manner they sente too the kynge of Moab, but he woulde not consente. And so Israel abode still in Cadès. And then they wente alonge thowre the wyldernes, and compassed the Lande of Edom and the lande of Moab, and came alonge by the easse syde of Moab, & ptyched theyr tentes on the other side & riuier of Arnon, & came not within the coastes of the Moabites: for Arnon was theyr furthest border.

Nu. xi. b.

And then Israel sente messengers too Sehon kynge of the Amorytes, and kynge of Heshbon, and sayde vnto hym: Lette vs passe thowre thy lande, vnto oure contrie. But Sehon trusted not Israel, to go thowre hys costes: but gathered all hys people together, and ptyched in Jazah, and fought w Israel: But the lord God of Israel deliuered Sehon & al hys folke into the hands of Israel. And so Israel smote them, and conquered all the Lande of the Amorytes, the inhabitants of the sayd contrie.

And they conquered all the coastes of the Amorytes, from Arnon vnto Iabok, and from the wilderness vnto Jordane.

So nowe for as muche as the Lord God of Israel hath caste out the Amorytes before hys people, shouldest thou enioye the Lande? Naye, but what people Camos thy God dyueth oute, that lande possesse thou. But what soeuer nation the Lord oure God chaseth oute, that lande oughte we to enioy.

And therto, art thou better then Balack the sonne of Zephor king of Moab: or canst thou shewe vs that he dyd stryue wth Israel, or fyghte agaynst theim, all the whyle Israel dwelte in Heshbon, and hys townes, in Aroer and hys townes, and in all the cytys that bee a longe by the sea coastes of Arnon, thre hundred peres: whpe dyddest thou not recouer them in all that space: wherefore I haue not offended agaynst the, but thou doest me wronge too warre vpon me.

Nu. xxi. a.

Deu. xxi. a.

The Lord therefore be iudge thys dape betwene the chylde of Israel, and the chylde of Ammon. Neuerthelesse the kynge of the chylde of Ammon hearkeneth not vnto the wordes of Jephthah, whi

che he sente hym.

Then the spirite of the Lorde came vpon Jephthah: And he passed ouer Galaad and Manasses, & came to Gazphah that lieth in Galaad, and from thence vnto the chylde of Ammon. And Jephthah bowed a bow vnto the Lord & said: If thou shalt deliuer the chylde of Ammon into my handes, then that thing that cometh out of the doores of my house agaynst me, wher I come home in peace from the chylde of Ammon, shalbe the Lords: and I wil offer it vpon a burnt offering. And so Jephthah wente vnto the chylde of Ammon, too fyghte wth them. And the Lord deliuered them into hys handes. And he smote them from Aroer vnto Menith, twentye cytys. And so forth to the playne of the vineyardes, and made an exceeding greate slaughter. And thus the chylde of Ammon were brought vnder, before the chylde of Israel.

If Jephthah boweth.

Then Jephthah came to Gazphah, to hys house. And behold hys daughter came oute agaynst hym wth tymbrelles, and daunces, whiche was hys onely chylde, so that besyde her, he had neyther sonne, nor daughter. And when he sawe her, he rente hys clothes, and sayde: Alas my daughter thou hast made me stoupe, and arte one of them that bere me: for I haue opened my mouth vnto the Lorde, and canne not go backe. And she sayde vnto hym: my father, if thou haue opened thy mouth vnto the Lorde, then do wth me accordyng to that proceeded oute of thy mouth, for as muche as the Lorde hath aduenged the of thys enemies the chylde of Ammon. And she sayd vnto her father, do thys much for me: let me alone for the space of .ii. monethes, that I may go down to the mountaynes, and bewaile my virginnyte wth my felowes. And he sayde, goo: and so he sente her awaye for two monethes.

And she wente wth her companions, and lamented her mayden head vpon the mountaynes. And after two monethes, she turned again vnto hir father, which did wth hys accordyng to hys bowe, which he had bowed, and so she knew no mā. And it became a custome in Israel pere by pere, that the daughters of Israel shoulde goo and lamente the daughter of Jephthah the Galaadite, four dayes in a pere.

## The .xii. Chapter.

The battell of Jephthah agaynst Ephraim. After the deathe of Jephthah succeeded Elon. After Elon Abdon.



And the me of Ephraim made an insurreccion, and wente northward, and sayd to Jephthah: Wherefore wentest thou to fyghte wth the chylde of Ammon, and dyddest not call vs to goo wth the: we wil therfore burne thy house vpon the wth fyre. And Jephthah sayde vnto them: I and my people were at great

Isa. xlii.



Arise wpth the chyliden of Ammon. And I called you to haue aided me, but ye wolde not come. And when I sawe that ye delpue red me not, I putte my lyfe in my handes, and wente vpon the chyliden of Ammon. And the Lord deliuered the into my handes.

**W**herefore then are ye come vpon me to fpyghte wpth me? And Jephthah gathered together all the me of Galaad, and fought with the Ephraimites. And the men of Galaad smot the Ephraimites because they sayde:

Ye Galaadites are but runagates of Ephraim, amonge the Ephraimites, & the Manassites. Moreouer the me of Galaad toke the passages of Jordan, where the Ephraimites shuld come homeward. And whē those

**E**phraimites that were escaped, sayd: let vs go ouer. Then the men of Galaad said vnto them: Ye are Ephraimites, and they sayde naye. Then the other answered: When I saye Siboleth. And they sayde Siboleth and coulde not so pronounce, where vpon the other toke them and slewe them at the passages of Jordan. And there were ouer-

Jephthah  
Opeth.

thowen at that tyme of the Ephraimites. xlii. thousande when Jephthah hadde iudged Israell fyre pere, he dyed, and was buryed in one of the cytys of Galaad. And after

Abezan.

**D** thys man, iudged Israell one Abezan of Bethlehem, who hadde thirtye sonnes and and thirtye daughters, and sente also hys thirtye daughters oute too marpage, and toke thirtye other in for hys sonnes.

Elon.

And when Abezan hadde iudged Israell. vi. peares he died, and was buried at Bethlehem. And after him, Elon a zabulonite iudged Israell ten pere, and he was buryed in Aialon, in the countrey of zabulon. And af-

Abdon.

ter hym Abdon the sonne of Hellel, a pharathonite iudged Israell. And he had forty sonnes, and thirtye newewes, that rode on the score and ten asse coltes. And when

Judi. x. a

Abdon the sonne of Hellel that pharathonite hadde iudged Israell epyghte pere, he dyed and was buryed in pharatho, the lande of Ephraim in the mounte of the Amalekites.

### The. xiii. Chapter.

**I**sræll beyng an Idolater, is oppressed of the philistines. The byrth of Samson The sacrifice of Samsons father.

Judi. x. a

**A**nd the chyliden of Israell began agayn to do wickednes in the sight of the Lord, and the Lord delpue red them into the handes of the philistines fortye pere. And there was a man in zaraah of the kindred of the Danites, named Manoah, whose wyfe was barren, and bare not. And the aungell of the Lord appeared vnto hys wyfe, and sayde vnto hyr: Beholde, thou arte barren, and bearest not. But thou shalt conceive and beare a sonne. And now beware, and drinke no wyne, ne stronge dryncke, neyther eate any vncleane thyng: for lo, thou shalt conceive and beare a sonne. And there maye

no krafer nor theres come on hys heade.

For the chylde shall be a Nazare vnto God, euen from the tyme of hys byrthe.

And he shall begynne too delpue Israel oute of the handes of the philistines. The wyfe wente and tolde her husbände, sayinge: A man of God came vnto me, and the fashion of hym was lyke the fashyon of an angell of God exceadynge fearefull. But I asked him not whence he was neyther tolde he me hys name. And he sayde to me: Beholde thou shalt be wpth chylde and beare a sonne, and nowe dryncke no wyne nor stronge dryncke, neyther eate any vncleane thyng: for the chylde shalbe an abstainer to God, euen from his byrth to the dape of hys deathe.

Then Manoah made intercessyon to the Lord, and laide: I praye the my Lord let the manne of God whiche thou sendest come once more vnto vs, & teache vs what we shal do vnto the child, when he is bozne. And God hearde the voyce of Manoah, & the aungell of God came agayne too the wyfe as she sate in the feldes. But Manoah hir husbände was not wpth her. When the wife made hast, and ran & shewed hir husbände, & sayd to him: Behold, the man hathe appeared vnto me, that came the other dape vnto me.

Then Manoah arose, and wente after hys wyfe, and came to the man, and sayde vnto him: Art thou the manne that spakest vnto my wyfe? And he sayde, yea. The Manoah sayde, nowe when thy worde is come to passe: what shall be the manner of the chylde, and what shall he do? And the aungell of the Lord sayde vnto Manoah, thy wyfe must abstaine from al that I said vnto hyr: she maye eate of nothyng that cometh of the vyne tree, nor dryncke wyne or stronge dryncke, nor eate any vncleane thyng: but muste obserue all that I bade hyr. Then sayde Manoah vnto the aungell of the Lord: Braunte vs to tarpe tyll we haue made readye a kydde, and haue sett it before the. And the aungell of the Lord sayde vnto Manoah: thoughe thou make me abide, I wyl not eate of thy meate. And moreouer if thou wylte prepare a burnt offering, that thou must offer vnto the lord. For Manoah wiste not that it was an aungell of the Lord. And Manoah sayd vnto the angel of the Lord: What is thy name, & when thy saying is come to passe, we maye do the some worship? And the angel of the Lord sayd vnto hym: whye askest thou after my name seing it is maruelous.

And Manoah toke a kydde wpth a meate offering, and offered it vpon a rocke vnto the Lord whiche worketh wonders.

Manoah and hys wife looked vpon. And when the flame came oute of the aulter, the angel of the Lord ascended vp in the flame of the aulter.

And Manoah & hys wyfe looked thereon, and fell flatte on their faces vnto the ground. But the angel of the Lord dyd no more

\* The law of the Nazare or abstayner & shalte fynde in the vi. chapter of Ammri.

\* Ge. xvi. c. Luke. i. c.

\* Nazare: I us is a sepe rate or ho: lye one.

Tob. xii. b

Gen. xxi. c. Ero. iii. c. The name of the angell is wonderfull

Pla. lxxl. c. 7. c. x. b. a



more appeare vnto Manoah and his wyfe. And then Manoah knewe that it was an angel of the Lord: & sayde vnto hys wyfe.

*Ex. xxxiii. d. Ju. vi. e.* We shall surely dye because we haue sene God. But hys wyfe sayde vnto hym: If the Lord would kyll vs, he would not haue receiued a burnt offering and a meat offering of our handes, neither would he haue shewed vs al these thinges, nor wold he haue tolde vs as he hath of thynges too come. And the wyfe bare a sonne, and called hys name Samson. And the ladde grewe, and the Lord blessed him. And the spirite of the Lord beganne fyrste too be wpth the house of Dan, betwene zaraah and Esthaol.

Samson is boync.

## The.xliii.Chapter.

The marriage of Samson. He killeth a Lion. He propoundeth a riddle. He killeth thyrty men. Hys wyfe forsaketh hym and taketh an other.

*Deut. xlii. a* **S**amson wente downe to Thamnath and sawe a woman in Thamnath of the daughters of the Philistines: and came and tolde hys father and mother, and sayde: I haue sene a woman in Thamnath of the daughters of the Philistines. And now geue her me to wyfe. Then hys father and mother sayd vnto hym: is there neuer a woman among the daughters of thy brethren, amonge all my people, but that thou must goo and fet a wyfe of the vncircumcised Philistynes? And Samson sayde to hys father, geue me this womanne for she pleaseyth me well. Nowe hys father and mother wyte not that it was the Lordes working and that he sought occasion of the Philistines, whyche at that tyme raygned ouer Israell. Then wente Samson, and hys father and mother downe too Thamnath: So when thei came to the vineyards of Thamnath, Beholde a ponge Lpon rored vpon hym. And the spryte of the Lord came vppon Samson. And he tare hym, as a manne woulde rente a kyd, and yet had nothynge in hys hande. Neuerthelesse he tolde not hys father and mother, what he had done, but wente downe and talked wpth the womanne whyche semed beautifull in sight of Samson.

And wpythin thorte space after, as he reparyed thither agayne, too take hir too wyfe, he fourned out of the wape, to se the carkasse of the Lpon. And behoulde, there was a swarme of Bees in the carkasse of the Lpon, and honye: and he tooke of the honye in hys handes, and wente eatynge and came too hys father and mother, and gaue them of the same. And they dyd eate. But he tolde not them that he had taken the honye forthe of the carkasse of the Lion. And when hys father was come to the woman, Samson made there a feaste, for so vsed the pong me to do. And whē hir frends sawe him, they broughte thyrtye companions to beare hym companye. And Sam-

son sayde to them: I wyl put forthe a riddle vnto pou. And if ye can declare it with in seuen dayes of the feaste, and fynde it oute, I wyl geue pou thyrtye Hectes, and thyrty chaunge of garmentes. But if ye can not declare it me, then shal ye geue me thyrty Hectes, and thyrty chaunge of garmentes. And they answered hym, put forth thy riddle, and let vs heare it. And he sayde vnto them. Dute of the eater came meate: and oute of the stronge came sweetenes.

And they coude not in thre dayes expound the riddle. So when the seuenth dape was come, they sayde vnto Sampsons wyfe.

Flater thy husband, that he maye declare vs the riddle, or else we wyl burne the and thy fathers house wpth fyre: haue ye called vs to make vs beggers? Then Sampsons wyfe wepte vnto hym, and sayde: it can not be but that thou hatest me, and loveste me not, syth thou haste putte forthe a riddle vnto the chyldren of my folke, and wyte not tell me what it meaneth. And he sayde: Beholde, I haue not tolde it my father, nor yet my mother, and shulde I tell it the? And she wept vnto hym seuen daies whyle the feaste lasted. So the seuenth dape he tolde her, because she laye so sore vpon hym. And she agayne tolde it to the chyldren of her folke. And then the men of the cite sayde vnto hym the seuenth dape before the sunne wente downe. What is sweeter then honye, and what is stronger then a Lion? Then sayde he vnto them: If ye had not plowed with my heffer, ye hadde not founde oute my riddle. Then the spirite of the Lord came vpon hym, and he went downe to Askalon, and slewe thyrtye men of them, and dyspoiled the, and gaue their garmentes to them whyche expounded the riddle. And he was wroth, and went by to his fathers house. But Sams wife was geuen in marriage to one of hys companions that accompanied hym.

Ja. xliii. b

Solucio.

That is. If ye had not taken the helpe of my wyfe as is

De. i.

## The.xv.Chapter.

Samson tieth fyre brandes to fore tayles, and letteth them runne into the corn, with the Jawbone of an Ass he killeth a thousand. Dute of a greate rothe in the iawe, God geueth hym water.

**A**t it chaunced wpythin a whyle after, in the tyme of wheate heruest, that Samson visited his wife wpyth a kid. And whē he thought to haue gon in to hys wyfe, into the chambre, hys father would not suffer hym to go in, But sayde: I thoughte thou haddest hated hir, and therefore I gaue hyr to one of thy companions. Howe be it hyr ponger syster is fayrer then she. Take hyr in stede of the other. Then said Samson vnto the. Now am I blameles concernyng the Philistines, though I do them displeasures.

And Samson wente forthe and caughte thre hundred foxes, and toke fyrebrandes and fastened taylor too taylor, and putte a fyre brande in the myddeste betwene two tayles. And he sette the fyre brande on fyre

and



and put them into the corne of the Philistines, and burnt vp both the reaped corne and also the standinge, wpth vynes and oliues. Then the Philistines asked who had done that dede. And it was tolde the that Sampson the sonne in lawe of the Thamnite, because he had bereaued hym of hys wyfe, and geuen her to one of hys companions. And the Philistines came, & burnt both her, and her father wpth fyre.

And Sampson sayd vnto them: Shoulde ye do so? I wyl surely be aduenged of you, and then I wyl cease. And he smote them legges and thpygh wpth a myghttie plage. And then he went and dwelte in the toppe of the rocke Etam.

Then the Philistines came vp, and pitched agaynst Iuda, and lape in Lehi. And the men of Iuda sayde: Why are ye come agaynst vs, and they answered: to bynde Samson are we come, euen to do to hym, as he hath done to vs. Then thre thousande men of Iuda wente vp to the toppe of the rocke Etam, and sayde to Sampson: wotest thou not, that the Philistines are rulers ouer vs? Wherefore then hast thou handled vs thus? And he answered them: as they serued me, so haue I serued them.

Then sayde they to hym: we are come to bynde the, and to deliuer the into the handes of the Philistines. And Sampson sayd vnto them: Sware vnto me, that ye shal not hurte me your selues. And they sayde, wee wyl not hurte the, saue only bynde the, & deliuer the into theyr handes. But wee wyl not kyll the. And so they bounde hym wpth two newe cordes, and brought hym doune from the rocke.

And when he came vnto Lehi, the Philistynes howted agaynst hym. And the spirite of the Lord came vpon hym, and the cordes that were vpon hys armes became as flaxe that was burnt wpth fyre, and the bandes lowshed from hys handes. And he founde a Jawe bone of a rotten Ass, and putte forth the hys hande and caught it, and slewe a thousande menne therewyth.

And Samson sayde, wpth the Jawe of an asse haue I putte them backe: wpth the Jawe of an Ass, haue I slayne a thousand men. And when he had lefte speakynge, he caste awape the Jawe out of hys hand, and called the place Ramath Lehi. But he was sore a thyrst, and called on the Lord, and sayde. Thou Lord haste geuen thys great victorie, thowowe the hand of thy seruante. And now I must dye for thyrste, and fall into the handes of the vncircumcised. But God brake a greate tothe that was in the Jawe, and there came water forth of it. And when he had dronken, hys spyryt came agayn, & he was refreshed, wherefore the name therof was called, \*the well of the caller on, which is in Lehi to this day. And he iudged Israell in the dayes of the Philistines. xx. yeres.

The .xvi. Chapter.

Samson lifted vp the gates of Gaza and

carpeth them vp into the mountaynes. He was deceiued by Daliah and made blinde. He pulleth downe the house vpo the Philistines, and dieth with them.



Then wente Samson too Gaza and sawe there an harlotte and lape wpth hyr. And it was tolde the Gazites, that Samson was come thither.

And they wente aboute, and laped awapte for hym all nyghte in the gate of the ctyte, and were styll abydyng for hym all the nyghte, sayinge: tarpe tyll the mornynge that it be dape, and then lette vs kyll hym as he cometh forth of the ctyte. And Samson toke hys reste tyll mydnyghte, and arose at mydnyghte and toke the doores of the gate of the Ctyte, and the two syde pooles, and rente them of, barres and all, and put them vpon hys shoulders, and carpeth them vp to the top of the hyl, that lyeth before Hebron.

And after that he loued a woman vpon the ruer of Sorek, called Daliah, vnto Daliah. whome came the Lordes of the Philistines, and sayde vnto hyr. Flatter hym, and se wherein hys greate strengthe lyeth, and by what meanes wee haue power ouer him that we maye bynde hym, and bynge hym vnder, and eche of vs shal giue the .xi. hundred syluerlynges.

And Daliah sayed to Samson. Oh tell me where thy greate strengthe lyeth, and what it is wherwyth menne myghte binde the, and beate the. And Samson sayde vnto hyr: If menne bounde me wpth seuen grene wythes, that were neuer dyed, I shoulde be weake, and as an other manne. And then the Lordes of the Philistines broughte hyr. vii. grene wythes, that were yet grene and neuer dyed. And they bounde hym with them. Notwithstanding he had men lying in wait wpth hyr in the chabre. And she sayd vnto hym: the Philistines be vpon the Samson. And he broke the cordes as a thred of towne breaketh, when it feleth fyre. And so it was not knowne wherein hys strength laye.

Then sayd Daliah to Samson: Se, thou haste mocked me, and tolde me lies. Nowe yet tell me I praye the, where wpth thou myghtest be bound: And he sayd: If I wer bounde wpth newe ropes, that neuer were occupied, then shoulde I be weake and as an other man.

And Daliah toke new ropes, and bound hym therewith, and sayed vnto hym, the Philistines be vpon the Samson. And they were lyers awapte in the chabre, and he brake them from of hys armes, as they hadde bene but a threade. And Daliah sayde vnto Samson, hitherto thou haste mocked me, and tolde lyes: I praye the yet tell me wherewyth menne maye bynde the. And he sayde vnto hyr: If thou bynde seuen lockes of my heade with an heare lace, and fasten them wpth a naile. I will be weake. And Daliah dyd so, and sayde vnto



unto hym: the philistines be upon the Saron. But he awaked out of his slepe, & plucked, and went awake wth the naple that was in the plastryng, & wth the hertrlace.

Then she sayde vnto hym: Howe canst thou saye thou louest me, when thynne hert is not wth me: for thou haste mocked me thus thre tymes, and hast not told wherein thy chiefe strength lyeth. And as she laye vpon hym wth her wordes continuallye verpynge hym, hys soule was encombred euen vnto the death. And he tolde her all his hearte, and sayde vnto her: There neuer came raser nor sheres vpon my head, for I haue bene a Nazareto God, euen from my mothers wombe. If myne herre were cutte of, my strength woulde go from me, and I shoulde become, and be like all other men. And when Daliah saue he had vttered to hit al his vert, she set for the philistynes. sayinge: come vp yet this once, for he hath shewed me all hys herre.

Then the Lordes of the philistynes came and broughte the moneye in theyr handes. And she made hym slepe vpon his lappe, and sente for a barber, and cutte of the seuen lockes of his heade, and begaune to bere hym, and to thruste hym from hyr, for by and by his strength was gone from hym. And she sayd: the philistines be vpon the Samson. And he awoke oute of hys slepe, and thoughte to goo oute as at other tymes before, and shoke hym selfe, & wiste not that the Lorde was departed frome hym. The philistines toke hym, and put out hys eyen, & broughte hym downe to Gaza, and bounde hym wth fetters. And he was made to grinde in the pylson house: al be it the heare of hys heade began to growe agayne after that he was shorne. Then the Lordes of the philistynes gathered them together to offer a solemne offerpynge vnto Dagon theyr God and to reioyce, for they sayed: oure God hath betaken Samson oure enemye into oure handes. And when the people saue hym, they magnified theyr God: for they sayed, oure God hath geuen into our handes oure enemye, whiche destroyed oure contrey, and slewe many of vs. And when theyr hertes were mery, they sayed: sende for Samson, and lette hym play before vs. So they sette Samson oute of the pylson house, who played before theym, and they set hym betwene the pylles. And Samson sayed vnto the ladde that ledde hym by the hande: set me that I maye touche the pylles that the house standes vpon. And that I maye leane to them. And the house was full furnished wth mienne and women. And there were all the Lordes of the philistynes, and vpon the rouse there were aboute thre thousand men and women that beheld how Samson played.

Then Samson called vnto the Lorde, and sayed: my Lorde almyghtye thynke on me, and restore me myne olde strengthe

at thys tyme O God, that I maye be aduenged of the philistines for my .ii. eyen. And Samson caughte the two myddle pylles on whych his house stode, the one in hys ryghte hande, and the other in hys lefte, and sayed: my lyfe perishe wth the philistines, and bowed the with myghte. And the house felle vpon the Lordes, and vpon all the people that were therein. And so the deade whiche he slewe at hys death, wear mo then they whiche he slew in hys lyfe. And then hys bretheren, and all the house of hys father came downe, and toke him, and brought him, and buryed hym, betwene zarah and Esthaol, in the burying place of Manoah hys father. And he iudged Israell twenty yeres.

## The .xviii. Chapter.

Of Michas whose mother made hym an Idole of siluer. Of that yong priest of the image of Leui of Bethlehem.

There was a mā in mount Ephraim named Michas, whych sayed vnto hys mother: the .xi. hundred syluerlynges that were taken from the, aboute whiche thou cursedst in myne eares: Beholde, the syluer is wth me, for I toke it awaye. Then sayed hys mother: blessed be thou my sonne in the Lorde. And so he restored the .xi. hundred syluerlynges to hys mother agayne.

And hys mother sayed: I haue bowed the syluer vnto the Lorde, that my sonne shoulde take it of myne hande, to make a grauen Image, and a Image of metall. Nowe therefore I render it the agayne. And he restored the moneye agayne to hys mother. Then hys mother toke two hundred syluerlynges, and put them to a goldsmith, to make thereof a grauen Image and a molten Image, whiche remayned in the house of Michas, who also made a chappell of Goddes, and made an Ephod, and Images, and fylled the hande of one of hys sonnes whiche became hys prieste. For in those dayes ther was no king in Israel, but euery man did as he thought best.

And there was also an other, a younge man of Bethlehem Iuda, among the kittredes of Iuda, and he was a Leuyte, and sojourned there. And the younge man departed out of the city of Bethlehem Iuda, to goo dwell where myghte be mooste comodouse for hym. And he came to mount Ephraim, and to the house of Michas as he tourneied. And Michas said vnto him: Whence comest thou? and the Leuyte answered hym: I am of Bethlehem Iuda, and goo to dwell where I maye fynde a mooste mete place.

And Michas sayed vnto hym: dwell wth me, and be vnto me a father & a priest. And I wyll gyue the ten syluerlynges by the yere, and double apparell and meate and dryncke.

So the Leuyte went and dwelled wth the man, and was vnto hym as deare as

D. l. ons

Ru. vi. a.  
Ju. xiii. a.

Samson is  
taken.

Ephod is a  
priestes ap-  
parell.

Jud. xviii.  
and. xxi. d.



one of hys owne Sonnes. And Michas fylled the hand of the Leuite, & the younge manue became hys prieste, and contynued in hys house, and sayed: Nowe I am sure that the Lorde wyll be good vnto me, sythens I haue a Leuite to be my prieste.

## The.xviii.Chapter.

The children of Danne take the Goddes and the Prieste of Michas awaye. They destroye Laish, and buylde it agayne, and name it Dan.



In those dayes there was no kynge in Israel. And in those dayes the tribe of Dan soughte them an enherytaunce to dwell in, for tyll that tyme there fell no enherytaunce vnto them amonge the trybes of Israel. And the chyldren of Dan sente forth of theyr kynneddes fyue men of actiuyte, oute of theyr coastes, euen oute of Zarah, and Esthaol to vewe the Lande, and searche it oute, and sayed vnto them: goo and searche oute the Lande. And they came to mounte Ephraim, vnto the house of Michas, and lodged there. And when they were come to hys house, they knewe the voyce of the yonge man the Leuite, whose lodgyng they vsed, and sayde vnto him: Who broughte the hither? what makeste thou in this place? whype arte thou come hither? And he sayed vnto them: Thus and thus dealeth Michas wyth me, and hath hired me to be hys prieste. And they sayde vnto hym: Aske of God wee praye the, that wee maye knowe whether the way we go be prosperous, & whether the thing that take effect. And the priest sayd vnto them: go in peace, the Lord regardeth your waye, and the iourney whych ye go.

Then the fyue men departed and came to Laish, and sawe the people there dwelling careles, and after the maner of Sydons styll, and withoute castynge of perils, & that no man made anye trouble in the Land, or vsurped anye domynyon, and howe they were farre from the Sydons, and had no medlynge wyth anye nacion. And they came vnto theyr brethren to Zarah, and Esthaol. And theyr brethren sayd vnto the: what tidynge bringe you?

And they sayed, arise and let vs go vnto them, for we haue seue the Lande, and it is very good. Hasten you therefore, and be not shouthefull to departe, and to come and conquere the Lande: ye shall come vnto a people that casteth no perils, and vnto a large contrey: for God hath geuen into your handes a place wher is no lacke of any thyng in the worlde.

Then departed thence of the kynnedde of the Danites, out of Zarah and Esthaol fyue hundred men appoynted wyth abymentes of warre. And they wente and pytched in Bariat in Iuda.

Wherefore the place is called Mahanah Danne vnto this daye, whiche is on the backe syde of Bariat in Iuda. So they

wente thence vnto mounte Ephraim, and came to Michas house. Then answered the fyue men that wente to espye oute the contrey of Laish, and sayed to theyr brethren: wotte ye not that there is in these houses an Ephode, and Images, and a grauen Image, and a moulted Image? Nowe therefore consydre, what ye haue to do. And they turned thitherwarde and came to the house of the yonge man the Leuite, and saluted him peaceably. And the fyue hundred men well fensed with weapons of war whych were of the chyldren of Dan stode in the enterpyng of the gate.

And the fyue menne that wente to espye oute the Lande, wente in thither, and toke the kerued Image, and the Ephode, and the moulted Image. And the priest stode in the enterpyng of the gate wyth the fyue hundred menne, that were armed vnto battell, whyle the other went to Michas house, and fet the kerued Image, the Ephode the kerued Image, and the Image of metall.

Then sayed the prieste vnto them: what do ye? and they answered hym, keepe silence, and putte thynne hande vpon thy mouthe, and come wyth vs, and be vnto vs a father and a priest. Whether is it better for the to be a prieste to the house of one man, or to be prieste to a trybe or kynned of Israel? And the priest was glad and toke the Ephode, and the Images, & the grauen Image, and wente wyth the people. And they turned and departed, and putte be chyldren, the cattell and theyr costly thynges before them.

When they were a good waye frome the house of Michas, the men that were in the houses, that were by Michas house, made an outcrye, and pursued after the chyldren of Dan, and called vnto them. And they turned their faces and sayed to Michas, what ayleth the that thou makest this oute crye? And he sayed, ye haue taken away my Goddes, whych I made, and also the prieste, and goo your wayes wyth them. And what haue I more, howe then saie you vnto me, what ayleth the?

And the chyldren of Danne sayed vnto hym, let not thy voyce be heard amonge vs, least angrie felowes runne vpon the, and thou lose thy lyfe, wyth the lynes of al thine howsholde also. And so the chyldren of Dan wente their wayes.

And when Michas sawe they were to strong for hym, he returned vnto hys house agayne. And they toke the thynges whych Michas hadde made, and the prieste whych he hadde, and wente vnto Laish, euen vnto a people that were at reaste, and wythout mistrust, and smote them wyth the edge of the swearde, and burnt the Cytie wyth fyre. And there was no manne to helpe, because it was far fro Sidon, & they hadde none affayres wyth any other nacion. And the city stode

Dan.

Jolu.x.v.

Jo.xxix.v.



entreated his shamefull ye all the nyght, euen vnto the mornynge. And when the day began to sprynge, they let him go.

The scrpy-  
ture calleth  
his husbnde  
the wyues  
Lorde.

And then came the woman in the day-  
nyng of the daye, and fell downe at the  
dore of the mannes house, where his lord  
was. And his Lorde arose vp in the mor-  
nyng, and opened the doores of the house,  
and came forth to goo bys waye. And be-  
holde, his concubynne laye alonge before  
the dore of the house, and his hande vpon  
the threshold. And he sayed vnto hyr: a-  
ryse and let vs be gaynge. But she answer-  
ed not. Then he toke hir vp vpon an asse,  
& rode vp, & gate hym to his owne home.  
And when he was come vnto his house,  
he toke a threshynge kynse, and caughte  
his concubynne, and deuyded hyr thorowe  
the bones into .xii. peces, and sente hir vn-  
to all quarters of Israell.

And all that sawe it sayed: there was  
no such dede done or sene sithen the chyldre  
of Israell came out of Egypt vnto this day:  
consider the matter and geue counsel, and  
saye poure aduyses.

## The. x. Chapter.

The battell of the Israelites agaynst  
the tyebe of Ben Jamin for the Leuites  
wyfe killed.

That is all  
of one cons-  
ent, or gene-  
rally, as be-  
meth in this  
chap. v

**I**N that daye all the chyldren of Israell  
wente oute, and there gathered  
a compaigne together, as it had  
bene but \* one man, euen frome  
Dan to Berseba, and oute of the Lande of  
Galaad vnto the Lande of Mezphah, and  
there rode folke oute of all quarters of all  
the trybes of Israell, in the assemble of  
the people of God, four hundred thousand  
fore men that drew sweardes. And the  
chyldren of Ben Jamin hearde that the  
chyldren of Israell were gone vp to Gar-  
phah. Then sayed the chyldren of Isra-  
ell: tell vs howe this wyckednes happe-  
ned. And the Leuite the sayne womannes  
husbnde, answered and sayed: I came  
into Gabaah in Ben Jamin with my con-  
cubynne to lodge all nyght. And the cry-  
zens of Gabaah arose agaynst me, and  
besette the house rounde aboute me by  
nyghte, and thoughte to haue sayne me,  
but they caughte my concubine, and for-  
sed hyr that she dyed. Wherefore I toke  
my concubynne and cut hir in peces, and  
sente hir thorowe oute all the Landes of  
the enherytaunce of Israell, for they haue  
done abhominacion and follye in Israell.  
Beholde, ye are all the chyldren of Isra-  
el. Consider therefore, and geue poure ad-  
uise in the case. Then all the people arose  
as it had bene one manne, sayinge: there  
shall not one of vs goo to his sente, nor  
tourne into his house. And nowe this is  
it that we wyll do to Gabaah, and caste  
lottes agaynst it. And we wyll take ten  
men of the hundred thorowe oute all the  
trybes of Israell, and an hundred of the

thousande, and a thousande of ten thou-  
sande, to sette vnto the people, to  
make that they maye goo agaynst Ga-  
baah Ben Jamin, accordynge to all the so-  
ly that they haue wrought in Israell. And  
so all the men of Israell assembled vnto Ga-  
baah, as it had bene but one man. And the  
tribes of Israell sent men thorowoute all  
the tribe of Ben Jamin, sayinge: What wy-  
kednes is this, that is happened amonge  
you? Nowe therefore deliuer vs them, those  
wycked wretches of Gabaah to the en-  
trete we maye slea them, and putte awaye  
euill from Israell.

Nevertheless the childrene of Ben Ja-  
min woulde not hearken vnto the voyce of  
their brethren the chyldren of Israell:  
but mustered oute in battell agaynst the  
chyldren of Israell. And the chyldren of  
Ben Jamin were recounted at that tyme  
out of the cityes .xxvi. thousande men that  
drew sweardes besyde the enherytaunces  
of Gabaah whiche were numbred seven  
hundred picked men. And amonge al these  
folkes were seven hundred ymble han-  
ded men, whiche euery one coulde styng  
stones at an herre breadthe, and not myste.  
And the childrene of Israell beside the chil-  
dren of Ben Jamin, were numbred at four  
hundred thousande men that drew swear-  
des, and all men of warre.

And the chyldren of Israell arose and  
wente vnto Bethell, and asked of God  
who shoulde begynne the battell agaynst  
the chyldren of Ben Jamin: and the Lorde  
sayed, Juda shall be poure captayne. And  
the chyldren of Israell rode vp eatche  
and besieged Gabaah.

And the men of Israell wente oute to  
battell agaynst Ben Jamin, and putte  
them selues in araye agaynst them, to  
fyghe agaynst Gabaah. And the chy-  
ldre of Ben Jamin came oute of Gabaah  
and destroyed in Israell that daye .xxii.  
thousand men, and broughte them to the  
grounde. And the folke of the chyldren of  
Israell plucked vp theyr hertes and per-  
estefones made battell in the same place  
wher they dyd the fyrst day: but they went  
sick vp and wepte before the Lorde vnto  
euen, and asked of the Lorde, sayinge: Shall  
we go agayne to battell agaynst the chil-  
dren of Ben Jamin our brethren?

And the Lorde sayed: goo vp vnto them.  
When the chyldren of Israell were come  
to the chyldren of Ben Jamin the seconde  
daye, the chyldren of Ben Jamin wente  
agaynst them out of Gabaah, the second  
daye, and destroyed to the earth of the  
chyldren of Israell once agayne, eyghtene  
thousand men that drew sweardes eue-  
ry manne of them. Then the childrene of  
Israell and all the people, wente vp and  
came to Goddes house, and wepte, and  
sate there before the Lorde, and fasted  
the same daye vnto the euen, and offered  
burnte offerpuges, and peace offerpuges  
before



in the valey that lyeth by Bethzebo.

Jolu. xix. d

And they built the citi and dwelt therein \* and called it Dan, after the name of Dan their father, whiche he was sonne vnto Israel. Howebeit it in dede the name of the citie was Lais at the begynnyng.

And the children of Dan set them vp the grauen Image. And Jonathan the sonne of Bersen, the sonne of Manasses and hys sonnes were pryestes vnto the trybe of the Danites, tyll they were carryed awaye out of the Lande prysouners. And they set them vp the carued Image whiche Mychas made, all the whyle that the house of God was in Siloh. In those dayes was no spage in Israel.

1111. Reg. xvii. a.

The .xix. Chapter,

Of the Leuite whose wife was villainouslye killed in Gabaah. She is deuoyded into xii. partes, and of her sent to euery tribe of Israel a pi. re.

A



And a certayne Leuite dwel-lynge on the syde of mounte Ephraim, tooke to wyse a concubyne oute of Bethlehem Juda: whiche concubyne played the whore in hys house, and wente away from hym, vnto hys fathers house to Bethlehem Juda, and there contynued foure monethes. And hir husbunde arose and went after hyr, to speake frendely vnto hyr, and to brynge hyr home agayne, and hys ladde wyth hym, and a couple of asses. And she broughte hym to hys fathers house. And when the father of the damosell sawe hym, he reioyced at his commynge. And the Leuite abode with hys father in lawe thre dayes, and so they eate and dranke, and lodged there.

B

The fourthe daye the younge man arose earlye in the mornynge, and woulde haue departed. But the damselles father sayed vnto hys sonne in lawe: conforte thyne herte wyth a morsell of breade, and then go your waye. And they sate downe, and dyd eate and dryncke boeth of theym together. Then sayed the damselles father vnto the man: goo to I praye the, and tary all nyghte, and let thyne herte be merie. Howebeit the man stode vp to departe: but hys father in lawe compelled hym to turne agayne, and to tarye all nyghte there. And he arose vp earlye the fiftte daie to depart. Then sayed the damselles father: conforte thyne herte: and so made hym tarye: tyll after myddaye, and they dyd eate boeth of them together.

Ge. xvi. a  
Psa. ciii. b.

And the ma arose to depart with his wife and his lad. But his father in lawe, the damselles father said vnto hym: beholde, the day goeth fast away and draweth toward nyghte, tary all nyghte, at leaste tarye thys day here, and let thyne herte be merie.

And to morowe gette you carthe on your waye, and get the to thy tente. Nevertheless the man woulde not tarye, but arose and departed, and came as farre as Iebus whiche is Hierusalem and hys

asses laden, and hys concubyne, and hys lad with him. And when they were fast by Iebus, the daye was sore sprewe, and the yongeman sayed vnto hys maister: come I praye the, and lette vs turne into the citie of the Iebusites, and lodge all nyghte there. But hys maister sayed vnto him: Wee wil not turne into a strange ctye, that are not of the children of Israell: we will goo forth to Gabaah, and we shall come to one place or other, and shall lodge all nyghte in Gabaah, or in Ramah.

And they wente forth on their iourneye, and the Sun went downe vpon them, whe they were faste by Gabaah, whiche is in Beniamin. So they turned thyrtherward to go and lodge all nyghte in Gabaah.

And when they came in, they sate down in a streete of the citie, for no man woulde take them in to lodge. But beholde, there came an olde man from hys worke, oute of the feyldes at euen, whiche was also of mount Ephraim, and but a straunger in Gabaah: for the men of the place were of the children of Iemini.

And when he hadde lyfted vp hys eyen and saw a wayfarynge man in the streetes of the Ctye, he sayed: whether goest thou? And whence comest thou? And the other answered him, we come fro Bethlehem Juda, toward the syde of mount Ephraim: fro thence am I, and wente to Bethlehem Juda, & go nowe to the house of God.

But there is no manne that recepueth me to house, and yet I haue strawe and prouender for oure asses, and breade and wyne for me and thy hande mayed, and the Ladde that are wyth thy seruauit, and lacke nothyng but lodgyng.

The olde manne sayed: peace be wyth the, al that thou lackest, halte thou synde wyth me: onelye remaine not in the streetes all nyghte, and he broughte hym into his house, and gaue fodder vnto hys asses. And they washed their feete, and dyd eate and dryncke.

And as they were makynge good chere, the manne of the ctye whiche were wryked, sette the house rounde aboute, and thrust at the doore, and spake to the good manne of the house, sayinge: brynge forth the man that came into thyne house, that we maye playe buggery wyth hym.

But the manne of the house wente oute to them, and sayed vnto theym: Oo, haue my brethren do not so wyckedlye, for this thys manne is come into myne house, doo not thys abhomyne. Beholde, my Daughter a mayden, and thys mannes Concubyne, theym I wyll brynge oute vnto you, and throwe them downe, and take your pleasure of them, but vnto thys man, do not thys folp agaynst nature, I beseech you. But the men woulde not hearken to hym. Nevertheless the manne toke hys concubyne, and broughte hyr forth vnto them, and they had to do wyth hir, and

Gen. xix.

D. ii.

entreated



before the Lord. And they asked the Lord, for there was the arcke of the appoyntment of God, in those dayes. And Phynes the sonne of Eleazar, the sonne of Aaron attendynge vpon it the same tyme, and they sayed: shall we go out anye more to Battell agaynste the childrene of Beniamyn oure brethren, or shall we cease? And the Lord sayed goo: for to morowe I will deliuer them into your hands, and Israell sette a priuy watch agaynste Gabaath, runde aboute. And the chyldren of Israell wente agaynste the chyldren of Beniamyn the thirde tyme, and put them selues in araye agaynste Gabaath, as they had done thysse before. Then came the chyldren of Beniamyn agaynste the people of Israell, til they were drawen a greete waye from the ctyte. And they beganne to smyte of the people and wounded them (as they dyd thysse before, for that Israell fledde by two hye wayes, of whiche one goeth vp to Bethell, and the other to Gabaath thorowe the fylde) and slew upon a thyrtye men of Israell. For the chyldren of Beniamyn thoughte that the other hadde bene beaten before them, as at the fyrste tyme. But the chyldren of Israell, sayed: let vs flee, & plucke them awaye fro the ctyte, to þ hygh wayes.

And then all the menne of Israell rose vp oure of theyr standynge, and put them selues in araye at Baall Thamer. And lyke wyse the liers in awayte of Israell, came forth out of their places, oure of the meddowes of Gabaath: and came before Gabaath, ten thousande chosen men, oure of al Israell, and there was a stronge battell. But the other wyse not that euyl was so nygh them. And the Lord plagued Beniamyn before Israell, so that the chyldren of Israell destroyed in Beniamyn that same daye. xxv. thousande and an hundred men, that drew swerdes euerye one of them. The chyldren of Beniamyn when they dyd se that they shoulde be beaten downe, beganne to fle. And the men of Israell gaue coloure to Beniamyn, because they trusted to the lyars awayte whiche they layed agaynste Gabaath. And the lyers in wayte hasted and ranne oure of their holes vpon Gabaath, and wente and smote all the ctyte with the edge of the swerde. And they of Israell gaue the priuy watche theyr watche worde, that as sone as they hadde taken the ctyte, they shoulde fyre it, that by the smoke they shoulde shewe that the ctyte was wonne. And the men of Israell fledde in the battell. And Beniamyn beganne to smite deade of the chyldren of Israell aboute thirte persons, for they supposed that the other had here put to the worke before them, as in the fyrste battell. Then began to aryse oure of the ctyte a poller of smoke. And the Beniamynites looked backe, and beholde, the wallynge of the whole

city began to ascend to heauen.

Then the menne of Israell turned againe, and the men of Beniamyn were abashed, for they sawe that euyl appoynted them. And they fled before the men of Israell, vnto the waye that leadech vnto the wylbernes, the other folowynge them at the harde helcs. And besyde that their partakers of theyr ctytes aboute them, were slayne in the same place. And they compassed Beniamyn and chased them to Menoah, and overcame them before Gabaon on the East syde, and there was slayne of Beniamyn. xviii. thousand, and all men of myghte. And they turned and fled towarde the wylbernes, and vnto the rocke of Somgranettes. And the other flew by the way of the crosse of them, fyue thousande menne, and stycked vnto them vntill they came to Gadaam, and slew two thousande moore of them: so that all that were slayne that same daye of Beniamyn, were. xxv. thousande men that drew swerdes, and all men of myght, only. vi. C. men turned & fled to the wylbernes to the rocke of Somgranets, and abode there. iiii. monethes. And then the men of Israell turned backe agayne to the chyldren of Beniamyn, and smote them with the edge of the swerde in the ctytes, both man and beaste, and all that come to hande, and more ouer set all the ctytes they could come by on fyre.

## The .xxi. Chapter.

The trybe of Beniamyn whiche was destroyed for their fornicacion with the Leuites wyfe is restored agayne.

**A**nd the men of Israell swaie in Gazphah, sayinge: there shall none of vs geue his daughter to any of Beniamyn to wyfe. And the people came to Bethell and abode there tyll euen before God, and lyfte vp their voices, and wepte sore, and sayed. O Lord God of Israell why is thys chaunced in Israell, that there shoulde be thys daye one trybe lackynge in Israell?

And on the morowe the people arose earlye, and made there an aultare, and offered burnt offerings, and peace offerings. And the chyldren of Israell asked, who are they amonges all the trybes of Israell that came not with the congregacion vnto the Lord: for they had made a greete or the concernynge them that came not vp vnto the Lord to Gazphah sayinge, they shoulde surely dye. And the chyldren of Israell had ppyte on Beniamyn theyr brethrenne, and sayed: there is one trybe cut of from Israell thys daye: what shall we doo vnto the residue of them, to gette them wyues, for as muche as we haue sworn by the Lord, that we will not geue them anye of oure daughters to wyues? Then they sayed, what are they of the trybes of Israell that came not vp to Gazphah to the Lord? And beholde,

D. iii. shes

Heb. Remo

Of all the tribe of Beniamyn there escaped but vi. hundred

The prayes of the people.



before the Lord. And they asked the Lord, for there was the arcke of the appoyntment of God, in those dayes. And Phynes the sonne of Eleazar, the sonne of Aaron attendynge vpon it the same tyme, and they sayed: shall we go out anye more to Battell agaynste the childrene of Beniamyn oure brethren, or shall we cease? And the Lord sayed goo: for to morowe I will deliuer them into your hands, and Israell sette a prync watch agaynste Gabaath, runde aboute. And the chyldren of Israell wente agaynste the chyldren of Beniamyn the thirde tyme, and put them selues in araye agaynste Gabaath, as they had done thysse before. Then came the chyldren of Beniamyn agaynste the people of Israell, til they were drawen a greete waye from the ctyte. And they beganne to smyte of the people and wounded them (as they dyd thysse before, for that Israell fledde by two hye wayes, of whiche one goeth vp to Bethell, and the other to Gabaath thorowe the fylde) and slew vpon a thyrtye men of Israell. For the chyldren of Beniamyn thoughte that the other hadde bene beaten before them, as at the fyrste tyme. But the chyldren of Israell, sayed: let vs flee, & plucke them awaye fro the ctyte, to þ hygh wayes.

And then all the menne of Israell rose vp oure of theyr standynge, and put them selues in araye at Baall Thamer. And lykewyse the liers in awayte of Israell, came forth out of their places, oure of the meddowes of Gabaath: and came before Gabaath, ten thousande chosen men, oure of al Israell, and there was a stronge battell. But the other wyse not that euyl was so nygh them. And the Lord plagued Beniamyn before Israell, so that the chyldren of Israell destroyed in Beniamyn that same daye. xxv. thousande and an hundred men, that drew swerdes euerye one of them. The chyldren of Beniamyn when they dyd se that they shoulde be beaten downe, beganne to fle. And the men of Israell gaue coloure to Beniamyn, because they trusted to the lyars awayte whiche they layed agaynste Gabaath. And the lyers in wayte hasted and ranne oure of their holes vpon Gabaath, and wente and smote all the ctyte with the edge of the swerde. And they of Israell gaue the pryue watche theyr watche worde, that as sone as they hadde taken the ctyte, they shoulde fyre it, that by the smoke they shoulde shewe that the ctyte was wonne. And the men of Israell fledde in the battell. And Beniamyn beganne to smite deade of the chyldren of Israell aboute thirtie persons, for they supposed that the other had here put to the worke before them, as in the fyrste battell. Then began to aryse oure of the ctyte a poller of smoke. And the Beniamynites looked backe, and beholde, the wallynge of the whole

city began to ascend to heauen.

Then the menne of Israell turned againe, and the men of Beniamyn were abashed, for they sawe that euyl appoynted them. And they fled before the men of Israell, vnto the waye that leadech vnto the wylbernes, the other folowynge them at the harde helcs. And besyde that their partakers of theyr ctytes aboute them, were slayne in the same place. And they compassed Beniamyn and chased them to Menoah, and overcame them before Gabaon on the East syde, and there was slayne of Beniamyn. xviii. thousand, and all men of myghte. And they turned and fled towarde the wylbernes, and vnto the rocke of Somgranettes. And the other flew by the way of the ceste of them, fyue thousande menne, and stycked vnto them vntill they came to Gadaam, and slew two thousande moore of them: so that all that were slayne that same daye of Beniamyn, were. xxv. thousande men that drew swerdes, and all men of myght, only. vi. C. men turned & fled to the wylbernes to the rocke of Somgranets, and abode there. iiii. monethes. And then the men of Israell turned backe agayne to the chyldren of Beniamyn, and smote them with the edge of the swerde in the ctytes, both man and beaste, and all that come to hande, and more ouer set all the ctytes they could come by on fyre.

## The .xxi. Chapter.

The trybe of Beniamyn whiche was destroyed for their fornicacion with the Leuites wyfe is restored agayne.

**A**nd the men of Israell sware in Mazphah, sayinge: there shall none of vs gyue bys daughter to any of Beniamyn to wyfe. And the people came to Bethell and abode there tyll euen before God, and lyfte vp their voices, and wepte sore, and sayed. O Lord God of Israell why is thys chaunced in Israell, that there shoulde be thys daye one trybe lackynge in Israell?

And on the morowe the people arose earlye, and made there an aultare, and offered burnt offerings, and peace offerings. And the chyldren of Israell asked, who are they amonges all the trybes of Israell that came not with the congregacion vnto the Lord: for they had made a greete or the concernynge them that came not vp vnto the Lord to Mazphah sayinge, they shoulde surely dye. And the chyldren of Israell had pptye on Beniamyn theyr brethrenne, and sayed: there is one trybe cut of from Israell thys daye: what shall we doo vnto the reaste of them, to gette them wyues, for as muche as we haue sworn by the Lord, that we will not gyue them anye of oure daughters to wyues? Then they sayed, what are they of the trybes of Israell that came not vp to Mazphah to the Lord? And beholde,



## Judges.

there came none of the inhabytauntes of Jabes Galaad vnto the congregacyon. So when the people were bewed, beholde, there were none of the inhabytauntes of Jabes Galaad there. And the congregacion sent thytber. xii. M. men of the strongest of the, & commaunded them, sayinge: Go & smyte the inhabytauntes of Jabes Galaad wth the edge of the swerde, as well women as chyliden. \* And this is it that ye shall do: utterlye destroye all the males, and all the women that haue lyen by men. And they founde amonge the inhabitauntes of Jabes Galaad foure hundred damselles virgyns that had knowen no manne, by lyinge wth any male.

And they brought them vnto the hoste to Siloh, whiche is in the Lande of Canaan. And the whole congregacionsente and spake wth the chyliden of BenJampni that were in the rocke of Domegtrianades and called peaceably vnto them. And BenJampni came agayne at that tyme, and they gaue them the women whiche they had saued alpye of the womenne of Jabes Galaad. But they so sustyled them not. And the people had compassyon on BenJampni because that God had \* made a gappe in the tribes of Israell. And then the Elders of the congregacion said: what shal we do to the remnant of them to get them wyues, seynge al the wyues of BenJampni are destroyed?

And they sayed, there muste be an enheritaunce for them that be escaped of BenJamin, that a tribe be not destroyed oute of Israell: howe be it we maye not geue them wyues of oure daughters. For the chyliden of Israell had made adiuratyon, sayinge: Cursed bee he that geueth a wyse to BenJampni. Then they sayed, beholde: there is a feaste of the Lorde perye in Sploh, whiche is on the northe syde of Bethell, & on the east syde of the waye that goeth from Bethell to Sychem, and south from Libanon. And they commaunded the chyliden of BenJampni, sayinge: Go and lye in awayte in the vineyardes. And when ye se the daughters of Sploh come forth to daunce in a rowe, then come ye out of the vineyardes, and catche you euerye manne a wyse, of the daughters of Sploh, and gette you vnto the Lande of BenJampni. And if they fathers or brethren come vnto vs to complayne, we wyll saye vnto them, haue pytye on them, because we reserued not to eche manne his wyse in tyme of war, & moreouer, by cause ye gaue them noue in due tyme, ye were to blame. And the chyliden of BenJampni byd accordynglye, and toke them wyues after the numbze of the dauncers whych they caughte. And that done they wente & returned vnto their enheritaunce, and built their cities, and dwelt in them.

And the chyliden of Israell went thence at that tyme, euerye one to his tpybe, and

## The.xxi. Chapter:

to his kynted, and departed thence euerye manne to his enheritaunce. In those dayes there was no kynge in Israell: but euery man did what semed him good.

The ende of the booke of Judges.

## The booke of Ruth.

The fyrste Chapter.

Elimelech goeth wth his wyse and chyliden vnto the Lande of Moab. After his death his wyse Noemy returneth agayne into his contrey, and wth her Ruth her daughter in lawe.



In the tyme when the Judges iudged, there fel a dearth in the land. Wherefore a certayne manne of Berthehem Juda wente to sojourne in the contreye of Moab wth his wyse and two sonnes. The name of the man was Elimelech, and his wyse Noemy, and the names of his two sonnes were Mahalon, and Chilion, and were Ephraimites of Berthehem Juda. And when they came into the Lande of Moab, they abode there. And Elimelech Noemys husband dyed, and she remayned wth his two sonnes whiche toke them wyues of ynacion of the Moabites, the ones name Orpah, and the others Ruth.

And when they had dwelled ther about the space of. x. yeres, Mahalon & Chilion dyed, so that the wyse was bereued of her two sonnes, and of her husbände also.

Then she stode vp wth her daughters in lawe, and returned from the countrey of Moab, for she had hearde saye, teynge in the countreye of Moab, howe the Lorde had visited his people, and geuen them fode. Wherefore she departed forth of the place where she was, and her two daughters togyther wth her. And as they wente by the waye retournyng vnto the Land of Juda, Noemy sayed vnto her two daughters in lawe: Good and retorne eyther of you vnto youre mothers house, the Lorde deale as kyndelye wth you, as ye haue deale wth the dead, and wth me. And the Lord graunt you maye fynde reste eyther of you in the house of your husbände: and so she kissed them.

Then they cryed and wepte, and sayed vnto her, we wyll goo wth the vnto thy folke. But Noemy sayed, tourne agayne my daughters, for what cause woulde ye goo wth me? thyncke you there be anye moe chyliden in my bowels to be youre housbandes? Turne agayne my daughters and goo: for I am to olde to haue a husband,

Ru. xxvi. c

That is, kyllid a tpybe of Israell.

\*Thys curle perye was the same p we call communication, as Gala. i. a.



## Judges.

there came none of the inhabytauntes of Jabes Balaad vnto the congregacyon. So when the people were bewed, beholde, there were none of the inhabytauntes of Jabes Balaad there. And the congregacion sent thytber. xii. M. men of the strongest of the, & commaunded them, sayinge: Go & smyte the inhabytauntes of Jabes Balaad wth the edge of the swerde, as well women as chyliden. \* And this is it that ye shall do: utterlye destroye all the males, and all the women that haue lyen by men. And they founde amonge the inhabitauntes of Jabes Balaad foure hundred damselles virgyns that had knowen no manne, by lyinge wth any male.

And they brought them vnto the hoste to Siloh, whiche is in the Lande of Canaan. And the whole congregacionsente and spake wth the chyliden of BenJampni that were in the rocke of Domegtrianades and called peaceably vnto them. And BenJampni came agayne at that tyme, and they gaue them the women whiche they had saued alpye of the womenne of Jabes Balaad. But they so sustyled them not. And the people had compassyon on BenJampni because that God had \* made a gappe in the tribes of Israell. And then the Elders of the congregacion said: what shal we do to the remnant of them to get them wyues, seynge al the wyues of BenJampni are destroyed?

And they sayed, there muste be an enheritaunce for them that be escaped of BenJamin, that a tribe be not destroyed oute of Israell: howe be it we maye not geue them wyues of oure daughters. For the chyliden of Israell had made adiuratyon, sayinge: Cursed bee he that geueth a wyse to BenJampni. Then they sayed, beholde: there is a feaste of the Lorde perye in Sploh, whiche is on the northe syde of Bethell, & on the east syde of the waye that goeth from Bethell to Sychem, and south from Libanon. And they commaunded the chyliden of BenJampni, sayinge: Go and lye in awayte in the vineyardes. And when ye se the daughters of Sploh come forth to daunce in a rowe, then come ye out of the vineyardes, and catche you euerye manne a wyse, of the daughters of Sploh, and gette you vnto the Lande of BenJampni. And if they fathers or brethren come vnto vs to complayne, we wyll saye vnto them, haue pytye on them, because we reserued not to eche manne his wyse in tyme of war, & moreouer, by cause ye gaue them noue in due tyme, ye were to blame. And the chyliden of BenJampni byd accordynglye, and toke them wyues after the numbze of the dauncers whych they caughte. And that done they wente & returned vnto their enheritaunce, and built their cities, and dwelt in them.

And the chyliden of Israell went thence at that tyme, euerye one to his tpybe, and

## The.xxi. Chapter:

to his kynted, and departed thence euerye manne to his enheritaunce. In those dayes there was no kyng in Israell: but euery man did what semed him good.

The ende of the booke of Judges.

## The booke of Ruth.

The fyrste Chapter.

Elimelecke goeth wth his wyse and chyliden vnto the Lande of Moab. After his death his wyse Noemy returneth agayne into his contrey, and wth her Ruth her daughter in lawe.



In the tyme when the Judges iudged, there fel a dearth in the land. Wherefore a certayne manne of Berthehem Juda wente to sojourne in the contreye of Moab wth his wyse and two sonnes. The name of the man was Elimelec, and his wyse Noemy, and the names of his two sonnes were Mahalon, and Chilion, and were Ephraites of Berthehem Juda. And when they came into the Lande of Moab, they abode there. And Elimelec Noemys husband dyed, and she remayned wth his two sonnes whiche toke them wyues of ynacion of the Moabites, the ones name Orpah, and the others Ruth.

And when they had dwelled ther about the space of. x. yeres, Mahalon & Chilion dyed, so that the wife was bereued of her two sonnes, and of her husbände also.

Then she stode vp wth her daughters in lawe, and returned from the countrey of Moab, for she had hearde saye, teynge in the countreye of Moab, howe the Lorde had visited his people, and geuen them foode. Wherefore she departed forth of the place where she was, and her two daughters togyther wth her. And as they wente by the waye retournyng vnto the Land of Juda, Noemy sayed vnto her two daughters in lawe: Good and retorne eyther of you vnto youre mothers house, the Lorde deale as kyndelye wth you, as ye haue deale wth the dead, and wth me. And the Lord graunt you maye fynde reste eyther of you in the house of your husbände: and so she kissed them.

Then they cryed and wepte, and sayed vnto her, we wyll goo wth the vnto thy folke. But Noemy sayed, tourne agayne my daughters, for what cause woulde ye goo wth me? thyncke you there be anye moe chyliden in my bowels to be youre housbandes? Turne agayne my daughters and goo: for I am to olde to haue a husband,

Ru. xxvi. c

That is, kyllid a tpybe of Israell.

\*Thys curse perye was the same p we call excommunicaci on, as Gala. i. a.



husband: also if I toke a man thys nyght, pea, though I had all readye borne sonnes woulde ye tarpe for theym tyll they were come too age: or woulde ye for them so longe refrayne frome takynge of husbands? Not so, my daughters: for then ye shuld be too old to marre, and it greueth me much for your sakes, that the hande of the Lord is gone oute agaynst me.

Therewith they cryed and wepte agayne, howbeit Orphath kyssed her mother in lawe, and departed. But Ruth abode still by hyr: then she sayde, see thy sister in lawe is gone backe agayne vnto hir people, and vnto her God: retorne thou after hyr. But Ruth sayd, entreate me not to leaue the, and to retorne from: the for whither thou goest, I wyll goo, and where thou dwellest, there I wyll dwell: thy people ar my people, and thy God is my God.

**D** Where thou drest, I wyll dpe, and there wyll be buryed. The Lorde do so and so too me, excepte that deathe onely departe the and me a sander.

The Lorde do so & so, &c. is a maner of swearing among the Hebrews. As we may now say, so god be my help. in. re. xx. d. such sayings ar properly called protestacons. \* That is pleasaunte. † That is byrre.

When she sawe she woulde neades go wpth hyr, she lefte speakynge vnto hyr, and soo they wente bothe to gether, tyll they came too Bethlehem. And when they were come too Bethlehem, it was nopsed thowout all the city: and the womē said: is not this Noemi? But she sayde to them, call me not \* Noemi, call me † Mara, for the almightye hathe made me verpe bitter. I went oute full, but the Lorde hath brought me home emtpe. Why shoulde ye then call me Noemi, seynge the Lorde hathe brought me lowe, and the almyghty hathe brought me vnto aduersitie. And the tyme when Noemi with Ruth the Moabites hir doughter in lawe returned out of the countrey of Moab and came to Bethlehem was in the beginnyng of barly haruest.

Cob. ii. a

### The .ii. Chapter.

Ruth lezeth corne in the felde of Booz and findeth fauoure in hys syghte.

**A**ND Noemi hadde a kynsman of her husbandes, a manne of might of the kindred of Elimelec named Booz. And Ruth the Moabites sayde vnto Noemi: lette me goo too the feld and leaze and gather eares, after whō soeuer I fynde grace in hys syghte. And she sayde vnto her: goo my doughter. And she went, and came and gathered after the haruest men. And her chaūce was to gather in the feld that pertained vnto Booz, whiche was of the kindred of Elimelec.

And beholde, Booz came frome Bethlehem and sayde vnto the harueste menne, the Lorde be wpth you. And they answered hym, the Lorde blesse the. Then sayde Booz vnto the ponge man that hadde the ouersyghte of the harueste menne: Whose damosell is thys? And the ponge man that was sette to ouerse the haruest menne answered and sayde: It is the Moabyt the damosell that came wpth Noemi oute of

the countrey of Moab, and she sayde, let me I praye the leaze and gather after the harueste menne the eares that remayne. And so she came and hath contynued euen from the mornynge vntyl now, and went not once home.

Then sayde Booz vnto Ruth: hearest thou my doughter: goo too none other felde to gather, nept her goo from thence, but abyde by my maydens. Thyne eyes are on a felde that shal be reaped: go after the maidens therefore, for I haue charged the ponge men, that they touche the not. Moreover, when thou arte a thyrt, go vnto the vessels and drinke of that which the laddes haue drawne. Then she fell on hyr face, \* and bowed hyr to the grounde and sayde vnto hym: howe is it that I haue founde grace in thyne eyes, to knowe me, sythens I am an Aliante?

And Booz answered and sayd vnto hyr: al is tolde me that thou haste done too thy mother in lawe, sence the deathe of thyne husbāde, howe thou haste left thy father and thy mother, and the lande where thou was born, and art come vnto a nation whiche thou knewest not in tymes passed. The Lorde reacquite thy worke, and a full reward be geuen the of the Lorde God of Israel, vnto whome thou arte come to truste vnder hys wynges.

Then she sayde vnto hym: lette me fynd fauour in thi sight (my Lord) for thou hast comforted me, and haste spoken hertelpe vnto thy mayde, whiche yet canne not be lyke one of thy maydes. And Booz when the tyme of repaste was come, sayde vnto hir, come hither and eate of the bread, and dyppe thy soppe in the vineger. And she sat downe by the reapers, and he caughte hyr \* parched corne. And so she dpyd eate & was fylled and lefte parte. And when she was risen vp to gather, Booz spake to the ponge men, saynge: let hir gather the eares that remayne, and do hyr no despite. And they to pull oute of the sheues for hyr, and let it lye that she maye gather it vp, and rebuke hyr not. And so she gathered tyll euen, and then thresed that she hadde gathered, and it was an Ephā of barlye, and she tooke it vnto and wente to the cytye, and shewed hyr mother in lawe what she had gathered, and thereto she plucked out, and gaue too hyr that she had reserued when she had eaten ynoughe.

Then sayde hyr mother in law vnto hir: where gatheredst thou to daye? and where wroughtest thou? blessed be he that knewe the. And she shewed hyr mother in lawe with whō she had wrought, & sayd: I mans name with whom I wrought to day, is Booz. Then sayde Noemi vnto hir daughter in law, blessed be he, for he ceaseth not to do the same goodnes to the deade, that he did to the lyuynge. And Noemi sayde vnto hyr: the manne is nye vnto vs, euen of oure nexte kinne. And Ruth the Moabite sayde:

D. iii.

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Ge. xxxiii. a

C

\* Job. v. e

D Ephā is. iij. bushels.



he bade me also that I should continue with the ponge men, until they had ended all the heruest he hath. Then sayed Boemi unto Ruth her daughter in lawe: it is best my daughter, that I go out wpth his mapdens and that no manne mete the in anye other fiede. And so he kepte hyr by the mapdens of Booz, to gather unto the ende of barley haruest, and of wheat haruest also, and returned to her mother in lawe.

The.iii. Chapter.

Ruth lepeyth at Booz fete, and is knowne hys kynswoman.

**A** Den Boemi hir mother in lawe sayde unto hyr: my daughter I wyl seke rest for the, that thou mayste be in better case. For nowe thys Booz oure kinsmanne wpth whose mapdens thou wast, wynneth hys barley too nyghte in the threshynge floure: washe thy selfe therfore and anoynte the, and putte thy raimente vpon the, and get the to the threshynge floure. But let not the manne beware of the, tyll he haue leste eatynge, and drynckynge. And when he goeth too slepe, marcke the place where he layeth hym downe, and then goo and lyfte vpp the clothes that are on hys feete, & lape the downe, and soo shall he tell the what thou shalt do. And she answered hir: all thou bydest me, I wyl do. So she wente vnto the floure, and byd all that hyr mother in lawe bade hyr. And when Booz hadde eaten and dronken and made hym merke, he wente and lape downe by the syde of the heape, and she came softely and lyfte vpp the clothes at hys fete, and laied hyr downe. And at midnyghte the man was asrayde and groped, and beholde, a woman lape at hys feete. Then he sayd, what art thou? she answered, I am Ruth thine handmaide, spied thy mantel ouer thyne handmaide, for thou art the nexte of kynne.

And then he sayde: blessed be thou in the Lorde (my daughter) for thou haste shewed more goodnes in the latter ende, then at the beginnyng, in as muche as thou followedest not pong men, whether they were poze or ryche. And nowe my daughter feare not, I wyl doe too the all that thou requirist: for all wythin the gates of thys ctyte knowe that thou arte a woman of vertue. And it is true that I am of thy nexte kyn, howbeit there is one nether then I.

Take all nyghte, and when mornynge is come, if he wyl mary the, well and good lette hym so do. But if he will not haue the, Ipe styll tyll the mornynge. And so she lape at hys fete tyll the mornynge. And she arose vpp before one coulde knowe another. And he sayde, let no manne knowe that there came anye womanne into the threshynge floure. And he sayed, bynge the mantell that thou haste vppon the, and holde it vp. And she helde it vpp, and he mette in sixe measures of barley, and lay

ed it on her, and she gate her into the ctyte, and came vnto her mother in lawe whych sayde: what thynges my daughter? And she tolde her all that the man had done to her. And sayde moreouer: these syre measures of barley gaue he me, and sayd: thou shalt nor go emptye vnto thy mother in lawe. Then sayd she, my daughter, syt styll vntyll thou knowe howe the matter wyl procede. For the man wyl not be in reast til he haue ended his matter this same day.

The.iiii. Chapter.

Booz taketh Ruth to wyfe, of whom he begetterh Obed.

**T**hen wente Booz to the gate, & sate him downe there: and behold the kynsemanne of whych Booz spake, came by. Vnto whome he said: come and sitte doune here, and called hym by his name, and he turned in & sate doune. Then he tooke ten men of the elders of the ctyte, and sayde: syt ye doune here. And they sate doune. Then he sayde vnto the kynseman: Boemi that is come agayne oute of the contrey of Moab, wyl sell a parcell of lande whych was our brother Elimelecs. And I thought to do the to wete, and byd the bye it before the inhabitoures and elders of my people, if thou be disposed to challenge it, for thou arte nexte of kynred: but if thou wylte not purchase it, then tell me that I may wete it. For there is none to challenge it saue thou, and I next the. And the other answered: I wyl purchase it.

Then sayde Booz, what day thou byest the fiede of the hand of Boemi, thou must take also Ruth the Moabite, the wyfe of the dead, to stee vpp the name of thy deade kynseman vpp his enheritaunce. The said kynsman, I can not purchase it for marriage of myne owne name: take thou my ryghte to the, for I am content to lese my ryghte here. Nowe thys was the manner of old tyme in Israel concerning purchase and chaungynge, for to stablyshe all thyng that a manne muste plucke of hys shoo, and geue it hys neyghboure, and this was a wytnesse in Israel.

And the kinsman sayde to Booz, bye it thou: and so drewe of hys shoo. Then sayd Booz vnto the elders, and vnto all the people, ye are wytnesse thys dape, that I haue boughte all that was Elimelecs, and all that was Chilion and Mahelons, of the hande of Boemi. And moreouer Ruth the Moabite the wyfe of Mahelon, do I take to me to wyfe, to stee vpp the name of the deade vpon hys enheritaunce, that his name be not putte forthe amongs hys brethren, and from the gate of hys ctyte: ye are wytnesse thys dape.

And all the people that were in the gate, and all the elders sayed, we are wytnesses: the Lorde make the womanne that is come into thyne house, lyke Rachel and Lea, whych twayne did buyde the house of Israel, that she maye do vertuouslye in Ephrathah, and be samouse in Beth-

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lehem, and that thynne house be lyke the house of Sharez, whome Thamar bare vnto Juda, euen of the sede whiche the Lorde shall geue the of thys pounge woman. And so Booz toke Ruth, and she was hys wyfe, and he lay with her, and the lord gaue that she conceived and bare a sonne. And the women said vnto Noemi: blessed be the Lord, which hath not left y with oute an heire this daye, that thou haue a name in Israell, and that thou bringe thy lyfe agayne, and cheryshe thynne olde age. For thy doughter in lawe whiche loueth the, hath borne him, that is better to the then seven sonnes.

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shall remain  
in Israel.

And Noemi toke the chyldre and laped it in her lappe, and became nurse vnto it. And hys neyghbours gaue it a name, saying: there is a chyldre borne to Noemi, & called it Obed, he is the father of Isai, the father of Dauid.

And thys is the generation of Sharez. Sharez begat Bezro, Bezron begat Ram, Ram begat Aminadab, Aminadab begate Rahason, Rahason begate Salmon, Salmon begate Booz, Booz begate Obed, Obed begat Isai, and Isai begate Dauid.

Thus endeth the booke of  
Ruth.

## The first booke of Samuell called the fyrste booke of the Kynges.

### The fyrste Chapter.

Elkanah hadde two wyues, Hannah and Phenennah. Phenennah byghydeth Hannah, because she is chyldlesse. Hannah after prayer made to God, byngeth forth Samuell.



HE WAS a man of Ramathim zophim, of mounte Ephraim named Elkanah, the sonne of Jeroham, the sonne of Elihu, the sonne of Tohu, the sonne of Zuphan Ephraite, whiche hadde two wyues, thone called Hannah, and the other Phenennah. And Phenennah hadde chyldren, but Hannah hadde none.

And the sayd man wente oute of the cite euerie feaste daye, to praye, and to offer vnto the Lorde of hostes: where the two sonnes of Eli (Dophni, & Shini) were the Lordes priestes.

And it fell on a daye as Elkanah hadde offered, that he gaue too Phenennah hys wyfe, and to all hys sonnes and Daughters portions. But vnto Hannah he gaue an honourable portyon wyth a full heape cheare, for he loued hyr: neuerthelesse the Lorde hadde made hyr barren. And thereto hyr Ennemye Phenennah, vexed

hyr sore, castynge hyr in the tette howe, the Lorde hadde made hyr barren. And so dyd she peare by peare as ofte as she wente vnto the House of the Lorde. And soo chafed hyr, wherefore Hannah wepte, and eat not.

Then sayd Elkanah hir husband to her: Hannah, why wepest thou, and why eatest thou not? and whye is thynne herte so sore troubled? am not I better to the, then ten sonnes? Then Hannah rose vnto after they had eaten and dronk in Siloh. And Eli the prieste sate vpon a stole ny one of the fynde postes of the temple of the Lorde. And she was troubled in hys spyrtes, and prayed vnto the Lorde, and wepte sore, and bowed a bowe, and sayde: Lorde of hostes, if thou wylte loke vpon the wretchednes of thynne handmayde, and shalte remembre me, and not forget thine handmayde, and shalte geue vnto thynne handmayde a manne chyldre, I wyl geue hym vnto the Lorde all the dayes of hys lyfe. and there shall neyther raser nor sheares come vpon hys heade. And she contynued prayinge before the Lorde. Eli marked hys mouth. For Hannah, she spake in hys herte, and hyr lippes dyd but moue onely, but hyr voyce was not hearde. And therefore Eli toke hyr for dronken, & said vnto hyr: howe longe wylte thou be dronken? putte awaye from the, the wyne that thou hast. Hannah answered and sayde: not so my Lorde, I am a woman sorowfull in myne herte, and haue droncke neyther wyne, nor anye stronge dryncke: but I haue poured oute my soule before the Lorde. Counte not thynne handmaid to be lyke a daughter of vnthyftynes, for oute of the aboundaunce of my medytacyon and grief, haue I spoken hys herto.

Eli answered and sayde: go in peace, the God of Israell shall graunte thy petition that thou hast asked of hym. Then she sayde, let thynne handmayde fynd grace in thy syght. And so the woman wente her waye, and dyd eate, and looked no more so sad. And they rose vnto early, and bowed themselves before the Lorde, and then returned and went to theyr house to Ramah. And Elkanah laye by hys wyfe Hannah, and the Lorde remembred her, and in processe of tyme she conceiued and bare a sonne, and called his name Samuell, because she had asked him of the Lorde. And Elkanah and all hys house wente by to offer vnto the Lorde, both the offeryngs due for the feast, and also his bowes: but Hannah went not by, for she sayde vnto her husband: I wyl tarpe vntill the chyldre be weaned, and then I wyl bringe hym that he maye appeare before the Lorde, and there abyde for euer. And Elkanah her husbande sayde to her: do what semeth the best, tarpe till thou hast weaned hym, onely the Lorde make good hys saying. And so the woman abode, and gaue her sonne sucke till she weaned hym.

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& thoughte.  
as .psa. xl. 1

Ely answered and sayde: go in peace, the God of Israell shall graunte thy petition that thou hast asked of hym: Then she sayde, let thyne handmayde fynd grace in thy syght. And so the woman wente her waye, and dyd eate, and looked no more so sad. And they rose vnto early, and bowed themselves before the Lorde, and then returned and went to theyr house to Ramah. And Elkanah laye by hys wyfe Hannah, and the Lorde remembred her, and in processe of tyme she conceiued and bare a sonne, and called his name \* Samuel, because she had asked him of the Lorde. And Elkanah and all hys house wente by to offer vnto the Lorde, both the offeryngs due for the feast, and also his bowes: but Hannah went not by, for she sayde vnto her husband: I wyl tarpe vntill the chyldre be weaned, and then I wyl bringe hym that he maye appeare before the Lorde, and there abyde for euer. And Elkanah her husbande sayde to her: do what semeth the best, tarpe tll thou hast weaned hym, onely the Lorde make good hys saying. And so the woman abode, and gaue her sonne sucke tll she weaned hym.

And

Gen. xxi. a  
Deut. xvi. a

Gen. xxi. c



And then she toke hym wpth her, when she had weaned hym, wpth three bullockes, and an Ephah of flour, and a bottel of wine, and broughte hym vnto the house of the Lorde in Siloh, howebeit the chyld was yet ponge. And they slewe the bullockes, and broughte in the chyld to Eli, and she sayde: Oh my Lorde as trulpe as thy soule liueth my Lorde, I am the womanne that stode by the here prapinge vnto the Lorde, and for thys chyld I prayed, & the Lorde hath geuen me my desyre, whych I asked of hym: and therefore I also lend hym the Lorde, as long as he maye bee lente the Lorde. And so they praped there vnto the Lorde.

## The.ii. Chapter.

The sonne of Hannah. The offence of the sonnes of Eli. Eli is rebuked for the vniuersall sufferance of hys chyldren.

**A**ND Hannah praped and sayde: Mine hert reioyseth in the Lorde, my horne is hygh in the Lorde, and my mouth is wyde open ouer my enemyes, for I reioyce in that thou haste deliuered me. There is none so hope as the Lorde: noo, there is none saue thou. Repther is there anye strengthe lyke vnto oure God. Talke not to muche proudelye, let olde thynges departe out of your mouthes, for the Lorde is a God of knowlege, and he setteth forth the workes. The bowes of the strouge is broken: & the weake are endued wpth strength.

They that were full, haue bene gladd to serue for breade, and they that were hongry be satisfied, in so muche that the barren hath borne seuen, and she that hadde manye chyldren is waxed feble. The Lord killeth and maketh alieue, byngeth downe to hell, and fetcheth vp agayne.

**W**he Lorde maketh poore, and maketh riche, byngeth lowe, and heaueth vpe on hye. He rapseth vpe the poore oute of the duste, and lyfteth vp the begger frome the donge hyll, to sette them amonge prynces, and to enherite them wpth the seate of glorie.

**F**or the pylers of the earthe are the Lordes, and he hath set the round world vpon them. He wyl kepe the fete of \* hys holpe, but the wycked shall kepe silence in darckenesse. For in hys owne myghte shall no manne be stronge. The Lordes aduersaries shall be made to feare hym, and out of heauen he shall thunder vpon them. The Lorde shall Iudge the borders of the worlde, and shall geue myghte vnto hys kynge, and exalte the horne of hys anointed. And Elkanah went to Ramath to his house, and the chyld dyd mynyster vnto the Lord before Eli the priest.

**B**ut the sonnes of Eli were the sonnes of Beliall, and knew not the Lorde. For the manner of the priestes wpth the people was, whensoeuer anye manne offered any offeringes, the priestes ladde came whyle the fleshe was sethyng, and a fleshe hoke

wyth thre tette in hys hande, and thruste it into the panne, kettle, caldren, or potte. And all that the fleshe hoke broughte vpe the prieste tooke awaye. And so they dyd vnto all Israell that came thither to Siloh. Yea and mozeouer before they hadde offered the fatte, the priestes ladde came and sayde to the manne that offered: geue fleshe to roste for the priest, for he wyl not haue sodden fleshe of the but rawe. And if anye man sayde vnto hym, lette the fatte be offered accordinge to the custome of the daye, and then take as muche as thyne herte desyret. The lad wold answer him, thou shalt geue it me now or els I wyl take it perforce. And the syn of the pong men was verpe great before the Lord. For they hyndred the peoples deuocion, frome offeringe vnto the Lorde.

But the chyld Samuell ministered before the Lorde gyrded aboute wpth a linnen Ephod. Mozeouer his mother made hym a litle cote, and broughte it to hym frome feaste to feaste when she came vpe wpth her husbnde to offer the offeringe of the sayed feaste. And Eli blessed Elkanah and hys wyfe, and sayde: the Lorde geue the seede of thys womanne, for that she hath lente the Lorde. And they wente vnto theyr owne house. And the Lorde visited Hannah, so that she conceived and bare thre sonnes and two daughters. But the chyld Samuell grewe, dwellinge wpth the Lorde.

Eli was verpe olde, and hearde all that hys sonnes dyd vnto all Israell, and howe they slepte with the women that wape in the doore of the tabernacle of witness, and sayde vnto them: why do ye suche thynges? For I heare youre wycked dedes of all these people. Oh nay my sonnes for it is no good reaporthe that I heare, howe ye make the Lordes people to trespace. If one manne synne agaynst another \* dayesmenne maye make hys peace: but if a manne synne agaynst the Lorde, who can be hys dayesman? Notwithstandyng they hekened not vnto the voyce of theyr father, because the Lord wold slea them. The chyld Samuell prospered and grewe, and was in fauoure bothe with the Lorde, and also wpth men.

And there came a manne of God from Eli, and sayde vnto hym. Thus saythe the Lorde: I appeared vnto the house of thy fathers when they were in Egypt in Pharaos house. And I chose thy father forthe of all the tribes of Israell, to be my prieste for to offer vpon myne altare, and to burne incense, and to weare an Ephod before me. And I gaue vnto the house of thy father all the offeringes of the children of Israel. Wherefore kepe ye agaynst my sacrifice, and agaynst myne offeringe whych I commaunde in the tabernacle, and honour thy chyldren aboue me, and make your selues fatte of the fyre frutes of all the offeringes of Israel my people: Wherefore

Some read came to.

\* They that pray to god for hym.

Of these bowes is spoken. Psal. x. a

Deu. xxi. f. Tob. xiii. a. Sap. xvi. b.

Deu. viii. d.

Beliall is as muche to saye as vngracious, froward, or wycked.



fore the Lord God of Israel saith: I said that thine house & the house of thy father shoulde haue walked before me for ever.

**B**ut now the Lord saith, that be farre from me, for them that worshyppe me I will worshyppe, and they that despyse me, shall be despyled. \* Beholde the dayes will come that I will cut of thyne arme of thy fathers house, that there shall not be an elder in thyne house. And thou shalt see thyne enemy in the tabernacle, in all that shall please Israel: and there shall not be an elder in thyne house whyle the world standeth. Nevertheless I will not destroy all thy males from my altar, to cause thy sight withal, and to make thine herte melte. And all the multitude of thyne house shall dye ponge.

And thys shall be a signe vnto the, that shall come vpon thy two sonnes, Hophni & Phinehes: even in one daye eyther of them shall dye. And I will stier me vp a faithful priest that shall do after myne herte: and after my mynde. And I will build hym a sure house, and he shall walke before myne appointed for ever.

And they that are left in thyne house shall come and crouche to hym for a little peece of syluer, and a cake of breade, & shall saye: put me I praye the in one offyce or other amonge the priestes, that I may eate a morsell of breade.

## The.iii. Chapter.

**A**fter the Lord hadde left to appeare by open vision in Siloh for a longe tyme, he yet calleth Samuel four tymes, and sheweth hym what shoulde befall on hys.

**A**ND the childe Samuel ministered vnto the Lord before Eli, and the worde of the Lord was deuynt in those dayes, for there was no open vision. And it chaunced at that tyme, that Eli lay in hys place, & hys eyes began to waxe dymme, that he could not see. And erre the lampe of God wente oute, Samuel layde hym downe to slepe in the temple of the Lord, where the arcke of God was. And the Lord called Samuel: and he sayed here am I, and he ranne vnto Eli, and said: here am I, for thou caldest me. But he saide: I called the not: go agayne and slepe. And he wente and layde hym downe to slepe.

And the Lord called once agayne Samuel, and Samuel arose, and wente to Eli and sayed, I am here, thou dydest call me. And he answered, I called the not my son, go agayne and take thy rest: but as yet Samuel knewe not the Lord, neyther was the worde of the Lord opened vnto him. And the Lord proceeded and called Samuel the third tyme. And he arose, and went to Eli and saide: I am here, for thou hast called me. Then Eli perceyued that the Lord called the childe, and sayd vnto him: go and lye downe, and if he call the again, then saye: speake on Lord, for thy seruant

heareth. And Samuel wente and layde hym downe in hys place. And the Lord came and stode and called as afore, Samuel, Samuel. And Samuel sayde, speake on for thy seruaunte heareth the. And the Lord saide to Samuel: beholde, I will do a thyng in Israel, that the eares of as manye as heareth it, shall tingle. In that daye, I will performe to Eli, al þat I haue spoken concerninge hys house. I will begynne it, and ende it. For I haue tolde hym that I will Iudge hys house for ever. For the wyckednesse whiche he knoweth howe hys sonnes are vngacious, and he chastised them not. And therefore I haue sworn vnto the house of Eli, þat the wyckednes of his house shall not be purged with sacrifice nor offering whyle the world standeth. And Samuel layt the morninge, and then opened þe doores of the house of the Lord.

But Samuel feared to shewe Eli the vision. The Eli called Samuel, and sayd: Samuel my sonne. And he answered, here am I. And he said: what is it that the Lord sayd vnto thee? See thou hyde it not from me. \* The Lord do so, and so to the, if thou hyde any thyng from me, of all that he said vnto the. And Samuel tolde hym euerye whyt, and hyd it not from hym. And he answered: it is the Lord, let hym do what seemeth him good. And Samuel grewe, and the Lord was with hym, and he left none of hys wordes vnpurposed. And all Israel from Dan to Bersabe wist that the faithful Samuel was trulye made the Lordes prophet. And the Lord appeared agayne in Siloh, for the Lord opened hym selfe to Samuel in Siloh, thowhe the worde of the Lord.

## The.iiii. Chapter.

**T**he battell of the Philistines. Israel flyeth. The arke of the Lord is taken. Elies childe dyeth, and he hym selfe also.

**A**ND Samuel spake vnto all Israel, and Israel wente oute agaynst the Philistines to battell, and pitched beside the help stone. But the Philistines pitched in Aphek, and put them selues in aray agaynst Israel. And in þe battle Israel was put to the worse before þe Philistines, for þe Philistines flew along by the fieldes, about .iiii. mylles.

And when the people were come into theyr tentes, the elders of Israel sayde: wherefore hath the Lord beaten vs this daye before the Philistines? lette vs sette the Arcke of the appoyntment of the Lord, oute of Siloh vnto vs, and lette it come amonge vs, and saue vs oute of the handes of oure enemies.

And the people sente to Siloh, and sette from thence the Arcke of the appoyntment of the Lord of hostes, whiche dwelleth betwene the Cherubins. And there were the two sons of Eli, Hophni, and Phinehes, with the arke of the appoyntment of god. And when the Arcke of the appoyntment

It was in the nyght when the lampe burned in the tabernacle of the Lord

1. Reg. ii. g.

\* Ruth. i. e.

1. Reg. vii. e.



of the Lorde came into the hoste, al Israell  
thouted a myghty thoute so that the earth  
rang agayne.

When the Philistines hearde the noyse  
of the thoute, they saide: what meaneth  
the sounde of thys myghty thoute in the  
hoste of the Hebrues? And they vnder-  
stode that the arcke of the Lorde was come  
into the hoste. And the Philistines were  
afraied, when it was tolde that God was  
come into the hoste, and sayde: Wo vnto  
vs, for it was neuer so before thys. Wo vnto  
vs, who shall delpue vs oute of the hand  
of thys myghty God: thys is the God that  
smote the Egyptians wth all manner of  
plages in the wyldeynes. Be stronge and  
quyt your selues lyke me Philistines, that  
ye be not seruaunts vnto the Hebrues, \*as  
they haue ben to you. Be men therfore and  
fyghte. And the Philistines fought, and Is-  
raell was put to the worse, and fled euerie  
man into hys tente.

And there was a myghty great slaugh-  
ter, so that there were ouerthrowne of  
Israell thyrty thousande footemen. And  
the arcke of God was taken, and the two  
sonnes of Eli, Hophny and Phinies we,  
deade. And ther ranne a manne of Ben Ja-  
min oute of the arape, and came to Sploh  
the same dape, wth hys clothes rent, and  
earthe vpon hys head, And when the man  
came in, Eli sat vpon a stoke by the waies  
syde lookyng: for hys hearte feared for  
the arcke of God. And the manne came in,  
folde it in the cotype, and all the cotype cry-  
ed. When Eli heard the noyse of the cry-  
inge, he axed what the noyse of the rumour  
mente. And the man halted, and came in,  
and tolde Eli. Eli was .lxxxviii. yere  
olde, \*and his syghte faled hym that he  
coude not se. And the man sayde to Eli,  
I am he that ranne forth from the arape,  
and fledde oute of the hoste thys dape.

And he sayd: how is it fortunied my sonne?  
And the messenger answered and sayd: Is-  
rael is fled before the Philistines, and ther  
is a greate slaughter chaunced among the  
people, and thyr two sonnes Hophny and  
Phinies are ded, and thereto the arcke of  
God is taken. And when he had once na-  
med the arcke of God, Eli fell from hys  
stole backward toward y gate, \*his necke  
broke, and he dyed: for he was old and vn-  
weldy, and he iudged Israell fourty yeres.

And hys doughter in lawe Phinehes  
wyfe was wth childe, and nye the birth.  
And when she hearde these tydynges of  
the takyng of the arcke of God, and that  
her father in lawe and hir husbunde were  
deade, she bowed her selfe and trauapled,  
for her paynes came vpon her. And aboute  
the tyme of her deathe, the womenne  
stode about her, \*sayde vnto her, feare not,  
for thou haste borne a sonne. But she an-  
swered not, nor regarded it. And she na-  
med the childe Ichabod, sayinge: honoure  
is departed frome Israell. Because the

arcke of God was taken, and her father  
in lawe and her husbunde were deade.  
And therfore she sayde: Israell hath losse  
hys honoure, bycause the arcke of God  
was taken.

The. v. Chapter.

Wagon the God of the Philistines is call-  
ed before the arcke. The Philistines are plac-  
ed in the secreete places. The enhabitautes of  
Akaron refuse to receiue the Arcke.

And the Philistines toke the arck  
of God, and carped it frome the  
help stone vnto Asdod, \*and brought  
it vnto the house of Dagon, and  
set it by Dagon. And when they of Asdod  
were rylen in the mornynge: beholde, Da-  
gon laye grouelinge vpon the earthe be-  
fore the arcke of the Lorde. And they toke  
Dagon and sette hym in hys place agayn.  
And when they rose by earlye in the nexte  
mornynge, behoulde Dagon laye groue-  
lyng vpon the grounde, before the arcke  
of the Lorde, and hys heade and hys two  
handes cutte of vpon the threshold, that  
the bodye onlpe was lefte on hym. Where-  
fore neyther the priestes of Dagon, nor  
anye man that cometh into Dagon's house  
might treade on the threshold of Dagon  
in Asdod vnto thys dape.

But the hande of the Lorde was hea-  
ue vpon them of Asdod, and he destroy-  
ed them and smote them wth Emerodes,  
bothe Asdod, and all the coastes thereof.  
And when the men of Asdod sawe that so,  
they sayde: the Arcke of the God of Is-  
raell shall not abyde here wth vs, for his  
hande is sore vpon vs, and vpon Dagon  
oure God. And so they sente and gathered  
all the Lordes of the Philistines vnto  
them, and sayde: what shall we doo wth  
the arcke of the God of Israell. Then sayd  
they of Beth: let the arcke of the God of  
Israell be carped aboute. And they car-  
ped the arcke of the God of Israell aboute.  
And when they hadde caried it aboute, the  
hande of the Lorde was in the cite wth a  
myghty great plage, and he smote the me-  
n of the cite, bothe small and greate, and  
they were smitten in theire secreete places  
wth the Emerodes. Then they sente the  
arcke of God to Akaron, and as soone as  
the Arke of God came to Akaron, the Aka-  
ronites cryed oute, sayinge: They haue  
brought the arcke of the God of Israell to  
vs to sea vs & our people. Then they sente  
and sette all the Lordes of the Philistines  
vnto them, and sayde: sende away the arcke  
of the God of Israell, and lette it go home  
agayne into hys owne place, that it sea  
not vs wth our people. For there was a  
plage of deathe thorowoute all the cotype,  
and the hande of God was excedyng  
sore there, in so muche that they whych dy-  
ed not, were smitten wth the Emerodes:  
so that the crye of the cotype reached vp to  
heauen.

Jud. xlii. a.

1. Reg. ii. g.

1. Reg. iii. a.

Eli dyeth

At the pre-  
sence of the  
arke fallith  
the Idole,  
when the  
Gospel of  
the Lord is  
preached  
thowen the  
gentils, the  
is all super-  
sticio vnto  
ye ouer-  
throwen.

When the  
worde of  
God is pre-  
ached, are  
heretics  
the fautes  
of maners &  
errors of  
fayth dy-  
stroyed.



The. vi. Chapter.

The heifers beare home the arcke wth the rewardes. The Bethsamites were plagued after they had sene the arcke.

**A**ND so when the Arcke of the Lorde hadde bene in the countrey seven monethes, the Philistynes called for the Priestes and the soothsayers, sayinge: what shall we doo wth the arcke of the Lorde: tel vs wher wth we shall sende it home agayne? They answered: if you sende the arcke of the God of Israel home agayne sende it not emptye: But rewarde it wth a trespass offeringe, and then ye shall be whole, and it shall be knowne to you why his hode departeth not from you.

Then sayd they, what shall be the trespass offeringe, whiche we shall rewarde hym wth? And they answered: fyue golden arkes wth Emerodes, and fyue golden myce, accordynge to the number of the Lords of the Philistynes. For it was one manner of plage that was on you al and on your Lordes to.

Wherefore ye shall make images lyke to your arkes wth Emerodes, and images lyke to your myce þ destroyed your land, and shall gyue glorie vnto the God of Israel: that he may take his hand from you, and from your Gods, and from your lande. Wherefore should ye harden your hertes, as the Egyptians and Pharaoh hardened their hertes? whych for al that (whiche he was wel scourged) was faine to let the people go, and departe.

Nowe therefore make a new cartte and take two mylche kyne, on whose necke neuer came yoke. And tie the kyne in the cartte and keepe the calves at home from them. Then take the Arcke of the Lorde, and put it in the cartte, and put the iewels of golde whiche ye rewarde hym wth, for a trespass offeringe, in a forer by the syde therof, and sende it awaye, and let it goo. And marche, if he goeth vp by the way that leadech vnto his owne coaste to Bethsames, then it is he that dyd vs this greute euyl. But if he do not, then it is not his hande that smote vs, but it was a chaunce that happened vs. And the men dyd euyl so: they toke two kyne that gaue mylke, and tyed them in the cartte, and kepte the calves at home, and they laied the arcke of the Lorde vpon the cartte, and the forer wth the myce of golde, and the Images of theyr arkes wth Emerodes.

And the kyne toke the straite waye to Bethsames, boeth one waye: and as they went they cryed. turnynge neither to the ryghte hand, nor to the lefte. And the lord of the Philistynes wente after them, tyll they came to the borders of Bethsames.

And they of Bethsames were reappynge their wheate in the valleye. So they lyfte vp their eyes and espyed the Arcke, and reioysed when they sawe it. And the cartte

came into the groue of one Josua a Bethsamyte, and stode styl ther. Ther was there also a greute stone. And they claue the wood of the cartte, and offered the kyne in a burnt offeringe vnto the Lorde. And the Leuites tooke downe the arcke of the Lorde, and the forer that was there y, wherein the Jewels of golde were, and put them on the greute stone.

And the men of Bethsames sacryficed burnt sacryfice, and offered offeringes that same daye vnto the Lorde, and when the fyue Lordes of the Philistynes hadde sene it, they returned to Akaron that same daye. These are the golden arkes wth Emerodes, whiche the Philistynes gaue to amendes for a trespass offeringe, to the Lorde: for Asdod one, for Gaza one, for Akalon one, for Beth one, and for Akaron one. And the golden myce were accordynge to the number of all the cities of the Philistines, boeth of walled towne, & of townes vnmalled euen vnto the great stone where on they set downe the Arcke of the Lorde: whiche remayneth vnto this daye in the fyeelde of Josua the Bethsamyte. And the Lorde plagued the menne of Bethsames bycause they had sene the Jewelles that were in the Arcke of the Lorde. And he slew of the people, fifty thousand, and thre score and ten persons.

And the people lamented bycause the Lorde had made so greute a slaughter of them, and the men of Bethsames sayed: who is habile to stand before the Lorde, so holy a God, and to whom shall he go from vs? And they sent messengers to the inhabitants of Kartah Hartin: saying. The Philistines haue brought home agayne the arcke of the Lorde come downe and set it vp to you.

The. vii. Chapter.

The arcke is brought to Kartath Hartin. The people wepe, for whych Samuel maketh intercession to the lord. The philistines are smitten.

**A**ND the menne of Kartath Hartin came and sette vp the arcke of the Lorde, and broughte it into the house of one Abynadab in Gabaah, and sanctified Eleazer his soune, to ascend vpon the arcke of the Lorde. And while the Arcke abode in Kartath Hartin, the daies grew so, that it was twenty yeres and all Israel lamented after the lorde.

And Samuel spake vnto all Israel, sayinge: If ye be come agayne vnto the Lorde wth all your hertes, then putte awaye the straunge Gods from you, Baalym, and Ashtaroth, and prepare your hertes vnto the Lorde, and serue hym alone, and so shall he rydde you out of the handes of the Philistynes. And then the chyldren of Israel dyd put awaye Baalym and Ashtaroth, and serued the Lorde onely. Then sayd Samuel, gather all Israel to Mizpah, that I maye praye for you.

Of this we haue. in. li. c.



you vnto the Lorde. And they assembled at Mizpah and drew water, and poured it out before the Lorde, and fasted the same daye, and sayed there: we haue synned agaynst the Lorde. And Samuel iudged the cause of the chyldren of Israel in Mizpah. When the Philistynes hearde that the chyldren of Israel were assembled at Mizpah, the Lordes of the Philistynes went by agaynst Israel: whych when the chyldren of Israel hearde, they were afrayed of the Philistynes, and sayed to Samuel: cease not to crye vnto the Lorde our God for vs, that he maye kepe vs out of the bandes of the Philistynes. And Samuel toke a suckynge Lambe, and offered it whole for a bourn teofferynge vnto the Lorde, and cryed vnto the Lorde for Israel: and the Lorde hearde hym. And as Samuel offered the bourn teofferynge, the Philistynes came to fyghte agaynst Israel. But the Lord thounded a great thonder that same day vpon the Philistynes, and turmoyled them, that they were beaten before Israel. And the men of Israel issued oute of Mizpah and pursued the Philistynes and slew them tyll they came vnder Bethcar.

And then Samuel toke a stone, and pitched it betwene Mizpah and Sen, and called the name thereof the stone of helpe, sayinge, thus farre bathe the Lord holpen vs. And so the Philistynes were broughte vnder, that they came no more into the costes of Israel, for the hande of the Lorde was vpon the Philistynes all the dayes of Samuel. Then the cityes whych the Philistynes had taken fro Israel came agayne to Israel, frome Akaron to Beth, with the coastes of the same: whych Israel plucked out of the bandes of the Philistynes. For there was peace betwene Israel and the Amorites. And Samuel iudged Israel all the dayes of his lyfe, and went aboute pere by pere to Bethel, Balgal, and Mizpah, and iudged Israel, in all those places, and came agayne to Ramath, for there was hys house, and there he iudged Israel, and there he buylte an auttare vnto the Lorde.

The. viii. Chapter.

¶ Because Samuels sonnes dyd mysseke eny, the people require a kynge: and to them is described the maner of a kynge.

**W**hen Samuel was olde, he made his sonnes Iudges ouer Israel. The name of hys eldeste sonne was Ioel, and the name of the seconde Abiyah, whych were Iudges in Bersabe. Neuertheles hys sonnes folowed not hys steps, but tourned asyde after lucre, and toke rewardes, and peruerred iudgemente. Then all the elders of Israel gathered them together and came to Samuel vnto Ramath, and sayed vnto hym: beholde, thou arte olde, and thy sonnes folowe not thy wayes. Nowe

therefore make vs a kynge to Iudge vs, as other nacyns haue. But that thyng displeased Samuel, whē they sayed: Gue vs a kynge to Iudge vs. And Samuel prayed vnto the Lorde. And the Lord said vnto Samuel, heare the voyce of the people in al that they saye vnto the. For they haue not caste the awaye, but me: that I shoulde not raygne ouer theym. And as they haue euer done sythens I broughte them oute of Egypte vnto this daye, and haue forsaken me, and serued other Goddes, euen so do they vnto the. Nowe therefore herken vnto theyr voyce, howe be it yet testyfyed vnto theym, and shewe them the power of the kynge that shall raygne ouer them. And Samuel tolde al the wordes of the Lorde vnto the people, that asked a kynge of hym, and he sayed: this shall be the power of the kynge that shall raygne ouer you: he shall take your sonnes and putte them to hys charrettes and make hys horse men of them, and they muste runne before hys charette, and shall make hym captaynes of theym ouer thousandes and ouer hundredes, and wyll sette them to eare hys grounde, and to gather in hys barueste, and to make ordynance of warre, and apparell for hys charrettes, And he wyll take your daughters and make them the dyers of hys oynementes, and his cokes and bakers. And he shall take the best of your fyeldes, and of your vineyardes, and of your olue trees, & geue them to hys seruauntes. And he shall take the tenth of your sode, and of your vynes and greeue it to hys Lordes, and to hys seruauntes. And he shall take the beste of your men seruauntes, and maid seruauntes, and ponge men, and of your asses, and do hys worcke with theym. And he shall take the tenth of your shepe, and ye shall be hys seruauntes. And when ye crie out at that tyme vpon your kynge, whych ye shall haue chosen vnto you, the Lorde shall not heare you at that daye. Neuertheles the people would not heare the voyce of Samuel, but dyd say, not so: But there shall be a kynge ouer vs, and we wil be lyke all other nacyns. And our kynge shall iudge vs, and goooute before vs, and fyghte our battels for vs. And Samuel hearde al the wordes of the people and reuered them in the eares of the Lorde. And the Lord said to Samuel: hearken to theyr voyce and make them a kynge. Then sayde Samuel to the men of Israel, go euery man vnto hys cite.

The. ix. Chapter.

¶ Saul the sonne of Eysaech his fathers Ales, and is chosen kynge.

**N**owe there was a man of Beniamyn named Eys, the sonne of Abiel, the sonne of zeroi, the sonne of Bechozab, the sonne of Aphyah, the sonne of a man, that was a Beniamynite a man of strengthe, the same had a sonne called Saul, a goodly younge man

To cri here signifieth not to make a loud noise but to praise affectuously wth al his hert & mind

Ecl. xvi.

1. Reg. iiii. a

1. Reg. xii. c  
Deu. xiii. e  
Act. xiii. c

Deu. xvi. b  
iii. Reg. ix. b

ii. Reg. x. a

Deu. xvi. b

1. Par. ix. a  
1. Reg. xiii. a



man, so that amouge the chyldren of Is-  
rael there was none goodlyer then he, and  
was thereto from the shoulders upward hi-  
er then all the other people.

And it chaunced that the asses of thys  
Cis Sauls father were strayed. The say-  
ed Cis to Saule hys sonne, take one of the  
seruauntes wyth the, and go thy way and  
seeke the asses. And they wente thowme  
mounte Ephraim, and thowme the lande  
of Salisa, and founde them not. The they  
wente thowme the lande of Salym, and  
there they were not. Then they went also  
thowme the lande of Aemphye, and they  
founde them not.

Then when they were come to the land  
of zuph, Saule said to the young man that  
was wyth him: come lette vs retorne, lest  
my father leue caryng for the asses, & take  
thought for vs. And he answered hym: be-  
hold, ther is in this city a worshipful man  
of god, & al that he sayth cometh to pas.  
Nowe then, let vs go thither, peraduen-  
ture he shall shewe vs what waye we shall  
goo. Then sayed Saule to hys seruaunt:  
if we goo, what shall we bynge the man?  
For our breade is al spent out of our ham-  
pers, and there is none other presente to  
bynge the manne of God, what haue we?  
And the younge man answered to Saule  
agayne and sayed. I haue founde aboute  
me the fourth parte of a sycke, that wyl we  
gyue the man of God to tell vs the waye.

Before tyme in Israell, when a manne  
wente to seeke an aunswere of God, thus  
wyl he spake: come and lette vs go to the  
\*Sear. For he that is now called a pro-  
phete, was in the olde tyme called a Se-  
ar. Then sayed Saule to hys younge man,  
wel sayd of the, come let vs go. And so they  
went vnto the cite where the man of God  
was. And as they were goynge by into the  
cyppe, they met wyth damosels that came  
oute to drawe water, and sayd vnto them:  
is there here a Sear? And the maydens  
answered them, yea: beholde he goeth be-  
fore you. Make hast now, for he came this  
daye to the cite, for the people muste offer  
this day in the hye place. When ye be come  
vnto the cyppe, incontinent ye shall fynde  
him, ere he goo vp vnto the hylle to eate:

for the people wyl not eate, vntyll he come  
bycause he muste blesse the offerynge. And  
then eate they that be readye to the feaste.  
Nowe therefore get you vp, for euen now  
shall ye fynde him. And they wente vp in-  
to the cite, and when they were come in-  
to the myddes of the cyppe, beholde Samuel  
came out agaynst them, to goo by, to the  
hye place. But the Lorde hadde tolde Sa-  
muell the daye before Saule came, say-  
inge: to morowe thys tyme, I wyl sende  
the a man oute of the land of Beniamyn,  
hym shall thou annoynte captayne ouer  
my people Israell, that he maye saue my  
people from the handes of the Philistines

for I haue looked vppon my people, and  
they crye is come vnto me. When Sa-  
muell sawe Saule, the Lorde sayed vnto  
hym: se, thys is the man whome I spake  
to the of. Thys same shall raygne ouer my  
people. Then wente Saule to Samuel  
in the myddes of the gare, and sayed: tell  
me I praye the where is the Sears house?  
And Samuel answered Saule, and say-  
ed: I am the Sear, goo by before me vn-  
to the hylle, for ye shall eate wyth me to-  
daye. And to morowe I wyl let the goo  
early, and wyl tell the all that is in thyn  
herte, and as concernynge thynne Asses  
that were losse thre dayes ago, care not  
for them, for they are founde. And more  
ouer, who shall haue the beutyfull thyn-  
ges of Israell: belonge they not to the,  
and to all thy fathers house? But Saule  
answered, and sayed, am not I the sonne  
of a Leminite, of the smallest tyebe of Is-  
raell, and my kynred the leaste of all the  
kynredes of the tribe of Benjamin: when  
fore then speakest thou so to me?

And Samuel took Saule and hys ser-  
uaunte, and broughte them into the par-  
loure, and made them sit in the chief place  
amonge them that were bydden, whiche  
were vpon a thyrtye personnes.

Then sayed Samuel vnto the cooke:  
Bynge forth that measse wherch I gaue  
the, and of wherche I sayed reserue thys  
to an other tyme. And the cooke took vp  
the shoulder and broughte it, and sette it  
before Saule. And Samuel sayed: Be-  
holde, that is lette, sette it before the, and  
eate, for I kepte it for the vnto thys tyme,  
when I called the people. And so Saule  
dyd eate wyth Samuel that daye. And  
when they were come downe from the  
hylle into the cyppe. Samuel communed  
wyth Saule in the gallarpe: and they a-  
rose earlye. And aboute the sprynge of the  
day, Samuel called Saule in the galerye  
sayng: aryse that I may sende the away.  
And Saule arose. And they wente oute at  
the doores, both he & Samuel. And when  
they were come to the townes ende, Sa-  
muell said to Saul, byd thy seruaunt go be-  
fore vs, & he went, but stand thou still a ly-  
tle space, & I may know what god sayeth.

The .x. Chapter.

Saule is annoynted king, and prophesieth. Sa-  
muell declareth the people their fault in that  
they asked a king. God lend the kynge lyfe.

And then Samuel tooke a bore  
of oyle, and poured it vpon hys  
heade and kyssed hym and sayed:  
the LORDE GOD of Israell,  
hath annoynted the to be ruler ouer hys  
enheritaunce. And nowe when thou arte  
departed from me, thou shalt mete two  
men by Rachels Sepulchre, in the bo-  
ders of Beniamyn, euen at zalezah. And  
they shall saye vnto the, the asses wherche  
thou wenteste to seeke, are founde, but be-  
holde: thy father hath lette the care of the

Asses

1. Reg. xv. 8

1. Reg. xv. 8

1. Reg. xv. 8

Act. xiii. 6.  
Saul.  
1. Reg. ix. 2.  
Deu. ix. 8.

\*ge. xxv. 8

Hereof cometh it  
that prophete  
is called  
a vision  
Esa. i. 8.

The hylle of  
hye place  
was ordey-  
ned to do sa-  
crifice & to  
pray in, but  
wythoute  
commaunde-  
ment of god.  
1. Reg. iii. 2.

Act. xiii. 6.  
1. Reg. xv. 8.



asses, & sozoweth for you, sayinge: what shall I do for my sonne? Then thou shalt go fourthe thence, and come to the oke of Thabor. And there shalt thou meete three men goinge to God to Bethel, one carryinge thre kyddes, and the other thre loaves of breade, and the thyrde a bottrell of wine. And they shall greete thee, & gyue thee the two loaves of bread, which þu shalt receiue at their handes. After this thou shalt come to the hyll of God, where the Philistynes kepe their marche. And when thou arte come thither to the city, thou shalt meete a companye of Prophetes, comynge downe from the hyll, wyth a psalter, a tymbyrell, & a pype, & a harpe before them, & they prophceyenge. And the spiryte of the Lorde shall este vpon the, and thou shalt prophcey wyth them, and shalt be touned into an other manne. And when these sygnes are chaunced thee, then do what thou hast to do, for God is wyth the. And thou shalt also go before me to Balgal. And behold, I wyll come vnto the, for thou shalt sacrifice burnte sacrifice, and peace offerings. \* Tarpe for me seuen dayes tyll I come, and shewe the what thou shalt doo. And as sone as he hadde touned his shoulder to go from Samuell, God gaue hym, an other maner of herse, and al those tokens toke effecte that same day. When they came to the hyll, beholde the company of Prophetes mette him, & the spiryte of God came vpon hym, and he prophceyed amonge them. And all that knewe him, before, when they sawe he prophceyed amonge the Prophetes, sayed eche to other, what is happened vnto the sonne of Cis? Is Saule also amonge the Prophetes? And one of the same place answered and sayed: who is theyr father? And thereof sprange a prouerbe: is Saule also amonge the Prophetes? And when he had made an ende of prophceyng, he came to the hyll. Saules vnckle said to him and to his seruante: whither wente ye? And he answered, to seke the asses, and when we sawe them no where, we wente to Samuell. Then sayed Saules vnckle, tell me what Samuell sayed to you. And Saule answered his vnckle, he tolde vs the asses were found. But of the kingdome whereof Samuel spake, tolde he hym not. After that Samuell called the people together vnto the Lorde to Mizpah, and sayed vnto the chyldren of Israell: thus sayeth the Lorde God of Israell, I brought you oute of Egypte, and deliuered you forth of the bande of the Egyptians, and forth of the handes of all kyngedomes that oppressed you. And ye haue this daye cast away youre Lorde God that by hym selfe hath holpe you oute of all youre aduersities, and tribulacions, and ye haue sayed vnto hym: \* make a kynge ouer vs. Howe therefore stande before the Lorde by youre trybes and your houses. And whē

Samuell hadde broughte all the trybes of Israell, the trybe of Beniamyn was taken forth by lot. When he hadde broughte the trybe of Beniamyn by theyr kynreds the lotte fell vpon the kynred of Metre, and so wente the lot thorow, vntyl it came to Saule the sonne of Cis. And they sought hym, but he coulde not be founde. Then they asked the Lorde further, whether the man shoulde come thither or no. And the Lorde answered, beholde, he hath byd hym selfe amonge the stuffe. And they ran and fette hym thence. And when he stode amonge the people he was hygher then anye of the people from the shoulders vwarde. And Samuell sayed to all the people: se ye, whome the Lorde hath chosen, and howe there is none like hym amonge all the companye. And the people shouted and sayed, God sende the kynge lyfe.

Then Samuell tolde the people the lawe of the realme, and wrote it in a booke, and layed it by before the Lorde, & so sente all the people away, euerye manne to his house. And Saule also went home to Gabaah, and there went wyth hym an hoste such as God had touched theyr herts. But the chyldren of vntyrstynes sayed: howe shall he saue vs? and despised hym, & brought hym not presents. And he made as though he had not hearde it.

## The. xi. Chapter.

The people being deliuered from the tyranny of Nabal, reneweth the kingdome of Saul.

**N**ABAL the Ammonyte came and beseged Jabes in Galaad. And all the people of Jabes sayed vnto Nabal: make a couenaunte wyth vs, and we wyll be thy seruantes. And Nabal the Ammonyte sayed: to this wil I make a couenaunte w you, eue to thrust out al youre ryghte eyes, that I maye make al Israell ashamed of you. The said the elders of Jabes: Gyu vs seuen dayes respyre, that we may sende messengers vnto all the coastes of Israell. And if there come no man to helpe vs, we wyll come out to the. Then came the messengers to Gabaah, where Saule dwelte, and tolde this trydynge in the eares of the people. And all the people lystie by theyr voices and wept. And beholde Saule came solowynge his oren from the felde & asked what aileth þe people to wepe. And they tolde him the trydynge of the men of Jabes. Then came the spirite of God vpon Saule, when he heard those trydynge, and he was exceedingly angrie. And toke a yoke of oxen and hewed them in peces, and sent them thorowout al the coastes of Israell, by the handes of messengers, sayinge: whosoever commeth not forth after Saule and after Samuell, so shall his oren be searued. Then the feate of the Lorde fell on the people, and they came out as it had bene but one mā. And when they were numbred in Bezek, the chyldren of Israell

i. Reg. i. d

Deu. xvii. d

A

\* Ther are  
ii. maners  
of fear spok  
ke of in the  
scripture,  
one such as  
chyliden  
haue to  
their fa  
thers, whic  
the of loue  
obey the of  
which reade  
xii. d.

The other,  
such as ser  
uantes come  
lye haue to  
theyr ma  
sters, whic  
the cometh

ii. Reg. vii. a  
i. pa. xviii. a

i. Reg. xii. d.

i. Reg. xi. d.

i. Reg. xii. s.

i. Reg. viii. d.  
and. xii. c.



for feare of  
payne, of  
thys is spo-  
ken here, &  
Rom. viii. c  
i. Re. xiii. a.  
and. xv. a.

Israel were thre hundred thousande, and  
the men of Iuda thirtie thousande.

And they sayed vnto the messengers  
that came: so saye vnto the menne of Ja-  
bes Galaad, to morowe by that tyme the  
Sunne be hoore, ye shal haue healpe. And  
the messengers came and shewed the men  
of Jabes, and they were glabbe.

And then the menne of Jabes sayed: to  
morowe we wyll come out vnto you, that  
ye maye do wyth vs al that pleaseth you.  
And on the morowe Saule put the peo-  
ple into thre partes. And they came in vpon  
the host in the morning watch, and slew  
the Ammonites wyl the heate of the daye.

And they that remayned, scattered, so that  
two of them were not left together. Then  
sayed the people to Samuel: what are  
they that sayd, shal Saule raygne ouer vs?

1. Reg. i. s

Bring them that we maye slea them. But  
Saule sayed, there shall no man dye thys  
day, for to day the Lord hath saued Israel.

Then sayed Samuel vnto hys people  
come and let vs go to Galgal, and renewe  
the kyngedome there. And the people  
went to Galgal, and made Saule kyng  
there before the Lord in Galgal. And ther  
they offered peace offeringes before the  
Lorde. And there Saule and all the people  
reioysed byghlye.

### The .xii. Chapter.

Samuell beyng an innocent Judge, the people  
them selues to wytnes Iargueth the peo-  
ple of unkindnes bycause they deman-  
ded a kyng. hym that repetheth and bele-  
ueth, God forgiveth, because of his promise

**S**amuel said Samuel vnto al Isra-  
el, beholde, I haue obeyed poure  
voyce in al ye sayed vnto me, and  
haue made you a kyng. And lo,  
your kyng goeth before you. But I am old  
and grey headed: and beholde, my sonnes  
are wyth you, and I haue lpyed amonge  
you from my chyldhode vnto thys daye.  
Behold, here I am: answere me before the  
Lord and before hys annointed, whose ore  
haue I take? or whose asse haue I taken?  
whos haue I done wrong to? or whom haue  
I pylled? And of whose hande haue I re-  
ceyued anpe byrbe, to blynde myne eyes  
therewyth? and I wyll restore it you a-  
gayne. And they sayed, thou haste done vs  
no wronge, nor pylled vs, neither hast thou  
taken ought of any mannes hande. Then  
said he to them: the Lorde is wytnes vnto  
you, and his annointed is wytnes this day  
that ye haue fould naughte in my handes.

That, why-  
che hath  
magnified.

And they answered, we are wytnesses.  
Then sayed Samuel vnto the people, it  
is the Lorde that made Moyses and A-  
aron, whiche broughte your fathers oute  
of Egypt. Now therefore stande still, and  
let me reason wyth you before the Lorde  
of all the merces of the Lorde, whiche  
he shewed boeth vnto you and poure fa-  
thers. After that Iacob was come into  
Egypt, your fathers cryed vnto the Lorde

and the Lord sent Moyses and Aaron, and  
brought you fathers oute of Egypte and  
made them dwell in thys place. Gen. xlii. a  
Exod. ii. d.

Neuerthelater they forgate the Lorde  
their God. And he solde them into the  
hande of Syfara chyfe captayne of Ja-  
bin kyng of Habor, and into the handes  
of the Philistynes, and into the handes  
of the kyng of Moab, whiche foughte a-  
gaynst them. Then they cryed vnto the  
Lorde, and sayed: we haue synned bycause  
we haue forsaken the Lorde, and haue ser-  
ued Baalim and Asaroth. But nowe de-  
lyuer vs out of the handes of oure enemy-  
es, and we wyll serue the. And the Lorde  
sente Jerobaal\* Bathan, Jephthah, and  
Samuell, and delyuered you oute of the  
handes of your enemyes on euery syde, so  
that ye dwelled wythoute feare. And for  
all that, when ye sawe that Nabas the  
kyng of the chyldrenne of Ammon came  
agaynst you, ye sayed: not so, a kyng shall  
raygne ouer vs, when yet the Lorde poure  
God was poure kyng. Nowe therefore  
beholde, the kyng whom ye haue chosen  
and whom ye haue desired: se, the Lorde  
hath geuen you a kyng. Oh that you  
would feare the Lord, and serue hym, and  
heare his voyce, and not disobey the mouth  
of the Lorde: and that boeth ye, and the  
kyng that raygneth ouer you, woulde  
followe the Lorde your God. For if ye shal  
not hearken vnto the Lord, but shal disobey  
the Lordes mouth, then shall the hand of  
the Lord be vpon you, as on your fathers.  
Nowe also stande and se thys great thinge  
whiche the Lorde wyll doo before poure  
eyes: is it not now to beat heruest? And yet  
for all that, I wyll call vnto the Lord, and  
he shall sende thunder and rayne. Wherby  
perceyue and vnderstande howe that your  
wickednesse is greates, whiche ye haue  
done in the syghte of the Lorde, in askyng  
you a kyng.

\* That is  
Samson.

And when Samuel called vnto the Lord,  
the Lord sent thunder and rayne the same  
daye. And al the people feared the Lorde,  
and Samuel erce adpynglye. Then say-  
ed all the people vnto Samuel: praye for  
thy seruauntes vnto the Lorde thy God,  
that we dye not: for mee haue synned in  
askyng vs a kyng, besyde all the synnes  
that euer we dyd.

Then sayed Samuel vnto the people:  
feare not. And though ye haue done al this  
wickednes, yet departe not from the Lord  
in any case. But serue him wyl your hearts.  
Neither turne ye after vayne thyngs, whi-  
che can not deliuer you, for they are but va-  
nities. But the Lorde wyll not forsake hys  
people, because of hys greates Names sake,  
because the Lord hadde begonne to  
make you his people. \* The that  
interp. Je  
pleased the  
Lorde to  
make. et.

Moreouer god forbid that I shuld sinne  
agaynst the Lord in leaping prayinge for  
you, and to shewe you the good and ryghte  
way.



way. Only feare you the Lorde and serue hym truly with all your herets: for so, he hath done greates thynges for you. But if ye shal do wickedly then shal both ye and your kynge perishe.

The. xiii. Chapter.

The Philistines are smitten of Saule and Ionathas. Saule beyng disobedient to Goddes commaundement is shewed of Samuell that he shall not raygne.

**I**T was now an houle pere after that Saule beganne to raygne. And when he had raygned two yers ouer Israell, he chose hym thre thousande men out of Israell. Two thousande were wyth Saule in Machmas and mounte Berhell, and a thousand wyth Ionathas in Gabaah Beniamyn. And the reste of the people he sente home euerie man to his house.

And Ionathas sene the Philistines in an hold that they hadde in Gabaah, and it came to the Philistynes eares. And Saule caused the trompet to be blowen thowre oute all the lande, sayinge, let the Tribes beare. And all Israell hearde say how that Saule had destroyed an holde of the Philistines, & how that Israell stanke afore the Philistynes. And all the people cryed after Saule to Gulgall.

**W**hen the Philistines gathered them selues togyther to fyghte wyth Israell thirtie thousand charrettes, & vi. thousand horsemenne, wyth other people lyke the sand of the sea side in multitude, and came by and pyched in Michmas eastwarde from Bethauen. And when the men of Israell sawe theym selues in a strypte, and that the people were dysconforted, they hid the selues in caues, in pryue holes, in rockes, denues, and pyttes. And the Tribes wente ouer Iordane, vnto the Land of Gad and Galaad. But Saule was yet in Gulgall, and all the people that folowed hym were dysmayed. And he taried seuen dayes, as Samuell \* had appoynted. But Samuell came not to Gulgall, and the people scattered from hym. Wherefore Saule sayed: byng me burnt sacrifice and peace offerynges. And he offered burnt sacrifice. And as sone as he had ended his burnt offerynges, beholde Samuell came. And Saule wente agaynst hym to trete hym. Then sayed Samuell to Saule, what hast thou done? And Saule sayd, because I sawe that the people scattered from me, and that thou camest not wythin the dayes appoynted and that the Philistines gathered theim selues togyther to Machmas: then sayd I, the Philistynes shall come downe vpon me to Gulgall, here I haue made my prayer vnto the Lord. And therefore when they enforced me, I toke a courage, and offered burnt offerynges. Then sayed Samuell to Saule: thou hast done folysly, and hast not kepte the commaundemente of God

whiche he commaunded thee. For at this tyme would the Lorde haue stablished thy kyngdome vpon Israell for euer. But now thy kyngdome shal neuer florish agayne. The Lord hath soughte a man after his owne hert, and hath commaunded hym to be a captaine ouer his people because thou hast not kepte that the Lorde commaunded thee. And Samuell arose and gat hym from Gulgall to Gabaah Beniamyn.

And Saule numbered the people, and the people that were founde wyth hym, were aboute a. vi. hundred men. And Saule and Ionathas bys sonne, and the people that were founde wyth theym, had their abyding in Gabaah Beniamyn. But the Philistines had pyched in Machmas.

And ther came oute of the hooite of the Philistynes thre compaignes to destroye: one compaigne turned to the way that leadeth to Ephraim vnto the Lande of Saule an other compaigne turned the waye to Berbozon, and the thyrde compaigne turned the way of the coaste that turneth to the valley of zeboim towarde the wyldernes. But there was no smyte thowre out al the lande of Israell.

For the Philistynes were ware that the Tribes shoulde not make them selues neyther swerdes and speares. And therefore muste all Israell goo downe to the Philistines to mend euery man bys share, bys mattocke, bys axe, or bys spyckle, as oft as the edges of the sickles, mattockes, dongforkes, and axes were blunte, and muste be hadde vnto the stethye to be amended. And so in tyme of battayle, there was neyther swerde nor spere founde in the handes of anye of the people that were wyth Saul & Ionathas, saue for Saule & Ionathas his sonne was ther somewhat folide. And the army of the Philistines came out and stode on the other side before Machmas.

The. xiii. Chapter.

Ionathas companied wyth his esquire putteth the Philistines to flight. He taketh the hony which his father unknowyng to him had forbydde the hole host, for which he shuld haue bene slaine, but the people deliuered him.

**A**nd it fell on a daye that Ionathas the sonne of Saule sayde vnto his pong manne that bare his harnesse: come and lette vs go ouer to the watchmenne of the Philistines that are ponder on the other syde, and tolde not his father.

But Saul taried in the uttermoste part of Gabaah vnder a pomegranet tree that was in Agaron, and the people that were wyth hym, were about fyre hundred men.

And Ahiah the sonne of Ahitob Jehabodes brother, the sonne of Shimeles, the sonne of Hely was the Lordes priest in Siloh, and bare an Ephod. But the people wiste not that Ionathas was gone.

And in the waye by whiche Ionathas soughte to go ouer vnto the garison of the Philistines

Acte. xiii. d. i. Re. xvi. c.

The Lorde is coited to seke for him selfe, not because he knoweth

not anye thyng, or any man: but he speaketh after the manner of men, as though he a man spake to his neigh

bour: & this is to shewe his wyl vpon the whiche he hath euertlasting lye chose as it is sayd in Act. xiii. d.

1. Sam. xiii. f.

1. Reg. x. b.

1. Re. xiii. d.



Philistines, were there two sharp rockes, the one on the one side, and another on the other syde: the one called Bozez, and the other Seneb. And the one leneth northward toward Machmas, & the other southward toward Gabaah.

i. Sa. xlii. c.

**W**hen sayde Jonathas to the pong man hys harnies bearer: come and; let vs goo ouer vnto the standynge of these vncircumcised, peraduenture the Lorde wyl worke wpth vs: for the Lorde is able to saue, ether wpth manye or wpth fewe. And hys harnies bearer sayed vnto hym, doo all that ipeeth in thynne hearte, set the forward, and see, I am wpth the, as thy herte lusteth.

Then sayed Jonathas: beholde, when we goo ouer vnto the menne, and shewe oure selues vnto them, if they saye on thys wise to vs: tarpe tpyl we come to you, then wee wpyll stande stpyll where we be, and not goo bppe vnto them. But if they so say vnto vs come hyther vnto vs, then we wpyll goo bp: for the Lorde hathe deliuered them into oure handes. And thys shall be a sygne vnto vs.

Jud. xliii. d

And when they hadde bothe shewed them selues vnto the garison of the Philistines, the Philistines sayde: se, the Hebrewes come oute of the holes where they hade hydde them selues in. And the men of the garison answered Jonathas and hys harnies bearer and sayed: come bp to vs, and we wpyll shewe you a thynge.

i. Sa. xliii. d

Then sayde Jonathas vnto hys herneis bearer, come after me, for the Lord hath deliuered them into the handes of Israell. And Jonathas clame bp on handes and fete: and hys harnies bearer after hym. And the first slaughter which Jonathas & his herneis bearer made, was vpon a twentye men, within the compas as it were an halfe aker of Lande.

**C** And there was a feare in the hooſte that was in the feilde, and amonge all the people, in so muche that they that kepte the holde, and they that were gone too robbe were afraped also: and the earthe trembled, and there was a feare sente of God.

Jud. xliii. c.

i. Re. xliii. c.

Jud. liii. e

And the watch menne of Saule in Gabaah Beniamin sawe. And beholde, the people scattered, and ranne hither and thither. Then sayde Saule vnto the people that were wpth hym: number and se who is gone awaye frome vs. And when they hadde tolde: behoulde Jonathas and hys harnies bearer were not there. And then Saule sayed vnto Ahia: Bynge hyther the arcke of God. For the arcke of God was at that tyme wpth the chyldren of Israell. And whyle Saule talked vnto the priestes, a lowde skirmyſhe beganne in the hooſte of the Philistines, and it encreased and was hearde wpth a greate noyse. And Saule sayde to the priest, withdraw thynne hand. And Saule assembled all the people that were wpth hym, and wente to the holde.

Jud. vii. f

i. Par. xx. g

And se, euerye mannes swerd was agaynst hys felowe, and there was greate slaughter done. Moreover the Hebrewes that were

wyth the Philistines before that time, and were come wpth them in all partes of the host, turned to the chyldren of Israell that were with Saule and Jonathas. And they also whiche hadde hydde them selues in mounte Ephraim, hearynge that the Philistines were fled, put them selues in presse wpth Saules men, and pursued the Philistynes, and so God holpe Israell that dape. And the battell contynued tpyl they came to Bethauen. And the men of Israell ioyned them selues together that dape: and Saule adiured the people sayinge. Cursed be he that eateth anye fode vntil night, that I maye be aduenged of myne enemies. And so there was none of the people that tasted anye fode. And all the lande came to a wood where honye lay vpon the grounde. And when the people were come into the wood: Behoulde, the honye dropped. Howe beit, there was no manne that moueth hys hande to his mouth, because the people fered the curse. But Jonathas hearde not when that hys father adiured the people: wherefore he put forth the end of the staffe that was in hys hande, & dypte it in an honye combe, and putte hys hande to hys mouth, and forthewyth hys eien receiued their olde vertue and courage.

Adiuration

All the lande for all the people of the land.

\* Thus speke the Hebrewes, for we saye he recovered his strengthe was more chearfull. Troubled the lande is a maner of speech vſed among the Hebrewes, for we saye he troubled the people or the hooſte as a house.

Then spake one of the people and sayde, thy father adiured the people sayinge: Cursed be the manne that eateth anye fode thys dape, and yet the people were saynt. Then sayed Jonathas: my father hathe troubled the Land: for beholde, my eien haue recovered thir power and strengthe, because I tasted a lytle of thys hony: how then if all the people hadde eaten of the spople of theyr enemies which they found, hadde there not bene then a muche greate slaughter amonge the Philistynes? And they layed on the Philistines that dape, from Machmas to Aialon. But the people were exceadyng saynte. Then the people gate them to the spople, and toke shepe oxen, and calues, and flewe them on the grounde, and dyd eate wpth the bloude.

Then men tolde Saule sayinge: Behoulde the people synne agaynst the Lord, in that they eate wpth the bloude. And he sayde ye haue trespassed. Bnt rowle a greate stone vnto me now, and goo abrode amonge the people, and bydde them bynge euerye manne hys ore, and euery man hys shepe, and slayethem here and synne not agaynst the Lorde, in eatynge wpth the bloude. And the people broughte euerye manne hys ore in hys hande by nyght, and flewe them there.

And Saule made an aultare vnto the Lorde. And that was the first aultare that he made vnto the Lorde. And Saule sayde: Let vs go downe after the Philistines by nyghte, and let vs make hauoke amonge them tpyl it be dape in the mornynge, and let vs not leaue one of the. And the people answered, do what soeuer thou thynekst best.

E. iii.

Then



Then sayed the prieste: Let vs come hither vnto God. And Saul asked of God: Shal I go downe after the Philistines, and wilt thou geue them into myne handes? But he answered him not at þe tyme. Then sayde Saule, lette the people come hither out of all quarters, and knowe and see, in whom thys spynne is chaunced thys daye, for as trulpe as the Lorde lyueth, whiche hath saued Israell, though it be in Jonathas my Sonne, he shall dye for it. But no man answered hym of all the people. Then he sayd vnto al Israell: Be ye on one side, and I and Jonathas my sonne wyl be on an other. And then the people sayd vnto Saul: What thou thikest best, that do. And Saul and Jonathas were apprehended by þe lot, and al the people escaped free.

Then sayd Saul, caste lots betwene me and Jonathas my sonne, and Jonathas was taken by the lot. Then Saul sayde to Jonathas: tel me what thou hast done. And Jonathas tolde hym and sayed: I tasted a lyttle hony vpon the ende of the staffe that was in my hande, and se, I must dye. Then sayd Saul: God deale so and so wyth me, but if thou dye Jonathas. But the people sayde vnto Saul: Shall Jonathas dye, whiche so myghtely holpe Israell? God forbid. As trulpe as the Lorde lyueth, ther shal not one heare of hys heade fall to the grounde for he hath wroughte with God thys day.

The people  
do rescowe  
Jonathas  
þe die not

And so þe people deliuered Jonathas, that he dyed not. And then Saule ceased from followinge the Philistines. And the Philistines returned to their own place. And so Saul toke the kyngdome ouer Israell, and foughte agaynst al their enemyes on euery syde: agaynst the Moabites, agaynst the chyldren of Ammō, agaynst the Edomites, agaynst the kynges of Zobah, and agaynst the Philistines. And whither so euer he turned hym selfe, there he wanne, and demeaned hym selfe valeauntly, and slewe the Amalekites, and rydde Israell oute of the handes of them that spoyled them. The sonnes of Saul wer Jonathas, Jeshui, and Melchisua. And hys two doughters were thus named: the elder Merob, and the yonger Michol. And the name of Saules wyfe was Ahinoam, þe daughter of Ahimaaz. And the name of the chiefe captaine was Abner the son of Ner Saules vncle. \* And Cis was Saules father.

1. Reg. ix. a.  
1. Sa. viii. d

And Ner the father of Abner was the sonne of Abiell. And there was sore warre wyth the Philistines, al the dayes of Saul. For where so euer Saul sawe a strong man, an actyue fellowe, he toke hym vnto hym.

The.xv. Chapter.

Saule is commaunded to slea Amaleck. He is dysoberdient to the voyce of god, and sauerth the spoyls, for whiche the Lord forsaeth hym. Samuel mourneth for Saul.

Then sayed Samuel to Saule: the Lorde sent me to anoynt the king ouer hys people Israell. Now therfore obeye thou the voyce of the

1. Reg. x. c

worde of the Lord. Thus saith the Lord of hostes: I haue called to remembraunce all that euer Amalecke hath done to Israell \* how they lay in wait for them in the way as they came oute of Egypte. Nowe therfore, go and smite the Amaleckites, and destroye only al that pertaineth vnto them, and se thou haue no compassion on them. But slaye manne and womanne, infante, and suckelyng, oxe, shepe, camel, and asse. And Saul assembled the people, and numbred them in Telaim, two hundred thousand footemen, and ten thousand men of Juda. And Saule came vnto a cite of the Amalekites, and foughte in a valey. But Saule sayde vnto the Benites: go and departe, and get you awaye from the Amalekites, lest I destroye you wyth them, for ye shewed mercye vnto Israell when they came oute of Egypte. And the Benites departed from the Amalekites. And Saule slewe the Amalekites from Beula to Sur that lyeth before Egypte, and tooke Agag the kyng of the Amalekites alque, and vtterly destroyed all the people wyth the edge of the swearde. But Saule and the people spared Agag, and they left of the sheepe, and of the oren, and fatte \* thynges, and the lambes, and al that was good and wolde not destroye them. But all that was naughte and flaggge, that they destroyed vtterly. Then came the woorde of the Lord vnto Samuel, saying: it (a) forthinketh me that I haue made Saul king. For he is turned from me, and hath not fulfilled my commaundements. Wherefore Sa- muell was euell apayd, and cryed vnto the Lorde all nyght. And Samuel arose early to meete Saul in the mornynge. And it was tolde Samuel that Saul was come to Car- mel, and hadde sette hym vp a pillar of triumphe. And was tourned, and departed, and gone to Balgall.

\* Cr. xviii. a  
Nu. xxi. d  
Deut. xxv. c

13

\* That is  
the best bes-  
tes & cattell  
that were  
principall  
good.

(a) The re-  
pentance  
of god is on-  
lye þe chaun-  
ging of the  
deede. And  
as the affec-  
tion of fa-  
therly loue  
is attribute  
to god, euen

so doth the  
scripture at-  
tribute to  
God after

hys maner  
of speach þe  
affection of  
anger, & of  
fury, & of re-  
pentance al-  
so: for men  
can not o-  
therwyse

speake of  
god. ge. vi. a

(b) To be ly-  
le in his  
owne sight  
is, to sette  
naughte by  
hym selfe.

And when Samuel was come to Saul, Saule sayde vnto hym: Blessed be thou in the Lorde. I haue done the commaunde- mente of the Lorde. And Samuel answered. What meaneth then the bleatynge of the shepe in myne eares, and the noyse of the oren whiche I heare? And Saule sayd they haue broughte them from the Amalekites. For the people spared the best of the shepe, and of the oren, too sacrifice too the Lorde thy God. And the rest we haue destroyed. But Samuel said to Saule: cease, and let me tell the what the Lorde hath sayed to me thys nyght. And he sayde vnto hym, saye on. And Samuel saide: when thou wast \* lytle in thine owne syght, wast thou not made the heade of the trybes of Israell? And the lord anointed þe king ouer Israell. And then the Lorde sente thee on a viage, and sayde vnto the, se thou vtterly destroy those spynners the Amalekites and spghte agaynst them, tyll ye haue vtterly destroyed them: wherefore then hast thou not obeyed the voyce of the Lord? But didst turne to the pray, and haste wroughte wycked-



wyckednesse in the sight of the Lorde?

And Saule sayed to Samuell: I haue obeyed the voyce of the Lorde, and went the way whiche the Lorde sente me, and haue broughte Agag kynge of the Amalekites. And haue viterly destroyed the Amalekites. And the people tooke of the spoyle, shepe, oren, and the chiefeste of the thynge whiche shoulde haue bene destroyed, to offer vnto the Lorde thy God in Balgal. Then sayed Samuell: requireth the Lorde burnt sacrifice, and offerpnges, and not rather þ thou shuldest obey hys voyce? Behold to obey is better then offerpng, and to giue hede, is better then the fat of rams. For rebelliousnes is as the synne of wythcraft, and stubburnes is wyckednes and dolatrye. Because therefore thou hast caste awaye the woorde of the Lorde, therefore hath the Lorde caste awaye the also, from beynge kynge. Then sayde Saule to Samuell: I haue sinned, for I haue offended the mouth of the Lorde, and thy wordes, because I feared the people, and they obeyed theyr voyce. But now take awaye my synne, and turne agayne wyth me, that I maye worshyp the Lorde. Then sayd Samuell vnto Saul: I will not retorne wyth the, for thou hast cast awaye the commaundemente of God, and therefore the Lorde hath caste awaye the also, that thou shalt not be kynge ouer Israell.

And as Samuell tourned to goo awaye he caughte the lappe of hys coote, and it rente. Then Samuel sayed, the Lorde hath rent the kingdome of Israell from the, this day, and hath geuen it to a neyghbour of thynne, that is better then thou. And therefore, he that geueth byctorye to Israell, wyl not begyle, nor repente, for he is not a mā, that canne repente. Then he sayde: I haue sinned. But yet honoure me before the elders of my people, and before Israell, and turne agayne wyth me, that I maye praye to the Lorde thy God. And Samuell tourned agayne and folowed Saule. And Saul prayed to the Lorde. Then sayed Samuel: Brynge pe hyther to me Agag the kynge of the Amalekites. And Agag came vnto him delicatly. And Agag sayed: truly the bitternes of death cometh on. And Samuel sayd: As thy sword hath made women childlesse, so shall thy mother be childlesse among her women. And so Samuel hewed Agag in peaces before the Lorde in Balgal. And then Samuel departed to Ramath.

And Saul went home to his house to Gabaa. But Samuel came no more to see Saul till the day of his death. Neuertheless Samuel mourned for Saule, because the Lorde repented that he had made hym kynge ouer Israell.

The .xvi. Chapter.

David is anointed kynge and receyue the holy ghost. An euill spirit cometh vpon Saul which departeth whē David plaiceth.

And then the Lorde sayd vnto Samuell: Howe longe wylt thou mourne for Saul sithens I haue cast hym awaye from raygnynge ouer Israell? I pl an home wyth ointment, and come: I wyl send the to Isai the Bethlehemitte: for I haue espyed me a kynge amonge hys sonnes. But Samuell answered: howe shall I go? For Saule shal heare it and wil kyl me. And the Lorde sayd: Take an heifer wyth the and saye, thou goest to offer vnto the Lorde. And cal Isai to the offering, & I wyl shew the what þ shalt do: And thou shalt annoynt hym in whome I shal aspygne the. And Samuell dpyd as the Lorde bade him. And when he came to Bethlehem the elders of the town wer astonied at hys comynge and sayd: Betokeneth thy coming peace: and he said yea, for I am come to offer vnto the Lorde. \* Cense your selues and come wyth me to the offering. And he purified Isai and hys sonnes and bade them to the offering.

And when they were come, he looked on Eliab, and sayd: the Lorde anointed is before hym. But the Lorde sayde vnto Samuell: Looke not on his facion, nor on the heygth of hys stature, for I haue refused hym because it is not as man seeth. For mā loketh on the outward apperance, but the Lorde beholdeth the hert. Then Isai called Abinabab, and made hym come before Samuel. And he sayde: Repether hath the Lorde chosen thys. Then Isai made Samah come, & he sayde: neither yet hath the Lorde chosen thys. Then made Isai leue of his sonnes come before Samuel. And Samuell said: þ Lorde hath chose none of these.

Then sayde Samuell to Isai: Are here all thy chyldren? And he sayde: The yongest is yet behynde. Beholde, he kepeth the shepe. Then Samuel sayd vnto Isai: send, and fet hym, for we wyl not spt downe to meate tyl he be come hyther. And he sente and brought hym in. And he was ruddy & a goodly creature of makynge, and of a pleasant countenance. And then the Lorde said: arple and annoynt him: for thys is he. And Samuel toke the horne with the ointment and annoynted him in the presence of hys brethren. And the spirit of the Lorde came vpon David from that day forward. Then Samuel arose by and went to Ramath.

But the spirit of the lord departed from Saul, and an euill spyrte sent of the Lorde bered him. Then sayd his seruauntes vnto him: behold, an euill spirit sent from god bereth the, let our Lorde therefore comaunde hys seruauntes to seeke a man that is a cunning player wyth an harpe. And then whē the euill spyrte sente of God cometh vpon the, he maye plape with his hande, and thou shalt be eased.

And Saul sayd vnto hys seruauntes: seeke me a man that can well plape, and brynge hym to me. Then answered one of hys seruauntes and sayd: Beholde I haue fene a sonne

iii. Re. ii. v. The chalde. interp. prepare. Au. x. d.

a. To be hold þ hert is, to looke vpon the thou. ht. c. tence, & wyl pla. vii. c. p. 20. xvi. a.

d. This euill spirit (as some wyl) was the spirit of enuy, & of ambition of desyre of honour, wher wyth he enuyed David & agaynst gods myght

Ecc. iiii. c. Er. xxi. e. d. De. xviii. d. \* To obey what? mas inuencions? mans dyas. mres of tradicions? may verely: but gods holy worde & comaunde mres: yea & so obeye the

is better the so offer sacrifice, whiche yet was ordeyned & appoynted of god him selfe. Howe much better the is it the our offering whiche are inuencions? About any gods word, or any man: on thereof made in the scripture shew out

Jose. de an. sig. lib. vi. cap. ix. ex. p. 12. Sa. muel's say: inge in like maner. Bu. his wordes are to longe to rehearse. (d) To be caste away from þ lord is, to be blinded, and so dispaire of goodnes of god. \* O. pom. pouldre as one that feared not.



stably the  
kyngedome  
to him selfe  
whyche  
thynges be-  
cause he  
could not  
byrge  
to passe he  
was fylled  
wth anger  
& vexed w  
wodnes, be-  
meth. xvi. c.  
God suffe-  
red hym  
thus to be  
vexed, be-  
cause he  
had forsake  
the Lord, &  
transgres-  
sed hys com-  
mandments

sonne of Isai the Bethlehemitte: that can  
playe vpon instrumentes, and is an actiue  
felowe, and a man of warre, and wyle, and  
wel made, and the Lord is with him: wher-  
vpon Saul sent messengers vnto Isai, and  
sayde: sende me Dauid thy sonne, which is  
wth the shepe. And Isai toke an asse laden  
wth breade, and a flacket of wyne, and a  
kid and sentethem by Dauid hys sonne vn-  
to Saule. And Dauid wente to Saule, and  
came before hym, and he loued hym verpe-  
wel, so that he was made hys page. And  
Saul sent to Isai sayinge. Let Dauid re-  
mayne wth me, for he hath found fauour  
in my sighte. And when the spirite of God  
came vpon Saul, Dauid toke an harp and  
played wth his hand and so Saul was re-  
freshed, and dib amend, and the euill spy-  
re departed from hym.

The. xvii. Chapter.

The battell of the Philistines agaynst Isra-  
el. Little Dauid ouercometh great Goliath.



De Philistines gathered theyr  
hoste to battell, and assembled  
at Socoh in Iuda, and Azekah  
in the ende of Domim. And  
Saule and the men of Israell  
came and pyched in Ockedale: and putte  
them selues in arape to fyghte agaynst the  
Philistynes, and the Philistines stode on  
an hyl on the one syde, and Israell on an  
hyl on the other syde, and a balpe betwene  
them. And then came a manne and stode in  
the middes, oute of the tentes of the Phi-  
listines named Goliath of Beth, sixe cu-  
bytes, and an hande breath longe, and had:  
an helmette of brasle vpon hys heade, and  
a cote of male aboute hym. And the wep-  
ghte of hys coate of male was fyue thou-  
sande cycles of brasle.

Goliath

And he had harnesse of brasle vppon hys  
ledges, & a shylde of brasle vpon his shoul-  
ders. And the staffe of his spere was lyke a  
a weuers beame. And hys spere head waide  
fyre hundred sicles of prou. And one bering  
a shielde wente before hym.

And he stode and called vnto the hooste  
of Israell, and sayde vnto them: what nea-  
deth, that ye shoulde come oute in arape to  
battell: am not I a Philistine, and pou ser-  
uauntes to Saul: chose pou a manne, and  
let hym come downe vnto me, if he be able  
to fyghte wth me, and to beate me, then  
we wyll be your seruauntes. But if I can  
ouere come hym and beate hym: ye shall be  
our seruauntes and serue vs. And the Phi-  
listyne sayde: I haue defied the hooste of Is-  
raell thys daye, geue me a man, and let vs  
fyght together. When Saule and all Is-  
raell hearde those wordes of the Philistine  
they were discouraged & greatly afrayde.

Nowe Dauid was the son of an Ephra-  
thite of Bethlehemitte Iuda named Isai, whi-  
che Isai had epght sonnes. And was an olde  
man in the dayes of Saul among the peo-  
ple. And the thre eldest sonnes of Isai went  
and folowed Saul to battell.

And the names of hys thre sonnes that  
wente to battell were: Eliab the eldest, and  
the myddle moste Abinadab, and the thirde  
Samah, and Dauid was the yongest. And  
when the.iii. eldest were gone after Saul,  
Dauid wente and departed from Saul to  
kepe hys fathers shepe at Bethlehem. And  
the Philistine came foorth euerpe mor-  
nyng and euening, and contynued thus  
fourtye dayes, and Isai sayd to Dauid his  
sonne: take for thy brethren thys Ephra of  
parched corne, and these ten loues, and rti  
to the hoost to thy brethren, and carpe these  
ten freshe cheses vnto the captayne & loke  
howe thy brethren fare, and fet oute theyr  
pledges. And Saule and they and all the  
menne of Israell were in a valep fyghtyng  
wth the Philistines. And Dauid arose by  
earlye in the mornynge: and lefte the shepe  
wth a keper, and toke and wente as Isai  
had commaunded hym, and came wher the  
hoost laye. And the hooste was gopnge oute  
in arape, and shouted in the battell, for Is-  
raell and the Philistines hadde put them  
selues in arape, the one agaynst the o-  
ther. Then Dauid put the panier fro hym  
vnto the handes of the keper of the bes-  
sels, and ranne into the hooste, and came  
and greted hys brethren. And as he taul-  
ked wth them, Behoulde, there stode a  
manne in the middes, Goliath the Philis-  
tine by name, of Beth, whyche came oute  
of the arape of the Philistines, and spake  
in the manne raboue rehearsed, that Da-  
uid hearde it. And all the men of Israell,  
when they sawe the manne, ranne a wape  
frome hym, and were sore afrayed. And e-  
uerpe manne of Israell sayde: Se ye thys  
manne that is come forth, euen to reuple  
Israell is he come. And too hym: that bea-  
teth hym wll the kyng geue greate re-  
chesse, and wyll geue hym hys doughter  
thereto: pea, and make hys fathers house  
fre in Israell. Then spake Dauid too the  
manne that stode by and sayed: What shal  
the manne haue that beateth thys Philis-  
tine, and taketh awaye the shame frome  
Israell: for what is thys vncircumcised  
Philistine, that he shoulde reule the hoost  
of the lypunge God? And the people aun-  
swered as is rehearsed, sayinge. Thus shal  
he be rewarded, that can vanquish him.  
And Eliab his eldest brother hearde, when  
he spake vnto the manne, and was angrie  
wth Dauid and sayde: Why camest thou  
awaye? and wth whome haste thou lefte  
those fewe shepe in the wylde nesse? I  
knowe thy pryde, and the malpce of thyne  
herte, that thou arte come to seth the battell.  
And Dauid answered, what haue I nowe  
done: is there anye more saue a woorde?  
and departed from hym to an other front,  
and spake in the same maner, and the peo-  
ple answered hym agayne, as before. And  
they that hearde the woordes whiche Da-  
uid spake, rehearsed them before Saule,  
whyche caused hym too be fet: And Dauid  
sayde

\* It is the  
maner of  
souldiers  
when they  
lacke monie  
to borowe  
vpon a  
pledge, the  
fore is Da-  
uid commaun-  
ded to re-  
deme his bre-  
thens pled-  
ges.



And comfort  
p David  
gaue vnto  
Saul e.

1. Sam. xliii. b  
Heb. xi. e

Sayde to Saule: Lette no mannes hearte  
faynte for drede of hym. Thy seruaunte  
wyl go and fyghte wpth thys philistine.  
And Saule sayde to Dauid agayne, thou  
arte not able to go vnto thys philistine to  
fyghte wpth him. For thou art but a child,  
and he hath bene a man of warre euen fro  
hys yowthe. Then sayd Dauid vnto Saul:  
as thy seruaunte kepte hys fathers shepe,  
there came a Lion, and lykewyse a Beare,  
and toke a shepe oute of the flocke. And I  
wente oute after hym and smote hym, and  
toke it oute of hys mouth. And when he a-  
rose agaynste me, I caughte hym by the  
bearde, and smote hym, and slew hym. For  
bothe a Lion and also a Beare hath thy  
seruaunte slayne. And thys vncircumcised  
philistine shall be as one of them, for hys  
raplynge on the hoste of the lpyngge God.  
And Dauid spake moreouer, the Lord that  
deliuered me oute of the handes of the Li-  
on, & out of the hands of the beare, shal deli-  
uer me also out of y hands of y philistine.

Then sayde Saule to Dauid, go: and  
the Lord be wpth the. And Saule put hys  
raymente vpon Dauid, and put an helmet  
of brasse vpon hys head, and put a coate of  
maple vpon hym, and girded Dauid with  
hys owne swerd vpon hys raymente. And  
he assayed howe he coulde go, for he neuer  
proued it. Then sayde Dauid vnto Saule:  
I can not go in these, for I haue not bene  
blessed therto, and put them of hym, and toke  
hys staffe in hys hand, and chose hym fyue  
smothe stones oute of a broke, and put the  
in a shepherdes bagge whiche he had, and  
toke hys slynge in hys hande, and went to  
the philistine.

And the philistine came and drewe nere  
vnto Dauid, wpth the manne that bare a  
shylde before hym. And when the philis-  
tine lokyd and sawe Dauid, he dysdained  
hym, for he was but a yonglynge, roudde  
and goodly to loke vpon. And the philistine  
sayd vnto Dauid: am I a dogge, that thou  
comest to me a wpth a staffe? and he cursed  
Dauid in the name of hys Goddes. And  
he sayed vnto Dauid: come too me, and I  
wyl gyue thy fleshe vnto the fowles of the  
ayre, and too the beastes of the feldes.  
Then sayde Dauid to the philistine: thou  
comest to me wpth a swerde, a spere, and  
a shylde: But I come too the in the name  
of the Lord of hostes, the God of the host  
of Israell on whome thou haste rayled.  
Thys daye shall the Lord gyue the into  
myne hande, and I shall smyte the, and  
take thyne heade frome the, and I wyl  
gyue the carcases of the hoste of the phi-  
listins this daye too the fowles of the ayre  
and to the beastes of the earth, and all the  
worlde shall knowe that there is a God  
in Israell. And all thys companie shall  
knowe, that the Lord saueyth not wpth  
the swerde and speare. For the battell  
is the Lordes, and he shall gyue you into  
oure handes.

And when the philistine arose and came

and drewe nye vnto Dauid. Dauid hasted  
and ranne to fyghte agaynste the philis-  
tine. And Dauid put hys hand in hys poke  
and tooke oute a stone in hys hande and  
slange it, and smote the philistine in hys  
foreheade, that the stone sanke into hys  
forehed, and he fel grouelynge to the earth.  
And so Dauid ouercam the philistine with  
a slinge and a stone, and smote the philis-  
tine, and slewe hym.

And because Dauid hadde no swerde in  
hys hande, he ranne and stode vpon the  
philistine, and toke hys swerde, and drewe  
it out of his sheath, and slewe hym, and cut  
of hys heade therwpth. And when the phi-  
listines sawe theyr champion deade, they  
fled. And the menne of Israell and of Ju-  
da arose, and howted and folowed after  
the philistines tyll they came to the ba-  
lye, and vnto the gates of Akaron. And the  
philistines fell downe deade by the waye  
to Samraim, euen vnto Beth, and Akaron.  
And then the chyldren of Israell returned  
fro chasping the philistines & spoyled theyr  
tentres. And Dauid toke the head of y philis-  
tine & brought it to Ierusalē. But he put  
hys armour in hys tente. But when Saul  
sawe Dauid issue forth agaynste the phi-  
listyne, he sayde vnto Abner the chiefe cap-  
taine of hys hoste: Abner, whose sonne is  
thys yonge manne? And Abner answered:  
as trulpe as thy soule lyueth, O kynge, I  
can not tell. Then sayed the kynge: enquire  
thou, if he be some noble mannes son. And  
so when Dauid was returned frome the  
slaughter of the philistine, Abner toke him  
and broughte hym before Saul, wpth the  
heade of the philistine in hys hande. And  
Saule sayde vnto hym. Whose sonne arte  
thou, thou yonge manne? And Dauid an-  
swered, the sonne of thy seruaunt Iai, the  
Bethlehemite.

## The .xxviii. Chapter.

The bonde betwene Dauid and Jona-  
thas. Saule goeth aboute to slea Dauid.  
Dauid marieth Michol the Daughtee  
of Saule.

And when he had made an end of  
speakinge to Saule, the soule of  
Jonathas was knyt wpth the  
soule of Dauid. In so much that  
he loued hym as hys owne soule. And Saul  
take hym that daye, and woulde lette hym  
go no more home to his fathers house. And  
Jonathas and Dauid bounde them selues  
the one to the other, for Jonathas loued  
hym as hys owne lyfe. And Jonathas put  
of hys owne coote that was vpon him, and  
gaue it Dauid, and therto hys mantel, his  
swerde, hys bowe, and hys gyrdle. And Da-  
uid wente oute to all that Saule sente hym  
and behaued hym selfe wysely. And when  
Saul had set hym ouer hys men of war, he  
pleased al the people, and especiallye them  
that were Saules seruantes.

And it happened as they wente, when  
Dauid was returned frome the slaughter  
of

1. Sam. xliii. b  
Ps. lxxvii. c

1. Sam. xliii. b

1. Sam. xliii. b

That is as  
hymselfe.



of the Philistines, that womē came out of all cities of Israel synngng and dauncyng agaynst Saul wpth timbrels, wpth iope, and wpth fidels. And the women that played, sang thereto, and sayde: Saule hathe slayne hys thousand, and Dauid his tenne thousande. Then was Saule excedyng wrothe, and the sayinge displeased hym, & he sayde: They haue ascribed vnto Dauid ten thousand, and to me but a thousand, & what can he haue moze saue the kyngdō?

¶ wherfore Saul looked awpe on Dauid fro that daye forward. And it happened on the morowe, that the euyl spirit sent of God came vpon Saule, so that he prophesied in the middes of the house. And Dauid played wpth the instrument wpth hys hand, as he was daylye wonte. And Saul had a speare in hys hand, & hurled it, intending to haue naped Dauid to the wal. But Dauid auoi ded oute of hys presence two times.

¶ For Saul was afraid of Dauid because the Lorde was wpth hym; and was departed from Saul. And then Saul put Dauid from hym, and made hym a captayne ouer a thousand, and he went out & \* in before the people. And Dauid was wple in al hys doings, and the lord was with him. Wherfore when Saul sawe that he was so excedyng wple, he was afrayed of hym.

¶ But all Israell and Iuda loued Dauid, because he wente oute and in before them. Then sayed Saule to Dauid. Beholde my eldest daughter Merob, hy? I wpll geue the to wple: Onlye playe the manne, and fight the lords battels. For Saul thought myne hande shall not be vpon him, but the handes of the Philistines. And Dauid answered Saule: what am I, & what is my lyfe, or the kyndred of my father in Israel, that I should be sonne in law to the king? But when the tyme was come that Merob Saules daughter should haue bene geuen to Dauid, he was geuen to Adriell a Getholothite to wple. Howbeit Michol another of Saules daughters loued Dauid.

¶ And when it was shewed Saule, & thynge pleased hym wel. And he sayde: I will geue hym hit: & he maye be a snare to hym, to byng the hand of & Philistines vpon hym. And Saul said to Dauid: & shalt thys day be my son in law agayn. And Saul commaunded hys seruantes to comen wpth Dauid secretlye, and saye: Behoulde the kyng hathe a fauoure too the, and all hys seruantes loue the, be therfore the Kynges sonne in lawe.

¶ And Saules seruantes spake those wordes in the eares of Dauid. But Dauid answered: semeth it to you a lyghte thyng to be the kynges sonne in lawe, when I am a pore man of smal reputacon? And Saules seruantes told him agayn sayyng: in this manner answered Dauid: Then said Saul this wple say to Dauid: & kyng careth for none other dowrye, but for an hundred forskins of the Philistines to be aduerged of & kings

enemyes. For Saul thoughte to make Dauid fall into the handes of the Philistines. Then hys seruantes tolde Dauid these wordes, and it pleased Dauid well too be the kynges son in law. And shortly after Dauid arose with his men, and wente and slew of the Philistines, two hundred men, and broughte they forskynnes, and numbred them vnto the kyng for too become hys sonne in law. \* And so Saul gaue him Micholl hys daughter to wple. And when Saule sawe and vnderstode that the Lord was with Dauid, & that Michol hys daughter loued him, he was the more afrayed of Dauid, and became Dauides enneye for euer. And when the Philistines went oute to warre, Dauid behaued hym selfe more wple then all the seruantes of Saule: and hys name was muche set vp.

## The. xix. Chapter.

Saul commaundeth to slea Dauid. Micholl hys wple saueh hym by a proper feate, and deceaueth hys father. Saule is also amonge the Prophetes.



¶ When Saule communed wpth Jonathas hys sonne, and wpth all hys seruantes, that they should kyll Dauid. But Jonathas Saules sonne had a greate fauour to Dauid and tolde Dauid, sayyng: Saule my father goeth aboute to slep the. Nowe therefore take hede to thy selfe in season, and abyde in some secret place, and hidethy self. And I wpl go out and stande by my father in the feld wher thou art, and wpl comen with my father of the: and if I ca perceiue oughte I wpll tell the.

¶ And Jonathas spake good of Dauid vnto Saule hys father, and sayed vnto hym: let not the kyng synne agaynst hys seruante Dauid: for he hathe not synned agaynst the, and hys woorkes are towards the verpe good. For he did putte hys lyfe in his hande, and slew the Philistine, and the Lorde gaue a greate victorie vnto all Israell. And thou sawest it, and thou reioysedest, wherfore then shouldest thou synne agaynst innocent bloude, and slep Dauid for nought? And Saule hekened vnto the voyce of Jonathas, and swate: as trulpe as the Lord lyueth, he shall not dye. Then Jonathas called Dauid, and shewed hym all those wordes, and broughte hym to Saul. And he was in hys presence as in tymes paste. And the warre beganne again and Dauid wente oute and foughte wpth the Philistines, and made a greate slaughter, and put them to flyghte. And the euyl spirit of the Lorde was vpon Saule as he late in hys house, haupnge a fauelpnge in hys hand, & Dauid played wpth hys hand. And Saule entended to haue naped Dauid to the wall wpth the fauelpne: But Dauid ridde hym selfe oute of Saules presence, and so he smote the speare in too the wall. But Dauid fled and saued hym selfe that wyghte. Then Saule sente messengers

202003 E  
S. 1000  
3. 1000

11. Re. iii. e.

A  
i. re. xviii. a.

\* That is  
in daunger.

Jud. xii. a

B

gers



gers to Dauid's house, to lye in wayte for hym, and to slep hym in the mornyng. But Michol his wyfe tolde it hym, sayinge. If thou saue not thy selfe this nyght, to morrowe thou arte but a deade man. And so Michol let Dauid do what he wold. And he went and fledde, and saved himselfe. And then he toke an image, and layed it in the bedde, and put a pillowe stuffed with fowles beate vnder the heade of it, & couered it with a cloth. And whē Saul sent messengers to fet Dauid, he said that he was sicke. Then saule sente the messengers to se Dauid, sayinge: byngye hym to me bedde and all that he maye be slayne. And when the messengers were come in, beholde, there laye an image in the bed, wth the pillowe of fowles beate vnder the head of it. Then sayd saule to Michol: Why haste thou mocked me so, and sente a waye myne enemye that he is escaped? And Michol answered saule: He sayde vnto me: let me go, or els I wyl kyll the. And so Dauid fled, and escaped and went to Samuel to Ramath, and tolde hym all that saule had done to hym. And he, and Samuel went and dwelt in Ramoth.

And it was tolde saule, sayinge: Beholde, Dauid is at Ramoth in Ramath: then saule sent messengers to fet Dauid, And when they saw a compaignie of prophetes prophesyinge, and Samuel teachinge them, the spirite of God fell vpon the messengers of saule, and they prophesied to. And when it was tolde saule, he sent other messengers, and they prophesied likewise. And saule sent messengers yet agayne the thirde tyme, whych prophesied also. Then went he hym selfe to Ramath, and when he came to a greete well that is in Socoh, he asked and sayde:

Where are Samuel and Dauid? And they sayde: Se they be at Ramoth in Ramath, and as he wente thither to Ramoth in Ramath the spirite of God came vpon hym also, and he wente prophesyinge, tyll he came to Ramoth in Ramath.

And he wrote of his clothes & prophesied before Samuel in lyke maner, and fel naked all the day, and all the nyght, wherefore it is a commune saying: As saule also amonge the prophetes.

The .xx. Chapter.

Dauid beinge in leoparde complayneth vnto Jonathas. Jonathas deliuereth hym. A policy deuised betwene the: by which Dauid shuld know the intent of saule.

And Dauid fled fro Ramoth in Ramath & wet before Jonathas, & sayed. What haue I done? wherein am I faultye? what is the synne that I haue committed agaynst thy father? he seeketh my lyfe? And Jonathas answered him: God forbid, thou shalt not dye. For se my father wyl do nothyng, neyther greete nor smalle, but that he wyl shewe me. For why shoulde my father

hyde this thyng from me? I knowe not. And Dauid swaie agayne and sayed: thy father knoweth that I haue founde grace in thyne eyes, and therefore he thyngeth Jonathas that he not knowe it, lest he be so. For in dede, as truly as the Lord liueth, and as truly as thy soule lyueth, there is but a steppe betwene me and death. Then sayed Jonathas to Dauid, whatsoeuer thy soule despereth, I wyl do vnto the.

And Dauid sayed vnto Jonathas. Beholde to morrowe is the kalendes and I shoulde sytte wth the kynge at meate. But let me go that I maye hyde my selfe in the fieldes, vnto this daye thre dayes at euē. If thy father misse me, saye: Dauid asked leaue of me that he myghte go to Berlehem to his owne cytye, for there is holden a petye feast for all his kyn. And if thy father saye thus: It is well done, then thy seruante shall haue peace. But if he be angrie: be sure, wyckednesse is betwene concluded of hym. And then thou shalt shewe mercy vnto thy seruante, for thou hast made wth me thy seruante a bonde in the Lorde. Notwythstandyng if there be wth me anye trespass, sea me thy selfe, for what needest thou to byngye me to thy father? And Jonathas answered: God kepe from the that I shoulde know, that wickednesse were concluded of my father to come vpon the: and shoulde not tell it the. Then sayed Dauid, who shall telle if thy father answereth cruellye? Jonathas sayed to Dauid: Come and let vs go forth into the fieldes. And they went both of the into the fieldes. Then Jonathas sayed vnto Dauid: O Lorde God of Israel, when I haue groped my fathers mynde, at one tyme or other, wth in this thre dayes that it stande well wth Dauid: and I then sende not vnto the, and shewe it the, the Lorde do so and so vnto Jonathas.

And in lyke maner, if enyll towarde the be appoynted of my father, I wyl shewe the and sende the awaye, that thou mayest go in peace. And the Lorde be wth the, as he hath bene wth my father. And thou shalt persoume vnto me the mercy of the Lorde, nor onelye whyle I lyue, but also when I am deade, plucke not thy mercy awaye from my house for euer: No, not when the Lorde hath destroyed the enemyes of Dauid euerye one, from the face of the earth.

And so Jonathas made a bonde wth the house of Dauid, desyringe that the Lorde shulde seeke oute of the handes of Dauid's enemyes theyr wyckednesse. And wth other wordes Jonathas adiuerted Dauid, because he loued hym. For as his owne soule he loued hym. Then sayde Jonathas to Dauid: To morrowe shall bee the kalendes. And thou shalt be missed because the place shall appeare emptye. But on the thirde daye come in anye wyse vnto the place wherethou shalt

f.i. hyde

Grace for fauour & be neuolet as Gene. xli. c.

This was a solenne day amonge the Jewes.

To shewe merci is for to shewe a synnguler benefite or pleasure, or to declare good wyl exceedingly And singe larye to helpe hym

That is fro my posterity or offsprynge

\* To prophesy here signifyeth to declare a prophesye worde for worde, or to synge psalmes or wordes taughte of god, as it is sayde of Jeduthun. 1. Pa. xlv. a

\* That is. he prayed wth the, and whē he fell on the earth, he fell wth them.



Hyde thy selfe, when it is worcke daye: euen by the stone Esell. And I wyll shote three arrowes by the one syde thereof, as though I shote at a marcke, and wyll sende after a ladde, and byd hym goo seeke the arrowes. If I saye vnto the ladde: See the arrowes are on thys syde the, bynge them: then come thou, for it is peace, and nothyng to do, as sure as the Lorde lyueth. But if I saye thus vnto the ladde, Beholde the arrowes are behynde the, then flee, for the Lorde hath sent the away. And of thys whiche thou and I haue spoken, beholde: the Lorde is witness betwene the and me for euer. And so Dauid hid him selfe in the feilde. And when the Kalendes came, the kynge sate hym downe at meat, to the currence to eate. And the kynge sate him downe after the accustomed maner, in hys seate by the wal. And Ionathas arose and Abner sate by Saules syde, and Dauides place was empty, but yet Saul sayd nothyng at al that daye. For he thoughte same thyng had chaunced hym, whereby he was not cleane. But on the morrowe after the Kalendes, when Dauids place appeared emptye. Saule sayd vnto Ionathas his sonne: wherefore cometh not the sonne of Isai to meate, neyther yesterdaye nor to daye? And Ionathas answered vnto Saule: Dauid asked lycence of me to go to Bethlehem sayinge, lette me goo I praye the, for our kynred holde an offeringe in the cytye, and my brother hath sente for me. Nowe therefore, if I haue founde fauoure in thynne eyes, let me goo and see my brethren. And for thys cause he cometh not vnto the kynges table.

Then was Saule angere wyth Ionathas, and sayde vnto hym: O forward and rebellious childe, thinkest thou I knowe not howe thou haste chosen the sonne of Isai vnto thynne owne rebuke, & vnto the rebuke & shame of thy mother? For as long as the sonne of Isai liueth vpon the earth, I shalt not be established nor yet thy kyngedome: wherefore nowe send, and sette hym vnto me, for he is the chyld of death.

But Ionathas answered Saule hys father, and sayd vnto hym: wherefore should he dye? What hath he done? Then Saule caste a spere at hym to hytte hym, whereby Ionathas wyfte well, that it was vtterlye determyned of his father to slea Dauid. Then Ionathas arose from the table in a greate anger, and byd eate no meate the seconde daye of the Kalendes for he was sorre for Dauid, because hys father had done hym shame. On the nexte mornynge Ionathas wente oute into the feilde at the tyme appointed with Dauid, and a lyttle ladde wyth hym. And he sayd vnto the boye, runne and fynde out myne arrowes whiche I shoute. And as the boye ranne, he shote an arrowe beyonde hym. And when the lad was come

to the place whither Ionathas had shote the arrowe, Ionathas cryed after hym, and sayd, the arrowe is beyonde the. And he cryed after the lad, haste, make speede and stande not styll. And Ionathas ladde gathered vp the arrowe and came to hys maister. But the ladde wyfte nothyng of the matter: Onely Ionathas and Dauid wyfte it. Then Ionathas gaue hys weapons vnto the Ladde, and sayd vnto hym: goo and carpe theym to the towne. And as sone as the lad was gone, Dauid arose oute of a place that was toward the south, and fell on his face to the ground, and bowed him selfe three tymes. And they kissed epyther other and wepte togyther, but Dauid more aboundantlye. And Ionathas sayde to Dauid: go in peace of suche thynges we haue\* sworne epyther of vs in the name of the Lorde, sayinge: The Lorde be betwene the and me, and betwene thy seide and myne for euer. And he rose and departed. And Ionathas went into the towne.

## The.xxi. Chapter.

Dauid flyeth into Rob to Achimelech the priest, and getteth shewe breade to satysfye hunger. After he flyeth to kyng Achis, and ther sayneth him selfe mad.



Then came Dauid to Rob to Achimelech the priest: And Achimelech was astonied at his cominge, and wente to mete Dauid, and sayde vnto hym: Why comest thou thi selfe alone, and no man with thee? And Dauid sayde to Achimelech the priest: the kynge hath commaunded me to do a certeyne thyng and sayde vnto me: lette no man knowe wherabout I sende the, and what I haue commaunded the to doo. And therefore I haue appoynted my seruantes to suche and suche places. And now what haste thou vnder thynne hande? gyue me fyue loues of bread or what cummeth to hand. And the priest answered Dauid and sayd: Ther is no comen bread vnder myne hand, but ther is halowed breade, if the younge menne haue abstayned onelye from women. And Dauid answered the priest and said vnto him: O fauourer we men hath benelocked vp frome vs aboute a three dayes, when we came oute. And the vessels of the younge men were by the bodies. How be it if we haue taken any vncleanness by the wayes, thys daye it shall be halowed in the vessels. And so the priest gaue hym halowed breade, for there was none other bread there saue shewe breades that were taken frome before the Lorde to put freshe breade there.

And ther was the same daye a certeyne manne of the seruantes of Saule wythin the tabernacle of the Lorde, named Doeg an Edomite, the chiefe of Saules heard menne. And Dauid sayde vnto Achimelech: is not here vnder thynne hande, epyther speare or swerde? For I haue neyther broughte my swerde nor my harnesse with

aboute in p  
Chap. c. d.

Leuit. xxi. 6.

1. Re. xvi. c.

11. Re. xii. a.

\* That is the bodies. \* This wal is vnpure. \* That is in the way we took we cleanes (as ye wold say) with pollutions in the nyght, or other things whiche are filth by the law, so that cleanes are



we not, but  
it is a small  
matter, and  
wyl lone be  
cleansed, be-  
cause wee  
haue abstei-  
ned our bo-  
dies from  
our wyues,  
& kept the  
holy & cleane

This exem-  
ple of Da-  
uid teacheth  
that neede  
hath no law  
and that mā  
ought not  
to be seruāt  
to ceremo-  
nies, but ce-  
rimon es  
oughte to  
serue & vse  
of manne.  
This to  
proue dothe  
Christ sende  
the phari-  
ses hyther

Mat. xix. a  
i. re. xviii. b  
and. xxxix. b

with me, because the kynges busynes re-  
quired haste. Then the priest answered: the  
word of Goliath the Philistine whom thou  
quest in Orebale, that is here wrapped in  
a cloth behind the Ephod: if thou wilt take  
that, take it: for there is none other save  
that here. And Dauid sayde: there is none  
to that, geue it me. And Dauid arose and  
fled the same day fro the presence of Saule,  
and wente to Achis & kyng of Geth. And  
the seruantes of Achis sayed of hym: Is  
not this Dauid the kyng of the lande? dyd  
they not spunge vnto this felowe in daun-  
ces, saying: Saul hath slayne his thousand  
and Dauid vs. x. And Dauid put  
those wordes into his herte and was sore  
afraid of Achis the kyng of Geth. And  
he chaunged his countenance before the  
and taued in their handes, and scrabled on  
the doores of the gate, and lette his spittle  
fall doune vpon this beard. Then said A-  
chis vnto his seruante: Lo ye sawe that  
this man was besyde hym selfe, wherefore  
then haue ye brought hym vnto me? lacke  
I madde men, that ye haue broughte this  
felowe to plaie the madde man in my pre-  
sence? he shall not come into my house.

## The.xvii.Chapter.

Dauid fleeth into the caue Adullam, and then  
into Masphah to the kyng of Moab. And  
thence in to Gath. Doeg betrayeth Dauid  
Achimelech is accused of treason and. lxxv. &  
iii. priestes mo wylth him: because they recei-  
ued Dauid. Rob is destroyed of Saule. Abi-  
athar flyeth to Dauid.

**A** Dauid departed thence and  
escaped, and came vnto the caue  
Adullam, whiche when his bre-  
thren and all his fathers house  
hearde of, they wente thither to hym. And  
there resorted vnto hym all suche as were  
in dystresse, and in dette and troubled in  
their hertes, and he was made their ca-  
pitayne, and there were wylth hym aboute  
iij. hundred men. And Dauid went thence  
to Masphah in the land of Moab, & sayde  
vnto the kyng of Moab: Lette my fa-  
ther and mother (I praye the) haue their  
abiding with you, till I knowe what God  
wyl do with me. And he broughte them a-  
fore the kyng of Moab, and they dwelte  
wylth hym all the whyle that Dauid kept  
him self in holdes. And the prophete Gad  
sayed vnto Dauid: Abide not in holdes,  
but departe and go to the lande of Iuda:  
Then Dauid departed and came into the  
forest Hareth. And Saul hearde of it: for  
Dauid was knowen, and also the mē that  
were with him. And as Saul satte in Ba-  
bah vnder a groue vpon an hygh bancke  
with his spere in his hande, & all his men  
rounds aboute hym, he sayde vnto his ser-  
uantes that were about hym. Heare me  
ye sonnes of Bemini: Wil the sone of Isai  
also geue euerye one of you speldes & vine-  
yardes, and make you al graund capytai-  
nes and pety capytaynes, that ye haue all

conspired agaynst me, so that there is none  
that wyl shewe me any thyng, in somuch  
that my sonne Isai made a confederacie  
wylth the sonne of Isai: There is none of you  
that bewayleth my chaunce, or sheweth it  
in mine eare: because my sonne hath set vp  
my seruant to lye in a wayte agaynst me,  
as appeareth this daye.

Then answered Doeg the Edomite,  
whych was chief of the seruantes of Saul  
and sayde: I sawe the sonne of Isai when  
he came to Rob to Achimelech the sonne of  
Ahitob, whych soughte counsell of the  
Lorde for hym, and gaue hym vitayles, and  
the swearde of Goliath the Philistine also.

Then the kyng sent to call Achime-  
lech the prieste the sonne of Achitob, and  
all his fathers house: that is to saye, the  
priestes that were in Rob. And they came  
all to the kyng. Then Saul sayde: heare  
thou sonne of Achitob. And he sayed: here  
I am my Lorde: Then sayde Saul vnto  
him: why haue ye conspired agaynst me,  
thou and the sonne of Isai, in so much that  
thou hast geuen him vitayle and a sweard, &  
hast sought counsel of God for hym, that he  
should arise agaynst me, and lie in wait as  
appeareth this daye? And Achimelech an-  
swered the kyng and sayd: who is amonge  
al thy seruants as the faithfull Dauid, and  
the kynges sonne in lawe, and goth at thy  
bidding, & is had in honour in thine house?  
haue I this daye begon syst to aske coun-  
sel of God for hym? be this farre from me:  
let not the kyng suspect agaynst his ser-  
uant any suche thyng in all the house of  
my father. For thy seruant knoweth no  
thyng of all this eyther litle or muche.

But the kyng sayde: thou shalt sure-  
ly dye Achimelech, bothe thou and all thy  
fathers house. Then sayde the kyng vnto  
his soterne that stode about hym: turne  
and slay the priestes of the Lorde, both be-  
cause their hande is wylth Dauid, and be-  
cause they knewe when Dauid fledde and  
shewed it not to me. But the seruantes  
of the kyng would not moue their handes  
to runne vpon the priestes of the Lorde. The priestes  
Then sayed the kyng to Doeg: tourne  
thou and smyte the priestes. And Doeg  
the Edomite turned and ranne vpon the  
priestes and slew that same daye foure  
score and syue personnes that dyd weare  
eche man a linnen Ephod. And Rob the  
city of the priestes he smote wylth the edge  
of the sweard, both man and womā, childe  
and suckylunge, wylth ore asse and sheepe.  
Yet one of the sonnes of Achimelech the  
sonne of Achitob, named Abiathar esca-  
ped & fled to Dauid, and shewed hym that  
Saul had slayne the Lordes priestes. Then  
Dauid said to Abiathar: I wyl it the same  
day, that whē Doeg the Edomite was ther  
he woulde surely tel it Saul. I am cause  
of the death of al the soules of thy fathers  
house. Abide wylth me, and feare not: be  
that seeketh thy soule shall seeke myne, and

F. ii. wylth



with me thou shalt be in sauegarde.

The. xlii. Chapter.

Dauid deliuereth Keilah, and flieth into the wyldernes of ziph. He is comforted of Ionathas. The zephites would haue betrayed hym.

**A** Then they tolde Dauid sayinge: Behold, the Philistines fight against Keilah and spoile the barnes. Dauid therefore asked the Lordes aduise, saying: Shall I go and smite the Philistines? and the Lord said vnto Dauid: So and smite the Philistines, and saue Keilah. Then sayed Dauids me vnto hym: See we be afrayed here in Iuda. What shall we then be, when we come to Keilah, to the host of the Philistines? The Dauid asked the Lord agayne. And the Lord answered hym and sayde: aryse, and go to Keilah, for I wil geue the Philistines into thyne handes. So Dauid and hys men went to Keilah, & fought with the Philistines, & drowne awaye their carel, and made a great slaughter of the. And so Dauid saued the inheritance of Keilah. Now it chafised when Abiathar the sonne of Ahimelech, had fled to Dauid to Keilah, & he broughte an Ephode in his hande.

**B** And it was tolde Saule that Dauid was come to Keilah, then said Saul: God hath geuen hym into myne hande. For he is shutte in by the he is come into a towne where be bothe gates and barres. And Saule called al the people to warre, for to goo to Keilah to besiege Dauid and hys me. But Dauid had knowlege that Saul pruely imagined myschief agaynst hym and sayde to Abiathar the pprest: \* Wrynge the Ephod. Then sayed Dauid. O Lord God of Israel, thy seruante heareth that Saule is aboute to come to Keilah to destroye the cytye for my sake: wyl the elders of Keilah deliuer me into hys hand? or wyl Saule come as thy seruante heareth saye? The Lord God of Israel tell thy seruant. And the Lord said: He wil come. Then sayed Dauid: Wyl the men of Keilah deliuer me and my men into the hande of Saul? and the Lord sayd: they will deliuer you. Then Dauid and hys men whiche were vpon a. vi. C. arose and departed out of Keilah, and went here & there they knew not whether. And whē it was tolde Saul & Dauid was fled fro Keilah, and so in sauegarde, he let the tourney alone. And Dauid abode in the wyldernes in stronge holdes, and in a mountayne in the wyldernes of zeph. And Saule soughte hym all his life. But God deliuered hym not into his hand. And Dauid saw that Saul was come out to seke hys lyfe, but Dauid was in the wyldernes of ziph in a couerte. And Ionathas Saules sone arose & went to Dauid to the couerte, and strenghtened hym in God, and said vnto hym: Feare not, for the hande of Saule my father shall not fynde the, but thou shalt be kynge ouer Israel, and I must be next vnto the. Yea, & Saule my father knoweth that it shall be so, and

they made \* a bonde to gether before the Lord, and Dauid tarped syl in the wood, but Ionathas wente to hys house.

Then came the zephites to Saule vnto Gabaah, sayinge: Dauid hyderth hym selfe faste by vs in stronge houldes that are in a couerte in the hylle of Bachylah on the ryghte syde of the wyldernes. Nowe therefore syz kynge, come downe with all the luste that thy soule hath to come. And it shall be our partes to deliuer hym into the handes of the kynge. Then sayed Saule: Blessed are ye in the Lord: for ye haue compassion on me. So I praye you, and marke moze narrowly, and knowe and se hys haunte, where hys fote hath bene, and who hath sene him there: for it is tolde me he is very wyl. Se therefore and knowe all the lurkinge places wher he luterh, and come agayne to me with the certenty. And I wyl goo with you. Yea and if he wyl hyde hym selfe in the grounde, yet I wyl hunt him oute, with all the thousandes of Iuda. And they arose and wente to ziph before Saul. But Dauid and his men were in the wyldernes of Maon, in the wyldes stelde, on the right hande of the wyldernes. For when Saul was gone with hys men to seke, it was tolde Dauid. And therefore he went vnto a rocke & dwelte in the wyldernes of Maon. Whych whē Saul hearde he pursued after Dauid into the wyldernes of Maon. But Saul & his me wente on the one syde of the mountayne, & Dauid & hys men on the other. And Dauid as a man amased, made haste to get from Saul. For Saul and his me had compassed Dauid and his men rounde about, to take them. Then there came a messenger to Saule, sayinge: Haste the and come, for the Philistines haue inuaded and doo dyspoyle the lande. Wherefore Saule returned from persecutinge Dauid, and made agaynst the Philistines. And thertfore the place is called \* Sela Mabelech. And then Dauid went thence & dwelt in strong holds at Engaddye.

The. xlii. Chapter.

Dauid fflyeth into Engaddy and ther hyderth hym. Saule cometh in thither to do hys easement, and Dauid curteth of the border of his mantell. Dauid goeth oute of the caue after Saul and speaketh to him.

**V** When Saule was come agayne from the Philistines, there were that tolde hym sayinge: beholde Dauid is in the wyldernes of Engaddye. Then Saule toke thre thousande chosen men out of al Israel, and wente to seke Dauid and his menne in the rockes, where nothing haunted but wilde \* goates. And he came to the flockes of sheepe by a wayes syde where was a caue. And Saul went in to couer his \* fete. And Dauid and his men satte a longe by the sydes of the caue. And the men of Dauid sayde vnto hym: se the day is come of whiche the Lord sayde vnto the: Beholde, I wyl deliuer

1. re. xviii. a. and. x. b.

D

That is the rocke of partition.

Some read Wors.

That is to do hys easement.



**W**her thou enemy vnto thyne hande, and thou shalt do w<sup>th</sup> hym what it pleaseth the. Then Dauid arose and cut of a lappe of Saules coate p<sup>ri</sup>uately. And forth w<sup>th</sup> Dauides herre smote hym, because he had cut of a lap of Saules coate. And he sayd vnto hys men: The Lorde kep<sup>t</sup> me frome doynge that t<sup>h</sup>ynge vnto my master that is the Lordes annointed, to lay mine hand vpon him, syth he is the Lordes annointed. And so Dauid kep<sup>t</sup> of hys seruantes w<sup>th</sup> wordes, & suffered them not to sette vpon Saule. And when Saule was t<sup>h</sup>en out of the caue, and went forwarde on hys iourney. Dauid arose & went out of the caue and cryed after Saule, sayinge: My Lorde byng. And Saul looked behynde hym. And Dauid floued to the earthe and bowed him selfe, and sayed to Saule: Wherefore guesst thou an care to mens wordes, that saye? Dauid sekerh the euill. Beholde, t<sup>h</sup>ys daye thyne eyes haue sene that the Lorde had deliuered the, into myne hande in the caue. And when they had kylled the, myne eye had compassyon on the: and I sayde: I wyl not laye any handes on my master for he is the Lordes annointed: but rather my father, sepet and acknowledged this the lap of thy coate in my hand. And in as muche as I kylled the not also when I cut of the lap of thy coate, vnder stande and see, that there is neyther euill nor rebell<sup>l</sup>on in me, and that, I haue not synned agaynst the. And yet thou hunteste after my soule to destroye it. The Lorde be iudge betwene the and me, and the Lorde auenge me of the. But myne hande be not vpon the. Accordyng to the olde p<sup>ro</sup>uerbe. Wickednes shall procede oute of the wicked, but mine hand shall not be vpon the. After whom art thou come out, thou king of Israel, what is he whom thou chaseste? certes \* euen a dead dog, and a kye. The lord be iudge, and let hym deme betwene the and me, and se and iudge my cause and deliuer me out of thyne hand. Whē Dauid made an ende of speaking al these wordes to Saul, Saul sayed: is this thy voyce my sōne Dauid? and he lift vp his voice & wept and sayd to Dauid: Thou art t<sup>h</sup>ygheous<sup>r</sup> then I, for thou haste rewarded me w<sup>th</sup> good, and I haue acquyted the w<sup>th</sup> euill. And thou hast shewed this day how louing lye thou haste dealt w<sup>th</sup> me, that when the Lorde had locked me in thyne handes, p<sup>ro</sup>uest me not. For who whē he shal finde hys enemy, wyl let him depart in a good waye? Wherefore the Lorde rewarde the w<sup>th</sup> good, for that thou haste done vnto me this daye. And now for as muche as I knowe assuredlye that thou shalt be kyng, and that the kyngedome of Israel shal be esta blished in thine hand. \* I were to me by the Lorde, that thou shalt not destroye my seede after me, & that thou shalt not destroye my name oute of my fathers house: & Dauid \* sware vnto Saule. So

\* This p<sup>ro</sup>uerbe is spoken as concerning him selfe, & magnifying the king. about the p. xxv. f.

\* To swere by the lorde is, to call the lorde to witness of that which we promise, to shew that it may be assured. Ps. xlv. c.

Saule wēt home. But Dauid and his men g at theym vp vnto an holde.

The .xxv. Chapter.

**S**amuel dyeth Dauid dyeth to the wyldernes of Sharan. He is angry with Nabal: but is pacified by the wysedome of Abigail. Nabal dieth and Dauid marryeth Abigail.



**W**hen Samuel dyed, and al Israel assembled and lamented hym & buried him in his own house at Ramath. But Dauid arose and gat him to the wyldernes of Shara. And there was a man in Gath, whose carell was in Carmel, and the man was exceeding myghty, and had thre thousand shepe, and a thousand goates. And he was shepyng his shepe in Carmel. The name of the man was Nabal, and the name of hys wyfe was Abigail, and was a woman of good wyldome and beuotifull. But the man was churlysh and of shrewde condicions, and was a Calebite. And whē Dauid berde in the wyldernes, that Nabal shate hys shepe, he sent oute ten of hys ponge men, and sayde vnto them: get you vp to Carmel, and go to Nabal and greete hym in myne name. And thus wise say vnto my frende: peace be to the, peace be to thine house, and peace be vnto al that thou haste. I haue hearde saye thou haste shepers. Now thy shepheardes were w<sup>th</sup> vs & we did them no despite ne villany, neyther was there ought missynge vnto them al the whyle they were w<sup>th</sup> vs in Carmel: aske thy seruants, and they wil shew the. Wherefore let these pong men synd fauoure in thyne eyes (for we come in a good season) and giue (I pray the) whatsoener cometh to thyne hande vnto thy seruantes, and to thy sōne Dauid. So Dauides ponge men came and told Nabal all those wordes in the be alse of Dauid, and then stopped. Then Nabal answered, Dauides seruantes and sayde: what is Dauid? and what is his sōne of Israel? there is plēty offeruantes now a dayes, that breake away from their masters. Shoulde I take my bread, my water, and my fleshe that I haue killed for my shepers, and giue it vnto men which I wor not whence they be? Then Dauides seruantes turned their way, and wēt agayne, and came and tolde him accordyng to al those sayinges. The Dauid sayed vnto hys men: gyde euery man his sword about him. And they gyded euery man his sword on him, and Dauid therto gyde on hys swearde. And so there folowed Dauid about foure hundred men, and two hundred abode by the stuffe. But one of the seruantes tolde Abigail Nabals wyfe, sayenge: Se, Dauid sente messengers vnto oure master oute of the wyldernes to salute him, & he reupled the. And yet the men were verrey good vnto vs, and dyd vs no displeasure neyther missed we any thyng, as longe as we were conuersing.

Ecl. xlv. d.

B

1. Reg. xlv. d.

C



uerfaunt with them, when we were in the  
 feldes. Yea they were a walle of defence  
 vnto vs, both by nyght and by day, all the  
 while we were with them keepynge shepe.  
 Nowe take heede and se, what thou haste  
 to do, for mischief is concluded to be done  
 vnto oure master and to al hys houholde.  
 And he is vnglacypous to speake to. Then  
 Abigail made haste and rooke two hun-  
 dred loues and two barrells of wyne, and  
 fyue sheepe readye dressed, and fyue mea-  
 sures of parched corne, and an hundred bu-  
 dles of resynes, and two hundred scap-  
 les of fygges, and laded them on asses, and  
 sayed vnto her younge men: go before me,  
 and so I come after you, and tolde her hus-  
 bande Nabal nothyng thereof. And as she  
 rode on her asse, and was comynge doune  
 a side of the hylle, Dauid, and hys menne  
 came downe agaynst her, and she mette  
 them. And Dauid sayde: in vayne haue I  
 kept all that this felowe had in the wyl-  
 dernes: so that naughte was myssed that  
 perteyned vnto him, for he hath acquyted  
 me wyth euyl for good. So and so God  
 do vnto the enemies of Dauid, as I wyll  
 not leane of all that pertayne vnto hym,  
 by the dawnyng of the dape, ought that  
 pisseth agaynst the wall. When Abigail  
 saw Dauid, she hastened and did alyte of her  
 asse, and fell before Dauid on her face, and  
 bowed her selfe to the ground, and fell at  
 his feete and sayed: Let this unhappye dede  
 be accompted mine, my Lord, and let thine  
 handmayde speake in thine audience, and  
 heare the wordes of thy handmayde. Lette  
 not my Lord regard this vntowly man  
 Nabal, for as his name is, so is he. Nabal  
 is hys name, and folly is wyth him. But I  
 thine hande mayde sawe not the younge  
 men of my Lord whych thou senddest.  
 And now my Lord as truly as the Lord  
 lyueth, and as thy soule lyueth, the Lord  
 hath wythholden the from comynge to  
 shedde bloude, and from auengynge thy  
 selfe wyth thine owne hand. Furthermore  
 I praye God that thine ennemyes, and  
 they that intende to do my Lord euyl, may  
 be as Nabal. And now take \* thys blef-  
 syng whiche thine handmayde hath  
 broughte to the my Lord, let it be geuen  
 to the younge men that folowe my Lord.  
 Forgyue the trespass of thine handmayde  
 that the Lord maye make my Lord  
 a sure house, bycause my Lord fygtheth  
 the battelles of the Lord, and there could  
 none euyl befounde in the, in all thy lyfe.  
 And if anye man ryse to persecute the, and  
 to seeke thy soule, the soule of my Lord  
 myght be preserued as it were in a bundell  
 of lypynge thynges, wyth the Lord thy  
 God. And the soules of thy ennemyes be  
 sloung in the myddes of a synge. And  
 when the Lord shall haue done to my  
 Lord all the good that he hath promys-  
 sed the and shall haue made the ruler o-  
 uer Israell: then shall it be no grudge of

\* As who  
 saye not as  
 muche as a  
 dog: or as  
 some wyll  
 nothyng of  
 malekind

\* That is,  
 foole.

\* Blessinge  
 for a re-  
 ward or pre-  
 sent after  
 maner of  
 hebrues.

\* The mea-  
 syng is: the  
 lyfe of my  
 Lord Da-  
 uid shall be  
 so preserued  
 of the Lord  
 as it were in  
 the bondell  
 of gods pro-  
 uision, in  
 whych at al  
 that haue  
 lyfe. And  
 lyfe of hys  
 aduersa-  
 ries shall be  
 croke in the  
 rollinge of  
 gods iudge-  
 mente, as it

conscience vnto the, or discourage of herte  
 vnto my Lord, that thou sheddest bloude  
 causeles, and diddest auenge thy selfe.

And when the Lord shall haue dealede  
 well wyth my Lord, thynke on thine had-  
 mayde. Then sayde Dauid to Abigail: blef-  
 sed be the Lord God of Israell, whiche  
 sente the thys day to mete me. And blessed  
 be thy behaueour, and blessed be thou whi-  
 che haste kepte me thys dape from bloud-  
 sheddynge, and from auengynge my selfe  
 wyth myne owne hande. For in very deede  
 as surely as the Lord God of Israell ly-  
 ueth, who hath kepte me backe from hur-  
 tyng the, except thou haddest hastened and  
 met me, there had not bene lette vnto Na-  
 bal by the dawnyng of the dape, a pisset  
 agaynst the wall.

And so Dauid receyued of hys hande  
 that she broughte, and sayed to hys: goe in  
 peace to thine house. Lo I haue obeyed  
 thy voyce, & haue receyued the to grace.  
 And when Abigail returned to Nabal  
 beholde, he helde a feast in hys house lyke  
 the feast of a kynge, and Nabals herte  
 was merry wyth in hym, for he hadde well  
 droncke. Wherefore she coulde hym ney-  
 there lytle nor muche tyll the morowe.  
 But in the mornynge when Nabal had  
 digested the wyne, hys wyfe tolde hym  
 these wordes: and hys herte dyed wyth-  
 in hym, and he became as a stone, and v-  
 pon a tennedayes after the Lord smote  
 Nabal that he dyed. Whiche when Da-  
 uid heard that Nabal was dead, he sayd:  
 Blessed be the Lord that hath iudged  
 the cause of my rebuke of the hanog of Na-  
 bal, & hath kept his seruaunte from euyl, &  
 hath turned the wyckednes of Nabal v-  
 pon hys owne heade. So Dauid sente to  
 commune wyth Abigail, to the intende to  
 take hys to hys wyfe. And when the ser-  
 uauntes of Dauid were come to Abyga-  
 il to Carmel, they spake vnto hys, sayinge:  
 Dauid sent vs vnto the to take the to hys  
 wyfe. And she arose and fel on hys face to  
 the earth, and sayed: Beholde thy hande-  
 mayde be a seruaunte to \* make the feete  
 of the seruauntes of my Lord. And Abiga-  
 il hastened and arose, and gate hys vpon  
 an asse with. v. damosels of hys that went  
 at hys fete, and wente after the messengers  
 of Dauid and was hys wyfe. Dauid also  
 take Ahinoan of Jezrahel, and they were  
 bothe hys wyues. But Saule gaue Mi-  
 chol his daughter Dauids wyfe to Phalec  
 the sonne of Laish of Gallim.

were wyth  
 a synge, and  
 so doo rishlye  
 whyled, &  
 about hope  
 of rest, that  
 they shall  
 not knowe  
 whither to  
 turne them  
 tyll they be  
 consumed.  
 The chal-  
 interpre.  
 readerth.  
 And p soule  
 of thine en-  
 nymies he  
 wyl make  
 to fle, euen  
 as they vn-  
 derstande  
 hurlers w  
 singmake  
 a stone to  
 fle out of a  
 synge.

\* By this  
 washynge of  
 feete is sig-  
 nified p the  
 wolde be so  
 gentle & so  
 seruiseable  
 to Dauid,  
 p the wolde  
 not refuse  
 to washe p  
 feete eue of  
 his seruantes  
 1. Tim. v. b.

The. xxbi. Chapter.

Saule sleapeth in hys tente. And Dauid ta-  
 keth away hys speare and a cruse of water  
 that stode at hys head.

After that came the ziphytes to A-  
 Saule to Gabaab, sayinge: Da-  
 uid hideth him selfe in the hyll  
 of Bachylah before the wyl-  
 dernes. Then Saule arose and wente to  
 the



the wilderness of ziph, and thre thousande chosen menne of Israell with him, to seke Dauid in the wilderness of ziph.

And Saul pitched in the hil of Achilah, whiche lyeth before the wilderness, by the wape syde. But Dauid dwelte in the wilderness. And when he saw that Saule pursued hym in the wilderness, he sente forth spyes and understode that Saul was come in dede.

Wherefore Dauid arose, and wente to the place, where Saul hadde pytched, and behelde the place where Saule laye wpyth Abner the sonne of Ner, his chiefe captayne. For Saule laye wpythin a rounde bancke, and the people pitched rounde aboute hym. Then answered Dauid and spake too Ahimelech the Bethite, and too Abisai the sonne of zaruah, and brother to Joab, sayinge: Who wyl goo downe wpyth me too Saule too the hooste? And Abisai sayed, I wyl goo downe wpyth the.

And so Dauid and Abisai came to the people by nyghte. And behoulde, Saule laye sleppynge wpythin a rounde bancke, and hys speare pytched in the grounde at hys heade, Abner and the people lying round aboute hym. Then sayde Abisai to Dauid: God hath inclosed thine enemy into thine hande this daye. Nowe therefore lette me smyte hym I praye the wpyth my speare to the earthe, but one stroke, and it shall nede no more. But Dauid sayde too Abisai: despoyle hym not, for who can laye hys hand vpon the Lordes anointed and be gyltlesse? And Dauid sayde furthermore: As trulpe as the Lord spaueth, onles the Lord shall smyte hym, or hys daye shall come to dye, or he shall descende into battell and there perishe: the Lord kepe me from lappinge myne hande vpon the Lordes anointed. Nowe then take hys speare that is at hys head, and the cruse of water, and lette vs go. And Dauid toke the speare, and the cruse of water that was at Saules heade, and they gate them awaye, and no manne sawe or wpyte it or awoke. For they wer al a slepe, because the Lord hadde sente a slumbre vpon them. Then Dauid went ouer to the other syde, and stode on the top of an hyll a farre of (a greate space between them) and cryed to the people, and to Abner the sonne of Ner sayinge: Answerest thou not Abner? and Abner answered and sayed: What arte thou that cryest too the kynge? and Dauid sayed to Abner: art not thou a man, and who is lyke the in Israel?

That is why thy voyce awaketh the kynge.

But wherefore haste thou not kepte thy Lord the kynge? For there came one of thy folcke too destroye the kynge thy Lord. It is not good that thou haste done. As trulpe as the Lord spaueth ye are worthy to dye, because ye haue not kepte the Lordes annointed. And nowe se where the kynges speare is, and the cruse of water þ was at hys heade.

Then Saule knewe Dauids voyce, and

sayed: is this thy voyce my sonne Dauid? and Dauid sayed: it is my voyce my Lord kynge. And he sayde further, wherefore doest thou my Lord pursue hys seruaunte? for what haue I done? or what euill is in mine hande? Nowe heare therefore (my Lord kynge) the woordes of thy seruaunte. If the Lord haue spured the by agaynste me, let hym smell the sacrifice. But if they be the chyldrene of menne, cursed be they before the Lord. For they haue caste me oute, so that I canne not dwell in the inheritance of the Lord, sayinge: hence and go and serue other Gods: And yet I hope my bloude shall not fall to the earthe before the face of the Lord, though the kynge of Israell become oute to hunte one fle, as men hunte the partryges in the mountaynes. Then said Saule: I haue synned, come agayne my sonne Dauid, for I wyl do the no more harm, because my soul was precyouse in thy syghte this daye. Behold I haue played the fole, and haue erred exceedinglye muche.

And Dauid answered and sayde: Behold the kynges speare, let one of the pong men come ouer and fet it. The Lord reward euerye mannes ryghtuousnes and sayth, for the Lord deliuered the into my hand this daye, but I woulde not laye my hande vpon the Lordes anointed. And as thy lyfe was muche set by this tyme in myne eyes: so be my life set by in the eyes of the Lord, that he deliuer me oute of al tribulacions.

And Saul sayd vnto Dauid: Blessed art thou my sonne Dauid, for thou shalt be a doer, and also able to brynge to an ende. And so Dauid went his way and Saul turned to hys place agayne.

\* That is, he shall destroye myne vnghteousnes w an open spere, as in sacrifice of Cain. Gen. iii. 15.

\* Chald. Thou shalt raygne and prospere.

#### The xxvii. Chapter.

Dauid flieth to Achis kynge of Geth which geueth hym zikeleg to dwel in. He killeth þ Philistines. And Achis demaunded agaynst whome he had roued, he geueth hym a subtyl answere, and deceyueh hym properlye.

**I**N thoughte Dauid in hys herte: I maye perishe at one daye or other by the handes of Saule. There is no better thyng for me then to fle in to the land of the Philistines, that Saul of very dispaire to finde me, may cease seekynge me anye more in all the coastes of Israel: for so I maye escape hys hand. And so Dauid arose, and he and the spre hundred menne that were wpyth hym wente vnto Achis the sonne of Maach kynge of Geth. And Dauid dwelt wpyth Achis at Geth, both he and his men, euerye man wpyth hys howshold, and Dauid with his two wyues: Ahinoam the Jezraelite, and Abigail Rabals wyfe of Carmel.

So when it is tolde Saule that Dauid was fledde to Geth, he sought no more for hym. And Dauid sayde vnto Achis: If I haue found grace in thine eyes, let me haue a place in some towne in the fieldes that I maye dwell there. For what shuld thy seruaunt

J. iii. uauit



The Chal.  
dees inter.  
four monethes  
and  
certain daies

Of Da-  
vids conti-  
nuance in  
place do the  
Hebrewes  
them selues  
disagee.

uaunte dwel in the head citie of thy king-  
dome wpth the? Then Achis gaue hym zi-  
keleg the same dape, for whiche cause zike-  
leg pertaineth vnto the kinges of Iuda vn-  
to this dape. And the time that Dauid  
dwelt in the cuntry of the Philistines, was  
a yere and foure monethes.

And Dauid and hys menne wente and  
ranne bypon the Gerusites, and the Ger-  
zites, and the Amaleckites, whiche naty-  
ons were from the beginnyng the inha-  
bptantes of the Lande, as men gootoo  
Sur, and so forth to Egypte. And Dauid  
smote the Lande, and lefte neyther manne  
nor woman alyue, and toke the shepe, the  
oxen, the asses, camels, and clothes, and  
came to Achis. And Achis sayde: haue ye  
not bene a rounge thys dape. And Dauid  
answered, yes in the south of Iuda, and in  
the southe of the Jemrahelites, and in the  
Southe of the Kenites. And Dauid saued  
neyther manne nor womanne aliue too  
bryng to Beth, sayinge: leaste they shulde  
speake agaynst vs. Thus dyd Dauid, and  
so was hys manner all the whyle that he  
dwelte in the countrie of the Philistynes.

And Achis beleued Dauid, sayinge: He  
hathe wroughte muche mischief agaynst  
hys people Israell, and therefore he shalbe  
my seruaunte for euer.

## The. xxviii. Chapter.

The Philistines moue warre against Saul  
and the Israelites. Saule equyreth counsel  
of God, but hath no answer: then seeketh af-  
ter an enchanter, who rayseth vp the spirit  
of Samuell.



It chaunced in those daies þ the  
Philistines gathered their hoste  
to gether to war, intendyng too  
fpyght with Israell. And Achis  
sayde to Dauid. Be sure thou shalte goo  
oute wpth me in the host, and thy menne al-  
so. And Dauid sayde agayne to Achis: then  
thou shalte knowe what thy seruaunt can  
do. And Achis sayde to Dauid: Then I wil  
make the \*keeper of my head for euer. Sa-  
muel was then dead, and al Israell had la-  
mented him, and buryed him in Ramath  
hys owne ctype. And Saule hadde put the  
womenne that hadde spirites of prophesye  
and the Sorcerers oute of the lande.

And þ Philistines gathered together, and  
came and pitched in Sunam, & Saule and  
all Israell gathered together and pytched  
in Belboe. When Saule sawe the hoste of  
the Philistines he was afrayde, and hys  
herte was sore astonped. And Saule asked

\* Of hym  
is spoken  
Au. xxviii.  
d. God

would not þ  
the byghe  
priest shuld  
geue Saul  
answere at  
hys tyme, &  
therfore suf-  
ged hys clothes, and putte on other rap-

ment, and then went he and two men wpth  
hym, and they came to the wife by nyghte,  
and he sayde: prophesy vnto me by the spi-  
rite, and bryng me hym vppe whome I  
shal name vnto the. And the wyfe sayed  
vnto hym: Behoulde, thou knowest what  
Saule hathe done, howe he hathe destruy-  
ed the women that hathe prophesyinge spi-  
rites, and the sorcerers oute of all the land.  
Wherefore then layest thou a \*nette for my  
soule to kyll me? And Saule sware too hy:  
by the Lord, sayinge: as surely as the Lord  
liueth, there shal no harme chaunce the for  
thys thynge.

Then sayde the wife: whom shal I fetch  
vp vnto the? and he sayed: bryng me Sa-  
muell. When the womanne sawe Samu-  
ell, she cryed wpth a lowd voyce, and spake  
to Saule, sayinge: whye haste thou moc-  
ked me, for thou arte Saule. And the kynge  
sayed to hyr, be not afrayed: But what se-  
est thou? And the wife sayde vnto Saule. I  
se \*a God ascendyng oute of the earthe.  
And he sayed, what fashyon is he of? And  
the woman sayed: ther cometh an old man  
wpth a mantyl aboute hym. And Saule per-  
cepued that it \*was Samuell, and stou-  
ped wpth hys face to the grounde, and bow-  
ed hym selfe.

And Samuel sayde to Saule: whye haste  
thou vniquieted me, to make me be brought  
vppe? And Saul answered: I am sore encor-  
aged. For the Philistines make warre a-  
gaynst me, and God is departed from me  
and answered me no more, neyther by pro-  
phetes, neyther by dreames, and therefore  
I haue called the, to tel me what I shal do.  
Then sayde Samuel: wherefore doest thou  
aske of me? whyle the Lorde is gone from  
the, and is thyne ennemye: the Lorde wpll  
doo to the as he sayde by my hande. For  
the Lorde wpll rente the kyngdome oute  
of thy hande, and geue it thy neyghboure  
Dauid, because thou obeyedst not the voice  
of thy Lorde, nor executedst hys fearce  
wrathe vpon the Amaleckites, Therefore  
hathe the Lorde done thys vnto thys dape.  
And further the Lorde wpll delpuer the in-  
to the handes of the Philistines, and too-  
morrowe shalte thou and thy sonnes be  
me, and the Lorde shal geue the hoste of Is-  
rael into the handes of the Philistines.

Then Saul fel flat on the earthe, and was  
sore adzed of the wordes of Samuell. And  
thereto there was no strengthe in hym, for  
he hadde not eaten all the dape before. And  
the woman came to Saul, and saw he was  
sore troubled, and said vnto hym. Se, thine  
handmayde hathe obeyed thy voyce: and  
haue putte my Soule in my hande, and  
haue herkened vnto thy wordes, whiche  
thou saydeste vnto me. Nowe therefore  
herken thou also vnto the voyce of thyne  
handmayd, and let me set a morsel of bread  
before the: and eate, and get the strengthe  
too goo thy iourney. But he refused it, and  
sayde: I wpll not eate. But his seruauntes

ser. d hym  
not to see  
his wyll in  
him as he  
was wonte  
to do, or  
happely he  
saw his wil  
but sawe  
therwyt  
d he shulde  
not see it  
vnto Saul.  
Looke. Au.  
xxviii. d.

\* That is  
sekest an oc-  
casion wher-  
by I might  
be broughte  
to deathe.

The chal.  
The angell  
of God.

\* In þ thyrde  
some of his  
woikes, the  
cccc. & xxiii  
sayde affle  
meth that se  
was the De-  
uyl in the  
likenes of  
Samuel.

D

(and



and the wyfe together compelled him, that he hearde theyr voyce.

And so he arose from the earth, and sate hym on a bed. And the woman had a fatte calfe in the house, and that she hasted and killed, and toke floure and kneaded it, and did bake him sweate cakes, and broughte them before Saul, & before his seruauntes: when they had eaten, they stode vp & went awaye the same nyghte.

The. xxix. Chapter.

David goynge wth kynge Achis to fyghte agaynst Saule, is sente agayne by the meanes of the Lordes of the Philistines.

**T**he Philistines gathered all theyr hostes together vnto Apek, and Israel ptyched by a fountayne in Jezrahell. And the Lordes of the Philistines went forth by hundredes, and by thousandes. But David and hys men came behynde wth Achis. Then sayd the Lordes of the Philistines: what wil ponder Hebrues? And Achis sayde vnto the Lordes of the Philistines. Is not thys David the seruaunte of Saul the king of Israel, whiche hathe bene wth me dayes and yeres, and I haue founde no faulte in hym, sythen he fled to me vnto thys dape? Neuer theles the Lordes of the Philistines were wrothe wth hym, and sayde vnto hym:

Awake thys felowe returne and lette hym go agayne to hys place whych he thou haste appoynted hym. For he shall not goo wth vs to battell, leaste he be an aduersary vnto vs in the battayle when we begynne to fyghte. For wherewyth coude he better obtayne the fauoure of hys master, then vppon the heades of our men? Is not thys David to whome they linge in daunces?

\* Saule slewe hys thousande, but David hys tenthousande?

Then Achis called David, and sayde vnto hym. As trulpe as the Lorde lyueth thou arte honest, and it pleasech me well thou shouldest accompanie me in the hoste, for I haue found none euyl wth the from the tyme that thou cammeste vnto me, vnto thys dape. Neuerthelesse the Lordes of the Philistines fauoure the not: wherefore retourne, and goo in peace, that thou dysplease not the Lordes of the Philistines.

And David sayde agayne to Achis. Whye: what haue I done? And what haste thou founde in thy seruaunte as long as I haue bene wth the vnto thys dape: that I may not go fyghte agaynst the enemyes of my Lorde the kynge.

Achis answered and sayde to David: I wot well, thou pleasest me, as it wer an angel of God. Not wthstandyng the Lordes of the Philistines haue sayde, & thou shalt not go wth them to battayle. Wherefore aryse earlye in the mornynge wth thy masters seruauntes that are come wth the. And when ye be vppe earlye, as sone as it begynneth to be day, depart. And so David and hys menne arose earlye too departe in

the mornynge, and to returne into the land of the Philistines. And the Philistynes wente vp to Jezrahell.

The. xxx. Chapter.

David returnyng from kynge Achis, fyndeth zikeleg burnt. He pursueth after & burneth therof & killeth them & recouereth the praye.

**B**ut ere David and hys menne were come to zikeleg the thyrde dape, the Amalekites had made assault in the southe parte vpon zikeleg, and had smitten zikeleg and burnt it wth fyre, and hadde taken the women there prisoners, bothe smal and great, but sene not a man, but caried them with them, and departed. When David and hys men came to the cite, behold it was burnt with fyre, and theyr wyues, their sonnes, & their daughters were taken prisoners. Then David and the people that was wth hym lyste vp their voyces and wepte, tyll they could wepe no more. And Davids two wyues were taken prisoners also, Achinoam the Jezraelite, and Abigail the wyfe of Nabal the Carmelite. And David was sore troubled, for the people entended to stone hym, because the hertes of all the people were vexed for their sonnes & their daughters. But David tooke a good herte to him in the Lorde his God, and sayde to Abiathar the priest, Achimelechs sonne: bringe me hither & Ephod. And Abiathar brought the Ephod to David. And David asked the Lorde, sayyng: Shall I pursue thys companye? and shall I ouertake them? And he sayde to hym: folowe, for thou shalt ouertake them, and recouer the praye. So he went, and the sixe hundred menne that were wth hym, and they came to the riuer Besor, where a parte of them abode. Neuertheles David and.iiii. C. men folowed, but.ii. hundred men abode behynde, beinge to werpe to go ouer Besor. Then they found an Egyptian in the feld, and broughte him to David and gaue him breade to eate, and water to drynke, and gaue hym a few figs, and two clusters of reaspynge, and when he had eaten, hys spirites came agayne to hym, for he had eaten no bread, nor droncke water in thre dayes, and thre nightes. The David sayde vnto hym, to whome belongeth thou, and whence arte thou? And the lad answered: I am an Egyptian, and seruaunt to an Amalekite: and my master left me behynd because it is thre dayes agone that I fell speke, we came a couynge vpon the south of Cerethis, and vpo them of Iuda, and on & south of Caleb. And we burnt zikeleg wth fyre.

And David sayde vnto hym: Canst thou bringe me to thys companye? And he said, I sweare vnto me by God, that thou wylt neyther kyll me, nor delpyer me into the handes of my master, and I wyl bring the vnto them. And when he had brought hym, se, they lape all scattered vpon the ea rthe, eatynge and drynkyng and trumping

6. ee. p. 111. a.  
and. xxi. d.  
Eccl. xlvii. c.

1. Re. xxi. 11. a.

D

ouer



ouer al the greate pray that they had carie d  
awaye oute of the Lande of the philistines,  
and oute of the Land of Iuda.

And David layed vpon them from the  
twp lpghte vntil the euen of the next daye  
so that there escaped not a man, saue.iii  
hundred ponge menne, whpche rode away  
vpon Camels, and fledde. And David re-  
couered all that the Amaleckites hadde  
carped awaye, and hys two wiues: so that  
there was no personne lackynge epyther  
small or greate, sonne or daughter, or of  
the spople of all that they hadde taken a-  
waye, but David broughte all agayne.

And David toke all the shepe and the oxen.  
And they draue the cattel before and said  
Thys is Dauides praye: And then David  
came to the two hundred menne that were  
ouer werpe to folowe David, whiche they  
made to abyde at the riuer Besor. And they  
came too mete David and the menne that  
were wpyth hym. And when David came  
to the people, he greeted them peacea-  
blye. Then answered all the wycked and  
the vnthryftes of the menne that wente  
wpyth David and sayd: because they wente  
not wpyth vs, therfore shal none of the pray  
that wee haue recouered bee geuen vnto  
them, saue to euery man hys wife and his  
chylidren, whpche lette them carpe awaye,  
and be walkynge.

Then sayde David: ye shall not do soo  
(my brethren) wpyth that the Lorde hathe  
geuen vs, and hathe preserued vs, and dely-  
uered the companie that came agaynst  
vs into oure handes. For who shoulde her-  
ken vnto you in thys matter? But as hys  
parte is that goeth and fyghteth, so good  
shal hys parte be that taryeth by the stuffe,  
they shall parte it alpyke. And so from that  
daye forward, was that made a lawe and  
a custome in Israel, and dureth til this daye.

The lawe of  
men of war

\* That is a  
sewarde:

When David came to zikeleg, he sente  
of hys praye vnto the elders of Iuda, and  
to hys frendes, sayinge: See ther a \*blef-  
spunge for you, of the spople of the enne-  
myes of the Lorde. He sente too theym of  
Bethell, too them of Southe Ramath: to  
them of Bether: to them of Aroer: to them  
of Sephamoth, to the of Esthamo, to them  
of Rachal, to the of the cities of the Jeru-  
salemites, to the of the cities of the Benites,  
to them of Baramath, to them of Bozasan  
to the of Athach, to them of Debzo, and to  
all places where David and hys men were  
wonte to haunte.

The. xxxi. Chapter.

The battell betwene the philistines and  
Israel. Saule killeth him selfe, and hys chil-  
dren are slayne in the battell.



And as the philistynes foughte  
agaynst Israel, the menne of  
Israel fledde awaye from the  
philistines, and fel downe dead  
in mounte Gelboe. And the philistynes  
made after Saule and hys Sonnes, and  
slew Jonathas, Abinadab, and Melchi-  
sua, Saules sonne. And the battell wente  
soore agaynst Saule, in so muche that  
hooters wpyth bowes hadde founde hym,  
and he was sore wounded of the hoeters.  
Then sayde Saul vnto hys harneyberer  
\* drawe oute thy swerde, and thyruste me  
thorowe therewpyth, leaste these vncircum-  
cised come, and thyruste me thorowe, and  
make a mockynge stocke of me. But hys  
harneyberer woulde not, for he was soore  
afrayed. Wherfore Saule toke a swerde,  
and fell vpon it.

i. Sa. x. a.

Jud. ix. g.

Saul kyle  
leth hym  
selfe.

And when hys harneyberer sawe that  
Saule was deade, he fell lykewyse vpon  
hys swerde, and dyed wpyth hym. And soo  
Saule dyed and hys thre sonnes, and hys  
harneyberer, and all his menne that came  
daye together. When the menne of Israel  
that wer of the other syde the valleye, and  
they of the other syde Jordan hearde that  
the men of Israel were put to flight, and  
that Saule and hys sonnes were deade,  
they leste the ctyes, and ranne away, and  
the philistines came and dwelte in them.

i. Sa. x. b.

On the morrowe when the philistines were  
come to strypp them that were slayne, they  
founde Saule and hys thre sonnes lpyng  
in mounte Gelboe. And they cutte of hys  
heade, and strypped hym oute of hys har-  
neis, and sente it to the Lande of the phi-  
listines euerye where, to publish in the hou-  
ses of theyr goddes, and to the people. And  
they hanged vpye hys harneis in the house  
of Astarothe, but they hanged vpye his car-  
kelle on the walles of Bethsan. When the  
inhabytours of Iabes in Galaad hearde  
what the philistines had done to Saul, they  
arose, as many as were men of warre, and  
went & toke the corps of Saul, & the corps  
of hys sonnes from the walles of Bethsan  
and broughte them to Iabes, and \* burnt  
them there, and toke theyr bones and  
buried them vnder a tree at Iabes,  
and fasted seuen  
dayes.

Je. xxxii. a

The ende of the fyrste boke of  
Samuell, whpche they com-  
munelye call the fyrste  
of the kyn-  
ges.



# The seconde booke of Samuell, otherwyse called the seconde booke of the kynges.

## The fyrst Chapter.

David commaundeth to sea the messenger, that sayd he had kylled Saul. The lamentacio of David for Saul and Jonathas.



**A**fter the deathe of Saul, when Dauid was returned from the slaughter of the Amalekites, & hadde bene two dayes in zikeleg: Beholde, there came a man in the thy. day out of the hoste from

Saul wpth hys clothes rente, and earth vpon his heade. And when he came to Dauid he fell to the earth, and dyd obersaunce. To whom Dauid said: whence comest thou? And the other answered hym: Oute of the hoste of Israell am I escaped.

And Dauid sayde to hym agayne. Howe hath it chaunced? tell me. And he sayde: the people fled from the battell, and manye of the people are ouerthrowen and dead. And **S**aul and Jonathas hys sonne are deade thereto. And Dauid sayde vnto the ponge manne that tolde hym, howe knowest thou that Saule and Jonathas hys sonne bee deade? And the ponge manne that tolde hym, sayde: I was by chaunce in mounte Gelboe. And see, Saule leaned vpon hys speare, and the charrettes and horse menne folowed hym at the heles. And Saule looked backe and called me: And I answered, here am I. And he sayde vnto me: what art thou? And I sayde vnto hym: I am an Amalekite.

And he sayde vnto me: come on me and sea me. For angur he is come vpon me: and my lyfe is yett all in me. And I wente on hym, and slewe hym: for I am sure that he coude not lyue after that he was fallen. And I tooke the crowne that was vpon hys heade, and the bracelet that was on hys arme, and haue broughte them vnto the my Lorde hyther. Then Dauid toke hys clothes and rent them, and so dyd all the menne that were wpth hym, and they mourned, wepte, and fasted tyll euen for Saule and Jonathas hys sonne, and for the people of the Lorde, and for the house of Israell, because they were ouerthrowen wpth the swerde.

Then sayde Dauid to the ponge manne that broughte hym tydyngs. Whence arte thou? And he sayde: I am the sonne of a stranger, an Amalekite. And Dauid sayd vnto hym, howe is it that thou wast not a fraped to lape thynne hande vpon the Lordes annoynted to destrope hym. And Dauid called one of hys ponge men, and said:

Go and runne vpon hym. And he smote hym that he dyed. Then sayed Dauid vnto hym. \*Thi bloude be vpon thynne own heade. For thynne owne mouthe hath witnessed agaynst the, sayinge: I haue slaine the Lordes annoynted. And Dauid sange thys songe of mournyng ouer Saule, and ouer Jonathas hys sonne, and bade too teache the chyldrene of Israell the staues thereof. And behoulde it is wyrtten in the booke of the ryghtuouse. The glorie of Israellis slayne vpon the hye hys: Oh howe were the myghtye ouerthrowen? Tel it not in Beth, nor publyshe it in the stretes of Askalon, leaste the daughters of the Philistines reioyce, and that the daughters of the vncircumcised triumphe thereof: Ye mountaynes of Gelboe, vpon you be neither dewe nor rayne, nor in felds whence heue offerynges come.

For there the sheldes of the myghty were caste frome them: the shelde of Saule as though he had not bene annoynted wpth oyle. The bow of Jonathas, and the swerd of Saule neuer turned backe agayne emptye, from the bloude of the wounded, and from the fat of the myghty warriours.

Saul and Jonathas louely and pleasant in theyr lyues, were in theyr deathes not deuided, men swifter then Eagles, and stronger then Lions. Ye daughters of Israell wepe ouer Saule, whiche clothed you in purple and garmentes of pleasure, and bordered your rayment wpth ornaments of gold. How wer the myghty ouerthrowen in batayl? Jonathas on the hye hys was wounded to deathe. Woe is me for the my brother Jonathas: for delectable too me wast thou exceedingly. Thy loue to me was wonderfull: passyng the loue of women. Howe were the myghtye ouerthrowen and howe were the weapons of war folowne.

## The.ii. Chapter.

David is annoynted in Hebron. The batell of the seruantes of Dauid and Absoloth.

**A**fter thys Dauid asked the Lord sayinge: Shall I goo vp into anye of the cyties of Iuda? And the Lorde sayde go: and Dauid answered: whither shal I go? He answered to Hebron. And so Dauid wente thither with hys two wyues also, Ahinoam the Jezrahelite, and Abigail Nabals wife the Carmelite. And the menne that were wpth hym, dyd Dauid earpe vppe also, euery man wpth hys house.

And they dwelte in the townes of Hebron. And the menne of Iuda came, and therethey annoynted Dauid Kyng ouer the house of Iuda. When it was tould Dauid howe the menne of Iabes Galaad had buryed Saule, he sente messengers vnto them, and sayde vnto them: blessed are ye vnto the Lorde, that ye haue shewed suche kynednesse vnto your Lord Saule, & haue buryed hym. Wherefore the Lorde shewe you mercy and verithe agayn. And I wil do you

\*This is p maner of speaking of hebreues, for that we saye: thy ma laughter shall cause thee to dye: as it is said Psal. vii. d.

\*Some thynke that thys booke remayneth not, other some vnderstande by it the fyrste booke of Iosias.

That is becomen you w golden ornaments.

\*The renting of hys clothes was a sygne of greete sadness, & also of great angur for the sale of the

sayde, as in mat. xvi. d. And beneth u. c. v. xlii. c.

1. es. xxi. d.



pou good also, because ye haue done thys  
And nowe lette your handes styte them  
and playe w<sup>th</sup> the men, though ye pour maister  
Saul be deade.

*Isboeth is  
made kynge  
of Israel.*

And finallye vnderstande that the house  
of Iuda haue annoynted me kynge ouer  
the. But Abner the sonne of Ner that was  
captayne of Saules hoste tooke Isboeth  
the sonne of Saule, and broughte hym  
to Mahanaim, and made hym kynge ouer  
Galaad and ouer the Assurites, and ouer  
Iezrahel, and ouer Ephraim, Ben Jamin, &  
ouer Israell. And Isboeth Saules sonne  
was fourtie yeres olde, when he beganne  
to raigne ouer Israell, & raigned two yeres.  
But the house of Iuda onlpe folowed Da  
uid. \* And the tyme when Dauid raigned  
in Hebron the house of Iuda, was seuen  
yere and syre monethes. And Abner the so  
of Ner, and the seruantes of Isboeth  
the sonne of Saule wente oute of Mahan  
naim to Gabaon, And Joab the sonne of  
Zaruiah, and the seruantes of Dauid wet  
oute and mette them by the pole of Gaba  
on. And thei sate downe, the one part on the  
one syde the pole, & the other on other side.

*ii. Reg. v. c.*

And Abner sayde to Joab, let the pong me  
arise and playe before vs. And Joab answe  
red: Be it. Then there arose and wente o  
uer twelue of Ben Jamin by number, whi  
che pertained to Isboeth the sonne of  
Saule, and twelue of the seruantes of  
Dauid. And they caught eche his fellowe  
that came againste him by the heade, and  
thrust hys swerde into his side, and so they  
fel downe all at once. Wherefore the place  
was called \* Belath zurim, whypche is in  
Gabaon. And there beganne an exceedyng  
cruell battell that same daye. But Abner  
and the menne of Israell were putte to the  
worste of the seruantes of Dauid.

*That is the  
felde of y  
stronge and  
myghtye.*

*ge. xxviii. f.*

And there were thre sonnes of Zaruiah  
Joab, Abisai, and Asahel, whypche Asahell  
was as swyfte of fote as a wylde Ido, and  
folowed after Abner, and \* tourned ney  
ther to the ryght hand nor to the left from  
Abner. Then Abner looked behynde hym,  
and sayde: arte thou Asahel? And he sayd:  
yea. Then sayde Abner, turne the either to  
the ryghte hande or the lefte, and catche  
one of the pong men, & take the hys spoile.  
But Asahell wolde not departe from hym,  
but pursued hym. And Abner sayde agayne  
to Asahel: tourne from me, and folowe not  
me: for I were lothe too sympte the too the  
grounde. For then howe sholde I holde by  
my face before Joab thy brother: howbeit  
he wolde in no wyse departe.

*ii. Reg. xx. d.*

\* When Abner w<sup>th</sup> the hyndert ende of  
the speare smote hym vnder the shorter rib  
bes, that the speare came oute behind him,  
that he fel downe in the same place & dyed  
there. And as manye as came to the place  
where Asahell fell downe and dyed, stode  
still. But Joab and Abisai folowed Abner  
till the sunne went downe. And when they  
were come to the hyll Amah, that lieth before

Giah, in the waye that goeth thorow the  
wylernes of Gabaon, the chyldren of Be  
Jamin assembled after Abner on a plump  
and stode styll on the top of an hyll. Then  
Abner called to Joab, and sayde: Shall the  
swearde deuoure wythoute ende: knowest  
thou not that bytternes is wonte to come  
in the later ende: how longe shall it be ere  
thou byd the people retorne from folow  
ing the y? brethren? And Joab answered:  
as trulpe as God lyueth if thou haddest  
so sayed, then euen in the mornynge hadde  
the people departed, ech frome folowynge  
hys brother.

And therewith \* Joab dyd blowe a  
trumpette, and all the people stode styll *ii. Reg. xx. d.*  
and pursued after Israell no more. And Ab  
ner and hys menne walked all that nyghte  
by the wylde feyldes, and wente ouer Jo  
dan, and passe thorow al Bethhoron, and  
came to Mahanaim.

And Joab retourned frome Abner, and  
assembled all the people, and there lacked  
of Dauids seruantes nyntene persons  
and Asahell. But the seruantes of Da  
uid hadde slayne of Ben Jamin, and of  
Abners menne, thre hundred, and thre  
score menne. And they toke by Asahel, and  
buried hym in the Sepulchre of hys father  
in Bethlehem. And Joab and hys menne  
wente all nyghte, and came in the da  
wynge to Hebron.

The.iii. Chapter.

Abner cometh to Dauid and bringeth him  
his wife Michol. Joab killeth Abner. Dauid  
bewepeth hys deathe, and curseth Joab.



It was longe styffe  
betwene the house of Saule &  
and the house of Dauid. But  
Dauid wared stronger and  
stronger, & the house of Saule  
ward weaker, and weaker. And Dauid  
hadde chyldrene borne hym in Hebron. *i. Sam. xxi. d.*  
Hys eldest sonne was Ammon of Ahino  
am the Iezrahelyte, the seconde Cheleab *Dauid's  
chyldren*  
of Abigail the wyfe of Nabal the Carne  
lyte, the thyrde of Absalom the sonne of  
Maachah the daughter of Tholmame the  
kynge of Gessur, the fourthe Adoniah the  
sonne of Hagith, the fyfte Saphatiah the  
sonne of Abital, the syxte, Jethraam by Eg  
la Dauides wyfe.

These were borne to Dauid in Hebron.  
And as longe as there was battayle be  
twene the house of Saule and the house of  
Dauid, Abner the sonne of Ner helde by  
the house of Saule. And Saul hadde a con  
cubin named Riphah, the doughter of Ai  
ah. And Isboeth sayde to Abner. Where  
fore lvest thou w<sup>th</sup> my fathers concubin?  
Then was Abner very wroth for the wordes  
of Isboeth, and sayde: Am not I a doge  
ges heade, whypche agaynst Iuda haue  
shewed merce thys daye vnto the house  
of Saule thy father, and too hys brethren  
and frendes, and haue not delpyered them  
into

*Gen. xxv. d.*

*i. Reg. xviii. f.*



**W** and sojourned there till the same time, and Jonathan Sauls sonne had a sonne lame on hys feete: fyue yere olde was he, when tidynges come of Saule and Jonathan oute of Jezrahell. And hys nourise toke him vp, and fledde awaye. And as he made hast to fle and was amased, the child fell and became halfe and was called Apphiboseth. And these sonnes of Remon the Berorhite, Rechab and Baanah went and came in the heate of the daye to the house of Apphiboseth, as he slept on a bedde at none. And behold: they came into the house as thoughe they woulde haue boughte wheate, and smote hym vnder hys shorte rybbes, and fledde. For they came into the house as he slepte on hys hedde in hys resting chamber, and smote hym and slewe him and beheded hym, and toke hys heade and gatte them awaye toward the East al nyght. And they broughte the heade of Apphiboseth vnto Dauid to Hebron, and said to the kynge: Beholde here the heade of Apphiboseth Sauls sonne thine enemy, whiche sought thy soule. But the Lorde hath wrought my Lorde the kynge thys daye, of Saul and of his seede. The Dauid answered Rechab and Baanah hys brother the sonnes of Remon the Berorhite, and sayde vnto them: as surely as the Lorde lyueth who hath deliuered my soule oute of all aduersities, hym that tolde me that Saul was ded, thynkyng to haue brought me good tidynges, I caughte and slewe in zikeleg, to gyue him a rewarde for hys tydynges byngynge. And howe muche more ought I so to deale wyth wycked men that haue slayne a righteous persō in his owne house vpon hys bed. Now therfore thynke ye that I wyll not requyre hys bloude of your handes, and take you from the earth? And Dauid gaue in commaundemente to his seruantes, and they slewe them, and cut of their handes and their fete, and hanged them vp by the poole in Hebron. And they toke the head of Apphiboseth: & buried it in the sepulchre of Abner in Hebron.

The.v. Chapter.

**D**auid is yet agayne annoynted kynge: and taketh the Arcke fro Geth. He casteth out the blind and lame. He marieth mo wyues & getteth mo chyldre. He striketh the Philistines.

**W**hen came all the kynneddes of Israell to Dauid to Hebron and sayde: se, we are thy bones and thy fleshe. And further in tymes past when Saul was kynge ouer vs, thou leddest Israell in and oute. And the Lorde hath sayed: thou shalt fede my people Israell, and shalt be a captayne ouer Israell. And so all the elders of Israell came to the kynge to Hebron. And kynge Dauid made a couenaunte wyth them in Hebron before the Lorde, and they anointed Dauid king ouer Israell. Dauid was thirtie yere olde what tyme he beganne to raygne, and he raygned forty yeres. In Hebron he

reigned ouer Iuda, seuen yere and fyve monethes, and in Hierusalem thyrtye and thre yeres ouer al Israell and Iuda.

**W**hen wente the kynge, and hys men to Hierusalem, vnto the Jebusytes thynke: birauntes of the land. And they sayed vnto Dauid: vnto the kynge: thou shalt not come in hither, meaning thereby that Dauid shoulde not haue come in thither. Neuerthelesse Dauid toke the holte of Sion, whiche is in the cite of Dauid. Then sayde Dauid the same day: Whosoever slepyth the Jebusyte, and wyppeth the towres of hys house, and destroyeth the lame and the blynde enemyes vnto Dauids soule. Wherefore it is a prouerbe: the blynde and the lame shal not come into the house. And Dauid dwelte in the towre and called it the cytye of Dauid. And he buryed rounde aboute it from Gello, inward. Dauid waxed greate, and the Lorde God of hostes was with him. And Hyran kynge of Tyre sente messengers to Dauid wyth Cedar trees and Carpenters and Masons, to buylde Dauid an house. Whereby Dauid perceyued that the Lorde had established hym kynge ouer Israell, and had auanced his kyngdome for hys people Israells sake. And Dauid tooke hym mo concubines & wyues out of Hierusalem, after he was come fro Hebron, and mo sonnes & daughters were borne to Dauid. These be the names of the sonnes that were borne him in Hierusalem: Samna, Sobab, Natha, Salomon, Nebahar, Elisua, Repbeg, Iaphia, Elisama, Elada & Eliphalet. But when the Philistines hearde that they had annoynted Dauid kynge ouer Israell, they came all vp to seeke Dauid. And as sone as Dauid hearde of it, he gat hym to an hold. And the Philistynes came and layd the alonge in the valley of Raphaym. And Dauid asked of the Lorde, saying: Shall I go to the Philistines? & wylte thou geue the into my handes? And the Lorde sayde vnto Dauid, go: for I wil deliuer the Philistines into thy handes. And Dauid came to Baal Perazym and smote them there and sayed: the Lorde hath leuened myne enemyes a sonder before me, as a man wolde deuyde water, and therefore he called the name of the sayde place Baal Perazym. And there they leste their Images, and Dauid and his men toke them vp. And the Philistines came yet agayne, and layde them in the valleye Raphaym. But Dauid asked the Lorde, and he sayde, go not. But compasse them on the backeside, and come vpon them from the mulberry trees. And when thou herest the noise of a thinge goyng in the tops of the trees, then moue. For then the Lord is gone out before the, to smite the host of the Philistines. And Dauid did as the Lorde commaunded, and smote the Philistines fro Gabaah to Bezer.

The.vi. Chapter.

The arke is broughte forth of the house of Abinadab

\* Lette they shulde haue been knowne.

Understand shall bee chiefe captayne as it is read. i. pa. xi. a. b.

i. re. xlviii. b. ii. re. i. c.

i. pa. xliii. a

i. pa. iii. b.

i. pa. xliii. b.

Doni reade to the plain of Jheralt. i. pa. xlviii.

i. par. xi. a



Ruth. i. c.

into the had of David: for thou findest a fault in me this day, for a womanne,

\* So doo God to Abner and so, vntles as the Lorde hath sworn to Dauid, I so doo to him, and bynge the kyngedome from the house of Saule, and sette vp the seate of Dauid ouer Israell and ouer Iuda, from Dau to Bersabe. And he coulde geue Abner not one worde to aunswere, by cause he feared hym.

Then Abner sente messengers to Dauid forthwith, saying: whose is the land? And he sayed more ouer: Make a bond with me and see, my hand is with the, to bynge all Israell vnto the. And Dauid answered: wel sayde, I will make a bonde with the. But one thyng I requyre the, that thou se not my face, vntles thou fyrste bynge Myrcholl Saules daughter, when thou comest to se me. And Dauid sente messengers to Iphobeth Saules sonne, sayinge: deliuer me my wyfe Myrcholl, whiche I maried wyth an hundred shekynnes of the Philistynes. And Iphobeth sente and toke hym from hym husbände Iphatell the sonne of Lays. And hym husbände folowed him and came weeping behynde him, tyll they came to Bahurim. Then sayed Abner vnto him: go and retorne. And he returned.

And Abner had communicaciō wyth the elders of Israell, sayinge: Ye haue longe gone aboute that Dauid shoulde be kyng ouer you. Now the do it: for the Lord hath sayd of Dauid: by the hand of my seruante Dauid, I will saue my people Israell out of the handes of the Philistynes, and out of the hande of all theyr ennemyes.

And semblable wordes had he wyth Ben Hamech, and then wente to tell in the eares of Dauid in Hebron all that Israell was content with, and the whole house of Ben Hamech. So whē Abner was come to Dauid to Hebron, and twenty men wyth hym, Dauid made him and the menne that were with hym a feaste.

Then Abner sayd vnto Dauid: I will arise, & go gather al Israell to my Lord the kyng, that they maye make a bonde wyth the, that thou mayst be a kyng ouer al that thyne hereafter: and so Dauid let Abner depart, and he wente in peace.

And, loo the seruantes of Dauid and Joab came from chasyng robbers, and broughte a greute botye wyth them. But Abner was not wyth Dauid in Hebron for he hadde sente hym awaye in peace.

When Joab and all the hooste wyth hym were come, men tolde Joab, sayinge: Abner the sonne of Ner came to the kyng, & he hath sent away in peace. The wēt Joab to the kyng and sayd: What hast thou don? See Abner came to the, why haste thou sente hym away that he shuld escape free? Thou myghtest knowe Abner the sonne of Ner: that he came to flatter the and knowe thy conuersaciō and behauoure, and to knowe all thy doynges. And when Joab was come oute from the kyng,

he sente messengers after Abner, to bych broughte hym agayne from the well of Sorath vnto Dauid.

So when Abner was come agayne to Hebron, Joab take hym aspyde in the gate to speake wyth him gylefully, & ther smote him vnder the short ribbes that he died, for the bloud of Asahel hym brother.

And when it afterwarde came to Dauid's eare, he sayed: I and my kyngedome are gyltelles before the Lorde for euer, concerninge the bloud of Abner the sonne of Ner. It fall therfore vpon the heade of Joab, and vpon al hym fathers house: that the house of Joab be neuer wythoute one or other that hath runnyng issues, or wyth out lepers or goers vpon crouches, & that fall on the swerde, or that lacke bread. And the cause why Joab and Abisaye slew Abner, was that Abner hadde slayne theyr brother Asahel at Gabaon in battel. And Dauid sayed to Joab, and to all the people that were wyth hym: sente youte clothes, and put on sacke clothe and mourne before Abner. And kyng Dauid hym selfe folowed the bere. And when they had buryed Abner in Hebron, the kyng lyste vpon hym boyce and wept ouer the graue of Abner and so dyd all the people.

And the king bewayled Abner and sayd: Abner dyeth not as a wretche dyeth. Thy handes were not manacled nor thy fete shackled, but as men falle before wycked children, so sellest thou, and all the people wept yet more ouer hym.

And when all the people came to eate meate wyth Dauid, while it was yet day, Dauid swore, sayinge: so do God to me, and so, if I taste breade or oughte els, tyll the sunne be downe. And the people wyte it, & it plesed them, as wel as al other good thynges, which the kyng dyd in the syght of the people. And al Israell vnderstode that daye, howe it was not the kynges mynde to slea Abner the sonne of Ner.

And the kyng sayed vnto hym seruantes: know ye not there is a Lorde, and that a great, fallen this day in Israell? And I am this daye tender, though I be annoynted kyng. And these men the sonnes of Israhiah, be to good for me to rule? But the Lorde rewarde the doer of euill accordyng to hym wyckednesse.

The.iiii. Chapter.

Baanah and Rechab sleeth Iphobeth the sonne of Saule.

WHEN Saules sonne heard that Abner was deade in Hebron, hym herte faynted, and all Israell was troubled. Nowe this Saules sonne hadde two mē that were become Captaynes ouer the Souldyours, the one called Baanah, and the other Rechab the sonnes of Remon a Berothite, and of the tribuennye of Benjamin: for Beroth was reckened to appertayne to Benjamin.

And these Berothytes fledde to Bethaym and

ii. Reg. iii. c.

Di to 1105



Abinadab. Ozah is strike and dyeth because he touched the arke. The arke is broughte in to the house of Obed Edom, and fro thence into Iherusalem. Dauid daun et; before it, & is therfore despyled of hys wife Michol.

**A**fter this, Dauid chose oute all the chief yong men in Israel to the sume of thyrty thousande, and arose, and wente, and all the folke that were wpth hym of the men of Iuda to fet awaye the arke of God, vpon whiche is called the name of the Lorde of hostes, that dwelleth betwene the Cherubins. And they put the arke of God on a newe carre, and brought it forth of the house of Abinadab that dwelte at Gabah. And Ozah, and Ahio the sonnes of Abinadab draue the newe carre. And when they brought it out of the house of Abinadab that dwelte at Gabah with the arke of God, Ahio wente before the arke, & Dauid & al þ house of Israel plaid before the Lord with al maner instrumentes of fyre wood, with harpes, psalteries, tymbrels, fidels andymbals.

And whē they came to Nachons thersyngefloure, Ozah put his hand to þ arke of God and helde it, for the oren stumbled. And the Lorde was wrothe wth Ozah, and God smote him in the same place for his faulte, and there he dyed by the arke of God. And Dauid was dyspleased by cause the Lorde had rente Ozah. And the name of the place was called Perez Ozah tpi this day. And Dauid was then afrayed of the Lorde, and said: how shuld the arke of the Lord come to my house? And so Dauid wold not bynge the arke of the Lord w him into the cite of Dauid, but caried it into the house of Obed Edom a Gethite. And the arke of the Lorde conynued in the house of Obed Edom the Gethyte thre monethes, and the Lorde blesse Obed Edom, and all hys housholde. And when it was toulde kyng Dauid that the Lorde hadde blesse the house of Obed Edom, and all that belonged vnto hym, by cause of the arke of God, he went and broughte the arke of God from the house of Obed Edom, vnto the cite of Dauid wth gladnes. And euer whē they ha; bare the arke of the Lorde hadde gone fyre paces, he offered an oxe and a fatte shepe. And Dauid daūced before the Lord wth al his myght in a lynnē spbod gynde vnto hym. And Dauid and all the house of Israel broughte the arke of the Lord wth shoutyng and trompet blowyng.

And as the arke of the Lorde came into the cty of Dauid, Michol Sauls daughter looked thorow a wyndow & sawe kyng Dauid spring and daunce before the Lord, and therfore dispised him in her heart. And when they had brought in the arke of the Lorde, and had set it in hys place, euen in the tabernacle that Dauid hadde prepared for it: Dauid offered burntofferpynges and peace offerpyngs before the Lorde. And as sone as Dauid hadde made an ende of

offerpyng burntofferpynges and peace offerpynges, he blessed the people in the name of the Lorde of hostes, and gaue amonge all the folke, euen amonge the whole multitude of Israel, as well to the women as men, euerpe one a cake of breade, and a piece of fleshe, and a flacket of wyne. And so the people departed euerpe man to hys house. Then Dauid returned to salute hys housholde. And Michol the daughter of Saul came out agaynst hym and sayed: Oh how glorious was the kyng of Israel to daye, which scrpt him selfe thys daye before the eyen of the maydens of hys seruantes, as a lyghte brayned selome is wont to scrp hym selfe? But Dauid sayde agayne to Michol: I wyl make spoite before the Lord, whych chose me before thy father, and before all hys kynne, commaūdyng me to be ruler ouer all hys people Israel. And I wyl be yet more vyle then so, and wyl be meke in myne owne syghte: and shall neuer thelesse of the verpe same mayde seruantes whych thou speakeste of, be hadde in honoure. But the saide Michol daughter to Saule, hadde no chyldre vnto the daye of her death.

The. vii. Chapter.

Dauid of a good purpose cōmēding to build an house to the Lord, is forbydde of god. He prayeth þ the promyses of God may be fulfilled.

**A**ND in procelle as the kyng dwelte in hys fathers house, after that the Lorde had geuen him reste rounde aboute from all hys enemyes, he said vnto Nathā the prophet: beholde, I dwelle in an house of Cedar trees, but the arke of God dwelleth in the middes of curtaynes. The sayd Nathā vnto the kyng: go and do all that is in thyne herte, for the Lorde is wth thee. But that same nyght the word of the Lord came vnto Nathan, sayinge: go and telle my seruant Dauid, thus sayth the Lord: shalt thou go build me an house to dwell in? For I haue not dwelte in anye house sythens the tyme I brought the chyldren of Israel oute of Egypt, vnto this daye: but haue walked in a tent and in a tabernacle. In anye waye where I wente amonge all the chyldren of Israel, spake I one worde wth anye of the kynredes of Israel, whych I commaūded to feede my people Israel, sayinge: why buylde ye not me an house of Cedar tree? Nowe therfore so say vnto my seruant Dauid: thus sayth the Lorde of hostes, I toke the oute of a sheepe cote fro solowpyng shepe, to be a ruler ouer my people Israel. And I was wth the in all thou wenteste to, and haue destroyed all thyne enemyes oute of thy syght, & haue made the a greates name, lyke vnto the renowne of the greates men of the world. And I wyl appoynt a place for my people Israel, and wyl plante it, and they shall continue in one place & shall moue no more, neyther shall wycked people trou-

1. Pa. xlii. d

That is of clothes and hanginges that wer set by at þ mane kyng of þ tabernacle \*Ex. xvi. a.

1. Re. xvi. e.



ble them anye more as they dyd at the begynnyng, and sithens the tyme I commaunded Iudges to be ouer my people Israell, and I wyl geue the reste from all thine enemies. And the Lorde telleth the that he wyl buylde the an householde.

And when the dayes be fulfilled, and thou layde to reste wylth thy fathers, the I wyl sette vp thy seede after the whiche thal procede out of thy body, and wyl establishe his kyngdome, he shall buylde an house for my name, & I wyl establishe the seate of hys kyngdome for euer: I wyl be his father, & he shal be my sone: in somuche that if he sune I wil but rebuke him with such a rodde as men be rebuked with, and with such plagis as the chyldren of men bee plagued wylth. But my mercye wyl I not take awaye from hym, as I toke it from Saulle, whom I put downe before the and thynne house, and thy kyngedome shall endure wylthoute ende after the, and thy seate shall be establisshed for euer.

When Nathan had tolde Dauid al these wordes, and all thys vpspon, then wente Dauid and set him downe before the Lorde and sayde: what am I Lorde almyghtye, and what is my kynne, that thou shouldest haue broughte me this farre forth? And is thys a smalle thyng in thy syghte Lorde almyghtye, but that thou shouldest speake also of thy seruantes house for a greate whyle to come? Is thys a lawe amonge men Lorde almyghtye? And what can Dauid saye more vnto the, syth thou knowest thy seruante Lorde almyghtye? Euen for thy word, and according to thine owne hert hast thou done al these great thinges to make them knowne vnto thy seruant.

Wherefore thou are great, O Lord God and there is none lyke the, neyther is ther any God saue thou, accordyng to all that we haue herde without eares. And what one people in the earthe is lyke vnto the people Israell, whiche God deliuered to be his people, and to make hym a name, & to shew them greates & terribles thynges in earth, before thy people which thou redeemedst to the oute of Egypte, euen from theyr gods. And thou haste ordeyned the people Israell to be thy people for euer, & thou Lord art theyr God. And nowe Lord God the thing thou hast sayed of thy seruante and of hys house, make it good for euer, & doo as thou haste sayde. And let thy name be great for euer, & me may saye: O Lord of hostes is the God of Israell: and lette the house of thy seruante Dauid be assured before the. For thou Lorde of hostes, God of Israell hast tolde in the eare of thy seruant, sayinge: I wyl buylde the an house. And therefore hath thy seruant sounde in hys herte to praye thys prayer vnto the. And now Lorde almyghtye thou arte the God, & thy wordes muste be true, for thou haste tolde this goodnes vnto thy seruant. Nowe therefore goo to, and blesse the hou-

holde of thy seruant, that it may contynue for euer before the. For O Lord almyghty hast said that of thy blessinge the house of thy seruant shalbe blessed for euer.

The. viii. Chapter.

Dauid ouercometh the Philistines and maketh the tributaries. He ordaineth and appointeth hys officers.

After that, Dauid beat the Philistines, and subdued the, and toke hys people out of bondage out of their handes. And he beat the Moabites and measured them wylth a lyne, makinge them ly a longe on the earthe, and then measured the lengthe of two lynes to see, and the lengthe of one lyne to saue alpye. And so became the Moabites Dauids seruantes, and payde tribute. Dauid smote also Adadazer the sonne of Rehob kyng of Zobah, as he wente to make the ende of hys costes of the ryuer Euphrates. And Dauid toke a. M. and. vii. C. horsemen of hys, and twenty thousande fote men, and destroyed all his charrettes, reseruyng one hundred of them. Then came the Syrians of Damascos to succoure Adadazer kyng of Zobah. And Dauid slew of them. xxi. thousand men, and put souldiours in Syria Damascos. And the Syrians became seruantes to Dauid, payinge tribute: And thus the Lorde saued Dauid in al he went to. And Dauid toke the shilds of gold he were vnto the seruantes of Adadazer, & brought the to Ierusalem. And therto oute of Berach & Berathai ctytes of Adadazer, he brought exceeding greates aboundaunce of brasse.

When Thoi kyng of Hemath hadde herde howe Dauid hadde dyscunfyt all the hoste of Adadazer, he sente Hoiam hys sonne vnto kyng Dauid, to salute hym wylth peace, and to blesse hym bycause he hadde foughte agaynst Adadazer, & beaten hym. (For Thoi kept war with Adadazer) whiche sonne brought vessels of syluer, gold and of brasse with him. And then also kyng Dauid did present vnto the Lorde the syluer and gold that he halowed seuerally of all nacions whiche he subdued: of the Syrians, the Moabites, the children of Ammon, the Philistines, the Amalekites, & of the spoyle of Adadazer sone of Rehob kyng of Zobah. And Dauid made him a name after he returned from the slaughter of the Syrians in the valey of faulte where he slew egyptene thousand men. And he put keepers in Edom, euen thowhe oute all Edom put he souldyours, and all Edom became hys subiectes. And the Lorde kept Dauid what soeuer he toke in hand. And Dauid reigned ouer all Israell, and executed ryghte and iustice vnto al his people. And Joab the sonne of Zaruath was ouer the hoste, and Josaphat the sonne of Ahilud was recorder. And Sadoche the sonne of Ahitob and Achimelech the sonne of Abiathar were the prestes, and Saraias was the scribe. And Banaias the sonne of Jehoiada was ouer the

iii. Re. ix. c. To rest of hys is ofte taken for to dye, and because of hys bodye that muste once be raysed. So doth. l. paul cal the dead sleepers. i. Eccl. ii. d. iii. Reg. v. a. i. Par. xii. c. Heb. i. b. Dial. lxxxviii. a.

That is, hys seruante among all others.

Or, let the people with their iudges

To measure wylth a lyne signifyeth, after hys manner of a plover to bringe to per fecte subiecton as it is said The. ii. c. \* Moabites the li. v. That is, destroying & smytynge the downe to the grounde. i. pa. xlii. d.

The meaning of. ii. lynes to sleep signifyeth hys lynes of. ii. parts of the. And of one to saue alpye to signifye that Dauid left but one part of the luyng, whiche the Mulder pay him tribute. They bee maners of speyngs amonge the hebrues.

l. Re. xx. d. Som reads cronacher. The hebrues worde doth properly signifye the



a monymer  
pitter in  
remembrance,  
one that  
had in wy-  
syng boche

A  
thynges p  
wer done,  
that wer to  
do, a keper  
of a booke.

the Cerethites, and the shelethites, but  
Dauids sonnes were chiefe rulers.

The .ix. Chapter.

David restoreth all the felde of Saule to  
Miphiboseth the sonne of Ionathas.

**M**iphiboseth the sonne of Ionathas. Then sayde David: is there anye  
manlette of the house of Saule  
that I maye shewe hym merce  
for Ionathas sake? And there  
was one of the household of Saule a ser-  
uaunte named zabab, who was called un-  
to David. And the kynge sayde vnto him:  
arte thou zabab? And he sayd: thy seruaunt  
is he. Then sayde the kynge: remayne  
yet any man of the kyned of Saule, whom  
I maye shewe the merce of God vpon?  
And zabab sayde vnto the kynge: Iona-  
thas hath yet a sonne whiche is lame on  
both seete. And the kynge sayde vnto him:  
wher is he? And zabab said vnto the kynge:  
beholde he is in the house of Machir the  
sonne of Amiel in Lodaber. Then kynge  
David sent and ferre hym out of the house  
of Machir the sonne of Amiel out of Lo-  
daber. Nowe when Miphiboseth the son  
of Ionathas the sonne of Saule was come  
to Dauid, he bowed hym selfe, and fell on  
hys face. The sayd David: Miphiboseth?  
And he answered. Beholde thy seruaunt.  
And Dauid sayd: feare not. For I wyl sue-  
ly shewe the kyndenes for Ionathas sake,  
and wyl restore the al the landes of Saule  
thy father, and thou shalt eate meate on  
myne owne table alwaye. And the other  
bowed hym selfe and sayde: what is thy  
seruaunt, that thou shuldest vouchesafe to  
take vpon suche a dead dog as I am? Then  
the kynge called zabab Saules young man  
sayinge vnto hym: I geue vnto thy ma-  
sters sonne all that pertaineth to Saule,  
and to al his kynne. Se therefore thou and  
thy sonnes and thy seruauntes tylle the  
lande for him, and bynge in that thy ma-  
sters sonne may haue foode to eate. For  
Miphiboseth thy masters sonne shall eate  
meate alwaye vpon my table. For this zi-  
bab hadde fyfene sonnes, and twenty ser-  
uauntes. Then sayd zabab vnto the kynge:  
All that my Lorde hath sayde vnto hys ser-  
uaunte thy seruaunte shall do. For (sayde  
the kynge) Miphiboseth muste eate vpon  
my table, as one of the kynges sonnes.  
This Miphiboseth had a sonne that was  
younge, named Micha, and al that dwelled  
in the house of zabab, were seruauntes un-  
to Miphiboseth. So Miphiboseth dwelte  
in Ierusalem, for he eate euer at the kyngs  
table, & was thereto halt on both legges.

The tenth Chapter.

The messengers of David are spitefully en-  
reated of the kynge of Moab: whych thing  
David auengeth.

**I**t happened after thys, that the  
kyng of the chyldren of Ammon  
died, & Hanon hys sonne reyg-  
ned in his stede. The sayd Da-

uid: I wyl shewe kyndnesse vnto Hanon  
the sonne of Nahas, as hys father shewe-  
d kyndnesse vnto me. And thereupon Da-  
uid sente to comforte hym by the hande of  
hys seruauntes ouer the deathe of hys fa-  
ther. Nowe, when Dauids seruauntes  
were come into the lande of the chyldren  
of Ammon, the Lordes of the chyldren of  
Ammon sayde vnto Hanon the Lorde:  
Whychest thou that Dauid doth honoure  
thy father, bycause he hath sente to com-  
forte the? Naye he hath rather sente hys  
seruauntes vnto the to searche the cypres,  
and to espye it oute, to thynente to ouer-  
throw it. Wherefore Hanon toke Dauids  
seruauntes, and shaued of the one halfe of  
of euery mans berde, and cut of theyr gar-  
mentes euen in the myddle harde by the  
buttocks of them and sente them awaye.  
Whycher thyng when it was told Dauid,  
he sent agaynst them (for they were men  
exceedingly ashamed) and sayed: rary at Je-  
richo tyl pour berdes be growen, and then  
returue. And when the chyldren of Ammon  
sawe that, they wronged Dauid, they sent  
and byred the sonnes of Bethzeheb, and  
of the Sirians of Jobab, xx. thousand fore-  
men, and of kynge Maacah a thousande  
men, and of Ishob twelue thousand men:  
and when Dauid herde of it, he sente Jo-  
ab and all the hoste of strong men. And the  
chyldren of Ammon came oute & gaue bat-  
tyle before the gate, & the Sirians of Ielah  
Rehyb, Ishob, and Maacah, were them-  
selues in the felde. When Joab sawe that  
the fronte of the battayle was before and  
after, he chose of al the beste of Israell and  
put them in araye agaynst the Sirians.  
And the reste of the people he deliuered in  
to the hande of Abisai his brother, whycher  
put them in araye agaynst the chyldren of  
Ammon. And he sayd: if the Syrrians ouer-  
come me, then succour me. But if the chyl-  
dren of Ammon be to good for the, I wyl  
come and succoure the, quite the lyke a ma  
and let vs fight lustely for our people, and  
for the cyres of oure God. And the Lorde  
do what semeth best in his eyes. And forth  
with Joab proceeded and the people that  
were with him into battayl agaynst the  
Sirians, which fled before hym. Whycher  
when the chyldren of Ammon sawe that the  
Sirians were fledde, then fledde they al-  
so before Abisai, and entered into the cy-  
tye. And so Joab returned from the chyl-  
dren of Ammon, and came to Ierusalem. And  
when the Sirians sawe that they were put  
to the worse before Israell, they gathered  
themselves together. And Hadadezer sente  
and broughte oute the Assirians that were  
beyonde the ryuer, and the hoste of them  
came, and Sobab captayne of the hoste of  
Hadadezer before them.

And when it was shewed Dauid, he  
gathered all Israell, and passed ouer Ior-  
dane, and came to Belam, where the Sy-  
rians put theym selues in araye agaynst  
Dauid.

Miphiboseth.

2. 1. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

6. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.



Dauid, and foughte w<sup>th</sup> hym: ho we best  
the Sirians fledde before Israell. And Da  
uid destroyed seven hundred charers of t<sup>h</sup>e  
and fourty thousand horsmē, and smot So  
bah the captaine of his host, so that he ther  
died. And when all the kynges that were  
seruautes to Hadadezer sawe they were  
put to the worlde before Israell, they made  
peace w<sup>th</sup> them, and serued them. And so  
the Sirians feared to helpe the chyldren of  
Ammon anye further.

The. xi. Chapter.

The aduoutye of Dauid w<sup>th</sup> Bersabe  
the wyfe of Urias. Urias is fully slaine.  
After that Dauid taketh Bersabe to wyfe.

**I** came to passe in the begyn  
nyng of a newe yere, in the  
tyme when kynges are wonte  
to goo to battayle, that Dauid  
sente Joab, and hys seruautes w<sup>th</sup> hym,  
and Israell. And they destroyed the chyl  
dren of Ammon, and beseged Rabah. But  
Dauid taried still at Jerusalem. And it  
chaunced in an eueninge that Dauid a  
rose from hys couche, and walcked vpon  
the rouse of the kynges palasce, and from  
the rouse sawe a verie beautyfull woman  
washyng hys selfe. And he sente to en  
quyre what womanne it shoulde be. And  
it was aunswered agayne, that shee was  
Bersabe the daughter of Eljam, & wyfe  
to Urias the Hethite.

And Dauid sente messengers and sette  
hys, and she came vnto hym, and he laye  
w<sup>th</sup> hys. And she was forthw<sup>th</sup> clean  
sed from hys vncleanesse, and returned  
vnto hir house. And when the woman per  
ceyued that she had conceyued, she sente  
and tolde Dauid, and sayed: I am w<sup>th</sup>  
chylde. Then Dauid sent to Joab to sende  
vnto hym Urias the Hethite. And Joab  
sente Urias to Dauid. So when Urias  
was come to hym, he demaunded, howe  
Joab dyd, and howe the people fared, and  
howe the warre prospered. And Dauid  
sayed moreouer to Urias: goo downe to  
thy house, and wash thy feete. And Uri  
as departed oute of the kynges palasce,  
and there folowed hym a seruyce frome  
the kynges table. But Urias slepte at the  
dore of the kynges palasce w<sup>th</sup> all the ser  
uautes of his Lord, and went not downe  
to hys house. Then they told Dauid say  
ing: Urias went not into hys house. Then  
sayde Dauid vnto Urias: For as muche  
as thou art come from Iourneyng, why  
doest thou not goo downe to thyne house?

And Urias sayed to Dauid: the arcke  
and Israell, and Iuda, dwell in pauy  
sons: and my Lorde Joab & the seruautes  
of my Lorde lye in tentes vpon the flatte  
earth, and shoulde I goo into myne house  
to eate, and dryncke, and to lye w<sup>th</sup> my  
wyfe? \* By thy lyfe and as sure as thy  
soule lyueth, I wyl not doe that thyng.  
Then sayde Dauid vnto Urias: tarpe here  
thys day also, & to morowe I wyl let the

depart. And so Urias abode in Jerusalem  
that daye. And on the morowe, Dauid  
called hym, & he care & dranke before hym,  
and he made hym droncke. And at euen he  
wet oute to lye on his couch w<sup>th</sup> the ser  
uautes of his Lord, & went not downe to  
his house. Wherefore on the morowe Da  
uid wrote a letter to Joab, & sente it by U  
rias. And he wrote in the letter sayng: put  
Urias in t<sup>h</sup>e forefront of the battell where  
it is most stronge, & come backe fro hym, s<sup>o</sup>  
he may be smytte to death. So when Joab  
besieged the cite, he appoynted Urias to  
a place where he wylle t<sup>h</sup>e stronge mē wete.  
And the men of the cite came out & fought  
w<sup>th</sup> Joab. And there wer certayne ouer  
throwe of the people, & of the seruautes of  
Dauid, and Urias the Hethite dyed also.

Then Joab sente and tolde Dauid all  
the procedynges of warre, and charged  
the messenger, sayng: When thou hast  
made an ende of tellyng the thynges of  
warre vnto the kynge, if he begynne to  
fume, and saye vnto the: wherefore appro  
ched ye so nye to the cite to fyghte: wylle  
ye not that men would hurle & hute from  
the wals? Who smot Abimelech sonne of  
Jerobeseth? Did not a womā cast a pece of  
a mylstone vpon hym from of the walles,  
that he dyed in Thebes? why then went ye  
nye the walles? The say thou: thy seruant  
Urias the Hethite is deade also.

And the messengers wente and came  
and shewed Dauid all that Joab hadde  
sente hym w<sup>th</sup>, and sayed vnto Dauid:  
the mē preuailed agaynst vs, & came forth  
vnto vs in the feild, and we stakke vnto the  
vnto the enterpyng of the gate, and thou  
ters shot from the walles, and some of the  
seruautes of the kynge be deade. And thy  
seruant Urias the Hethite is deade also.

Then sayed Dauid vnto the messen  
ger: thys wyse saye vnto Joab, lette not  
the thyng trouble the. For the swerde de  
uoureth one as wel as an other: make thy  
battel more stronge agaynst the cite, and  
destroie it, and se thou encourage Joab.  
And when the wyfe of Urias hearde that  
hys husoande was deade, she mourned for  
hym: and as soone as the morayng was  
ended, Dauid sente, and sette hys to hys  
house, and she was hys wyfe, and bare  
hym a sonne. But the dede that Dauid had  
committed, dyspleased the Lorde.

The. xii. Chapter.

Dauid is rejoyced for the daughter of U  
rias, and then repenteth. The chylde conceyued  
in aduoutye, dieth. After it Salomō is born.

**A**d the Lorde sente Nathan vn  
to Dauid. And he came vnto him  
and said vnto him: ther were two  
menne in one cite, a ryche and a  
poore. And the ryche had excedyng grete  
abundaunce of shepe & oxen, but the poore  
had nothyng saue onlpe one litle lambe,  
whych he bought and noryshed vp. And it  
grewe w<sup>th</sup> hym and his chyldren, and did  
cate

Jud. xix. 6.

Jud. ix. 9.  
That is Be  
dron, other  
wyse called  
Jerobaal.

l. pa. 11. a.

cc. re. xlii. a.



ate of his owne meate, and dranke of hys owne cuppe, and slept in hys bosome, and was as deare vnto hym as hys daughter. And there came a straunger vnto the kynge man. And he could not find in his herte, to take of his own shepe, nor of his beastes to prepare for the strainger that was come vnto hym. But toke the pore mans Lambe, & dressed it for the man that was come vnto hym. And Dauid was excedyng wrothe with the man, and said to Nathan: as sure I ye as the Lord liueth, the felow that hath done thys thyng is worthy of deathe, and shal restore the Lamb four fold, because he dyd thys thyng, and had no pitye.

**W**hen Nathan sayde vnto Dauid: thou arte the selfe man. Thus saythe the Lord God of Israel. I annointed the kynge ouer Israel, and dyd the oute of the handes of Saule: And I gaue y thy masters house and thy masters wiues into thy bosome, & gaue the the house of Israel, and of Iuda, and woulde if that had bene to lpytle, haue geuen the twyse so muche more. Wherefore hast thou despised the commaundement of the Lord to do wickednesse in his syghte? thou hast kylled Urias the Bethite wpyth the swerde, and hast taken his wife to thy wife, and hast slain him wpyth the swerde of the chyldren of Ammon.

Howe therefore the swerde shall neuer departe from thy house, because (sayeth the Lord) thou hast despyled me, and taken the wife of Urias the Bethite to be thy wyfe. Thus sayth the Lord, beholde I wyl stirre vp euil agaynst the of thyne owne house, and wyl take thy wyues before thyne eyes and giue them vnto thy neyghbour, which shal sleepe wpyth them, in the syght of the sunne. And thou diddest it secretly, yet wyl I syghte day I do thys thyng before all Israel, and in the open sunne syghte.

**Ec. xiii. b.** Then said Dauid vnto Nathan: I haue sinned agaynst the Lord. And Nathan sayde agayne to Dauid: the Lord hath put away thy synne, thou shalt not dye.

Howbeit because in doing thys dede thou hast geuen the ennemyes of the Lord a cause to rale, the chyld that is borne the shall surely dye. And Nathan departed vnto hys house. Then the Lord stroke the chyld that Urias wife bare Dauid, and it spokened. Dauid besoughte God for the chyld, and fasted, and wente and laye all nyghte vpon the earthe: And the elders of hys house arose and wente to hym, to take hym vp from the earthe. But he would not, neyther eate meate wpyth the. It happened the seuenth day that the chyld died. But y seruants of Dauid durst not tel him that the chyld was deade.

**E** For they saide: se, whyle the chyld was yet alpye, we spake vnto hym, and he wold not herken to our voyce. Howe much more wyl he bere hym selfe, if wee tell hym the chyld is deade? But Dauid sawe hys seruantes whisperyng, and thereby percey-

ued that the chyld was deade, and sayd to hys seruantes, is the chyld deade? And they sayde: yea.

Then Dauid arose from the earthe, and washed, and annointed hym selfe, and chaunged hys apparell, and wente into the house of the Lord and prayed, and after came to hys owne house, and badde they shoulde sette meate before hym, and he dyd eate.

Then sayde hys seruantes vnto hym: what is thys that thou hast done? Thou fastedst and wepest for thy chyld whyle it was alpye, but as sone as it was deade thou dydeste arpye vyppye and eate meate. And he answered: whyle the chyld was alpye, I fasted & wept. For I thus thought who can tel me whether God wil haue mercy vpon me, that the chyld may liue? But now I syth it is deade, wherefore shoulde I faste? can I bryng him agayne any more? I shall go to hym, but he shall not come agayne vnto me. And Dauid comforted Bethsabe hys wyfe, and wente in vnto hym, and laye wpyth hym, and she bare a sonne, whose name was called Salomon, and the Lord loued hym. And he sente by the hande of Nathan the prophet, and called his name Mediah, on the Lordes behalfe. And as Joab foughte agaynst Abah, the cpyte of the chyldren of Ammon, he toke the kings tower, and sente messengers to Dauid sayyng: I haue made assaulte to Abah, and also haue taken the Castell from whence they had theyr water. Howe therefore gather the rest of thy people: and come and besiege the cite and take it, lest if I take it, the victorie be ascribed vnto me.

And then Dauid gathered all the people together, and went to Abah and assaulted it, and gat it. And he toke the kynge's croune from hys head: whych wayed an hundred waight of gold, and Dauid ware it on hys head. And he brought out the spoyle of the cite in excedyng greate abundance. And he broughte out the people that was therein, and sawed them, and drue harrowes of iron vpon the, and shred some of them wpyth shredpyng kniues of iron, and thruste some into fornaces. And so he serued al the cities of the chyldren of Ammon. And then Dauid and all the people returned vnto Ierusalem.

#### The. xiii. Chapter.

Ammon Dauides sonne despyled hys syster Thamar. Absalom therfore killeth Ammon after he hath feare of his father Dauid.

**A** D it chaunced that Absalom Dauides sonne hadde a fayre syster named Thamar, whome afterwarde Ammon an other son of Dauid loued. And thys Ammon was sobered that he fell sycke for the loue of hys syster Thamar: for it thoughte him harde to come by his purpose of her, sith she was yet a vyrgyn. But Ammon hadde a companion called Jonadab the sonne of Samah

the

\*Heb. Salom.

\*That is beloued of y lord.

\*Whiche was the chief defence of y cite.

i. Pa. r. x. b.

Ammon.



the brother of David, which Jonadab was a very wise man. And he sayde vnto hym: howe commeth it that thou being the kinges sonne arte thus consumed euerye morning? maist thou not tel me? And Ammon answered him: I loue Thamar my brother Absolons sister. Then sayd Jonadab vnto hym: lie on thy bedde, and laine thy self sicke, and when thy father is come to se the, saye vnto hym: let my sister Thamar come and geue me meate, and dres it in my sight that I may se it, and may eate it of hyr had.

So Ammon laye downe, and made hym self sicke, and when the kyng was come to se him, Ammon said to hym: lette Thamar my sister come and make me a couple of fritters in my syghte. That I may eate of hir hande. Then David sente home too Thamar, saying: go to thi brother Ammons house, and dresse hym meate. When Thamar came to hyr brothers Ammons house, he laye, and she toke flour and made past and made fritters in hys syghte, and dyd bake them, and toke a platter and poured them oute before hym. And Ammon would not eate, but commaunded to haue oute all menne frome hym, and they wente all oute frome hym.

Then sayde Ammon to Thamar, bringe the meate into the chambie, that I may eate of thy hande. And Thamar tooke the fritters whiche she had made, and brought them into the chambie of Ammon hyr brother, and sette them before hym to eate.

And he toke hyr, and sayed vnto hyr: Come lye wth me my sister.

And she answered hym: nape my brother do not inforce me. For it oughte not too be so in Israell, do not thys folie. \* For whither shal I go wth my shame? And thou shalt be as one of the soles of Israell. But speake vnto the kyng, and he shal not denie me vnto the. Howe beit he woulde not herken vnto hyr voyce, but was to stronge for hyr, and \* forced hyr, and laye with hir. And then Ammon hated hyr exceedingly: so that the hate wherewyth he hated her was greater then the loue with whiche he before loued hyr. And he sayed vnto hyr, a curse, and a wape.

Then she sayde vnto hym: thys greates crueltie that thou puttest me away, passeth the other that thou diddest vnto me. Neuer thelesse he woulde not heare hyr, but called hys ladde that wayted vpon him, and saide put hir oute of the dores from me, and bolt the doze after hyr. And she had a kittle of diuers coulours vpon hyr: For wth suche were the kynges daughters that were bygyns appareled, made straighte to them. Then hys seruaunte broughte hyr oute at the dozes, and locked the dozes after hyr. And she put a shes on hir head, and rent hyr gaye kittle that was vpon hyr, and put his hande vpon hyr heade: and so wente, and as she wente, cryed: When Absalon hyr brother sayde vnto hyr: hath Ammon thy bro-

ther bene wth the? Howe then be still my sister, for he is thy brother, and let not this thyng greue thyne hearte. And so Thamar remayned discomforted in hyr brother Absolons house.

And king David heard of al these things & was very wroth, and Absalon said to hys brother Ammon nether good nor bad. Howe beit Absalon hated Ammon because he had forced hys sister Thamar.

And it happened two yere after that Absalon had a shepe shepning in Baall Hazor besyde the tribe of Ephraim, & bade al the kinges sonnes, and he came to the king and sayed: beholde thy seruaunt hath a shepe shepning, let the kyng and hys seruaunts come wth thy seruaunte.

And kyng David sayed: Oh nape my sonne, let vs not go euerye one of vs, that we be not chargeable vnto the. And Absalon laye soze vpon hym, howe be it he wold not go, but blessed hym. They sayde Absalon, then lette my brother Ammon go with vs: And the kyng answered: what nedeth it that he go wth the? But Absalon made suche instaunce, that he lette Ammon go wth hym, and all the kynges chyliden. Then Absalon commaunded hys pong me saying: marke when Ammons herte is meete wth wyne, and when I bid pou smite Ammon, then kill him: feare not, for it is I that byd pou, be bould therefore, and play the lustie bloude. And the ponge menne of Absalon serued Ammon, euen as Absalon hadde commaunded them. And all the kynges sonnes arose, and toke eche manne his quyle and fledde.

And whyle they were yet in the way, the kynges came to David that Absalon had slayne all the kynges sonnes, so that none was left aloue. Then the kinge arose and tare hys garmente, and laye alonge vpon the earth, and all hys seruantes stoode by wth theyr clothes rente. Then Jonadab the sonne of Samah Davids brother answered and sayde: let not my Lord suppose that they haue slayne all the pong me the kyngs sonnes, none saue Ammon only is dead, for that hath he beue euer in Absalons mouth, sithens he forced hys sister Thamar. Howe therefore let not my Lorde the kyng take the thyng so greuouesly, too thyne that all the kyngs sonnes be dead, when Ammon onely is deade. But Absalon fledde, and the ponge man that kepthe the watche lyfte vpe hys eyen and looked aboute, and behold: there came muche people by a wape that was behynde his backe, alonge by an hyll syde. Then sayde Jonadab vnto the kyng: beholde, the kynges sonnes are come, and as thy seruaunt said so it is. And as sone as he hadde left speake kyng, behold the kinges sonnes came and lyfte vp their voices and wepte.

And thereto the kyng and all hys seruantes wept exceedingly. But Absalon escaped and wente to Holmai the sonne of



of Amihud kynge of Besur. And the kynge mourned for his sonne continuallye. And so Absalom escaped and wente to Besur, and was there thre yeres. And by that time the kynge turned hys mynde from pursuinge Absalom. For he had lefte mourning for the deathe of Ammon.

The. xiii. Chapter.

By the wysdome of the woman of Thekoa, Absalom is called. The comelines & bueh of Absalom. Absalom speth Joabs coine. His father kylleth hym.

**W**hen Joab the sonne of Zaruiah perceyued that the kynge hert was tourned againto Absalom, he sent to Thekoa, and set there a wyse woman, and sayde vnto her: kepne thy selfe to be a mourner, and put on mourning apparell. And annoint not thy selfe wth oyle. But be as a woman that hadde longe tyme mourned for the deathe of some bodie. And go to the kynge and speake on thys manner vnto hym. And Joab taughte her what she shoulde saye.

Nowe when that the wyse of Thekoa was come to speake wth the kynge, she fell on hyr face to the grounde, and dyd obeysaunce, and sayde: helpe me O kynge, And the kynge saide vnto hir: what ayleth the? she answered: I am a widdow & myne husbände is deade. And thy handmaid had two sonnes which fought together in the fieldes, where was no man to go betwene them, and the one slewe the other.

And beholde, the whole kynred arose agaynst thy handmaide, and saide, deliuer vs him that smote his brother: that we may kyl hym, for the soule of hys brother who he slewe, for we wyl destroye the heire also. And so they shall quench my sparkle whiche is lefte, tyll there remayne nether name nor issue vpon the earth vnto my husbände. The kynge sayde vnto the wife: go home too thyne house, and I wyl gyue a charge for the. Then the woman of Thekoa sayde vnto the kynge: My Lord king, the trespace be vppon me, and vppon my fathers house, and the kynge and his seate be gyltlesse.

And then sayde the kynge: if anye man saye oughte to the, bynge hym to me, and he shal no more trouble the. Then said she: lette the kynge remembre hys Lorde God, that the nexte of the bloude gather not on heapes together to destroye, and that they see not my sonne. And he sayde: as trulpe as the Lorde liueth ther shal not one heere of thy sonnes heade fall to the earth.

Then the woman sayd: let thyne handmaide speake one worde more to my Lord the kynge. And he sayde: saye on. And the woman sayed, wherefore then haste thou determyned on thys same maner agaynst the people of God: that the kynge shoulde speake thys thyng and be faulte there in, so that the kynge shoulde not fet home agayne hys banished? For we must needs

dye and perishe, as water spylte on the grounde, whiche canne not be gathered vp agayne, and God will not take awaye the lyfe, but fynde the meanes that the banished be not vtterly expelled from hym. And nowe concerning that I am come for to speake of thys thyng vnto my Lorde the kynge, for I stode in feare of the people: thy handmaid thought surely, I wil speake vnto the king, peradventure the kinge wil heare the request of his handmaid. And the king shal hear his handmaid, & deliuer hyr forth of the hand of the mā that wold haue destroyed me and my sonne also out of the enheritaunce of God.

Then thy handmaide saide: I praye God that the word of my Lord the kynge maye be vunchangeable. For my Lorde the kynge is an angell of God in hearing of good or badde: and therefore the Lorde thy God be wth the. Then the kynge answered and sayde to the woman: hyde not from me I pray thee, the thyng that I shal aske the. And the woman said: let my Lord the kynge saye on. Then sayd the kynge: Is not the hand of Joab wth the in al this matter? And the woman answered & sayd: as surely as thy soule lyueth my Lorde kynge, it is neyther on the right hand nor on the lefte that my Lorde the kynge hath spoken. For thy seruant Joab bad me, and he put all these wordes in the mouth of thy handmaide: and that I shoulde thus turne my tale an other waye, wylled me thy seruant Joab. And so I see that my Lorde is wyse, even as an angell of God, to vnderstande all thynges that are in the earth.

Then sayd the kynge to Joab: beholde, I am contente to do this thyng. So therfore I fet home the yonge man Absalom. And Joab fel to the grounde on hys face, and bowed hym selfe, and blessed the kynge, and saide: nowe thy seruante knoweth that I haue founde grace in the sight of my Lord the kinge, in that he hath fulfilled the request of his seruante. And so Joab arose and wente to Besur, and broughte Absalom to Jerusalem. Then saide the king: let him tourne too hys owne house, and see he come not in my presence. And so Absalom wente to his owne house: but came not in the kinges presence. Moreover in all Israel there was not so goodlye a man as Absolon, or so greatly praised: from the sole of his fote to the top of his head, was no blemishe in him. And when he shaued his head (for at every yere end he shaued it because it was heauie on him and therefore he shaued it) the heare thereof waied ii. C. sicles weighte of the kinges weighte. And this Absolon had thre sonnes borne hym and one doughter named Thamar, which was a fayre woman to loke vpon. When Absalom had dwelt two yere in Jerusalem withoute commynge into the kinges presence, he sente for Joab to the intente to haue sente him to the kinge. But he woulde not come

Some reade  
to fortable,  
Some as a  
sacrifice

That is the  
counsel.

That is my  
lord & king  
hath swa-  
ued on no  
side, but so  
ke euē & ve  
ry thyng as  
it is. de. v. d

\* That is  
prayed the  
kynge as in  
Gen. xiii. d  
Absalom.



come to him. And he sente agayne: and yet he woulde not come. Then he sayde vnto his seruauntes: beholde, Joab hath a parcell of lande faste by myne, and hath the barke therein, so and let it on fyre. And Absaloms seruauntes went and set it on fyre. Then Joab arose and came too Absalom vnto his house, and sayed vnto him: Wherfore haue thy seruauntes burnt my feld wpth fyre? And Absalom sayde to Joab: beholde, I sente for the despyng the to come because I woulde haue sent the to the king for to saye: wherefore am I come from Be sur? It hadde bene as good for me too haue abydden there still. Now therefore let me come to the kynges presence, or elles if ther be anye trespass in me, kill me. And Joab wente to the kyng and tolde him. And he sente for Absalom: whiche when he was come, fell too the grounde on hys face before the kyng. And the kyng kyssed hym.

The .xv. Chapter.

¶ Absalom maketh insurrection agaynst his father. David is faine to fle for feare of him,

**A**fter this, Absalom gat him charretes and horses, and fiftie men to runne before him. And thereto he vsed to arise vppon earle in the morninges, and to stand by the wayes side that led too the gate of the cite. And all the menne of Israel that had complaintes and came to the kinge for iudgement, he called vnto him, and sayde: What cōtpe arte thou? And when the other answered: thy seruaunte is of such a tribe of Israel. Then sayde Absalom vnto hym: see, me thinketh thy matter is good and righteous, and yet no man is appointed of the kinge to heare the. Then Absalom sayde further: Oh, that I wer a Iudge in the land, and that al men whiche haue sutes and matters in the lawe shoulde come to me. For I woulde do them iustice: And also when anye manne came nyghe to hym to do him obsequence, he put forth his hande and toke him to him, and kyssed him. And on this manner did Absalom to all Israel that came to the kyng for iudgemente, and thus he wanne the hertes of the menne of Israel. And at fourtye yerres ende Absalom sayde to the kyng: Let me go to Hebron, and paye my vowe whiche I haue vowed vnto the Lorde: for thy seruaunte bowed a vowe when I was in Be sur in the lande of Siria, sayinge: if the Lorde shall bypunge me agayne to Jerusalem, I wll serue the Lorde.

And the kyng saide, goo in peace. And so he arose and wente to Hebron. Then Absalom sente spies thorowe oute all the tribes of Israel, sayinge: as sone as ye heare the voyce of the trompe blowe, saye: Absalom raigneth kinge in Hebron. And with Absalom wente two hundred men forth of Jerusalem that were called. And they wente wpth pure hertes knowinge nothyng of the matter. Absalom sente also for Achitophel the Bilonite Dauides counselloure,

and fetter him oute of his cite Biloh when he sacrificed sacrifices, wher was wrought stronge treason. And the people due to Absalom in greates thronges: And ther came a messenger to David, and saide. The hertes of the men of Israel are to folowe Absalom. Then sayd David to al his seruauntes that were with him at Jerusalem: arise and let vs fle, for wee shall not otherwise escape from Absalom. Make spede to depart leaste he come sodenlye and catche vs, and byringe some mischiese vpon vs, and smyte the cite with the edge of the swearde. And the kynges seruauntes saied to him: behold thy seruauntes are redy to whatsoeuer my Lorde the kyng shall appointe. Then the king and al his houshold departed a fote. And he left behinde him ten women that were hys concubines, to kepe the house.

And so the kyng and all the people wente forth a fote and taried far from the house and al his seruauntes went by his side. And all the Gerethites and all the Shelethites, and al the Bethites euen fife hundred men whiche were come a fote from Beth went before the kinge. Then sayde the kinge to Ethai the Bethite, wherfore shuldest thou go with vs also? Retourne and abide with the kinge, for thou art a straunger and art remoued from thine owne place. Thou canest but pesterdape. And shoulde I disquiet the to dape to go wpth vs? I wll go whither I go, But retourne thou & carpe agayne thy brethren. Mercy and truthe be with the. And Ethai answered the kinge and saide: as surely as my Lorde the king liueth in what place my Lorde the kinge shall be, whether in deathe or lyfe, there wll thy seruaunte be. Then saied the king to Ethai, come and go forwarde. And Ethai the Bethite went forth and all hys men, and al the chyldren that wer with him. And al the contrie wept wpth a loude voyce. So al the people went forwarde the straighte waye to the wyldeynes. And beholde Sadock and all the Levites were with him, and bare the arcke of the testamente of God. And when they had sente downe the arcke of God, Abiathar came by, vnto the people were all come ouer, oute of the cite. Then saide the kyng vnto Sadock: Carpe the arcke of God agayne into the cite. Yf I shall finde fauour in the eyes of the Lorde, he wll bypunge me agayne, and shewe me bothe it and the tabernacle therof also: But if the Lorde thus saye: I haue no lust vnto the. Behold, here am I: lette him do with me what seemeth good in his eyes. The kinge saide also vnto Sadock the priesste, thou arte a Seer, Retourne therfore into the cite in peace. And take pour two sonnes wpth pou, Ahimaaz thy sonne, and Jonathas the sonne of Abiathar, And se, I wll hyde me in the felde of the wyldeynes til ther come some woorde from pou to be tolde me. And so Sadock and Abiathar carped the Arcke of God agayne to Jerusalem: and they tari-

**B**etwene wyues & concubines in the olde testamente, is this difference: wyues had the honour (as we call it) of the house, concubines were as vnderlynges and keybers. These chyldren were also legitimate & lawfull chyldren but might not inherite. Onlye had they the bequestes of their fathers the patrimonie perteyning properly to the chyldren of the wyues.

ge. xv. a.

**W**hat is vnder pretence of iustice toke away they herres, and wanne them they wylle not howe: & so deceiued them & they consented to hym, & due on his syde.



ed there. And Dauid wente vppon mounte Oliuet, and wepte as he wente, and hadde his heade couered, and went bare fote. And al the people that was with him, had euery man his heade couered, and as they wente wepte also. And one toulde Dauid, saying: Achitophel is one of them that haue conspired with Absalom. Then sayde Dauid: O Lord, turne the counsell of Achitophel into folishnes. When Dauid was come to the top of the mounte and hadde bowed him selfe vnto God: behoulde, Husai the Arachite came agaynste him with his cote torne, and earthe vpon his heade. Vnto whome Dauid sayde: if thou go with me, thou shalt be a burden vnto me. But if thou retourne to the citie, then shalt thou save vnto Absalom: I wil be thy seruaunte o kyng: thus longe haue I bene thy fathers seruant, and now I am thynne. And shalt disclose the counsell of Achitophel. And thou haste there wpth the Sadocke and Abiathar the prieskes, to whome thou shalt shewe al thou canst heare oute of the kynges house. And beholde, pe haue wpth you these two sonnes Ahimaaz Sadockes sonne, and Jonathas Abiathars sonne, bi whom ye shal send me all ye canne heare. And so Husai Dauides frend gat him to the citie: And Absalom al so entered into Jerusalem.

## The. xvi. Chapter.

Ziba byngynge presentes to Dauid, dothe falsely accuse Michiboseth. Semei curseth Dauid and hurleth stones at him. Absalom by the aduise of Achitophel lyeth with his fathers Concubines.



When Dauid was a lytle paste the toppe of the hyl, beholde ziba the seruaunte of Michiboseth came agaynste him with a couple of Asses ladeled, and vpon them two. C. loues, and one hundred bonches of reasinges, and an. C. fraples of dried figges, and a bottell of wine. Then sayde the kyng to ziba: What haste thou there? And ziba saide: Asses for the kynges householde to ride on, and bread and fruite for the pong me to eate, and wine to drinke if anye manne fainte in the wylterneffe. Then sayd the king: Where is thy masters sonne? and ziba sayd vnto the king, behold he tarieth styl at Jerusalem. For he sayde: This dape shall the house of Israell restore me the kingdome of my father. Then sayd the king to ziba: behoulde thine are all that pertayned vnto Michiboseth. And ziba answered, I beseeche the that I maye fynde grace in thy sighte my Lorde kyng.

ii. Re. xix. c.

iii. Re. i. b

And when kyng Dauid came to Bahurim, beholde, thence came out a man of the kynrede of the house of Saule named Semei the sonne of Gera, and he came oute cursinge. And thereto he cast stones at Dauid and at al the seruautes of Kyng Dauid, al the people and all the men of warre goinge parte on his righte hande, and part on his lefte. And thus saide this Semei, when he cursed y kyng: walke, walke, thou

bloud shedder, and thou vnthriftie manne: The Lorde hathe broughte vppon the, all the bloude of the house of Saule, in whose place thou hast raigne, and he hathe deliuered the kingdome into the hande of Absalom thy sonne. And thou arte wrapped aboute with thine owne mischiefe, because thou arte a bloude shedder.

Then sayde Abisai the sonne of Zaruiah vnto the king: Whye dothe thys dead dog curse my Lorde the king? let me go and strike of his head. And the king said. What haue I to do wpth you, yesonnes of Zaruiah? Let hym curse, for the Lorde hath bidde hym curse Dauid. And who dare presume to save, wherfore dothe he so? And Dauid sayde to Abisai, and to all hys seruautes: behold, my sonne whych came out of mine owne bowels seekeh my lyfe, How muche more then may this sonne of Jemini do it? Suffer hym therfore to curse, for the Lorde hath bydden hym, happely the Lorde wyl looke on my wretchednes, and do me good for hys cursyng this dape. And thus as Dauid and his men went by the waye, Semei went along on the hylle syde, ouer agaynst hym, and rayled as he wente, and threwe stones at hym, and caste dust. And the king and al that wer with him, came very wery, and refreshed them selues there.

And Absalom & all the people of the men of Israel came to Jerusalem, and Achitophel with him. And as soone as he was come Husai the Arachite Dauides frende wente vnto Absalom and sayd vnto him: god saue the kinge, God saue the kyng. And Absalom sayde agayne to Husai: is this thy kindness thou owest to thy frende? Whye wendest thou not with him? And Husai said vnto Absalom: naye not so, but whome the Lorde and thys people and al the menne of Israel chose, his wil I be, & with him wyl I dwel: And furthermore, vnto whom shal I do seruice but to his son? And as I was seruaunte before wpth thy father, so shal I be with the: Then spake Absalom to Achitophel: giue counsell what is beste for vs to do. Achitophel sayde to Absalom: Gette in to thy fathers concubynes \* whych he hathe lefte to keepe the house. For when al Israel shal heare that thou haste foyled thy father then shal the handes of all that are wpth the, be strong: And so they pitched Absalom a tent vpon the \* top of the house: And he wente in vnto hys fathers concubines in the syghte of all Israel, And the counsell of Achitophel which he counseled in those dapes, even as a man had asked counsell of God: so was all the counsell of Achitophel, bothe vnto Dauid and also vnto Absalom.

\* Aboute in the. xv. d

The houses were flatte.

## The. xvii. Chapter.

Achitophel perceiuing his counsell disallowed of Husai and forsaken, hangeth him self.

Then Achitophel saide vnto Absalom: let me chose out twelue thousand me. And I wil forwarde and folowe after Dauid



David by night, and come vpon him while he is wep and weake handed, and wil frap hym, that al the people that are wpyth hym shall flee. And so will I smyte the kyng succourlesse, and wil bypunge againe al the people vnto the, for thou learchest but after one mā, and al the people shall haue rest. And the sayinge pleased Absalom wel, and all the elders of Israel. Then sayd Absalom: cal also Husai the Arachite, and let vs hear his aduice. When Husai was come to Absalom, Absalom spake vnto hym, sayinge: Achitophel hath geuen such counsel, whether it be best we do after his saying or not tell thou. Then sayd Husai to Absalom: the counsel that Achitophel hath geue, is not good at this tyme. For (sayde Husai) thou knowest thy father & the men that are with hym, howe they be stronge men. And they be chafed in theyr mindes, as a bear robbed of her whelpes. And mozeouer thy father is a man practised in warre, and wyl not lye a nightes amonges the commen people. Perchaunce he nowe lurketh in some caue or in some other place. And though some of hys menne be ouerthrowen at the first brunt, yet they that hear it wil thinke the people that foloweth Absalom bee put to the worse. By reason whereof euen the best men thou hast whose hertes are as the hertes of Lions, shall shrinke thereat. For al Israel knowe that thy father is a doury man, & that they which be with him be valiaunt men. But my counsel is that al Israel be gathered vnto the, fro Dan to Bersaba, as the sand of the sea in numbze, and that thou go to battel in thine own persō: And we shall come vpon him in one place or other where we shall fynde him, and we shall ppytche a felde againste him, euen as thicke as the dewe falleth on the grounde. And there shall not one of them be left. neyther he nor anye of them all that were with him. Mozeouer if he take a towne, then shall all the men of Israel compass that cite rounde aboute wpyth ropes, and we will drawe it into the riuer, vntyll there be not one stone founde vpon another. And Absalom and all the menne of Israel sayde that the counsell of Husai the Arachite was better then the counsell of Achitophel. For it was euen the Lords intent to destroy the counsell of Achitophel, which was good, that the Lord might bringe euill vpon Absalom. Then sayde Husai vnto Sadocke and Abiathar the Priestes: on this and that maner did Achitophel and the elders of Israel counsell Absalom. And thus and thus haue I counceled. Nowe therefore sende quikly and shewe David, sayinge: tarpe not all nyghte in the felde of the wilderness, but get the ouer least the kyng be deuoured, and all the people that are with him. Nowe Jonathas and Ahimaaz abode by the well Rogell, for they myghte not be sene to come into the cite. And a wenche wente and tolde them. And

they to go and shewed kyng David. Nevertheless there was a lad saw them which tolde it to Absalom. But they wente both of them away quikly, and came to a mans house in Bahurim, which hadde a well in his parde, into whiche they wente downe. And the wyfe tooke and sprede a couerlet on the top of the well, and strawed thereon steeped barley to dype. And the thynge was not espied. So when Absolons seruantes came to the wyfe to the house, and asked where one Ahimaaz and Jonathas were, the wyfe sayde vnto them: they be gone ouer the litle broke of water. And when they had sought them and could not fynde them, they returned to Jerusalem. And as sone as they were departed, the other came out of the well & wente and tolde kyng David and said vnto him: aryse and get you quickly ouer the water, for such counsell hath Achitophel geuen. The David arose, and all the people that wer with him, and they were come ouer Iordane by dape lyght, so that there lacked not one of them that was not come ouer Iordane. And when Achitophel sawe hys counsell was not folowed, he saddled his asse, and rose, and gat him home to his owne cyppe, and set his houtholde in order, and hanged hym selfe and dyed, and was buried in the burpall of hys father. Then David came to Mahanaim. And Absalom passed ouer Iordan, bothe he and all the men of Israel with him. Then Absalom made Amaza captayne of the hoste in steade of Joab: which Amaza was a mans sonne named Methra a Jezraelite that wente into Abigail the doughter of Naah, syster to Zaruiah Joabs mother. And Israel and Absalom pitched in the lande of Galaad. And when David was come to Mahanaim, Sobi the sonne of Naah of Rabath the cyppe of the chyldren of Ammon, and Machir the sonne of Amiel of Lodaber, and Berzelei & Galaadit of Rogelim, brought beddes, basens and earthen vessels: and also corne, barley, flour, and parched corne, benes, and rice, hony, butter, shepe & chese of kine, for David and al the people that wer with him to eate. For they supposed that the people shulde be hongrye, faynty, and thyrsty in the wilderness.

Achitophel  
hangeth  
hym selfe

The. xviii. Chapter.

Absalom is ouercome in battel. He hangeth by the heare on an Oke. He is killed and put in a ditche. David is so sorowful for the death of Absalom, that he wepeth.

And the kyng numbred the people that were with him, and set graunde capitaines and petty capitaines ouer them. And he sente one part of them with Joab, and an other parte wpyth Abisai the sonne of Zaruiah Joabs brother, and the thirde parte wpyth Eshai the Bethite. And the kyng sayde to the people: shall I go wpyth you? And the people answered: naye, for if we see oure

10. xvii. d.

1. viii. e.  
and. xix.

11. xv. g.



aduersaries wyl not care for vs: neyther though halfe of vs were slayne, shal they regard vs. But thou were worthy ten .x. of vs. And furthermore it is better þ thou be readye to succour vs out of the ctyte.

Then sayde the kynge: what seemeth you beste, that wyl I doo. And the kynge stode by the gates syde, and all the people came oute by hundreds and by thousandes. And the kynge commaunded Joab, Abisai, and Ethai sayinge: se that ye saue my sonne Absalom. And all the people hearde when the kynge gaue all the capitaynes charge vpon Absalom. And the people went out into the fiede agaynst Israell, and the battel was in the wood of Ephraim. Where the people of Israell were put to the worse before the seruauntes of Dauid, and there was a great slaughter that day, euē of .xx. thousand men. And the felde was foughte in diuers places, al abrode vpon the earth. And the woodes deuoured mo people that day, than dyd the swerde. And it chaunced Absalom to come before the seruauntes of Dauid riding on a Gule whych carried him vnder the thicke bowes of a great Oke. And hys heade caughte in the Oke, so that he hong betwen heauē and earth, and the Gule that was vnder him went away. And one sawe it that tolde Joab sayinge: behold, I sawe Absalom hang in an Oke: & Joab sayed to him that tolde him, lo, sawest thou hym? And why dydeste not thou there smyte hym to the grounde, that I shoulde haue gyuen the ten sylles of syluer and a souldyours girdle.

And the man answered Joab: thoughe I hadde a thousande sylles of syluer tolde in my hande, yet wold I not stretche oute myne haude agaynst the kynges sonne. For we hearde wyth oure eares when the kynge charged the, Abisai, and Ethai, sayinge: se that ye laye no handes vpon my sonne Absalom. Moreouer thoughe I had leoparded my lyfe: & done falsly, yet coulde nought of all the matter haue bene byd fro the kynge: yea and thou thy selfe wouldest be agaynst me. Then sayde Joab I maye not stande carpenge wyth the I, wyl I vpon him before thy face.

That is, it is not beste that I tary

And there wyth he toke thre speares in his hande and thruste them into the harte of Absalom whyle he was yet aloue on the bodye of the tree. And ten seruauntes that bare Joabs wepōs, turned and smote Absalom and slawe hym. Then Joab blew a trompet, and the people retourned from pursuyng Israell: for Joab spared the people. And they toke Absalom, and caue hym into a greate pytte that was in the wood, and cast a myghty great heap of stones vpon him. Then al Israell fled euerye man to his tent. And this Absalom pet in hys lyfe tyme reared vp a pyllet, whych is pet in kynges dale. For he sayed: I haue no male childe. And therefore to kepe my name in remembraunce, doo I it. And he called the

Absoloms death.

Absoloms pyllet.

pyllet after his owne name. And it is called vnto this daye, Absoloms pyllet.

Then sayed Ahimaaz the sonne of Sadocke: let me run & beare the kinge tydynge, bow the Lorde hath gyuen him iudgement forth of the handes of hys enemyes. Joab said to him: thou art no man to beare tidings this day: thou shalt beare tydynge an other tyme, but to day thou shalt beare none, by cause the kynges sonne is deade. Then said Joab to Chusi, go and tel the kynge what thou hast sent.

And Chusi bowed hym selfe vnto Joab and ran. Then sayd Ahimaaz the sonne of Sadocke agayne to Joab: come what come wyl, let me run I pray the after Chusi. And Joab said: Wherfore shuldest thou runne my son? for albeit thou run, þ gettest no reward, but he sayed: Well, come what wyl, let me run. And he said to him: runne. Then Ahimaaz ranne by the playne, and ouer ranne Chusi.

Dauid sate betwene the two Gates. And the watche manne wente vnto the touse ouer the gate vnto the wall, & lyfte vpon hys eyes and sawe: and beholde, there came a manne runnyng alone. And the watche man called, and tolde the kynge. And the kynge sayde: if he come alone, ther is tidings in his mouth. And he came and dyue nye. And the watchman saw an other man runnyng, and called vnto the porter and sayed, beholde, there cometh an other runnyng alone. And the kynge answered, he is also a tydynge bringer. And the watche man sayed: me thynketh the runnyng of the forme, is lyke the runnyng of Ahimaaz the sonne of Sadacke. And the kynge sayed: he is a good manne, and cometh wyth good tydynge. And Ahimaaz called and sayed to the kynge: good tydynge, and bowed hym selfe to the earthe before the kynge, and sayd: blessed be the Lorde thy God whych hath shutte vp all the menne that lyfe by theyr handes agaynst my Lorde the kynge. And the kynge sayed is the ladde Absalom safe? And Ahimaaz answered: I sawe a great hurle burle, when the kynges seruaunte Joab sente me thy seruaunte. But I wotte not what it was. And the kynge sayed: turne and stande here. And he turned and stode. And beholde, Chusi came and sayed: good tydynge my liege syr kynge, the Lorde hath quit the this daye oute of the handes of all that arose agaynst the. And the king said to Chusi, is the ladde Absalom safe? And Chusi answered, the enemyes of my lord the kynge, and all that tye agaynst the to haue the, be as thy sonne is. And the kynge was moued and wente vnto a chābre ouer the gate, and wepte. And as he wente thus he sayed, my sonne Absalom, my sonne my sonne, my sonne Absalom. wold to God I hadde dyed for the Absalom, my sonne, my sonne.

That is cut throte.

B



Dauid is restored to his kyngedome, and broughte agayne to Hierusalem.

**A** Was told Joab that the kyng wept and mourned for Absolon. And the byctorye was tourned that daye into mournynge to al the people. For the people heard that daye howe the kyng sorowed for his sonne, and the people went stealyng into the ctyte, euen as people confounded do steale away, when they flee in battel.

And the kynge bydde his face, and cryed with a lowde voyce: my sonne Absolon Absolon my sonne my sonne. Joab therfore wente into the house to the kyng and sayed: thou haste abashed this daye the faces of all thy seruantes, whyche this daye haue saued thy lyfe, and the lyues of thy sones and daughters, and the lyues of thy wyues and concubynes, in þ thou lovest thyne ennemys and hateste thy frendes. Thou haste declared this daye that þ carest not nerher for thy captains nor thy seruantes. For now I euidently perceyue if Absolon had lyued, and all we dyed this day, the it had pleased the wel. Now therfore arise come abrode, and speake kyndlye vnto thy seruantes. I sweare by the Lord, onlesse thou come out, there will not scape one man wyth the this night: whiche thing wil be worse vnto the, then al the euil that fel on the from thy yowth vnto this houre. The kyng arose and sate downe by the gate. And it was tolde vnto all the people, howe the kyng sate in the gate. And then all the people came before the kyng. But Israel fledde euery man to his tente. And al the people were at strepe, chorowme oute all the kyntredes of Israel, sayinge: the kyng deliuered vs oute of the hande of oure ennemys, and he deliuered vs oute of the hande of the philistines: And now he is fledde oute of the Lande for Absolon. But Absolon whom we annoynted ouer vs, is deade in battayle. Nowe therefore why are ye so still, that ye byrynge not the kyng agayne? And kyng Dauid sente to Sadock, and Abiathar the priest, sayinge: Speake vnto the elders of Iuda and saye: why shoulde ye be the laste that shoulde byrynge agayne the kyng to his house, si the suche tydynge is come from all Israel vnto the kyng, euen vnto his house? Ye are my brechren, my bones and my flesh wherfore then shoulde ye be the laste that shoulde come to byrynge the kyng home agayne? And saye to Amasa: arte not thou my bone and my fleshe? And God be o so to me, and so, onles thou be capytayne of the hoste vnto me for euer in the towne of Iudab: and be bowed the hertes of all the men of Iuda, as a manne would bow the hert of one man: so that they set worde to the kyng, that he shoulde retorne wyth al his seruantes. And the kyng returned and came to Iordan.

And Iuda cameto Balgall to the in-

tent to mete the kyng and conuey hym ouer Iordan. And Semey the sonne of Beera the sonne of Ieminy which was of Babilon, hastened and came wyth the men of Iuda to mete kyng Dauid, and a thousande men of Ben Iamyn wyth hym, and Ziba the seruaunte of the house of Saule and his xv. sonnes, and twentie seruantes wyth hym. And they whyppte ouer Iordan before the kyng. And there wente ouer a Bote to carpe ouer the kynges household, and to do hym pleasure. And Semey the sonne of Beera fell before the kyng, as he was come ouer Iordan, and sayed to hym: let not my lord accompte wyckednes vnto me, nor let hym not remember the wyckednes that thy seruaunte dyd, when my lord the kyng departed for the of Hierusalem, that the kyng shoulde take it to herte. For thy seruaunte doeth knowe his offence. And therefore beholde, I am the firste this daye of all the house of Iosephe that am come to mete my Lord the kyng. But Abisay the sonne of Zairubabau answered and sayd: shal not Semey dye for these wordes þ he reuiled the Lordes annoynted wyth? And the kyng sayde: What matter is betwene you and me, ye sonnes of Zairubabau, that ye shoulde this daye be aduersaries vnto me? There shall no manne dye this daye in Israel, for I knowe I am made this daye kyng ouer Israel. And the kyng sayed vnto Semey, thou shalt not dye, and sware vnto hym.

And Giphboses the sonne of Saule came also to mete the kyng, and had rather dressed his sere, nor shauen his beard nor washed his clothes, from the tyme the kyng departed, til he came agayn in peace. And whē he was come to Hierusalem toward þ kyng, þ kyng said vnto him: Wherfore wentest not thou w me Giphboses? And he said, my Lord kyng, my seruaunte deceiued me. For thy seruaunt said that I would haue myne alle saddled to ryde theron, for to go to the kyng bycause thy seruaunte is lame: And he hath thereto complayned vnto my Lord the kyng. But my Lord the kyng is as an angell of God, do therefore what semeth beste in thine eyes. For all my fathers house were but deade men vnto my Lord the kyng, and yet dydest þ put me amonge them þ eate at thine owne table. What ryghte therefore haue I yet, to crye anye more vnto the kyng? And the kyng sayed: It needeth thee not to speke anye more. For I haue sayed, that thou and Ziba shall deuyde the Lande betwene you. And Giphboses sayed vnto the kyng, yea let hym take al, for so muche as my Lord the kyng is come in peace to his owne house.

And Berzelay the Galaadite came fro Rogelym, and wente ouer Iordan wyth the kyng, to accompayne hym ouer Iordan: whyche Berzelay was a berpe aged man, euen foure score yeres olde, and had prouided



iii. Re. ii. d.

prouded the kynge of sustenance whyle he lay at Gabaon: for he was a manne of very greatesubstance. And the kynge sayd vnto Berzelai: come thou with me, that I may fede the with me in Ierusalem. But Berzelai sayd vnto the kynge. Of what age am I, that I should go with the kynge into Ierusalem? I am this day foure score yere olde: and therefore cannot decerne sauetye from vnsauetye, neyther hath thy seruante pleasure in that he eateth or drinketh: ne yet delectacion in the songes of men or women. It is no neede that thy seruante be a burthen vnto my Lord the kynge: let thy seruante goo a little way ouer Iordan with the kynge, for why should the kynge peld me such a reward? But let thy seruante turne backe agayne, that I maye dye in myne owne cuntrye, and be buried by the graue of my father, & mother. But lo here is thy seruante Chamaam, let hym goo with my Lord the kynge, and do to hym, what shall please the. And the kynge answered: Chamaam shall goo with me. And I will do to hym that thou shalt be contente with. Yea and whatsoeuer thou shalt requyre of me, that same will I do for the. And all the people wente ouer Iordan.

And when the king was come ouer Iordan, he kissed Berzelai and blessed hym, and he went backe agayne vnto his own place. And then the kynge wente forth to Galgal, and Chamaam went with him. Now, all the men of Iuda were at the bringing ouer of the king, and but halfe the men of Israell. Wherfore all the men of Israell came to the king and sayd to hym: why haue our brethren the men of Iuda stolen the awaye, & haue brought the king & his household, and all Dauids men with him ouer Iordan.

And all the men of Iuda answered the menne of Israell: for the kynge is nere of kynne to vs: wherfore be ye angrie for that matter? thynke ye that we care of the kynge's coaste, or that the kynge geueth vs anye gyftes? And the men of Israell answered the men of Iuda and sayd: we haue ten partes in the kynge, and haue thereto more right to Dauid then ye: Why then byd ye dyspyse vs, that oure aduise hadoe not bene firste hadde in restoringe oure kynge agayne? And the wordes of the men of Iuda were fearter then the wordes of the men of Israell.

The .xx. chapter.

Seba the sonne of Bochzi raiseth Israell agaynst Dauid. Joab killeth Amasa traitorously. The head of Seba is geuen to Joab, Dauid's reuelers are numbred.

**T**HAT happened to be an' on this personne named Seba the sonne of Bochzi, a manne of Geminy, whiche blew a trumpet, and sayd: we haue no parte in Dauid, nor enheritaunce in the sonne of Ilay, O Israell: let vs depart therfore euerye manne to his rente. And all

Israell wente from Dauid and folowed Seba the sonne of Bochzi. But the menne of Iuda claued fast vnto the kynge from Iordan to Ierusalem. And whē Dauid was come to his house to Ierusalem, he toke the ten women his concubynes that he had left behynde hym to kepe his house, and put theym in warde, and mynystred all thynges vnto them, but lape no more with them. And so they were closed vnto the daye of the death of them, and lpyed a widowes lyfe.

Then said the kynge to Amasa: assemble me the men of Iuda within thre dayes, and present thy selfe here. And Amasa went to assemble the menne of Iuda: but tarried longer then the tyme appoynted hym. Wherfore the kynge sayd to Abisai. Now shall Seba the sonne of Bochzi be worthe to vs then Absalon. Take thou therfore thy maisters seruantes, and folowe after hym, leaste he gette hym walled ctyces and escape vs.

And they went oute after hym Joabs men and the Getherites, and the Shelethites, and menne of strength. And they departed oute of Ierusalem to pursue Seba the sonne of Bochzi. And when they were come to the greare stone in Gabaon, Amasa mette hym. And Joab had his garments that he ware about him, girded vnto him and had gird thereon a knyfe toynd faste to his loynes in a sheath, ouer of whiche he myghte casely come forth.

And Joab sayd to Amasa: are all thynges readye my brother? And Joab toke Amasa by the chynne with the ryghte hand as though he would haue kyssed him. And Amasa toke no hede to the knife that was in Joabs hande, with whiche Joab smote hym in the shorte rybbes, and shedde oute his bowels to the grounde, and smot hym but one stroke, and he dyed.

And then Joab and Abisai his brother pursued Seba the sonne of Bochzi. And one of Joabs men that stode by the deade corse of Amasa, sayd: What is he, that he woulde be as Joab, and what is he that woulde be vnto Dauid instede of Joab? And Amasa lay a wallowynge in bloude in the myddeste of the waye. And there was a manne that sawe howe all the people stode still to gaze vpon hym, and he rowled Amasa oute of the waye into the feld, and caste a cloth vpon hym. And as sone as he was tumbled out of the waye, all the people went after Joab, to pursue Seba the sonne of Bochzi.

And he wente thorowe all the tepes of Israell, vnto Abell, Bethmaacah, and all Barym. And the people gathered vnto hym, and wente also after hym. And they came & beseged hym in Abell Bethmaacah. And they caste by a bancke agaynst the cuntrye. And it was beseged. All the people that were with Joab laboured busily to ouerthrowe the walles.

And then

Seba.

Joab kys  
seth Amasa

iii. Re. ii. d.



A wyse wo-  
man.

Then cryed a wyse womā out of the cite,  
herken, herken, bydde Joab that he come  
hither, to thintēt I may speake with him.

When Joab was come, the womanne  
fayed: arte thou Joab? And Joab answe-  
red I am. And she fayed vnto hym: heare  
the wordes of thy handmayde. And he  
fayed: I am redy to heare. And she fayed:

Understand  
whether it  
wyl receiue  
peace accor-  
ding to the  
lawe of  
Moses.  
Deu. xx. c.

it hath bene a commune sayinge, menne  
\* must aske in Abell, and then it cometh  
to good passe. Abell is one of the quyeteste  
and faythfullest cyrpes that are in Isra-  
ell. And thou goeste aboute to destroye a  
cite that is a mother in Israell. Whye  
denoureste thou the enherytaunce of the  
Lorde? And Joab answered and fayed:  
God forbydde, God forbydde it me, that  
I should ether denoure or destroye it. The  
thyng is not so: But there is a manne of  
mount Ephraim, Seba the sonne of Bo-  
chri by name, who hath \* lyt vp hys hand  
agaynst kyng Dauid. Delyuer vs him on-  
ly, and I wyl departe from the cite.

\* That is  
become ad-  
uersary and  
enemie.

\* That is  
counselinge  
the wyselic.

And the woman fayed vnto Joab. Be-  
holde, his heade shall be throwen thorowe  
the wal to the. And then the woman went  
vnto al þ people in hy: \* wisdom. And they  
smote of the head of Seba the sonne of  
Bochri, and cast it to Joab. And he blewe  
the trumpe, and they scattered from the cy-  
tye euerye man to hys tente. So Joab re-  
turned to Hierusalem vnto the kynge.

Chal. inter.  
cedeth was  
pynce to  
him, that is,  
was greate  
\* chiefe of  
counsel to  
Dauid, and  
as it were  
his directo-  
ry or secreto-  
rye.

And Joab was the graunde captayne o-  
uer al the host of Israell, and Banaiab the  
sonne of Joiada was ouer the Merethytes  
and the Shelethytes. Aduran was offycer  
ouer the tribute. And Josaphath the sonne  
of Ahilud was \* recorder. Seua was scribe  
Sadocke and Abiathar were the priestes.  
But Ira the Iairit was counselour, euen  
to Dauides selfe.

### The.xxi. Chapter.

Thy deare prayes. The vengeance of the sin-  
nes of Saul lyghteth on his. vii. sonnes whi-  
che are hanged. Foure greate battels whyche  
Dauid fought agaynst the Philistines.

**T**hen there fell an hunger in the daies  
of Dauid, thre yere ensuynge, and  
Dauid enquired of the Lorde. And  
the Lord answered: it is for Saules sake,  
and the house of bloude, bycause he slewe  
the Gabaonites. And the kynge called the  
Gabaonites, and fayed vnto them, (Now  
these Gabaonites were not of the childre  
of Israell, but a remnant of the \* Amorites  
for the children of Israell had sworne vnto  
them and yet Saul sought to slea them, of  
a zeale he had to the children of Israell and  
of Iuda) Dauid therfore said vnto the Ga-  
baonites: What shal I do for you? & wher-  
wyth shal I contente you that ye maye  
\* blesse the enherytaunce of the Lorde? The  
Gabaonites fayed vnto hym: Our mate-  
ter is not vpon syluer or golde, but agaynst  
Saul, and agaynst hys house: nerher haue  
we anye manne that we woulde kille  
in Israell.

Judi. ix.

Josu. xix. c.  
That is fa-  
uour & let be  
ela. xxxvi. a

Then he fayed. What then woll ye I  
do for you? And they fayed vnto the kynge: B  
the man that consumed and imagyned to  
brynge vs to nought, hym we oughte to  
destroy, that none of his stocke be left in al  
the coastes of Israell. Let the seuē mē of his  
sones be delyuered vnto vs, that we maye  
hange them vp vnto the Lorde, in Gabaab  
of Saule, sometime the lordes elect.

And Dauid sayd, I wyl geue them you. l. cc. xxxvi. a.  
But the kynge had compassion on Giph-  
bosheth the sonne of Ionathas, the sonne of  
Saul, bicause of the Lordes oth that was  
betwene Dauid & Ionathas, the sonne of  
Saul. But he toke the tme sonnes of Re-  
zphah the daughter of Aiah, which he bare  
vnto Saule, Armonye, and Giphbosheth,  
and the tme sonnes of Michol, the daugh-  
ter of Saul, whiche he bare to Adriel the  
sonne of Barzelay the Golarbite, and de-  
lyuered them vnto the handes of the Ga-  
baonites, and they hanged them in the hil  
before the Lorde.

These seuen were al flaine at once in the  
first dayes of heruest: eue in the begynning  
of barly haruest. And Rezpah the daugh-  
ter of Aiah toke sacke clothe and sprede it  
vnder hir vpon the rocks, euen from the  
beginning of heruest, vntyll raine dropped  
vpon them out of heuen, and suffered ney-  
ther þ birds of the ayre to falle on them by  
day, nor beastes of the feild by nyght.

When it was tolde what Rezpah the  
daughter of Aiah, the concubynne of Saule  
had done, he wente and toke the bones of  
Saule, and of Ionathas hys sonne of the  
men of Jabes in Galaad, whych they had i. Re. xxxi. c.  
holen from the strete of Bethlah wher the  
Philistines had haged the in þ dates when  
the Philistines had flaine Saul in Gelboe.  
And brought thence the bones of Saul and  
of Ionathas hys sonne, and they set away  
the bones of them þ wer hanged, & buried  
them with the bones of Saul & Ionathas  
hys sonne, in the countrepe of Beniamyn  
in zela in the sepulchre of Cis hys father.  
And when they had performed all that the  
king comaunded, God was appeased wyth  
the lad. And the Philistines had yet again  
warre wyth Israell. Dauid therfore  
wente downe and hys seruantes wyth  
hym, and fought wyth the Philistynes.  
And Dauid waxed fayntye, and Iesbye  
of Rob one of the sonnes of Haraphab,  
whose speare heade wayed thre hundred  
syckles of brasse, and was gyde wyth a  
new sword, thoughte to haue flayne Da-  
uid. But Abisai the sonne of Nerayah suc-  
coured hym, and smote the Philistine, and  
flewe hym.

Then the seruantes of Dauid swate  
vnto hym sayinge. Thou shalte goo no  
more forth wyth vs to battayle, that the  
lyght of Israell be not put out. And there  
was yet after thys, battel with the Phi-  
listynes at Rob, in whiche Sobochay  
the Husathyte flewe Saph of the sonnes  
of



of Haraphah. And there was yet the third battayl in Gob, with the Philistines, wher Elehanan the sonne of Jaere Ogim, a Bethlehemitte, slew one Goliath a Bethite, the staffe of whose spere was as great as a weauers cloth beame.

And there was yet a battell in Beth, where was a man of great heighth, who had on euery hande fyre fingers, and on euery fote fyre toes. xiiii. in all. And was also of the kynred of Haraphah, and defied Israel. And Jonathas the sonne of Samuech the brother of Dauid slew hym. These. iiii. were the sonnes of Haraphah in Beth, and were ouertrowen by the hand of Dauid and his seruantes.

The.xxi. Chapter.

The song of Dauid for his deliuerie from his ennemyes.

**A**ND Dauid spake the wordes of this Ballade vnto the Lorde what tyme the Lorde had deliuered hym out of the handes of all his ennemyes, and out of the handes of Saule.

And he sayed: The Lorde is my strength and in hym will I truste: my shield, and the helme that defendeth me, myne high hold & refuge: my sauour & I shall saue me from wyckednes. I will prayse and call vpon the Lorde, and so shall I be saued from myne ennemyes. For the stormes of deathe haue closed me aboute, & the cloudes of Belpal haue feared me. The cordes of hell haue enuironed me, and the snares of death haue ouertake me. In my tribulacyon I called vnto the Lorde, and cryed vnto my God. And he heard my voyce out of his temple, and my cry entered into his eares. The earth trembled and quoke, and the foundations of beuē moued and shoke bycause he was angrie.

Smoke wente oute at his nosegaylles and consumynge fyre oute of his mouth, that it kyndeled coales. He bowed heauen and came downe, and darckenesse vnderneath his seete. And he rode vpon Cherubyn & flew: & appeared vpon the wynges of the wind. And he made derckenesse a tabernacle roundaboute hym, with water congeled in thicke cloudes. Of the brightnesse that was before hym, coles were sette ouer fyre. The Lorde thounded from heauen, and the most hygh put out his voyce. He shotte arrowes and scatered them, and hurled lyghtnyng, and turmoiled them. And the bottome of the sea appeared, and the foundacions of the worlde were sene, by reason of the rebukynge of the Lorde, and thowome the blastynge of the breache of his nostrilles. He sent from aboue and fet me, & plucked me oute of myghty waters. He deliuered me fro my myghty enemyes, & fro the þe that hated me, & were to strygge for me. When they had beseged me in þe day of my affliction, the Lorde staied me vp. And he brought me out at large and deliuered

me, because he deliuyed in me. The Lorde rewarded me after my ryghtwysnesse, and accordyng to the purenesse of my handes he requited me. For I kept the wayes of the Lorde, and committed no wyckednesse by forsakynge my God. But I had al his lawes in my syghte, neither I toured my face from anye of his ordinaunces. But was pure vnto hymwarde, and kept my selfe from vngodlynesse.

And the Lorde dyd to me agayne, accordyng to my ryghtwysnesse, and after my purenesse that I had in his ryghte. Wyt thou the holy thou shalt be holpe, and wyth the man that is vncorrupte, thou shalt be vncorrupt. Wyt thou the pure thou shalt be pure and wyth the frowarde thou shalt be froward also. And the people that are in aduersitie, thou shalt helpe. And on the proud shalt thou cast thine eyes, to pul the down. Thou art my lyght (O Lorde) & the Lorde shall lighte my darckenesse. Wyt thou thy helpe I wil run thowome an hooke of men, and by the aide of my God wil spring ouer a wal. The waye of God is vndeuyled, and the word of the Lorde spred as golde, and he a shield to all that truste in hym.

Who is a God saue the Lorde, and who myghty saue our God? God is my strength in war, & ridder the way cleare before me: And maketh my fete as swyfte, as an byndes, & setteth me fast vpon my high holdes.

And teacheth my handes to fyght, that a bow of brasse is to weke for myne armes. And thou hast saued me wth thy shield, and thy gentilnes hath multiplyed me. Thou madest me space to walcke in, that my fete should not stagger. I folowed myne ennemyes & destroyed the, & turned not agayne til I had consumed them. I wasted them & so browfed them, that they coude not aspyce: but fell vnder my fete.

And thou dyddeste compasse me aboute wyth myghte to battell, and made theym that arose against me, to stoupe vnder me. Thou madeste myne ennemyes to trowne their backes to me, & them that hated me & I destroyed them. They looked for helpe: but none came to saue the. Vnto the Lorde they cryed, but he herd the not. I wil beat them as smal as the dust of the earthe, and wil stampe them as the byrte of the streate and wil spread them abroad.

Thou deliuerest me from the dysfencyon of my people, and keapst me to be an hed ouer nations: for the people whiche I knew not became my seruantes.

And the straungers shall make noe respyce agaynst me, & shall obey me at a word.

And the alientes that shrinke away, shall tremble for feere, in their defended places.

The Lorde lyue, and blessed be he that is my strength: & exalted be God the strength & sauer of me: It is God that auengerd me, & bringerth down the people vnder me. And deliuereth me fro mine ennemyes. Thou lyf in strongnesse me vp on hygh fro the þe that aspyce agaynst holdes.

Ps. xli.

\* That is, the dedes of god are pure & vncorrupt

That is to run away, & fle from me.

That is to say, when there wher they lyke & hide the selues, although in stronge

Godly men haue called the lord by diuerse names accordyng to their sayth, that is as they thought of god with in them selues, and as they also had proued. As Dauid here calleth hym his strength, his castle, his deliuerer.

See, his strength, his shield, his helme of defence. Ps. xli.



\* To synge  
unto the  
name of god  
is a comen  
maner of  
spekyng of  
the wyl-  
milk, or to  
geue thakes  
to the wyl  
veritie and  
gloire of  
god, as in  
1. Cor. x. 31.  
Rom. xv. 6.

me, & deliuerest me from the wycked men.  
And therefore I wyl prayse the (O Lord)  
amonge the heathen, and wyl synge un-  
to thy name. For thy grete and manif-  
old sayng of thy kyng, and thy wyngemerce  
unto thyne annoynted, euen to Dauid,  
and his sede for ever.

The. xiii. Chapter.

The laste communicacyon of Dauid, and  
the descepyon of the myghty men to him  
belongynge.

**T**hese be the laste saynges of Da-  
uid the sonne of Isay. The man  
which is made the bygh annoynt-  
ed of the God of Iacob, & plea-  
saunt psalmyt of Israell, sayd: the spyrte  
of the Lorde spake in me, and bys wordes  
were on my tounge. The God of Israell  
spake vnto me, and the strength of Israell  
sayde: he that beareth rule ouer men, he  
that ruleth iustly\* in the feere of God, shall  
be as the mornyng in whiche are no  
cloudes to let the byghthenesse, and as the  
grasse of the earth by vertue of the rayne.  
And is not myne house so wyth God in  
he hath made wyth me an euertlastynge  
couenaunte perfecte in all poyntes: and in  
that he shall fulfyll all that is healthsome  
vnto me, & all my desyres therto? Wher as  
the vnrhythme men are all as thornes, ta-  
ken forth of their places, whyche cannot  
be taken wyth handes: but the man that  
shall touche them, muste be armed wyth  
pyon on alonge belue. And then shall they  
be burnt wyth fyre, to sct therby.

Understand  
sayd, & he  
wold raise  
vp of my  
Roche a  
king which  
shulde be  
as Ihesus  
shulde rule  
in the feare  
of the lord,  
he is in true  
worshyping  
of the one  
true God.  
For he king  
do of Christ  
is shingdo  
of the that  
belene and  
worshyp  
god in sp-  
rite & truth:  
that kepe  
his coman-  
demets, and  
earnestly  
wyth all  
theyr truste  
leane to  
pleaseth him  
\* Ioseb  
1. Bar. xii. c  
is named  
Ihabaam  
son of Iha-  
chamoni.  
Ioseb. de ant  
lib. vii. c. xii  
callerly him  
Iesobas af-  
ter some  
pym. s. after  
other some  
Iesobasus:  
Iesobasus  
Iesobasus

These be the names of the myghty men  
that were about Dauid: \* Ioseb of Seberthe  
of Thachmonite, syrt of thye, otherwise cal-  
led Adino the Azoupte, whyche slewe. viii.  
hundred at one tyme. And next to hym Ele-  
azar the sonne of Dody, the sonne of Abo-  
hi, one of the thye principal that were with  
Dauid, when they despyed the Philistines  
that were there gathered in battell (the  
meune of Israell were gone vp) arose and  
laid on the Philistynes wyl bys hand aked  
and claued vnto the swerde. And the Lorde  
made a great victoie the same daye. And  
the people returned and went after hym  
onely to spoyle. After hym was Sema the  
sonne of Ageb the Hararite, whyche (when  
the Philistines were gathered in Lahaya  
wher was a parcel of land ful of rice, and  
the people were fled for feare of the Phil-  
istynes) stode in the myddes of the ground  
and defended it, & slewe the Philistynes.  
And the Lorde gaue hym a grete victoie.

And these thye of the thyrte of the lor-  
des wente downe and came to Dauid in  
the haruest tyme vnto the caue Adollam.  
And the hoste of the Philistynes had pry-  
ched theyr paullions in the valey of gra-  
tes. And Dauid was thei a strong holde  
And the souldroures of the Philistynes  
were then in Berthehem. And Dauid lon-  
ged and sayed: Oh, that I had of the wa-  
ter that is in the well of the gate of Ber-

the to drinke. And anon the thye mygh-  
ty braue thozow the hoste of the Philisty-  
nes, and set water out of the Wel of Ber-  
thehem that was in the gate, and toke and  
broughte it to Dauid: neuerthelesse he  
wold not drynke therof, but offred it vnto  
the Lorde, and sayde: the Lorde forbyd that  
I shuld do so, shuld I drynke the bloude of  
men that were in teopardy of their liues? so  
he wold not drynke it. These thynge dyd  
these thye myghty me. The Abysay the bro-  
ther of Joab, the son of Sarupah: he was  
captayne\* ouer thye, and he lyfte vp bys  
speare agaynst three hundred, and slewe  
them, and was named wyth the thye. For  
he was nobler man then the thye, and was  
their captayne. Howe be it he attayned  
not vnto those thye in actes. Then Bana-  
iah the sonne of Joiada the sonne of a lu-  
stie man, valyaunte in actes, of Iabzeel, he  
slewe two Lyons of Joab. He wet downe  
and slewe a Lyon in a pyt in tyme of snowe.  
And he slewe an Egyptyan a godlye man,  
whyche hadde a speare in bys hande. And  
Banaiab wet downe to hym wyth a staffe  
and plucked it out of the Egyptyans hand  
and slewe him with his own speare: Such  
thynge dyd Banaiab the sonne of Joi-  
da, and was the nobleste of thirte: But  
not like to any of the thye in feates of war.  
And Dauid made hym of bys counsell. Asa-  
hel the brother of Joab was one of the thir-  
te. Then Elchanan the sonne of Dodo of  
Berthehem: Semah the Harodite: Eliezer  
the Harodite: Helez the Balyte, Ira the  
sonne of Akas the Thekoite: Abiezer of A-  
nathoth: Obonai the Busathite: zelmon  
an Abobite, Abaharai the Beropharite:  
Heleb the sonne of Baanah a Beropha-  
rite: Ithai the sonne of Ribai, of Gaba-  
ah, a cpyte of the chyldren of Ben Jampn:  
Banaiab the Pharathonite: Heday of the  
tribe of Gaas: Abysalon the Arbathite:  
Asmauch a Berthompte: Elpheba a Sala-  
bonite. \* Of the sonnes of Iase Jonathas  
Semah the Harodite, Abia the sonne of Sa-  
car an Ararite, Eliphelet the sonne of Asa-  
bai the sonne of a Maacharite, Eliam the  
sonne of Achitophell the Bilonpte, Hez-  
rai the Carmelyte, Itharai the Arbite, I-  
gaal the sonne of Nathan of zobab. Bani-  
the Badyte, zelet an Amonite. Abaharai a  
Berophte the harnessbearer of Joab the  
sonne of sarupah, Ira the Berthite, Ga-  
reb the Berthite, Uryas the Berthite, in  
all thyrte and seven.

The. xiii. Chapter.

Because Dauid caused the people to be nu-  
bred, Israell is plagued with pestilence so that  
in thye dayes dyed. lxx. thousande.

**A**nd the Lorde was motheefstos-  
nes agaynst Israell, & stiered by  
Dauid agaynst them sayng: Go  
and numbre both Israell and Ju-  
da. And forthwyth the kyng sayd to Joab  
the captayne of his hoste: go abrod I pray  
the, thozow out al the trybes of Israell, es-

Not ouer  
1. Cor. xii. but  
ouer & thye  
that were in  
feriour and  
vnder them  
that is ouer  
the & were  
of the secod  
degree of  
Dauids  
myghty me  
or worthies

Some read  
Bane Iase  
and Jonathas  
sonne of  
Iasageth  
the Hararite.  
1. p. xi.

also hym  
wot to rush  
into the fo-  
ward of his  
enemies, &  
not leane  
fyghtynge  
till he had  
killed nyne  
hundred.



uen from Dan to Berseba and numbre the people, that I maye knowe the number of them. And Joab sayde vnto the kynge: I beseeche that the Lorde thy God make the people as manye mo as they be, yea and an hundred tymes so manye mo, and that the eyes of my Lord the kyng may se them. But how is it that my Lord the kyng hath a luste in this thinge? Notwithstandynge the kinges wordes preuayled agaynst Joab, and agaynst all the capitaines of the host. Then Joab and the captaynes of the host wente oute from the king, to bew the people of Israel. And they passed ouer Jordan, and pytched in Ardet on the ryghte syde of the cypre that lyeth in the myds of the valeye of Gad, and so forth to Jazer. And then they went to Galaad & to the nether lande of Hodesi: and from thence too Dan Naan, and aboute too Sidon, & came to the stronge towne of Tyre, and to al the cities of the Hewites, and of the Cananites and then wente oute to the southe of Juda euen to Bersabe. And so when they hadde bene abroad thorowe out all the land, they returned to Jerusalem at the end of nyne monethes and twenty dayes. And then Joab deliuered vp the rekenynge of the numbre of the people vnto the kynge. And there were founde in Israel nyne hundred thousand men of myghte that drew sweardes. And the menne of Juda were fyue hundred thousand men.

**A**nd Dauides herte smote him after that he hadde numbred the people. And he sayde vnto the Lorde: I haue sinned exceedynge lye in that I haue done. And nowe Lorde take away the trespace of thy seruaunte: for I haue done folpshye. And when Dauid was rylen in a mornynge, the worde of the Lorde came vnto the prophete Gad Dauides sear, sayinge: So and saye too Dauid, thus sayeth the Lorde. I offer the thre thinges, chosse which of them I shall do to the. And Gad came to Dauid and he wed him, and said vnto him: whether wilt thou haue. vii. yeres hunger in thy lande, or that thou fleethre monethes before thyne ennemys, and they folowing the, or that there be thre dayes pestilence in thy lande? Nowe auise the and se, what word I shall bynge agayne to hym that sent me. Then sayde Dauid vnto Gad: I am in a ryghte greate strypte. But better it is to fall into the handes of the Lorde, for muche is hys mercy, then to fall into the handes of men. And the Lorde sent a pestilence in Israel from the morning vnto the end of the time appoynted. And there dyed of the people betwene Dan and Berseba. lxx. thousand men. And when the aungell stretched oute hys hande vnto Jerusalem to haue destroyed it, the Lorde repented vpon the scourge and sayde to the angel that destroyed the people: It is sufficient, lette thynne hande cease. And the angel was at the threshing place of Areunah the Jebusite. Then spak

Dauid vnto the Lorde, when he sawe the Angell that smote the people, and sayde: Loo, it is I that haue sinned, and I that haue done wickedly. But these shepe what haue they done?

Let I praye the thine hande be on me and on my fathers house. And Gad came the same daye too Dauid, and sayed vnto hym: Go vnye and reare an aultare vnto the Lorde in the threshynge floure of Areunah the Jebusite. And Dauid accordynge to the sayinge of Gad, wente vnye as the Lorde commaunded. And when Areunah looked and sawe the kynge and hys seruautes commynge towarde hym: he wet oute: and bowed hym selfe too the kynge flatte on hys face to the ground and said: Wherefore is my Lorde the kinge come to thy seruaunte? And Dauid sayde: to by the threshynge floure of the, for too make an aulter vnto the Lorde, that the plage may cease from the people. And Areunah sayed vnto the kynge: Lette my Lorde the king take and offer what semeth hym good in hys eyes: Behoulde, Oren, sacryfye, and fleades and the other instrumentes of the Oren for woode. And Areunah the kinges frende gaue all to the kyng, and said more ouer vnto the kynge: the Lorde thy God accepte the. But the kynge sayde vnto Areunah, not so, but I wyl bye it of the at a pryce, and wyl not sacrifice vnto the Lorde my God that shall coste me naughte. And so Dauid boughte the threshynge floure and the Oren, for fiftye species of syluer. And Dauid builde there an aulter vnto the Lorde, and offered burnt sacryfices and peaceofferynge. And so the Lorde was appeased wth the lande. And the plage ceased from Israel.

The ende of the seconde boke of the kynge.

## The thirde Booke of Kinges, but after the Hebrues, the firste of the kynge.

The fyrste Chapter.

**T**he yong virgin Abisag keepeth Dauid in his extreme age. Adonias occupieth the realme by wytyng to his father. Salomon is anointed kynge, and then Adonias dieth.



**W**hen kynge Dauid was waxed old, and stricken in yeres, though they couered him wth clothes, yet he caught no heat. Wherefore his seruautes sayde vnto hym: lette there be soughte for my Lorde the kynge, a yonge mayden to stande before hym, and to cheere



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by the hym. And lette her lye in thy bosome, that my Lorde the kyng maye get heate. And so they soughte for a fayre damosell thowowe oute all the coastes of Israel, and founde one Abisag a Sunamite, & brought her to the kyng. And the Damosell was exceedynge fayre, and cherished the kyng and mynystred to hym: But the kyng had not to do wpth hyr.

Adonias.  
ii. Re. xv. a.

But \* Adonias the sonne of Hagith, exalted hym selfe, sayinge: I wyl be kyng. And he gat hym a charette, and horsmen, and fyfte men to runne before hym. And hys father rebuked him not at anye tyme, nor sayd so much to hym as why doest thou so. And he was therto a goodlye man, and his mother bare him nexte after Absolom. And he communed with Joab the sonne of zacariah, and wpth Abiathar the prieste.

iii. Re. iii. a.

And they holpe Adonias. But Sadock the priest, Banaiah the son of Joiadan, Nathan the prophet, Semei and Rei, and the me of myghte whiche were wpth David, fauered not Adonias. And Adonias sacrificed shepe

Dom reade  
bi Enroge  
3. ou. xv. d.  
and. xviii. c.

and oxen and fatlinges at the stoue of zoheleth, which is fast by the wel of \* Rogel, & badde thither all hys brethren the kynges sonnes, and all the men of Juda the kyngs seruaunts. But Nathan the prophet, and Banaiah, and the myghty men, and Salomon hys brother he had not. Wherupon

Nathan.

Nathan spake vnto Bethsabe the mother of Salomon, sayinge: hast thou not heard howe Adonias the sonne of Hagith dothe raigne by wetinge vnto oure master David? Howe therfore come that I may giue the counsell, howe to saue thynne own lyfe, and the life of thy sonne Salomon. Hence and get the vnto kyng David and say vnto hym: dydest not thou my Lorde kyng sweare vnto thy handmayde, sayinge: Salomon thy sonne shal raigne after me, and he shal sit vpon my seate: why is then Adonias made kyng? And se whyle thou yet talkest there with the kyng I wyl come in after the, and wil end thy wordes.

\* Here it ap  
peareth  
to be set vp  
on the seate

signifieth  
to beare rule  
to haue do  
minion of  
iurisdiction  
as in many  
places here  
after, and  
Wat. xix. d.

So Bethsabe entred vnto the kyng in to the chamber. And the kyng was verpe olde, and Abisag the Sunamite ministred vnto him. And Bethsabe stouped and made obeysaunce vnto the kyng. And the kyng sayde, what is thy matter? She answered and sayde: my Lorde, thou swarest by the Lorde thy God vnto thine handmaide: Salomon thy sonne shal raigne after me, and shal sitte vpon my seate. But now se Adonias is king, and thou my Lord kyng wotest it not: and he hath offered oxen, fatlinges, and shepe abundantly, and hath called all the sonnes of the kyng, and Abiathar the prieste: and Joab the Capitaine of the hoste. But Salomon thy seruaunte hath he not bydden. And now (my Lorde kyng) the eyes of al Israel waite on the, to tell them who shal sitte on the seate of my Lorde the kyng after hym. For elles when my Lorde the kyng is layde to rest

wyth hys fathers, I and my sonne Salomon shal be \* synners.

And beholde: while the yet talked wpth the kyng, Nathan the prophet was come. And they tolde the kyng, sayinge: here cometh Nathan the prophet. And when he was come before the kyng, he made obeysaunce vnto the kyng vpon his face vnto the grounde, and said: My lord king hast thou sayde: Adonias shal raigne after me, and he shal sitte vpon my seate? For he is gone downe this dape and hath offered oxen, fatlinges, and shepe plentyfullpe, and hath called al the kyngs sonnes and the captaynes of the hoste, and Abiathar the priest. And se: they eate and drinke before him, and say: God saue kyng Adonias. But me thy seruaunt and Sadocke the priest, and Banaiah the sonne of Joiada, and thy seruaunte Salomon he hath not called. Is this thyng doone of my Lorde the kyng, & yet woldest thou not shewe me thy seruaunt, who shuld sit on the seate of my Lorde the kyng after him?

\* That is,  
shal seme to  
haue offered  
and synned as  
gataste the,  
when we be  
deprived  
from the  
kyngdome.

Then king David answered and sayde: Call me Bethsabe. And she came in and stode before hym. And the king sware: sayinge. As surely as the Lord (that hath rid my soule oute of all aduersite) lyueth, euen as I swate vnto the by the Lorde God of Israel, sayinge: Salomon shal raigne after me, so wyl I do this dape. And Bethsabe bowed on her face to the earth, & did obeysaunce vnto the king, & said: I pray God my lord king David maye lyue euer. Then sayde kyng David: call me Sadocke the priest, and Nathan the prophet: and Banaiah the sonne of Joiada. And when they came before the kyng, the kyng sayde vnto them. Take with you the seruautes of your Lord, and set Salomon my sonne vpon myne owne mule, and carpe hym downe too Bihon. And lette Sadocke the priest, and Nathan the prophet anoint hym there, to be kyng ouer Israel. And then blowe ye wpth a trompette, and saye God saue kyng Salomon. And then come by after him, and let him come and sitte vpon my seate: for he shal be kyng in my stede. And hym I haue commaunded to be leader ouer Israel and Juda. And Banaiah the sonne of Joiada answered the kyng and saide: Amen. And so I praye God that the Lorde God of my Lorde the king save so to. And as the Lorde hath bene with my Lorde the kyng: so I praye God be wpth Salomon, and that he make his seat more glorious then the seate of my Lorde kyng David. So Sadocke the priest, and Nathan the prophet, and Banaiah the sonne of Joiada, and the Cherethites and the Phelithites wente downe, and sette Salomon vpon kyng Davids mule, and led him too Bihon. And Sadocke the priest toke an horn of oyle out of the tabernacle, & anointed Salomon. And they blew a trompet, & al they sayde: God saue kyng Salomon.

i. Pa. xlii.



And al the people came vp after him piping with pipes, and reioysing greatly, so that the earth rang wpth the sounde of them.

And Adonias and al the gesses that wer with him herde it, euen as they hadde made an ende of eatinge. And when Joab herde the sounde of the trompet, he sayde: howe happeneth it that there is suche a nople in the cite? And as he yet spake: se, Jonathas the sone of Abiathar the prieste came. And Adonias sayde: come for thou arte a lustye bloude, and byngest good tydyngs. And Jonathas answered and sayde to Adonias: Werelpe oure Lorde kyng David hathe made Salomon king. And the kyng sente wpth him, Sadocke the prieste, and Nathan the prophete: and Banaiah the sone of Joiada, and the Cerethites and the Shelethites. And they haue sette hym vpon the kynges Mule, and Sadocke the priest and Nathan the prophet haue anointed him kinge in Sihon. And as they came vp again, they reioised that the cite sounded agayne. And that is the nople that ye haue herde. And therto Salomon sitteth on the seate of the kingdome. And moreouer the kyngs seruants went in to blesse our lord king David: saying, thy god make the name of Salomon more full of fauour than thine, and his seate more glorious than thine. And the king bowed him self vpon the bed. And laste of al thus sayde the Kyng: blessed be the Lorde God of Israell, who hath made one to sitte on my seate this day, myne eyes sepyng it. Then all the gesses that were with Adonias were afraied, and rose vpye, and wente euerye manne hys waye. But Adonias fearpunge Salomon, arose, and wente and caughte holde on the hornes of the aulter.

And it was tolde Salomon, that Adonias for feare of Kyng Salomon hadde caughte holde by the hornes of the aulter, saying: let king Salomon sweare vnto me this dape, that he wil not slea his seruante wpth the swerde. And Salomon said: if he wil be a good man, there shall not an heare of his heade fall to the earth: But if wickednes shall be founde in hym, he shall dye for it. And therupon kyng Salomon sent and fet him downe from the aulter. And he came and dyd obeysaunce vnto kyng Salomon. And Salomon sayed vnto hym: gette the to thine house.

The. ii. Chapter.

David dieth. Adonias requireth to have Absag to his concubine, & therefore Salomon commaundeth to slea him. Abiathar is put fro his priesthode. Hemei & Joab are slain.

**W**hen the dapes of David were drawen nye that he shoulde die, he charged Salomon his sonne sayinge: I muste walcke by the waye of all the worlde, neuerthelesse be stronge, and quyte thy selfe manfullye. And se thou kepe the appoyntmente of the Lorde thy God, that thou walcke in hys

wayes, and kepe his commaundementes, ordynaunces, lawes and testymonies as it is wyttte in the law of Moyses, that thou mayste vnderstande all that thou oughtest too do, and all that thou shouldest meddle wpth, that the Lorde maye make good his promes, whiche he hath promysed me, sayinge: if thy chylde shall take heede to their wayes, that they walcke before me in truthe wpth all theyr heartes, and wpth all theyr soules: then thou shalt neuer be wpthout one sittynge on the seat of Israell.

\* Moreouer thou wotest howe Joab the sonne of zacariah hathe serued me, and what he hath done to the two capitaynes of the hostes of Israell: to Abner the sonne of Ner, and vnto Amasa the sonne of Iether, howe he slewe them, and shedde the bloude of warre in tyme of peace, and put the bloud of war vpon his gyrdle that was aboute hys loynes, and in his shoes were on his fete. Deale wpth hym therfore accordinge to thy wisdom, and se thou bring not his grape head down to the graue in peace. And shew kindnes to the sonnes of Bersai the Galaadite, & let them be among them that eate at thy table, because they so claue to me when I fled from Absolom thy brother.

\* And lo, thou hast wpth the Hemei, the sonne of Gera, the sonne of Gemini of Bahurim: whiche Cursed me wpth a bitter curse, what tyme I wente too Mahanaim. But he came agaynst me to Jordan, & I swore vnto him by the Lord, saying: I wil not slea the with the swerd. But pardon thou him not. Thou art a man of wisdom, & shalt know what to do to him, se therfore thou bringe his grete heade to the graue wpth bloude.

And so David rested with his fathers and was buryed in the cite of David. And the dapes whiche David ragued vpon Israell were fortye peres, seuen pere in Hebron, and thyrtye and thre pere in Ierusalem. \* So Salomon satte vpon the seate of David his father. And his kingdome was stablyshed myghtelye. After this, Adonias the sonne of Hagith came to Bethsabe, the mother of Salomon. And she sayde: betokeneth thi coming peace? And he said: it betokeneth peace. Then sayd he, I haue a matter to shewe the. And she saide saye on. And he sayde thou knowest that the kyngdome was myne, and that all Israell sette theyr eyes on me that I shulde ragne, howbeit the kyngdome was turned away, & geuen to my brother: for it was appointed hym of the Lorde: and nowe I aske a peticio of the, wherefore denye me not.

And she sayde vnto hym: tel what it is. Then he sayde: speake I praye the vnto Salomon the kyng (for he wyl not scape the nape) that he giue me Absag the Sunamite to wife: And Bethsabe sayde: well, I wyl speake for the vnto the Kyng. And thereupon Bethsabe wente vnto king Salomon to speake vnto him for Adonias. And the

Deu. xxxi. d

iii. Re. ix. b.

ii. Re. iii. c.

B

ii. Re. xix. d.

ii. Re. xvi. b.

ii. Re. xix. d.

Acte. ii. c.

i. Par. xii. f.

ii. Reg. v. d.

C

ii. Re. xvi. a.



## iii. Kynges.

## The.ii. Chapter:

**Mat. xix. d** the kinge rose vp againste hym, and bowed hym selfe vnto hit, and sat him downe on his seate. And there was a seate sette for the kinges mother, & she sate on his ryght syde. Then she saide: I muste desire a litle petition of the, save me not nape. And the kyng saped vnto hyr: aske on my mother, for I wil not save the nape. And she sayed: Let Abisag the Sunamite be geuen to Adonias thy brother to wife.

**God do so**  
**& so. x. c. was**  
**a customa-**  
**mable oth a**  
**mong þe**  
**byes, as it**  
**is sayde.**  
**Ruth. i. c.**

And kyng Salomon answered and sayde vnto hys mother: whye doeste thou aske Abisag the Sunamite for Adonias? Nape, rather aske for hym the kyngdome, for he is mine elder brother: euen for him aske it, and for Abiathar the priest, and for Joab the sonne of Zeruiah. Then king Salomon sware by the Lord, saying. God do so to me and so, if Adonias haue not spoken agaynst him selfe. Howe therefore, as surely as the Lord lyueth, who hath established me, and sette me on the seate of Dauid my father, and who hath made me an house as he promised me, Adonias shall dye this daye. And kyng Salomon sente by the hande of Banaiah the sonne of Joia-da, and smote him that he died. And vnto Abiathar the priest sayed the kyng: gette the to Anathoth vnto thine own fields: for thou arte worthe deathe: but I wyl not at this tyme kyll the, because thou barest þe arcke of the Lord before Dauid my father, & because thou sufferdest wth my father in all afflictions.

**II. Reg. vii.** And so Salomon putte awaye Abiathar from being priest vnto the Lord, to fulfill the wordes of the Lord, whiche he spake ouer the house of Eli in Siloh. Then the kynges came to Joab, for Joab had turned after Adonias, but not after Salomon.

**II. Reg. ii. f.** Wherefore he fledde vnto the tabernacle of the Lord, and caughte houlde on the hornes of the altier. And it was told king Salomon howe Joab was fled too the tabernacle of the Lord, and stode by the altier. Then Salomon sente Banaiah the son of Joia-da, sayinge: go and smyte hym.

**Thynkyng**  
**therby to**  
**haue sayed**  
**hym selfe, &**  
**to haue dy-**  
**uen of hys**  
**deathe for a**  
**time, in like**  
**maner dyd**  
**Adonias,**  
**as in the .i.**  
**cha. of this**  
**booke. g.**  
**II. Reg. ix. f**  
**II. Reg. iii. c**

And whē Banaiah was come to the tabernacle of the Lord, he sayd vnto him: thus saythe the kyng: come oute. And he sayde nape. But I wyl dye here. And Banaiah broughte the kynges worde, sayinge: thus sayd Joab, and thus he answered me. The kyng sayed: do euen as he hath sayed, smite hym, And burie hym, and take awaye the bloude (whiche Joab shedde causeles) from me, and from the house of my father: and the Lord byng hys bloude vppon hys owne heade: for he smote two menne ryghtwys and better then he, and slewe them wth the swerde, my father vnwe-lyng, euen Abner the sonne of Ner, captayne of the host of Israel, and Amasa the sonne of Jether, captayne of the hoste of Iuda, and theyr bloude retorne vppon the heade of Joab, and on the head of hys seide for euer, and prosperite be vnto Dauid, and

vnto hys seide, and vnto hys house, and vnto hys seate of the Lord for euer. And Banaiah the sonne of Joia-da wente by, and smote hym, and slew hym, and buried him in hys owne house in the wyldernesse, and the kinge put Banaiah the sonne of Joia-da in hys rowm, ouer the host, and put Sadock the priest in the rowme of Abiathar.

Then the kinge sent, and called Semei, and sayed vnto hym: buyld the an house in Ierusalem, and dwell there. For be thou sure of it, the daye thou goest out and passest ouer the riuer of Cedron, thou shalt dye for it, and thy bloude shall be on thine own heade. Semei sayde vnto the kyng: it is well sayed, as my Lord the kyng hath sayd, so wyl his seruaunte do. And Semei dwelte in Ierusalem manye a daye. And it chaunced at the ende of thre pere, that twoo of the seruautes of Semei ranne awaye vnto Achis sonne of Maacah kyng of Beth.

And one told Semei, sayinge: se, thy seruante is be in Beth. And Semei stode by, & sadled his asse, and gate him to Beth to Achis to seeke his seruantes, and came and brought them againe from Beth.

But it was tolde Salomon how Semei hadde gone from Ierusalem to Beth, and was come agayne. And the kyng sent, and called Semei, and sayde vnto him: Wpd I not swere by the Lord, and recorded vnto the, saying: be sure when soeuer thou goest out, and walkest abroad any whither, thou shalt dye. And thou answeredst me: it is good to dyngest that I haue hearde? Whye then haste thou not kepte the othe of the Lord: and the commaundemente that I commaunded the. And then þ king sayde vnto Semei: thou remembreste all II. Reg. vii. b the wickednesse whiche thynne hert knoweth, that thou dydest vnto Dauid my father. The Lord therefore render agayne thy wickednesse vpon thynne owne heade: and king Salomō be blessed, and the seate of Dauid be settled before the Lord for euer. And the kinge commaunded Banaiah the sonne of Joia-da: whiche wente oute and smote hym that he died. And so was þ kyngdome settled in the hand of Salomon.

## The.iii. Chapter.

Salomō taketh Pharaos daughter to wife. The Lord appeareth too hym, and geueth hym wysdome. The pleadyng of the two harlots who shuld owe the liuing child, and Salomons sentence therein.

**T**hen Salomō dyne affinitie with Pharaos kyng of Egypt, & toke his daughter and brought her into the cytpe of Dauid, tyl he had made an end of buylding his owne house and the house of the Lord, and the walles of Ierusalem round about. Only the people sacrificed in altiers made on hylls, because ther was no house buyld for the name of the Lord til those daies. Salomō doutles loued the Lord, & walked in þ ordinaunces of Dauid his father, saue onlpe



onlye that he sacrificed and offered incense vpon aulters in hylls.

And the kyng wente to Babaon to offer there, for that was a greete offerynge place. And there Salomon offered a thousande burnt offerynge vpon that aulter. And in Babaon the Lord appeared to Salomon in a dreame by night. And God said. Aske what I shall geue the. And Salomon sayd: thou haste shewed vnto thy seruaunt Dauid my father greete mercye, because that he walked before the in truthe and in ryghtousnesse and playnes of herte wpth the. And thou hast kept for hym thys great mercye, that thou haste geuen hym a sonne to sytte on hys seate: as it is come to passe thys dape. \* And nowe Lord my God, it is

ii. Pa. i. b

Sapi. ix. a

Sapi. ix. s

thou that haste made thy seruaunte king, in the rowme of Dauid my father. \* And I am a ponge ladde, and wot not howe to ordre my selfe. And thy seruaunte is in the middes of thy people whiche thou hast chosen, a people that are so manye that they canne not be tolde nor numbered for multitude. \* Beue therefore vnto thy seruaunt an vnderstandinge herte to iudge thy people, and to decerne betwene good and bad. For who is able to iudge this thy so waigh tye a people? And it pleased the Lorde well that Salomon had desired thys thyng.

Wherefore God sayed vnto hym: because thou haste asked thys thyng, and hast not asked longe lyfe, neither hast asked riches nor the liues of thine enemies, but hast asked the discrecion to vnderstande equytie: Doe, I haue done accordynge to thy pety cion: and beholde, I haue geuen the a wise and an vnderstandinge herte, so that there was none lyke heretofore, nether after the. \* Shall anpe arple lyke vnto the. And thereto I haue geuen the that thou askedest not, bothe rychesse and honoure: so that there shall be no king like the, althp dapes. And if thou wylte walke in my wayes, to kepe mine ordinaunces and commaundements as Dauid thy father dyd walke, I wil leg then thy dapes also. When Salomon awoke, he vnderstode thys was hys dreame. And he came to Ierusalem, and presented hym selfe before the Arcke of the Lords couenaunte, and offered burnt offerynge: and peace offerynge, and made a feaste to all hys seruautes.

Sapi. vi. b

C

Then came two women that were harlots vnto the kyng, and stode before hym. And the one of them sayde: O my Lorde, I and thys woman dwel bothe in one house. And I was delpuered of a childe wpth hyr in the sayde house. So the thyrde dape after I was delpuered she was delpuered also: we two beynge together, and no straunger wpth vs in the house, saue we two alone. And thys wiues chylde dyed in a nyght, for she had overlappede it. And then she arose at midnyght, and tooke my sonne frome my syde, while thine handmaid slept, and layed it in hir bosom, and put hyr dead chylde

O: smothered.

in my bosome. And when I arose vp in the mornynge to geue my chylde sucke: lo, it was dead. But when I had looked more diligently vpon it in the mornynge: Beholde, it was not my sonne, whiche I dyd beare. And the other womanne sayde, It is not so: But the lyuyng is mine, and the deade is thine. And she sayed agayne: thou sayeste vntreue, for the deade is thy sonne, and the lyuyng myne. And thus they chid before the kyng. Then sayde the kyng: the one sayth, thys that is alpye is my son and the deade is thyne. And the other saith naye: But thy sonne is the deade, and the chylde alpye is myne. Then sayde the king bynng me a swearde, and they broughte a swerde before the kyng. And the kyng sayed: Deuyde the lyuyng chylde in two, and geue the one halfe vnto the one, and the other vnto the other.

Then spake the woman (that was mother to the chylde alpye) vnto the kyng (for her bowels perned vpon her sonne,) and sayd: I beseeche the my Lorde geue her the lyuyng chylde, and in no wyse slea it. And the other sayd: it shall be neither thyne nor mine, but deuide it. Then the kyng answered and sayde: geue her the liuyng chylde, and slea it not, for she is the mother therof. And all Israell hearde of the iudgemente, whych the kyng had geuen, and feared the kyng, for they perceiued that the wise dome of God was in him to do iustice.

W: her bowels are vnderstand the bowing, & thinking of her hert. Luke. i. g. Luke. vii. a.

#### The fourth Chapter.

The Princes and rulers vnder Salomon. The prouision for hys vittels. The numbre of his hoxes and of hys parables.

Salomon was kyng ouer all Israell. And these were hys Lords: Azaria the son of Sadock the priest, Eliho reph and Ahiah the sonnes of Sisa, scribes. Josaphath the sonne of Ahilud, the recorder. And Banaijah the son of Jaiada was ouer the hoste. And Sadock and Abiathar were the priestes. And Azariah the sonne of Nathan was ouer the general receiuers. And zabud the sonne of Nathan was a waiter, and the kynges companon. And Ahiasar steward of housholde. And Adoniram sonne of Abda ouer the tributes. And Salomon had twelue generall recepuers ouer all Israell, whiche sustayned the kyng, and hys housholde, eche man hys monethe in a yere. Whose names are these: the sonne of Hur in Ephraim: the sonne of Dekar in Maaz, in Salem, in Bethlames, in Eglon and in Bethhanan: the sonne of Besed in Aruboth, and to hym pertayned Socoh, and all the lande of Depher: the sonne of Abinadab, whiche hadde all the regions of Dor, and Tapheth the daughter of Salomon was hys wyfe: Baanah the sonne of Ahilud had Chanach Magedo, and all Bethsan, whiche is by zachanah beneth Jezrahell, and from Bethsan to Abel Me hulah, and vnto beyonde Iecmaam. The sonne of Gaber had Ramath Galaad, and

W

hys



hys were the townes of Hair: the sonne of Manesse h whpche lye in Galaad, and hys was the coastes of Argob in Basan. Ir. great ctytes wpth walles, and bars of brasse.

Abinadab the sonne of Ado, hadde Mahanaim, Ahimaaz hadde Rephthalim, and he had taken Bethsema the daughter of Salomon to wyfe: Baanah the son of Huai had Afer and Aloth: Josaphat the sonne of Paruah had Isachar. \* Semei the sonne of Elah had Ben Jamin: Gaber the sonne of Uri, had the countrey of Galaad, and the Lande of Sehon kyng of the Amorites, & of Og kyng of Basan, and was alone receiuer in the lande. And Juda and Israell were manye, euen as the lande in the sea in number, eatynge drynkyng, and manyng merue. And Salomon raygned ouer all kyngedomes, from the ryuer, thowowe out al the lande of the Philistines, vnto the borders of Egypt, & they brought presents, and serued Salomon all daies of hys lyfe.

And Salomons expence of houshoulde was euerye daye thyrty quarters of manchet floer, and thre skore quarters of mele, ten stalled oxen, and twentye oute of pastures, and an hundred shepe and goates besyde venison of hertes, buckes, and bubals and fat pultrye. For he ruled in all the regions on the other syde Euphrates, from Thapsah to Gaza, and also ouer all the kynges on the other syde the sayed Euphrates. And he had peace with al hys seruauntes on euery side. And Juda and Israel dwelte without feare euerye man vnder his vyne, and vnder his figg tre, from Dan to Bersabe, al the daies of Salomon.

And Salomon hadde fortye thousande stalles of horsles for charets and twelue thousande horsemen. And the foresayd general receiuers made puruepaunce for kyng Salomon, and for al that came to kyng Salomons table euerye manne his moneth, so that there lacked nothynge. And as for barley and straw, for the horsles and mules, they broughte vnto the place where the officers were, euerye man in his office.

\* And God gaue Salomon wysedome and vnderstandynge, excedynge muche, and a large hearte, euen as the Sande alonge by the sea bancke: so that Salomons wysedome exceded the wysedome of all theyn of the East countrey, and all the wysedome of the Egyptians. And he surmounted all menne in wysedome, both Bilhaim the Ezathite, and Demanne, Chalcol, and Dorba, the sonnes of Agaholl. And hys name sprede abroade amonge all nacjons on euerye syde. And Salomon wrote thre thousande prouerbes. And hys songes were a thousande and fyue. And he disputed of tres, euen from the Cedar tre, that groweth in Libanon, vnto the scope that springeth out of the wall. And he disputed of beasts, foules, wormes, and fyshes. And there came of all nacjons to heare the wysdome of Salomon, and from

all kynges of the earthe whpche had heard of hys wysedome.

The. v. Chapter.

Kyng Hiram sendeth Cedar timber too the buyldynge of the temple. The descrepcyon of the workes,

And Hiram kyng of Tyre sent his seruauntes vnto Salomon, for he had heard that they hadde annoynted him kyng in the towne of his father. And thereto Hiram was euer a leuer of Dauid.

\* And Salomon sente agayne to Hiram, saying: thou knowest of Dauid my father howe he coulde not buylde an house, to the name of the Lord hys God, for warre whpche he had on euerye side, vntyll the Lorde had put them vnder hys fote. But now the Lord my God hath geuen me rest on euery side, so that there is neither aduersary nor an euill plage. And therefore I am dysposed to buylde an house vnto the name of the Lorde my God as he promysed Dauid my father, sayinge: thy sonne whpche I wil put vpon thy seate for the, he shall buylde an house vnto my name. Nowe then commaunde that they hewe me Cedar trees in Libanon. And lette my seruauntes bee wpth thyne, and I wyll gyue the the hyre of thy seruauntes, in all suche thynges as thou shalt require, for thou knowest, & they are not among vs that can skil to hew timber, lyke to the Sidones.

When Hiram heard the wordes of Salomon, he reioysed greatlye, and sayde: Blessed be the Lorde thys daye, whpche hath sette Dauid a wyse sonne, ouer this myghtye people. And Hiram sente agayne to Salomon, sayinge: I haue allowed thy requeste whpche thou sentest too me, and wyll satisfye al thy luste concernynge timber of Cedar trees and fyre. My seruauntes shall brynge them from Libanon too the Sea. And I wyll conueye theyn by hyppes vnto the place that thou shalt assigne me, and wyll cause them too be dyscharged there, that thou mayste receyue them. And thou shalt do me thys pleasure agayne to gyue me grayne toward my house keepynge. And so Hiram gaue Salomon Cedar trees, and fyre trees, as muche as he desired. And Salomon gaue Hiram twentye thousande quarters of wheate to fede hys houshoulde wpth, and twentye buttes of pure oyle. And so muche gaue Salomon to Hiram perelye. And the Lorde gaue Salomon wysedome as he promysed hym. And there was peace betwene Hiram and Salomon, and they were in a leage together. And kyng Salomon rayled a trybute thowowe oute all Israell. And the trybute was thyrtye thousande menne whpche he sente to Libanon tenne thousande a moneth by course, so that they were one moneth in Libanon, and two monethes at home.

And Adoniram was ruler ouer the trybute. So Salomon hadde thre skore and ten

There was also another Semei whpche Salomon caused to be killed: of whiche above in the firste chap. of this booke was the sonne of Geras of Bahurim. Eccl. xlv. c.

Houshold.

Eccl. xlvii. c.



ten thousande that bare burdens, and thye  
score and ten thousande that heved in the  
mountaynes, besyde the Lordes he had to  
ouersee the worke, in number thye thou-  
sand and thye hundred, who gouerned the  
people that wrought in the worke. And at  
the commaundemente of the kynge, they  
brought grete stones, and that freestones  
and heved therto, to lay in the foundacy-  
on of the house. And Salomons masons,  
and the masons of Hiram dyd betwe the  
them of the borders. And so they prepared  
both tymber and stone to buyld the house.

The. vi. Chapter.

The frame and foyme of the temple porch  
and Altare. &c.

Salomons  
temple.

1. Par. iii. a  
That is  
Apill of  
there about  
some wyl  
that it be  
Maye.

**A**nd it came to passe in the four hun-  
dred and four score yere after the  
chyliden of Israel were come out of  
the land of Egypte and the fourthe yere of  
the raygne of Salomon vpon Israel and  
the second moneth called \*zif, that he be-  
gan to buyld the temple vnto the Lorde.  
And the house which Salomō built for the  
Lorde was .lx. cubytes longe, and twenty  
bryde, and thirty cubytes hye. And the porch  
that was before the bodye of the temple,  
was .xx. cubytes longe, after the measure  
of the bredth of the house, & .x. bryde, euen  
at the verry ende of the house. And he made  
vnto the house, wyndowes to open & shut.

And vnder the walles of the house, he  
made galeries rounde about, both aboute  
the temple and also the quere: And so made  
sydes rounde aboute. And the nerthermoste  
gallery was fyue cubytes bryde, and the myd-  
dle gallery syde, and the thirde seuen cuby-  
tes bryde: for he made the walles without  
wher on the beames laye, euer thinner and  
thinner, so that they were not fastened in  
the walles of the house. And the house was  
builde of stone made perfecte alre dyer it  
was broughte thither, so that there was  
neither hammer or axe, eyther anye tooke  
of yron herd in the house, whyle it was in  
building.

**A**nd the doore of the myddle ga-  
lerie was in the ende of the house on the  
right syde. And men wente vp wyth wynd-  
ing staires into the myddle gallery, and  
oute of the myddle into the thirde. And  
so he buylte the house and synched it, and  
roustet it wyth beames of Cedar tymber,  
made holowe and ioyned togyther. Then  
he buylte chambres ouer all the temple of  
fyue cubytes heigth, and coupled the house  
together wyth beames of Cedar.

And the word of the Lorde came to Sa-  
lomon, sayinge: concernynge the house  
wher thou art a buildinge, if thou wylt  
walke in myne ordinaunces, and execute  
my lawes, and kepe all my commaunde-  
mentes, to walke in them: then wyl I  
make good vnto the, my promys \* wher-  
che I promysed Dauid thy father \*. And  
I wyl dwelle amonge the chyliden of  
Israel, and wyl not forsake my people  
Israel. And so Salomon buylte the house

and synched it, and spled the walles of the  
house within, wyth rybbes of Cedar tre, &  
uen fro the pauemente vnto the rouffe dyd  
he sple it wythin, and boarded the rooze of  
the house wyth planches of fyre.

And he spled twenty cubytes in the end  
of the temple, both rooze and walles wyth  
Cedar, and dressed it within to be the quere  
and place moste holpe. And the fyfte house  
that is to say, the bodye of the temple, was  
fourty cubytes longe. And the Cedar of the  
house within was kerued with knops and  
graued with floures, and al was Cedar tim-  
ber, so that no stone was sene. And the quere  
that was within the temple, he prepared  
to set ther the arcke of the Lords testamēt.  
And the quere was .xx. cubytes long, & .xx.  
in bredth & twenty in heygth. And he spled  
it wyth pure golde, and boured the alter  
wyth Cedar. And Salomon spled the house  
within also wyth pure golde. And he made  
golden barres runne along the quere, wher-  
che he hadde couered wyth golde. And the  
hole house he ouerlayed wyth golde, vntyll  
he had ended it. And the autter that was  
in the quere, he ouerlayde wyth golde also.  
And within the quere he made two Cher-  
ubyns of olyue tree, ten cubytes hye a  
pece, and euery wyng syue cubytes long,  
so that from the vntermoste parte of one  
wyng, vnto the vntermoste parte of the o-  
ther, were tenne cubytes: And the othe  
Cherub was ten cubytes hye also, soo  
that both the cherubes were of one mea-  
sure and one syse. The heygth of the one  
Cherub was ten cubytes, and so was it of  
the other. And he put the Cherubes in the  
myddle of the inner house. \* And the Che-  
rubes stretched theyr wynges, so that the  
one wyng of the one touched the one wal,  
& the one wyng of the other touched the other  
walle. And the other two wynges of them  
touched one an other in the myddes of  
the house. And he ouerlayed the Cherubes  
wyth goulde.

And the walles of the house rounde a-  
bout he garnysed wyth worke of Cheru-  
bes and palme trees, and grauen floures,  
bothe wyth in the quere, and wythoute in  
the temple. And the floure of the house he  
couered wyth golde: bothe wyth in the  
quere, and also without in the temple.

And in the enterynge of the quere, he  
made two dozes of olyue tre, wyth the vpper  
and two syde postes, fyue square. And  
the .ii. dozes of olyue tree, he graued with  
grauinge of Cherubes & palme trees, and  
graued floures, & couered the wyth golde,  
and laide golde ouer the Cherubes, and al  
so the palme trees. And in lyke maner vnto  
the doze of the temple he made postes of  
olyue tree foure square and two dozes of  
fyre tre, and either doze with two folding  
leaves, & graued thereon Cherubes, palme  
trees, and floures, and couered the wyth  
golde made playne by a ruler. And then  
he built the inner court wyth thye rowes



of hewed stone, & one row of Cedar wood.

Toke in the  
beginning  
of this chap  
\* Bul is oc  
tober, or as  
some will  
parte of oc  
tober & parte  
of noueber.

In the fourthre yere of hys reygne was the foundacyon of the house of the Lorde laide, even in the moneth \* 3<sup>rd</sup>: and in the eleuenth yere in the moneth \* Bul, wher the is the eight moneth, it was ful finished in al that pertayned thereto, and facponed as it should be in al popites. And so was he seuen yere in buyldynge of it.

The. vii. Chapter.

The buildynge of the house of Salomon. The house of Pharaos daughter. The form of the pylers of Brasse, of hys Salen Ser. &c.

**A**ND Salomon buylte his own house in. xiii. yere space, and ful fynished it. And he buylte the house of the wood of Libanon an hundred cubites longe, and fifty brede, & thirty hygh, four square with rowes of Cedar pylers, & Cedar beames a long upon the pylers. And the rose was of Cedar aboue on hygh, vpo the beames that laye an hygh on the pylers, which pylers were fourtye and syue in numbze, fyftene on a rowe: and the spaces betwene the pylers were one agaynst an other threfolde. And al the dozes wth the postes were. iiii. square one agaynst an other threfolde.

And he made a porche of pylers fyfte cubytes longe, and thirtie cubytes brede, and yet a porche before that with pylers, and a thicke piler before that. Then he made a porche to sytte and iudge in, spyled wth Cedar, even from the pauementes vnto the toppe. And his owne house where he keppe resydence in an other court wthoute that porche, was of the same worke. And then Salomon made an house for Pharaos daughter, whiche he had take to wife like vnto that porche.

**A**ND al these thynges were of ricche stone hewed after a measure, and sawed wth sawes wthyn and wthoute, even from the foundacion vnto the toppe of the walles, and on the oute syde thereto towarde the great court. And the foundacyon was of ryche stones, and that myghty greute stones of ten cubytes, and of epyghte. And aboue were ryche stones hewed accordinge to the same cise, and also wth Cedar. And the greute court rounde about was wth thre rowes of hewed stone, and one rowe of Cedar planckes.

2. Par. ii. c.

And likewise was it in the inner court of the house of the Lorde, and of the porche of the temple. \* And kynge Salomon sente and fetre one Hiram oute of Tyre a wyddowes sonne of the trybe of Nephtalim: his father being of Tyre. Whych Hiram was a perfyte founderer, and full of wysdome, vnderstandynge, and conynge to worke al maner of worke in brasse. And he came to kynge Salomon, & wroughte all his worke. He cast two pylers of brasse, of xviij. cubites a pece hygh, and a strynge of xii. cubites h myght compassse eyther of the aboute. And he made two heade peces of molten brasse to set on the tops of the pylers

of syue cubites long a pece, with garlandes of brodded worke, & hopes of chapyn worke for the head pieces, that wer on the pylers, seuen for the one, and seuen for the other. And he made the pylers, and for eyther of the head pieces a garland, with two rowes of pomegranets to couer the wth. And the head peces that wer on the tops of the pylers, wer wrought wth lilies in the porche the space of foure cubites of the. And the pomegranettes aboue & beneth on the wthyn chaines that compassed the myddle of the head pieces, were in number. ii. c. on eyther head piece. And he set vp the pylers in the porche of the temple, & when he had set vp the ryght piler, he called the name therof Jachin, and when he had set vp the left piler, he called the name therof Boaz. And the toppes of the pylers were thus wroughte wth lyles, and so was theyr workemanship finished.

Then he caste a see of brasse ten cubites wide from byrme to byrme, and round in compassse, and syue cubytes hygh. And a strynge of thirtie cubytes myght compass it about: and vnder the byrm of it as it wer appels, compassed and embased the sea of ten cubites wide in the rowes caste wth it when it was cast. And it stode on twelue oren, of whych, thre looked North, thre West, thre South, and thre east, and the see on hygh vpon the, and al thet hinder partes wer inward. And it was an had bredth thicke, and the byrm wrought like the byrm of a cap with floures of lilies. And it contained. ii. m. \* Bathes.

Of the Bath is the name of a certeyn vessel that containeth liquoze, vset amonge the hebrues at that time, what quantite it was is now vncertaine.

And he made ten bottoms of brasse. iiii. cubytes longe, and foure cubytes brede a pece, and thre hygh. And the workes of the bottoms was on thys maner, that p sydes wer as it wer flat bordes betwene the ledges. And on the flat bordes betwene the ledges were lyons, oren, and Cherubes. And vpon the ledges that were aboue and beneth the Lyons and oren, was layned pendant worke. And euery botrome had foure brasse wheles, whose axeltrees were also of brasse. And in the. iiii. corners were vnderletters vnder the lauatory, cast ech ouer agaynst hys felowe.

And the stalke of the lauatory was in the myddle of the botrome one cubyte hygh, and a cubyte & an halfe rounde, and it had knoppes thereon in the bare places whych were four square, not rounde. And vnder p sides were foure wheles, & their axeltrees ioined fast to the bottom. And the heigth of euery whele was a cubit & an halfe. And the workmanship of p wheles was like p worke of a charer whele: And the axeltrees, the nauels spokes, & shaftes were al moult. And the foure vnderletters in the foure corners were of the very bottomes.

And vnder the stalke of the lauatory in the myddes of the botrome, was there a rounde fate of halfe a cubite hygh. And thereon plaine plates and ledges of the selfe



And he graced in the playne, and also on the ledges, Cherubynes, Lyons, and palme trees, euery where rounde aboute. And on this maner he made the ten bottomes cast worke: all of one measure & one size. When he made ten lauers of brass, contaynyng fourtye Bathes a pece, and they were of fourte cubytes a pece, for euery one of the bottomes a lauer. And he put .v. of those bottomes on the ryghte corner of the temple, and other flue on the lefte, and put the see on the righte corner of the temple eastwarde, and toward the South. And Hiram made pottes, Houels, and basones, and so finished al the worke that he made King Salomon for the house of the Lorde: that is to saye, two pyllets and two scalpes of the heades that were on the toppes of the two pyllets, and fourte hundred pomgranets vpon two wretches, two towes on eyther wretche, to couer the two scalpes of the heades: that were on the toppes of the two pyllets: and the ten bottomes of brass with .x. lauers vpon them, and sette wyth .xii. oxen vnder it, & pottes Houels and basens. And all these vessels whiche Hiram made to King Salomon for the house of the Lorde, were of bryghte brass. And in the plaine of Iordā did the King cast the, eue in the clay of the erth betwene Soth and Jartan. And Salomon left all the vessels vnwaied, for the exceeding abundance of brass that was in the. And Salomon made all the vessels that pertainyd vnto the house of the Lorde, the alter of gold & the table of gold wheron the shew breade was put. And syue candelstyes for the right side & as many for the left, before the quere of pure gold: with floures, lāps, and snuffers of gold, and bolles, psalteries, basons, spones and fire pannes of pure golde, and hinges of gold, bothe for the doores of the quere, the place most holpe, and for the doores of the temple also.

And so was ended all the worke that King Salomon made for the house of the Lorde. And then Salomon brought in the thynges which Dauid his father had decreate in siluer, golde, & other vessels, & put the to the treasure of the house of the Lorde.

## The viii. Chapter.

The arke is borne into the temple: A Cloude fylleth the temple. The temple is blessed.

**T**hen Salomon gathered elders of Israel, al the heades of the tribes & ancient lordes of the children of Israel vnto him to Ierusalem, to byng by the arke of the testamente of the Lorde oute of the ctyte of Dauid, whiche is Syon. And all the menne of Israel assembled vnto King Salomon, to the feast that falleth in the moneth Erbanym, whiche is the seventh moneth. And when all the elders of Israel were come, the priestes toke vp the arke of the Lorde, and brought it, and also the tabernacle of witness, and all the holpe vessels

that were therein. And the priestes & the Leuites brought them vp. And King Salomon and all the company of Israel that were assembled, & were wyth him before the arke, did offre thece and open that coulde not be tolde nor numbred for multitude.

And so the priestes brought the arke of the Lordes testamente vnto his place: euen into the quere of the temple, & place most holpe, vnder the wynges of the Cherubes. For the Cherubes stretched out their wynges ouer the arke, and couered bothe it & also the stauess thereof a hye vpon it. Howebeit the stauess were so long that the ends of the appeared oute of the holpe place before the quere, but on the ouer syde were they not sene, and there they be vnto this day. And ther was nothinge in the arke save the two tables of stone, whiche Moyses put there at Horeb, when the Lorde made an appoyntment w the children of Israel, after they were come forth of Egypt.

And when the priestes were come oute of the holpe place, then a cloude fylled the house of the Lorde, that the priestes coulde not endure to minister because of the cloude for the glorie of the Lorde hadde fylled the house of the Lorde. Then spake Salomon: the Lord said that he wold dwell in darknesse. I haue buylt the an house to dwell in, and an habytacyn for the to abyde in for euer. And the King turned his face, and blessed al the congregacion of Israel, all the congregacyon standynge. And he sayed: Blessed be the Lorde God of Israel, whiche hath fulfilled with his hand

that he spake wyth his mouth vnto Dauid my father, sayng: fro the day I broughte my people Israel forth of Egypt, I chose no ctyte among any of the tribes of Israel to buyld an house, that my name might be ther: But I haue chosen Dauid to be ruler ouer my people Israel.

And it was in the herte of Dauid my father to buyld an house for the name of the Lorde God of Israel. But the Lorde God sayed vnto Dauid my father: in that it was in thyne herte to buyld an house for my name, thou dydest wel, that thou wast so mynded, Reuert theselle thou shalt not build the house, but thy sonne that shall come out of thy loines, shall build an house for my name. And the Lorde hath made good his word that he spake. For I stode vp in the roune of Dauid my father, and sat on the seat of Israel, as the Lord promysed, and haue buylt an house for the name of the Lorde God of Israel. And I haue prepared therein a place for the arke, wher in the couenante of the Lorde is, whiche he made wyth our fathers after he hadde brought them oute of the lande of Egypt. And Salomon stode before the aulter of the Lorde in the syghte of all the people of Israel, and stretched out his hands to heauen, and sayd: Lord God of Israel, there is no God lyke the in heauen aboue, or in



the earth beneath, that keepeth appointment and mercy with thy seruantes that walke before the with all thy heres, which also haue kepte with thy seruante David my father, that thou promysedst hym. Thou spakest with thy mouth and haue fulfilled with thyne hande, as it is come to passe this daye. And nowe Lorde God of Israell kepe with thy seruante David my father that thou promysedst hym, saying: thou shalt not be without one or other before me, setting on the face of Israell: So neuertheless, if thy chyldren shall rake heed to thy wayes that they walke before me, as thou haue walcked before me. Nowe then O Lorde God of Israell, let thy worde be stable whyche thou spakest vnto thy seruante David my father. But in dede, as God dwell on the earth? Behold, neither heauen, nor heauen above al heauens, are hable to contayne the, howe muche lesse then thy house that I haue builte: but loke to the prayer of thy seruant and his supplicacyon, O Lorde my God, to geue an eare vnto the voyce and prayer whych thy seruant prayeth before the this daye, that thyne eyes maye be open vpon thy house night and daye, and vpon the place, of whiche thou haue sated: my name shall be there: that thou harken vnto the prayer whych thy seruante shall praye in this place. And hearken vnto the supplicacyon of thy seruante, and of thy people of Israell which they shall praye in thy place: And heare thou vnto heauen thy dwelling place, and when thou hearest, haue mercy. And if anye man trespass agaynst his neyghbour, & his neyghbour take an adiuracyon to adiure hym withall, and the adiuracyon come before thyne altier at thy house, then harken thou vnto heauen, and worke and iudge thy seruantes that thou condemne the wicked, to brynge his wale vpon his head and iustifye the ryghtous, to geue hym accordinge to his ryghtousnes. When thy people Israell be put to the worse before their ennemyes, because they haue sinned agaynst the, & afterwarde turne agayne to the & praise thy name, & praye & make supplicacyon vnto the in this house, the hear & vnto heauen, & be merciful vnto the sinne of thy people Israell, and brynge them agayne to the lande whyche thou gaueste time be wored vnto their fathers. If heauen be shut vnto that ther be no raine because they haue sinned agaynst the, yet if they pray in this place & praise thy name and turne from their synnes, & howe thy scourgyng of them, then heare thou vnto heauen, & be merciful vnto the synne of thy seruantes, and of thy people Israell, that thou shewe them a good way to walke in, and geue rayne vpon thy lande that thou hast giuen vnto thy people to enberite. If ther chaunce death in the land, pestilence, blaspnyng, or wytheryng of coyne,

that the fruits be deuoured of greshoppes or caterpillers, or if their enemies besedge them in the land, & in their owne cyties, or whatsoeuer plage or sicknes chaunce, then heare thou vnto heuethy dwelling place al the prayers & supplicacyons & shalbe made of alme thyng out al thy people Israell, whyche shall knowledg euerie man the plage of his owne bette, & stretch forth his handes vnto this house, and bee mercysfull and worke, & geue euerie man accordinge to his wayes, (euen as thou only knowest euerie mannes bette, for thou knowest the bettes of all the chyldren of Adam) that they may feare the as long as they liue vpon the earth, which thou gauest vnto their fathers. And likewise if a stranger that is not of thy people Israell, come out of a far countrey for thy names sake, (for they shal heare of thy great name, and of thy mighty had, & stretched out arme) and therefore if he come and praye at his place, heare thou vnto heauen thy dwelling place, and do accordinge to all that the stranger calleth to the for, & al nations of the earth may know thy name, to feare the as do thy people Israell, & that it may be knowne & thy name is called vnto ouer this house which I haue builte. And when they go out to battayl agaynst their ennemyes whither soeuer thou shalt sende them, & shal pray vnto the Lorde toward the cite which thou hast chosen, and toward the house that I haue buylte for thy name: heare thou their prayers and supplicacyons vnto heauen, and iudge their cause. And finallye, when they shall haue sinned agaynst the (for ther is no man that sinneth not) & thou arte angry with them and hast deliuered them to their ennemyes, that they be caried away prisoners vnto the land of their enemies whether far or neare, yet if they turne agayne vnto their bettes in the land wher they be in captiuitie, and retorne and pray vnto the in the lande of them that hold them captiue, sayinge: we haue sinned, and haue done wyckedlye, and haue trespassed, and so turne agayne vnto thee with all their bettes, and all their soules, in the lande of their ennemyes whyche holde them captiue, and praye vnto the, toward the lande whyche thou gauest vnto their fathers, & toward the cite which thou haue chosen, & house whyche I haue buylte for thy name: then heare thou their prayer and supplicacyon vnto heauen thy dwelling place, and iudge their causes, and be mercysfull to thy people that haue sinned agaynst the, & vnto all they trespass that they haue trespassed agaynst thee, and gette them fauour in the syght of them that holde them captiue, that they maye haue compassion on them. For they be thy people, and thyne inheritance whych thou broughtest oute of Egypte, from the furnace of iron. And lette thyne eyes bee open vnto the prayer of thy seruant, and vnto the prayer of thy people

be knowne  
to be the  
Lord God.  
1. 20. 11. c

1. Pa. vi. g.  
1. Tho. i. d  
Eccl. vii. c

Deu. xiii. c



people Israel, to berken vnto them in all they call vnto the lord. For thou byddeste seuer them to be thyne euerlasting, aboue all the nacions of the earth, as thou saydest by the hande of Moyses thy seruant when thou broughdeste our fathers out of Egypt O Lord almyghty.

When Salomon had made an ende of praiſing all thys prayer and supplicacyon vnto the Lord, he arose from the aulter of the Lord, and from kneelinge on hys knees, and from stretchyng hys handes vp to heaue, and stode & blessed all the congregacion of Israel, wth a loud voice sayinge: Blessed be the Lord that hath giuen rest vnto his people Israel accordyng to all þe promysed: so that there is not one word escaped of al þe good promyses which he promysed by the hand of Moyses hys seruant. And the Lord our God be wth vs as he was wth oure fathers, and forsake vs not neyther leaue vs, but that he bowe oure hertes vnto hym, to walcke in all hys wayes, & to kepe hys commaundementes, ordinaunces and rites, which he commaunded oure fathers. And these my wordes which I haue prayed before the Lord, be nye vnto the Lord our God day & night, that he defende the cause of hys seruante and of his people Israel euermore, that al nacions of the earth may knowe that the Lord is God, and none but he. And I praye God þe your hertes may be founde wth the Lord our God to walke in his ordinaunces, & to kepe his lawes, as we do thys daye.

And the kinge and al Israel wth hym, offered offerynges before the Lord. \* And the peaceofferynges that Salomon offered vnto the lord were. xxi. thousand oxen, & an hundred and. xx. thousand shepe. And so the kinge and al the chyldren of Israel halowed the house of the Lord. And the same daye the kynge halowed the myddle of the court that is before the house of the Lord, for there he offered burnt offerynges, and meate offerynges, and the fatte of the peaceofferynges, bycause the brasen aulter that was before the Lord, was so litle to receiue þe burnt offerings & meate offerynges, & the fat of the peaceofferings.

And Salomon helde that same tyme an hye feast and al Israel wth hym, a myghty congregacion euen fro the coastes of Mesopotamia vnto the ryuer of Egypte, before the Lord our God, seven dayes, and yet seven dayes that is fourtene dayes. And the eight day he sent the people away. And they blessed þe king and went vnto theyr tentes ioyous and glad in herte, for al the goodnes þe Lord had shewed vnto Dauid his seruante, and to Israel his people.

The ix. Chapter  
The Lord appeareth againe to Salomon. Salomon giueth townes to Hiram. The Canaanites become tributaries. He sendeth Hiram for gold. And buildeth many cyties.



When Salomon had synished the building of the house of þe Lord and of the kinges palace, and all þe desire & luste was to make: the Lord appeared vnto him againe, as he appeared to him at Gabaon. And the Lord said vnto him: I haue herd thy prayer and intercessyon that thou madeste before me, and haue halowed this house whych thou hast buylte to put my name there for euer, & mine eyes & myne hert shall be there perpetuallys. And if thou wilt walcke before me, as Dauid thy father walked, in purenes of hert & plainnes, to do al that I haue commaunded the, and shalt kepe myne ordynauces and cytes: I will settle the seate of thy kyngdome vpon Israel for euer, as I promysed Dauid thy father, sayinge: Thou shalt not be withoute one of other vpon the seate of Israel. That if ye and your chyldren shall turne away from me, and shall not kepe myne ordynauces whych I haue set before you, but shall go & serue other goddes, and bow your selues to the: then I wil weede Israel out of the land whych I haue giuen them. And thys house whych I haue halowed for my name I wil put oute of my syghte. And Israel shall be a prouerbe and a fable vnto all nacions. And thys house whych is so hye, \* al that passe by it shall be astonysed, and shall hitte & say: why hath þe Lord dealt on thys maner wth this lad, & wth this house? And it shall be answered the: because they forsoke the Lord their God, whych brought theyr fathers out of the land of Egypte, and haue leaned to other goddes, and haue stouped vnto them, and serued them: therefore hath the Lord brought vpon them all thys euil. When at the end of twety yeres, in which Salomon had buylte the two houses, that is to wytte the house of the Lord, and the kinges palace: bycause Hiram the kynge of Tyre had supported hym wth Cedar, fir, and gold, as much as he desired, therfore Salomon gaue Hiram. xx. cyties in the land of Galyle. And whē Hiram was come from Tyre to se the cyties which Salomon had giuen him, they pleased him not. Wherfore he sayed: what cyties are these whych þe hast giuen me, my brother? And he called them the lande of Cabull vnto thys day. This Hiram had sente the kynge fyre score hundred waight of golde. And this is the sum of the tribute which king Salomon rayled to build the house of the Lord & hys own house & the walles of Ierusalem, and Bezer and Gagedo, and Bazar.

For Itharao kynge of Egypte wente vp and toke Bazer and burnt it wth fyre, and slew the Cananytes that dwelte in the city, and gaue it for a presente vnto his daughter that was Salomons wyfe. And Salomon buylte Bazer and Bechoron the neyther, and Baalath and Thamar in the wyldernesse that is in the land, and all the noye cyties that Salomon hadde, and

3.111. cyties



ettes for his charrettes, and citles for his  
horsemen, and al that his lust was to build  
in Ierusalem and Libanon, and in all the  
land of his kyngedome.

**¶** And all the people that were leste of the  
Amorites, Hethites, Iheresites, Hemytes  
and Jebusites, whyche were not of the  
chyliden of Israel, the chyliden of the sayd  
nacions that were leste in the lande, by-  
cause the chyliden of Israel were not ha-  
ble to destroy them, Salomon made tribu-  
taries vnto this day. But of the children of  
Israel dyd Salomon make no bondemen.  
But they were men of warre, bys seruan-  
tes, and bys lordes, and capytaynes and  
rulers of his charrettes, and of bys horse-  
men. And these many lordes that ouersaw  
the worke hadde Salomon, foue hundred  
and fyfthe, whyche ruled the people that  
wrought in þe worke. And Itharaios dought-  
er came vp oute of the cite of Dauid, vn-  
to the house whyche Salomon had buyt  
for her. And after that, he built Gelo. And  
thysc a yere dyd Salomon offer burnt offe-  
rynges and peace offerynges vpon the aut-  
ter which he had built vnto the Lorde, to  
burne the fatte thereon: whyche autter is  
before the Lorde. So when kynge Salo-  
mon had made the house perfecte, he made  
shyppes in Azion Gaber, whych is besyde  
Elab, on the bynke of the redde sea in the  
lande of Edom. And Hiram sente by shypp  
also of his seruantes, that were shipmen  
and experie in the sea, wyth the seruants  
of Salomon. And they went to Ophir  
and fet from thence golde, to the summe of  
four hundred and two and twenty talen-  
tes, and brought it to Salomon.

The. x. Chapter.

**¶** The Quene of Saba cometh from the fur-  
thest partes of the land to heare and se þe wis-  
dome of Salomō. The yerely reuenues & ren-  
tes of Salomon, his thron, vessels of golde,  
Charets, horsemen, and koyson of syluer.

**¶** And the quene of Saba hearde of the  
wysedome of Salomon concernyng  
the name of the Lorde, and came to  
proue him wyth riddles. And she came to  
Ierusalem wyth a myghty grete multi-  
tude of Camels that bare sweete odoures,  
and golde exceding muche, and precious  
stones. And when she was come to Salo-  
mon, she talked wyth hym of all that was  
in her herte. And Salomon expounded all  
her questions, that ther was not one thynge  
hyd from the kynge, whych he expounded  
her not. And when the quene of Saba had  
sene all Salomōs wysedō, & the house that  
he had built, and the meate of his table, &  
the lodgings of his seruantes: and the fa-  
shion of his court, & their apparel, & his but-  
lers, & the sacrifice þe he offered in the house  
of the Lorde, she was astonied. And she sayd  
to the king: the word I heard in myne own  
land of thy dedes & wysedome is true. How  
he it I beleued it not, tyll I came & sawe it  
with myne eyes. And lo, the one half was  
not tolde me, for thy wysdome and good-

ness: passeth the same whych I herd. Hap-  
pye are thy men, and happye are these thy  
seruantes, whych stande euer before the &  
beare thy wysdom. And blessed be the Lorde  
thy god which had a lust to the, to set þe on  
the seate of Israel: because the Lorde loued  
Israel for euer, and therfore made the king  
to do equyte and ryghtuousnes.

Then she gaue the king an hundred and  
xx. talentes of gold, and of swete odoures  
exceding muche, & precious stones. There  
came neuer after suche aboundaunce of  
swete odoures as the quene of Saba gaue  
to kynge Salomō. And thereto the shyppes  
of Hiram that brought gold from Ophir,  
great plenty of Almuge tree, and precious  
stone. And kynge Salomon made of the Al-  
muge trees pillars of the house of the Lorde  
& in the kinges palace, and made harpes &  
psalteries for singers. Ther came no more  
Almuge tre so, nor was any more sene vn-  
to this daye. And kynge Salomon gaue  
vnto þe quene of Saba all her desyre that  
she asked of hym, besydes that he gaue her  
with his owne hand. And so she retourned  
vnto her owne countrey w her seruants.

The weight of golde that came to Salo-  
mon euery yere, was. vi. hundred, thre score  
and. vi. talentes of golde, besydes that he  
had of chapmen, & of marchauntes, of poti-  
caries, & of all the kynges of Arabye, & of  
the lordes of the country. And kynge Salo-  
mon made two hundred bucklers of bea-  
ten golde, fyre hundred sciles of gold went  
to a buckler. And he made thre hundred shil-  
des of beaten golde, thre pound of golde go-  
ing to a piece, and put them in the house of  
the worde of Libanon.

And the kinge made a greate seate of I-  
uorie, and couered it with precious golde.  
And the seate had sixe steppes.

And the toppe of the seate was round be-  
hynd his backe, wyth pomelles on eyther  
syde the place wher he sate, and two lyons  
standyng besyde the pomelles. And there  
stode twelue lions on the steppes, fyre on a  
syde. There was none lyke sene in anye  
kyngdome. And al kynge Salomons dryn-  
kyng cuppes were of golde, and al the gar-  
nyshment of the house of the wood of Ly-  
banon, were of pure golde. And as for syl-  
uer it was nothyng worthe in the dayes of  
Salomon. For the sea shyppes which the  
kyng had in the sea, w the ships of Hiran,  
came euer thrid yere lade w gold, syluer,  
Iuory, apes & peccokes. And so kynge Sa-  
lomon passed all the kynges of the earthe  
in riches & wisdom. And al the world reso-  
ted to Salomō, to heare his wisdom which  
God had put in his hert. And brought him  
euery man his presēt, vessels of siluer and of  
gold, and of cymēt, harnes, swete odours,  
horses, and gyles yere by yere. And Sa-  
lomon gathered togyther charrettes and  
horsemen, so that he had a thousand & foure  
hundred charrettes, and twelue thousande  
horsemen, which he bestowed in the char-  
et  
cytyes

Dom reade  
cour al, com  
bzafell.

i. p. x. l. a.



ii. Pa. l. d

cityes, and wpth the kyng at Jerusalem. \* And the kyng made syluer in Jerusalem as plenteous as stones, & Cedar as plenteous as the mulberry trees that grow in the valleys. And Salomons horses came oute of Egypte from Beua. The marchantes fet them fro Beua at a price. A charet came out of Egypte for. vi. C. sicles of syluer, and an horse for on. C. and fyfty. And euē so by the handes of the sayd marchantes, horses were brought out for all the kynges of the Bethites, and for the kynges of Siria.

The. xi. Chapter.

Salomon hatte seue hundred Quenes, and thre hundred Concubynes, whych byng hym to Idolatre. Hys aduersaries rebel agaynst hym. He dyeth, and Jeroboam his sonne raigneth in his stede.

Ecl. xvii. c  
Deu. xvi. d

Ex. xxxiii. b

After the  
Chald.

iii. Re. ix. b

ii. ro. xlii. d

**B**ut king Salomon loued many outelandysh women: the daughter of pharaon and of the Moabites, and Ammonites, Edomites, zidonites, and Bethites, euen of natyons of whiche the Lorde sayd vnto the chyldren of Israel: se ye come not at them, nor let them come to you, for suerlye they wyl turne your hertes after theyr gods. Neuertheles to such Salomon claue and fel in loue wpth them. And he had seuen hundred \* very quenes, and thre hundred concubines, which turned away hys hert. For when Salomon was old, his wyues turned his hert after other Gods, so that his hert was not perfect with the Lord his God, as was the hert of Dauid his father.

And Salomon folowed Ashtaroth the God of the zidons, and Milcom the abhominacion of the Ammonites. So Salomon wrought wyckednesse in the syghte of the Lorde, and contynued not after the Lorde as dyd Dauid his father. After that Salomon built an auter for Chamos the abhominacyon of the Ammonites in the hyll that standeth befoze Jerusalem, and vnto Moloch the abhominacion of the chyldren of Ammon. And semblablye did he for all his outlandyshe wyues, whiche burnt incense, and offered vnto theyr Goddes: Then was the Lord angry wpth Salomon, because hys hert turned from the Lord God of Israel which appeared vnto hym twise, & gaue him a charge of this thyng that he shulde not folowe other Goddes. But he kepte not that whiche the Lorde commaunded hym: wherupon the Lord said to Salomon: for as muche as thys is done of the, and thou hast not kept mine appointment and myne ordynauces whiche I haue commaunded the, therefore I wyl rente the kyngedome from the, and wyl giue it to thy seruaunte. Not wpthstandinge in thy dayes I wyl not do it, because of Dauid thy father: but wil take it from thy sonne. Howebeit I wyl not take awaye all, but wyl gyue one trybe to thy sonne, because of Dauid my seruaunt, and because of Jerusalem, whiche I haue chosen.

Then the Lorde stirred vp an aduersa-

rye vnto Salomon, one Hadad an Edomite, and of the kynges lynage of Edom. For when Dauid was in Edom, and Joab the captayne of the hoste was gone vp to burie them that were slayne, and hadde slayne al the men chyldren in Edome. For syre monethes dyd Joab remayne there, and all Israel, tyll he had destroyed al the men chyldren in Edom. And thys Hadad fled, and certayne other Edomites of hys fathers seruauntes wpth hym, to go to Egypte, Hadad beyng yet a lytle land. And they arose oute of Gadiam, and wente to pharan, and toke men wpth them oute of pharan, and came to Egypte vnto pharaon kyng thereof whiche gaue hym an house, and appointed hym vntayles, and gaue hym landes. And Hadad gatte greate fauoure in the syghte of pharaon, so that he gaue hym to wyfe the syster of his own wife, the syster of Thahaphnes the quene. And the syster of Thahaphnes bare hym Sedubath hys sonne. And Thahaphnes wened him in pharaons house. And he was in pharaons house amonge the sonnes of pharaon. And when Hadad hearde sape in Egypte that Dauid was laid to slepe with hys fathers, and that Joab the capytayne of the hoste was deade also, he sayd to pharaon: let me departe, that I maye go to mine own cuntry. Then sayd pharaon vnto him: what lackeste thou here wpth me, that thou woldest go to thyne owne countrey? And he sayd, nothyng: howbeit lette me go. And God stired vp an other aduersarye one Razon the sonne of Eliada, whiche fledde from Hadadzer kyng of Jobah his master. This Razon gathered men vnto hym, and became capytayne ouer an armye, when Dauid slewe them: And they went to Damasco & dwelte therein, & raigned in Damasco. And he was an aduersarye to Israel al the daies of Salomon with the euil that Hadad dyd, whiche abhorred Israel, and raigned in Siria.

And Jeroboam the sonne of Nabat an Ephraimite of zaredah (whose mother was called zeruah, and was a wydowe, and he Salomons seruaunt) \* lyfte vp his hand agaynst the kyng. And hereof came it, that he lyfte vp his hand agaynst the kyng. Salomon built Babel, and mended broke places in the cite of Dauid hys father. And this fellow Jeroboam was an actiue man. And when Salomon sawe the ponge man that he wrought so lustely in the worke he made hym ruler ouer all the charges of the house of Joseph.

And it chaunced at that season, as Jeroboam was gone oute of Jerusalem, that the prophet Ahiah the Silonite met hym by the waye, haupng a new mantel on him \* and rent it in twelue peces, and sayd to Jeroboam: take the ten peces. For thys saith the Lorde God of Israel: behoulde I wyl rent the kyngedome oute of the handes of Salomon and wyl gyue ten trybes to the

A. iii.

and

That is re-  
belled & be-  
came aduersa-  
rye.

\* The  
phets do  
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mel clou-  
thyngs, no  
onelye by  
wordes, but  
also by sig-  
nes: as he  
Esa. xlii.  
Jere. xiii.  
and. xvi.  
Eze. iiii. b



and he shall haue one, for my seruaunt Dauid's sake, and for Ierusalem, the citie whiche I haue chosen oute of all the tribes of Irael because they haue forsaken me: and haue bowed themselves vnto Ashtaroth the God of the zidons, and to Chamos the God of the Moabites, and to Melcom the God of the chyldren of Ammon, and haue not walcked in my wayes, to do that pleaseth me and myne ordynauces and rites: as did Dauid his father.

Howbeit I wyl take none of the kyngdome oute of his hande, but wyl make him chiefe all hys lyfe longe, for Dauid my seruaunt's sake, whiche I chose: because he kepte my commaundementes and ordynauces. But I wyl take the kyngdome forth of hys sonnes hande, and wyl giue vnto the, ten tribes of it, and wyl giue his son one, that Dauid my seruaunt may haue lyghte alwaye before me in Ierusalem the cite whiche I haue chosen me, to put my name there. And I wyl take the, and thou shalt raygne vpon all that thy soule despyreth, and shalt be kinge ouer Irael. And if thou shalt herken vnto all that I commaunde the, and shalt walke in my wayes and do that is right in my syght, that thou kepe myne ordynauces and commaundementes, as Dauid my seruaunt dyd: then wyl I be wth the, and buyld the an house that shall contynue, as I buyld for my seruaunt Dauid: and I wyl geue Irael vnto the. And therewith wil I bere the seede of Dauid, but not for euer. And Salomon soughte to kyl Ieroboam, wherfore Ieroboam arose and fled into Egypte, vnto Seke kinge of Egypte: and continued ther tyll the death of Salomon. The rest of the actes of Salomon and all that he dyd, and his wyl dome, are wyrtten in the booke of the actes of Salomon. And the tyme that Salomon raygned in Ierusalem vpon all Irael, was fouretye yeres. And then he layed hym to rest with hys fathers, and was buryed in the cite of Dauid hys father, and Rehoboam his sonne raygned in hys stede.

## The. xii. Chapter.

The kyngdome is deuyded: and Rehoboam raygneth ouer two trybes, and Ieroboam ouer ten. Aduram is stoned. Ieroboam maketh golden calues.

¶ And Rehoboam went to Sichem for all Irael wer come to Sichem to make him king: And when Ieroboam the sonne of Nabat hearde of it, beyng pet in Egypte, for he had fled to Egypt for feare of Salomon, and dwelt ther. And they sent and called hym: and so Ieroboam and all the assemble of Irael came and spake vnto Rehoboam, sayinge: thy father made oure yoke greuous, but now make thou the greuous serupce of thy father, and hys sore yoke whiche he put vpon vs, lyghter, and so we will serue the. And he sayde vnto them, depart yet for the space of thre daies

and then come agayne to me. And the people departed.

And kyng Rehoboam tooke counsell wth the olde men that stode before Salomon his father while he yet liued, and said: what counsell geue ye to answer this people wth? And they said vnto hym: If thou shalt be a seruaunte vnto this people this daye, and serue them, and answer them, & speke kynde wordes to them, they wyl be thy seruaunts for euer. But he left the counsell that the olde men had geuen him, & counselled wth the yonge men that wer nourished by wth him, and had waited on hym.

And he sayde vnto them: what counsell geue ye to answer this people, which haue communed wth me, sayinge: make y yoke whiche thy father dyd put vpon vs lyghter. And the yonge men that were broughte by wth him, answered hym sayinge: this people that haue said vnto the: thy father made oure yoke heuie make thou it vs lyghter: thus answer them. My litle finger shall be waigh tier then my fathers loines. And now wher my father put a greuous yoke vpon you, I wil make it heuier. For wher my father corrected you with scourges, I wyl chastice you with scorpions. And when Ieroboam and all the people were come to Rehoboam the third day, as the king appointed them, sayinge: come to me agayne, this day the daies: the kinge answered the people churly, & left the aduise that the olde menne gaue hym, and spake to them after the aduise of the yonge men, sayinge: My father made your yoke greuous, but I wil make it greuouser. For wher my father chastised you with whippes, I wil chastice you with scorpions. And so the king herkened not to the people, for the turning awaye was of the Lord to performe his saying, which the Lord had said by Ahiah the Salomite vnto Ieroboam the sonne of Nabat.

And when all Irael sawe that the kyng regarded the not, the people answered the kyng agayne, sayinge: we haue no part in Dauid, nor enheritaunce in the son of Iui. Hasten you to your tentes there fore Irael, and now see to thynne owne house Dauid. And so Irael departed vnto their tentes. Howbeit ouer the chyldren of Irael, whych dwelt in the cite of Iuda dyd Rehoboam raigne tyll. Then kyng Rehoboam sent Aduram the receiuer of the tribute, and all Irael stoned hym to death wth stones. But kyng Rehoboam made speede, and gat hym by to his charet, & fled to Hierusalem. And so Irael departed from the house of Dauid vnto this daye.

And when all Irael hearde that Ieroboam was come agayne, they sente and called hym vnto the congregation, and made hym kyng ouer Irael: so folowed the house of Dauid, but the trybe of Iuda onlye. And when Ieroboam was come to Ierusalem, he gathered all the house of Iuda, and all the tribe of Benjamin, an hun-

The counsel of y old men despyred

Ecclesiast

iii. Reg. 2.

ii. Reg. 2.

ii. Reg. 1. 2.

dyed

Thys boke remayneth not.

ii. Par. 1. 2.



died foure score thousande of chosen men,  
and good warrioures, to spghte agaynst  
the house of Israel, and to byrning the king  
dome agayne to Rehoboam the sonne of  
Salomon. \* Then came the worde of the  
Lorde vnto Semelai, the man of God, say-  
inge: speake vnto Rehoboam the sonne of  
Salomon kyng of Iuda, and vnto al the  
house of Iuda and Ben Iamin, and the  
remnaunte of the people, and saye. Thus  
saythe the Lorde: go not, nor yet spghte a-  
gaynst your brethren the chyldren of Is-  
rael, but retorne euery man to hys house,  
for this doinge is of the Lorde. And they  
obeyed the worde of the Lorde, and retur-  
ned and departed accordynge to the word  
of the Lorde. Then Jeroboam buylte Si-  
chem in mounte Ephraim and dwelt ther-  
in. And wet from thence and built Bethan-  
iel. And Jeroboam thought in his hert: nowe  
myght the kyngdome retorne to the house  
of David agayne.

For if thys people shall go vppre and do  
sacrifyce in the house of the Lorde at Je-  
rusalem: then shall their heartes tourne  
agayne vnto their Lord Rehoboam kyng  
of Iuda: and so shall they kille me, and go  
agayne to Rehoboam kyng of Iuda. \*  
Whereupon the kyng toke counsell, and  
made two calves of golde, and sayde vnto  
the people: ye shal not nede to go any more  
to Jerusalem. Behold your gods (Israel)  
whych brought you out of the lande of E-  
gypt. And he put the one in Bethel, the o-  
ther in Dan. And that doyng was a cause  
of synne. And the people went to worshyp  
the calfe, as farre as Dan. And he made te-  
ples in the hylles, and made the lowest of  
the people priestes, whych were not of the  
sonnes of Lewi. And Jeroboam made a feast  
the fiftene daye of the epght moneth, lyke  
vnto the feaste that was in Iuda, and of-  
fered on the aulter. And so did he in Be-  
thel, to offer vnto the calves that he hadde  
made. And he putte in Bethel the priestes  
of the hyl aulter, whiche he had made.  
And he offered vnto the aulter whiche he had  
made in Bethel the fiftene daye of the eight  
moneth, whiche he had imagined of his own  
herte, and made a solempne feaste vnto the  
chyldren of Israel, and went vp to the aul-  
ter to burne sacrifyce.

## The. xiii. Chapter.

Jeroboam sacrifycinge vnto Calues is re-  
proued of the Prophete. His hande dyeth  
by while he putteth it out agaynst the Pro-  
phete. The prophete is kylled and buried.

And behold, ther came a man of God  
oute of Iuda with the word of God  
to Bethel, as Jeroboam stode by the  
aulter to offer, and cryed agaynst the aul-  
ter at the commaundement of the Lorde, &  
sayd: aultare, aulter, thus sayeth the Lorde.  
Behoulde, a Chylde shall be borne of the  
house of David Josiah by name, whych  
vpon the shall offer the priestes of the hyl  
aul tares, th at Sacrifice vpon the, and shal

burne mennes bones vpon the.

And he gaue them the same tyme a signe  
sayinge: this is the signe of that the Lorde  
hathe promysed. Behoulde the aulter shall  
rente, and the ashes that are in it shall fall  
oute. And when the kyng hearde the say-  
ing of the man of God, whiche he cried a-  
gaynst the aulter in Bethel, he stretched  
forth his hand from the alter, sayinge: hold  
hym. And his hand which he put forth to-  
ward hym, dyed vp, that he could not pull  
it agayne to him, and the aulter claued, and  
the ashes ranne oute of the aultare accord-  
ynge to the token whych the manne of  
God had geuen, at the commaundemente  
of the Lorde. And the kyng answered and  
sayde vnto the man of God: Oh pray vnto  
the Lorde thy God, and make intercessyon  
for me, that my hande maye be restored me  
agayne. And the man of God besoughte the  
Lorde, and hys hande came to hym agayne  
as well as befoze. Then sayde the kyng vn-  
to the man of God: Come home wpth me  
and refre the thy selfe, and I will gyue the  
a rewarde. But the manne of God answer-  
ed the kyng, if thou wouldest gyue me  
halfe thynne house, I woulde not go wpth  
the, neyther woulde I eate meate, nor  
drinke in thys place. For so was it char-  
ged me thowome the worde of God, & sayde  
to me: eate no breade, nor dryncke water,  
nor tourne agayne by the same wape thou  
wenteste. And so he wente an other wape,  
and retourned not by the same wape that  
he came to Bethel.

And there dwelte an olde prophete in  
Bethel, whose sonnes came and tolde hym  
all the workes that the man of God hadde  
done that day in Bethel, and the woordes  
whych he spake vnto the kyng thep tolde  
thep father also. And their father sayd vn-  
to them: what way went he? for his sonnes  
had sene what way the man of God went,  
whych came from Iuda. Then sayde he to  
his sons, saddle mine asse. And thei saddeled  
hym an asse. And he gate hym thereon, and  
went after the mā of God, and found him  
sitting vnder an oke, and sayde vnto hym:  
Arte thou the manne of God that cammest  
from Iuda? And he said, yea.

Then he sayde vnto hym: come home  
with me and eate breade. And the other  
said agayne, I maye not retorne with the  
to go w the, neyther maye I eate breade,  
or dryncke water in this place. For it was  
sayed to me by the commaundemente of  
the Lorde: eate no breade, nor drinke wa-  
ter in thys place, nor turne agayne by the  
wape thou wenteste.

And the olde prophete said vnto him:  
I am a prophete as well as thou, and an  
angell spake vnto me wpth the woorde of  
the Lorde, sayinge: Byrnye hym agayne  
wth the to thynne house, and let hym eate  
breade, and dryncke water, and yet lye  
vnto hym. And lo, the other wente agayne  
wth him, and eate bread in his house, and  
dranke



dranke water. And as they late at the table, the woordes of the Lorde came vnto the prophete that broughte hym agayne.

¶ And he cryed vnto the manne of God that came from Iuda, sayinge: Thus sayth the Lorde: because thou haste dysobeyed the mouth of the Lorde, and haste not kepte the commaundement whiche the Lorde thy God commaunded the, but cammest backe agayne, and haste eaten breade and dranke water in the place, in the whiche he bad that thou shouldest eat no breade, nor drinke water: therefore thy carcas shall not come to the sepulchre of thy fathers. And when he had eaten breade, and dranke, he saddled an asse for the prophete which he broughte agayne. And as he iournied, a Lyon met hym by the way, and slewe him, and hys carcas laye along in the way, and the asse stode therbi, and the Lion by the corpe also. And men that passed by, sawe the carcas cast along in the way, and the Lyon standinge therby, and went and told it in þe towne where the olde prophete dwelte.

¶ And when the prophete that broughte hym backe agayne from the waye, hearde thereof, he sayde: It is the manne of God, whiche disobeyed the mouth of the Lorde. And therefore the Lorde hath deliuered hym vnto the Lyon, whiche hath rente hym, and slayne hym, accordynge too the woordes of the Lorde, whiche he sayed too hym. And he saide to his sonnes, saddle me an asse: and so they did. And he wente and founde the bodie caste alonge in the waye, and the asse and the Lion, standynge therby. And the Lion had not eaten the carcas nor hurte the asse. And he toke vp the bodie of the man of God, and put it on hys asse, and broughte it agayne, and came to the cypse of the olde prophete to lamente him, and to burie hym. And he layed hys body in his owne graue, and lamented hym. \* Oh my brother. And when he buried hym, he spake to hys sonnes, sayinge: When I am deade, se ye burie me in the sepulchre, wherein the man of God is buried, and laye my bones by hys. For the sayinge whiche he cryed at the byddynge of the Lorde agaynst the aulter in Bethel, and agaynst al the houses of hyl aulters which are in the cypses of Samaria, shall come to passe.

Howbeit for all that Jeroboam turned not from his wycked waye: but turned away, and made of the lowest of the people priestes of the hyl alters. Whosoever wolde he filled their hands, & they became priests of the hyl aulters, And thys doynge was synne vnto the house of Jeroboam, euen to destroye it: and to putte it awaye frome of the face of the earth.

The. xiii. Chapter.

¶ Jeroboams wyfe asketh counsell of Zedekiah, which propheseth the death of her child, and the destruction of the realme. Jeroboam dieth. Sezak king of Egypt robbeth the house of the Lorde. Rehoboam dyeth. Abisam succedeth hym.

¶ At that tyme Ahiah the sonne of Ieroboam tel spck. And Ieroboam said vnto his wife: arylse & chaunge thine apparel, that thou be not known to be the wyfe of Ieroboam, and get the to Siloh. For there is Ahiah the prophete, whiche coulde me \* that I shoulde be kyng ouer this people. \* And take wpth the ten loues and crakenels, and a cruse of honp, and go to him, for he wyl tel the what shal come of the child. And Ieroboams wife did so: she a rose & wet to Siloh, & came to the house of Ahiah. But Ahiah coulde not se for his eyes were waxes dumme for age.

And the Lord said vnto Ahiah: Behold the wyfe of Ieroboam cometh to question wpth the aboute her sonne which is spcke. This wyfe, and this wyfe answer her. And when she came, she sayned her selfe to be another woman. But when Ahiah heard the sound of her feete as she came to the dore, he sayde: Come in thou wife of Ieroboam, whyp saynest thou thy selfe to be another? I am sente to the an heauy messenger. Go and tell Ieroboam, thus sayeth the Lorde God of Israel: for as much as I aduanced the aboute the comon people, and made the prynce ouer my people Israel, and dyd plucke the kingdome away from the house of David, and gaue it thee: and thou haste not ben as my seruaunt David, who kepte my commaundementes, and folowed me with all his hert, to do that only whych semeth ryght in myne eyes, but haste done euyl aboue al that were before thee, and hast gon and made thee other gods & images of metal to prouoke me, and hast cast me behinde thy backe: therefore beholde I wyl bringe euyl bypon the house of Ieroboam, and wyl stricke frome Ieroboam all that pylseth agaynst the wall, and what soeuer is in pylsonne, or forsaken in Israel, and wyl take away the remnaunt of the house of Ieroboam, as menne take away a dong hyl, tyl it be consumed. And whosoever of Ieroboams house dye in the towne, hym shall the dogges eat, and hym that dyeth in the field, shal the fowles of the ayre eat: for the Lorde hath sayed it: arise and gette the into thine house, & as sone as thy foote entreteth the cypse, the chyld shall dye. Howe be it all Israel shall mourne hym, and burie hym, for thys onlpe of all Ieroboam shall come to the sepulchre, because in hym there is founde goodnesse towarde the Lorde God of Israel in the house of Ieroboam.

Moreouer the Lorde shall sette hym by a kyng ouer Israel, who shall destroy the house of Ieroboam in that day. And what is that, that is now in hand? And the Lord shal smite Israel, as a rede that groweth in the water is shaken, and wyl wede Israel oute of thys good Lande whiche he gaue to the fathers, and wyl scatter them beyond Euphrates, because they haue made them groues to anger the Lord. And he wyl geue

Ande said, saying.



gave Israel up, because of the synne of Jeroboam, wherwith he did sinne, and made Israel synne also.

And Jeroboams wyfe arose & departed, & went to Thersah: & by that time she was come to the threshold of the dore, & her lad was deade. And all Israel buried hym, and lamented hym, accordyng to the worde of the Lord, which he spake by the hand of his seruaunte Ahiah the prophete. The reste of the dedes of Jeroboam, howe he warred, and how he raigne, are writte in the booke of the cronicles of the kyngs of Israel. And the dayes whiche Jeroboam raigne were two and twenty yere. And then he rested with his fathers, and Nadab his sone raigne in his steade.

1. Par. xii. a

And Rehoboam the sonne of Salomon raigne in Juda, and was .xli. yere oulde when he beganne to raigne, and raigne .xvii. yere in Jerusalem the cytye whiche the Lord had chosen oute of al the trybes of Israel, to put his name there. His mothers name was Naamah an Ammonite. And Juda wrought wickednes in sighte of the Lord, and angered hym aboue all that they fathers dyd, wth they synne whiche they synned. For they also made them hyl aulters, and Images, and groves on euery hyl, and vnder euery grene tree. And thereto there was a stues of male children in the lande, and they dyd accordyng to all the abhominatons of the Heathen, whiche the Lord caste oute before the children of Israel. And the yere of kyng Rehoboam, came Sefacke kyng of Egypt up to Jerusalem, and toke awaye the treasure of the house of the lord, and of the kynges house, and all that was to be had. And he toke the shildes of golde whiche Salomon made. In whose steade Rehoboam made brasen shildes, and put them in the keping of the captaynes of the garde, whiche waited at the dore of the kynges house. And as oft as the kyng went into the house of the Lord, they of his garde bare them, and ever brought them agayne into the gard chamber.

Rab. Salomon seeth whores.

lit. Re. x. d

The reste of the actes of kyng Rehoboam and al he did, are writte in the booke of the acts of the kyngs of Juda. And there was war betwene Rehoboam and Jeroboam all they lyues. And Rehoboam layed hym to reste wth his fathers, and was buried wth his fathers in the cytye of David. And his mothers name was Naamah an Ammonite. And Abiam his sonne raigne in his place.

The .xv. Chapter.

Wicked Abiam raigne ouer Juda, & right wille Asa succede in his rowme. The battel betwene Asa and Baasa. Asaphath succede in Asas place. Nadab succede in Jeroboams place. Baasa killeth Nadab.

And the .xvii. yere of kyng Jeroboam the sonne of Nabat, raigne kyng Abia ouer Juda, and ruled thre yere in Je-

rusalem. His mothers name was Maacah the daughter of Absalom. And he walked in all the synnes of his father, whiche he dyd before him, and his herte was not hole wth the Lord his God, as the herte of David his father.

Neuerthelesse for Dauides sake, the Lord his God gaue hym a lyght in Jerusalem, that he set up his sonne after hym, to contynue in Jerusalem. Because that David did that which pleased the Lord, and turned from nothing that he commaunded him al the dayes of his lyfe, & saue onlye in the matter of Urias the Hethite.

ii. Re. xii. a.

And there was warre betwene Rehoboam, and Jeroboam, as long as he lyued. The reste of the dedes of Abiam, and al that he dyd, are writte in the Cronicles that were done in the dayes of the kyngs of Juda. And ther was war betwene Abiam, & Jeroboam. And Abiam rested with his fathers, & they buried him in the citi of David. And Asa his sonne raigne in his steade.

The .xx. yere of Jeroboam kyng of Israel beganne Asa to raigne ouer Juda, and rule d in Jerusalem. .xli. yere, whose mothers name was Maacah the daughter of Absalom. And Asa dyd that seemed righte in the eyne of the Lord, lyke David his father. And he made the stews of males departe the lande, and putte awaye all the Idols that his fathers had made.

And thereto he putte downe Maacah his mother frome bearyng rule, because she hadde made an Idole in a groue. And Asa destroyed her Idole, and burnt it by the broke Cedron. But he put not downe the hyl aulters. Neuerthelesse Asas herte was hole wth the Lord all his dayes. And he brought in that his father had dedicate, & the thinges hallowed vnto the house of the Lord, siluer, gold, & Jewels. And ther was war betwene Asa & Baasa al their dayes.

Another for grandmo-ther as David is often called father of the to who he was grand father, as zephora, whos wyfe called

And Baasa kyng of Israel wente up agaynst Juda, and buylte Ramah, because he woulde lette none of Asas people kyng of Juda go in or out.

Raguel father, whiche yet was his grand father

Then Asa toke all the syluer and goulde that was left in the treasure of the house of the Lord, and all the treasure of the kynges house, and deliuered it vnto his seruautes, and sente them to Benhadad the sonne of Tabrimon, the sonne of Bezan kyng of Siria, that dwelte at Damasco, sayinge: there is a bonde betwene the & me, as was betwene thy fathers and mine. Therefore I send the bothe golde and syluer for a gifte, that thou go and breake the bonde betwene the and Baasa kyng of Israel, that he maye departe from me.

And Benhadad herkened vnto kyng Asa, and sent the captaynes of the hostes whiche he had agaynst the citi of Israel, and smote Ahion, Dan, Abel called Beth, Maacah, and all Ceneroth, wth al the Land of Reythali. And when Baasa heard that he left buyldyng of Ramah, and dwelte



in Tharzah. Then kyng Asa made proclamations thorowout al Iuda: that none shold be excused. And they toke the stones of Ramah, and the timbre wherewith Baasa had built: and king Asa built therewith Bazaah in Ben Iamin, and Gazphah.

The reste of all the dedes of Asa, and of all hys proceadynge, and the ctytes whiche he buylt are wrytten in the cronicles of the actes done in the dayes of the kynges of Iuda. Neuertheles in hys old age, he was diseased in his fete. And Asa laid him to rest with his fathers, and was buried with hys fathers in the cite of Dauid his father. And Josaphat hys sonne reigned in his rowm.

Radab.

And Radab the sonne of Jeroboam began to rapgne vpon Israel, the second pere of Asa kyng of Iuda, and rapgned vpon Israel two pere. And he dyd euil in the syghte of the Lord, and walked in the way of hys father: and in his sinne wherewith he made Israel synne. But Baasa the sonne of Ahiah, of the house of Isachar conspired against him, and slewe hym at Sebethon, a ctyte of the Philistines, for Radab and all Israel laye at seage before Sebethon. And it was the thirde pere of Asa kyng of Iuda, when Baasa slewe hym, and rapgned in his stede. And as sone as he was kyng, he slewe all the house of Jeroboam, and lefte hym naught that breathed, vntil he had vtterly destroyed hym, agreynge to the sayinge of the Lord whiche he spake by hys seruauit Ahiah the Silonite, for the sinne of Jeroboam wherewith he synned, & made Israel synne, and for hys angreyng that he angered the Lord God of Israel. The reste of the dedes of Radab, and all hys proceadynge are wrytten in the Cronicles of the Kynges of Israel. And there was warre betwene Asa, and Baasa, kyng of Israel, al their dayes.

In the thirde pere of Asa kyng of Iuda, Baasa the sonne of Ahiah beganne to rapgne ouer all Israel in Tharzah, and continued. xliii. pere. And he dyd that displeased the Lord, for he walked in the way of Jeroboam, and in hys synne, wherewith he made Israel synne.

The. xli. Chapter.

Jehu prophesied agaynst Baasa, of whiche he is sayne. Elah succeadeth Baasa, zamri killeth hys master Elah, and destroyeth the house of Baasa. He is reiecte, and Amri chosen, zamri burneth hym selfe, and hys house. Wycked Shab succeadeth Amri and taketh to wyfe wicked Jezabel.

Jehu.

Then came the word of the Lord to Jehu the son of Hanani against Baasa saying: for as muche as I exalted the out of the dust, and made the captain ouer my people Israel, and thou hast walked in the way of Jeroboam, and haste made my people Israel sinne, to anger me with their synne: I wil make cleane riddaunce of Baasa, and of al hys house, and wyl make his

house lyke the house of Jeroboam, the sonne of Nabat. \* And he that dyeth of Baasa in the ctyte, hym shal dogges eate, and hym that dyeth in the fieldes, shall the fowles of the ayre eate.

The reste of the dedes of Baasa, & what he dyd, and hys warres, are wrytten in the booke of the histories of the kynges of Israel. And Baasa fel on sleepe with hys fathers, and was buried in Tharzah. And Elah hys sonne rapgned in his stede. And by the hande of the prophet Jehu, the sonne of Hanani, the worde of the Lord came agaynst Baasa, and agaynst hys house: because of the wyckednesse that he did in the syghte of the Lord, in angreyng hym with the workes of his handes, that he shoulde be lyke the house of Jeroboam, because he hadde kyled Nabat.

The. xli. pere of Asa kyng of Iuda began Elah the son of Baasa to rapgne ouer Israel in Tharzah, and continued two pere. And hys seruante zamri capytayne of halfe hys charrettes, conspyred agaynst hym: as he was in Tharzah drynkyng of stronge dryncke, in the house of Azab steward of hys house in Tharzah. And zamri came and smote hym, and killed him, the. xlii. pere of Asa kyng of Iuda, & reigned in his stede. And as sone as he was kyng, and sat on his seat, he slew al the house of Baasa, & left not a piffer agaynst the wal.

And thereto he slewe all his kinne, and frendes, and so zamri destroyed al the house of Baasa, accordynge to the worde of the Lord, whiche he spake to Baasa, thorow Jehu the prophet, for al the synnes of Baasa, and the synnes of Elah hys son, wherewith they synned, and made Israel sinne, to anger the Lord of Israel with their vanities. The reste of the dedes of Elah, & all that he did, are wrytten in the cronicles of the kynges of Israel.

The. xlii. pere of Asa kyng of Iuda, zamri reigned eyght dayes in Tharzah, the people beleagynge Sebethon, a ctyte of the Philistines. And when the people that laye in the seige hearde saye howe zamri hadde conspyred, and howe he hadde slaine the kyng also, then all Israel made Amri capytayne of the menne of warre king that same daye ouer Israel, euen in the hoooste. And Amri departed from Sebethon, and all Israel with hym, and beleaged Tharzah. And when zamri sawe that the ctyte muste needs bee taken, he wente in to the palapce of the kynges house, and sette the kyngs house a fyre on hym selfe, and there dyed, for hys synnes, whiche he synned in doyng wyckednesse in the syghte of the Lord, and for walkynge in the way of Jeroboam, & in his synnes which he dyd, and made Israel sinne. The reste of the actes of zamri, & the treason that he wrought, are wrytten in the booke of Cronicles of the kynges of Israel.

Moreover, the same season was Israel



ell beuyned in twatue, for halfe the people folowed Thebny, the sonne of Syneth, to make him king, and the other halfe folowed Amrye. But the people that folowed Amri, preuailed agaynst them that folowed Thebny, the sonne of Syneth. And so Thebny dyed, and Amri raygned. The xxxi. yere of Asa kynge of Iuda, beganne Amri to raygne ouer Israell, xii. yere: and ruled. vi. yere in Tharzah. And he bought the hylle of Samaria of one Semar, for two hundred talentes of syluer, and built in the hyl, and called the name of the cytye whych he had built Samaria, after the name of Semar the Lorde of the hylle. And this Amry wroughte wyckednes in sight of the Lorde worse then all that were before hym, & walcked in all the wayes of Jeroboam the sonne of Nabat, and in hys sinne, wherwith he made Israell sinne, to anger the Lord God of Israel with their vanities. The rest of the acts of Amri which he dyd, & the battels he fought, are writen in the cronicles of the kynges of Israell. And Amry layde hym to rest with his fathers, and was buried in Samaria, and Achab his sonne raygned in his stede.

The. xxxviii. yere of Asa kynge of Iuda, began Achab the sonne of Amri to raygne ouer Israell, and raygned in Samaria. xlii. yere. And he displeased the Lorde above all that were before hym. For it semed him a lighte thinge to walcke in the synne of Jeroboam. But toke Jezabell the daughter of Ethbaall kynge of the Sidonites to wyfe, and went & serued Baal, & bowed vnto hym. And he reared an autel to Baal in the house of Baal whych he had made in Samaria. And Achab made a groue, and proceeded further in angering the Lord God of Israel, then all the kings of Israel that were before hym.

In hys dayes Hysell of Bethell buylte Jericho. And it cost hym Amram hys eldest sonne when he laid the foundacyon, & his youngest sone whē he set vp the gates, agreying vnto the word of the Lorde whych he spake by Josua the sonne of Nun.

The. xvii. Chapter.

Elijah is nourished and fedde of Ravens, and after is sent to the woman of Sarepta whose childe he rayseth to lyfe.

And Elijah the Thesbite whych was of the inhabitantes of Galaad, sayd to Achab: \*as trulve as the lord god of Israel liueth before whom I stand, ther shall be neither dewe nor raine these yeres saue as I appoynte it.

And the worde of God came to hym, sayinge: get the hence, and turne the eastward, & hyde thy selfe in the broke Karith, that lieth before Iordan: drynke of the ryuer, for I haue commaunded the Ravens to fede the ther. And he went and dyd accordyng to the worde of the Lorde: he went and dwelt by the broke Karith, that lieth before Iordan. And the Ravens brought

hym bread and fleshe euery moynynge, and euery euening, and he dranke of the broke. And it chanced after a while, that he dyed dryed vp, bycause there fell no raine vpon the earthe. Then came the word of the Lorde vnto hym, sayinge: aryse, and gette the to Sarepta, a citey of Sydon, and dwel ther. Behold, I haue commaunded a wyddowe ther, to susteine the. And he arose, & he to Sarepta. And whē he came to the gate of the cyty, ther was a widow ther gathered strykes. And he called vnto hyr and sayed: \*set me A prayr the, a lytle water in a dysch that I may dryncke.

And as he wente to set it, he cryed to hyr and sayed: Wrynge me I praye the, a morsell of breade in thyne hande. And she answered: as sure as the Lord thy god liueth I haue no breade, but euen an handefull of meale in a pytcher, and a lytle oyle in a cruse. And so, I haue gathered a fewe spekes for to goo and bake it for me, and my sonne, that we maye eat it, and then dye. And Elijah sayed vnto hyr: feare not but goo and do as thou haste sayed: and make me a lytle cake spytte of all, and wrynge it oute vnto me: and afterwarde make for the and thy sonne.

For thus sayeth the Lorde God of Israel: the pytcher of meale shall not be wasted, neyther shall thy Oyle cruse be wythoute Oyle, tyll the Lorde haue sente raine vpon the earthe. And he wente and dyd as Elijah badde. And he, and he, and hyr house, dyd eat a good space, and the pytcher of meale wasted not, neyther was the oyle cruse wythoute oyle, accordyng to the worde of the Lorde, whych he spake thowhe Elijah. And after these thynges it happened that the sonne of the wyfe of the house fell sycke. And hys sykkenes was so sore, that there was no dreath leste in hym. Then sayed she vnto Elijah: What haue I to doo wyth the, O thou manne of God, arte thou come vnto me, that my synnes shoulde be thoughte vpon, and my sonne slayne?

And Elijah sayed to hyr: gyue me thy sone. And he toke hym out of hyr lap, and caried him vp into a loft, where he laye, and laid him vpon his own bed, & called to the Lorde, and sayed: O Lorde, my God, haste thou bene so euill vnto the wyddowe with whom I sojourne, that thou hast slayn her sonne? And he stretched hym selfe vpon the childe thre tymes and called vnto the Lorde, and sayed: O Lord my God, let the childe soule come into hym agayne. And the Lorde herd the voice of Elijah, and the soule of the childe came into him agayne, and he reuiued.

And Elijah toke the boye and broughte him downe out of the chambie into the house, and deliuered hym to hys mother and sayed: se thy sonne lyueth. Then the wyfe sayed to Elijah: Now I know thou art Gods man, and that the word of the Lorde in thy mouth is truthe.

Act. i. The

Damaris.

J.

Jud. iiii. e.

iii. reg. x. v.

Of thys. 3. a. vi. a.

iii. reg. xviii. c. i. a. v. d.

iii. Reg. iiii. c. Actes. x. c.



The. xviii. Chapter.

**E**lijah's sente to Achab. Abd. ah hydeh an hundred Prophetes and sauerh them. Baal can not heare although the people cry verpe loud. El. ah hyllat al Baal Prophetes: and after outeyneth rayne.

Elias of  
Eliab.

**A**s at last the word of the lord came to Eliab the thirde pere sayinge: goo shew thy self vnto Achab, that I mai send raine vpon the erth. And Eliab wente to shewe hym selfe to Achab, for ther was a great famyshment in Samaria.

Wherfore Achab called Abdia the gouer-  
ner of his house which feared god grea-  
ly: in so much p whē Jezabel destroyed the  
Lordes Prophetes, he toke an hundred of  
the Prophetes, and byd them, sytpe in one  
caue, and sytpe in an other, and prouyded  
bread and water for them. And Achab say-  
ed vnto Abdiah: walke thorowe the Land  
vnto all fountaynes of water, and vnto all  
brokes, to se whether anye grasse maye be  
foud, that we may saue the horses, and the  
egules, that we destroy not the beasts. So  
they deuided the Lande betwene theym to  
walcke thorowe it. Achab wente one way  
by hym selfe, and Abdiah wente another  
by hym selfe.

**A**nd it chaunced as Abdiah wente in  
the waye, that Eliab met hym. And Abd-  
ah knewe hym, and fell on his face and sat  
ed: Arte not thou my Lorde Eliah? And he  
said vnto hym: I am he. So and tel Achab  
that Eliab is here. And the other answered:  
What haue I spyned, that thou wouldeste  
delyuer me into the handes of Achab to sea  
me? As sure as the Lorde thy God lyueth,  
there is no nacyon nor kyngedome whe-  
ther my Lorde the kyng hath not sente, to  
seke the. And whē they said thou wast not  
ther, he toke an oth of the kyngedome, and  
nacion, by cause he found the not.

And now thou saiest: So, tel thy Lorde,  
Eliah is here. And as sone as I am gone  
from the, the spirite of the Lorde shall ca-  
pe the awaye, wherher I shal not knowe:  
and then when I haue gone and tolde A-  
chab, and he can not fynde the, he shal sea  
me. And yet I thy seruante haue feared  
the Lorde from my yowth.

**W**as it not tolde my Lorde what I byd  
when Jezabel slew the Prophetes of the  
Lorde, how I byd an hundred of the Lordes  
Prophetes, sytpe in one caue, and as many  
in an other, and prouyded them bread & wa-  
ter? And yet now thou sayest, go shewe thy  
Lorde that Eliab is here, to the intente he  
myghte sea me. Then Eliab sayed, as tru-  
ly as the Lorde GOD of heastes lyueth be  
fore whome I stande: I wyll shewe my  
selfe vnto hym this day.

And therupon Abdiah wente to Achab  
and tolde hym. And Achab wente agaynst  
Eliah. And when Achab sawe Eliah, he  
sayed vnto hym: Arte thou he that trou-  
bleth Israell? And he sayed: it is not I  
that troubleth Israell, but thou, and thy

fathers house, in that ye haue forsaken the  
commaundementes of the Lorde, and haue  
folowed Baal. But nowe send and gather  
me al Israell vnto mount Carmell, and the  
Prophetes of Baal, four hundred and six-  
ty, and the Prophetes of the groves four people of  
hundred, whiche eate of Jezabels table.  
And Achab sente for all the chyldren of Is-  
raell, and gathered the Prophetes vnto  
mounte Carmelle.

And Eliah came vnto all the people, and  
said: Why halt ye betwene two opynions?  
If the Lorde be ver y God, folowe him: or if  
Baal be he, then folow him. And the people  
answered hym not one word.

Then sayed Eliah vnto the people: I on-  
ly remayne of the Lordes Prophetes, and  
Baals Prophetes are four hundred and  
sytpe. Let two oxen be geuen vs, and lette  
them chose the one, and cut hym in peaces,  
and laye him on wood, and putte no fire  
vnder. And I wyll dresse the other, and put  
hym on woode, and put no fyre vnder. And  
call ye on the name of poure God, and I  
wyll calle on the name of the Lorde. And  
then the God that answereth by fyre, he is  
the verpe God.

\* And all the people sayed: It is well  
spoken. Then sayed Eliah vnto the Pro-  
phetes of Baal, chose you an ox, & dresse  
him sytpe (so ye are manye) and calle on  
the name of poure God, but putte no fyre  
vnder. And they toke the ox that was  
geuen them, and dressed hym, and called  
on the name of Baal, from moonyng, to  
noone, saying: O Baal, heare vs. But there  
was no voyce, nor answer. And they lepte  
aboute the aulter that they had made. And  
at noone Eliah mocked them & sayed. Call  
lowde, for he is a God: but he is falskyng  
or persynge bys ennemyes, or happelye  
he sleapeth, that he maye awake. And they  
cryed a lowde, and cutte theym selues (as  
their maner was) with knyues and laun-  
cers, tyll the bloude folowed on them. But  
when mydde daye was passed, and they  
hadde played the Prophetes tyll it was  
tyme to offer, and yet was neyther voyce  
nor answer, nor any that regarded them,  
Eliah sayed to all the fowlke, come to me.  
And all the people came to hym. And he  
mended the aulter of the Lorde that was  
broken, \* and toke. xii. stones, accordyng  
to the nombre of the twelue trybes of the  
sonnes of Jacob, vnto whome the worde  
of the Lorde came sayinge: Israell shal  
be thy name. And with the stones he  
made an aulter in the name of the Lorde.  
And he made a gutter rounde aboute the  
aultare, able to receyue twoo peckes of  
corne, and he putte the woodde in order,  
and hewed the ox in peaces, and put hym  
on the woode, and sayd: syll four pychers  
wyth water, and poure it on the sacryfye  
and on the wood. And he said: do so agayne  
and they byd so agayne. Then he said: do it  
the thyrde tyme. And they byd so the thyrde  
tyme.

To forsake  
the comma-  
dementes of  
god, is to  
trouble the  
people of

Re. ix. e.  
and. ii. f.

Iosu. iii. a.

Gen. xxi. f.



ty me. And the water ranne rounde aboute the aultare, and the gutter was full of water also. So when offerynge tyme was come, Eliab the prophet wente to & sayde: Lord god of Abraham, Isaac, and of Israel, let it be knowne this daye, that thou arte the God of Israel, and that I am thy seruante, & that I doo all these thynges at thy commaundemente.

Hearc me, O Lorde, that this people may knowe, that thou arte the God, and that thou hast turned theyr hertes backward. And there fell fyre from the Lorde and consumed the sacrifice, and the wood, and the stones, and the house, and lyched vp the water, that was in the gutter. Whiche when all the people sawe, they fell on their faces, and said: the Lorde he is God, the Lord he is God. Then sayd Eliab vnto them, lay hands on the prophets of Baal, let not one of them escape.

**A**nd when they had taken them, Elyab broughte them downe vnto the brooke Kison, and slewe theym there. Then Elyab sayd vnto Achab, gette the vp, & eate & drinke, for ther is a sound of much rayn. And when Achab wente vp to eate and dryncke, Eliab wente vp to the toppe of a moūt Carmel, and bowed hym selfe to the earth, and put his face betwene his knees and sayd to his seruante: goe vp and loke toward the Sea. And he wēt vp and looked, and sayd: here is nothyng, and he sayd: go agayne seuen tymes. And the seuenthe tyme he said: beholde, there aryseth a lytle cloude oute of the sea, lyke the paulme of a mannes hande.

Then he sayd: go and saye to Achab, put the horses in the charerre, and gette the downe, that the rayne stoppe the not. And wythin a little whyle, heauen was blacke with cloudes and wynde, and there was a greete rayne. And Achab rode and went to Jezrabell, and the hande of the Lorde was vpon Elyab, and he gyrded by his lopnes, and ranne before Achab, tyll they came to Jezrabell.

The .xix. Chapter.

**E**liab fleynge from Jezabell, is nourished of the angell of God. He complayneth that he is lefte alone, and that they seeke his lyfe to. He is commaunded to annoynte Jehu, and Eliseus.

**A**nd Achab told Jezabell, al that Eliab had done, & altogether how he had slaine the prophetes with the swerde.

**W**hen Jezabell sente a messenger vnto Eliab, sayinge: \* So do God to me, and so thereto, but if I make thy Soule lyke one of theyrs, by to morowe this tyme: when he sawe that, he arose and wente for his lyfe, and came to Bersabe in Iudā, and lefte his seruante there. And he wente a dayes iourneye into the wyldernesse, & when he was come, he sate downe vnder a Junypar tree, and desired for his soule, that he myghte dye, and sayd:

It is now inoughe, O Lorde, take my soule for I am not better then my fathers.

And as he laye and slepte vnder the Juniper tree: beholde, there came an aungell and touched hym, and sayed vnto hym: arise, and eate. And he looked aboute hym: and loe, there was an imber cake, and a cruse of water at his heade. And he eate and dranke, and layde hym downe agayne to sleape. And the aungel of the Lorde came agayne the seconde tyme, and touched him, and sayed aryse and eate, for thou haste a longe iourney to go. And he arose, and dyd eate and dryncke, and went in the strength of that meate fortye dayes, and fortye nyghtes vnto Horeb, the mount of God, and entered there into a caue, and lodged there all nyghte.

And then the worde of the Lorde came vnto hym, and sayd: what doste thou here Eliab? And he answered: I haue bene thome angre, for the Lorde God of hostes sake. For the chylderen of Israel, haue forsaken thy couenaunte, and haue broke downe thyne aultares, and slayne thy prophetes with the swerde, and I onely am lefte, and they seeke my Soule to haue it to. And he sayed: come oute and stande before the Lorde.

And beholde the Lorde wente by, and a myghty stronge winde, that rent the moūntaynes, and brake the rockes before hym, but the Lorde was not in the wynde. And after the winde came an Earthquake. And after the earthquake came fyre, but the Lorde was not in the fyre. And after the fyre, came a smalle stylle voyce.

And when Elyab hearde it, he covered his face with his mantell, and wente out, and stode in the mouth of the caue. And lo ther came a voyce vnto hym, and sayed: what dost thou here Elyab? And he answered: I haue bene earnestlye angre for the Lord God of hostes sake: bitaue the chyldren of Israel haue forsaken thine appointemente, and haue cast downe thyne aulters, and slayne thy prophetes with the swerd, and I onely am lefte, and they seeke my soule to haue it. Then the Lorde sayed vnto hym: go, and turne thy way to the wilderness of Damascus, and go and annoynte Hazael to be kynge of Syria.

And Jehu the sonne of Ramsay anoint to be king ouer Israel. And Eliseus the sonne of Saphat, of Abel Meholah annoynt to be prophete in thy towne. And who so esca- perth the swerde of Hazael, him shal Jehu slea, & if any man escape the swerde of Jehu hym shal Eliseus slea. And thereto I haue left me seuen thousand in Israel, of whiche neuer manne bowed his knees vnto Baal, \* no; kissed hym with his mouth. And he departed thence and founde Eliseus the sonne of Saphat plowynge with .xii. yokes of Oxen before hym, & he wyth the twelue. And Elyab wente to hym, and cast his mantelle vpon hym. And he lefte the ox-

Is. ii. en

Jonas. iiii. c

Rom. xi. e

B

iii. re. ix. a.  
Ec. xlviii. a

Eliseus  
Baal was  
(as some  
thynke) a co  
mo name of  
all straunge



goddess  
cause it sig-  
nifieth lord  
or master:  
therof toke  
the gods of  
gentiles  
names, as  
Baal the  
god, or Iho  
god, or Baal  
Deo, or at  
is the lord of  
master of  
Ihego, or, or  
Ila. or, or  
Rom. xi. a

Benhadad

en and ranne after Eliah, & sayed: lette me  
I praye thee kysse my father and mother  
and then I wyl folow the.

And he sayed vnto hym: goo backe a-  
gayne, for what haue I done to the? And  
he went backe againe from him, and toke  
a poke of oren, and slewe them, and dressed  
the flethe wth the instrumentes of the or-  
en, and gaue it the people, and they dyd  
eate. And then he arose, and went after El-  
iah, and mynystred vnto hym.

The. xx. Chapter.

The fyrst and seconde tyme that Samaria  
was besyged of Benhadad kynge of Siria

**A**ND Benhadad kynge of Siria ga-  
thered all hys booste togyther, and  
xxxii. kynges wth him, with horse  
and charret and went by and besieged Sa-  
maria, & warred agaynst it. And he sente  
messengers to Achab kynge of Israell into  
the city, and said vnto hym: thus sayth Ba-  
hadad. Thy syluer and thy golde is myne,  
and the beste of thy wyues, and the beste  
of thy chyldren be myne. And the kynge of  
Israell answered and sayde: my lord king  
accordyng to thy sayinge, I am thynne wth  
all that I haue.

And the messengers came agayne to A-  
chab, and sayed: thus sayeth Benhadad. I  
haue therfore sente vnto the, sayinge: deli-  
uer me then thy syluer, and thy golde, and  
thy wyues, and thy chyldren. Or els I wil  
send my seruauntes vnto the by to morow  
this tyme: and they shal search thine house  
and the house of thy seruauntes, which shal  
take all that is gloriouse in thynne eyes, and  
brynge it awaye wth them.

**W**hen the kynge of Israell sente for the  
elders of the lande, and sayed: take hede  
I praye you, and see howe thys felowe  
goeth aboute myschyfe. For he sente vn-  
to me, for my wyues, and my chyldrenne,  
and my syluer and my golde: And all the el-  
ders of Israell, and all the people sayed:  
hearken not to hym, nor consente. Where-  
vpon he sayed to the messengers of Ben-  
hadad, tell my Lorde the kynge, all that he  
sente for the fyrste tyme, that I wyl do,  
but thys requeste I maye not doo. And  
the messengers departed and broughte  
hym worde.

Then Benhadad sente vnto hym and  
sayed: thus doo the Goddes to me, and so  
hereto, if the duste of Samaria be inoughe  
for all the people that folowe me, that e-  
uerie man maye haue an handefull. And  
the kynge of Israell answered and sayed:  
Tell hym, lette not hym that puttech on  
hys harnesse booste hym selfe, as he that  
putteth it of. \* And when Benhadad  
hearde that answer, as he and the kyn-  
ges were dyncynge in the pauplyons, he  
sayed vnto hys seruauntes: put youre sel-  
ues in arape. And they put theym selues  
in arape agaynst the cyyte. And beholde,  
there came a prophete vnto Achab kynge

of Israell, and sayed to hym. Thus say-  
eth the Lorde: Seeke thou all thys greete  
multytude: Beholde, I wyl delpue them  
into thynne hande thys dape, that thou mai-  
este knowe that I am the Lorde. And Achab  
sayed, by whome? And he sayed, thus saierh  
the Lorde: euen by the gouernoures men  
of the thyrres. And Achab sayed: who shall  
fyrste toynne battayle? And he sayed, thou.  
Then he numbered the men of the gouer-  
ners of the thyrres, and they were two hun-  
dred. xxxii. And after them he numbred all  
the people, and all the chyldrene of Is-  
raell were seuen thousande. And they mar-  
ched forwarde at noone, when Benhadad  
was a dyncynge stronge dyncke in the  
pauillions wth the two and thyrtye kin-  
ges that holpe hym.

And the men and rulers of the thyrres,  
wente oute fyrste. And Benhadad sente  
forth, and they shewed hym, sayinge: Ther  
come men from Samaria. And he sayed:  
if they come to make peace, take theym a  
lyue. And also, if they come for warre, take  
theym yet alyue. And when those menne  
of the thyrres of the thyrres were come out  
of the cyyte, and the booste after them, they  
slewe euerye man hys enemye that stode  
in hys waye.

And the Sirpans fledde, and Israell fo-  
lowed after them. And Benhadad the king  
of Siria escaped on a horse, wth hys horse  
men. And the kynge of Israell wente oute  
and smote horse and charrette, and slewe a  
great slaughter of the Sirians. Then ther  
came a prophete to the kynge of Israell,  
and sayed vnto hym: go forth, and play the  
man, be wyse and take heed what thou  
doeste: for when the yere is gone about, the  
kynge of Siria wyl come agaynst the  
agayne.

Then said the seruauntes of the kynge of  
Siria to him. The Goddes of the hilles ar  
they? Gods, and therfore they had þ better  
of vs. But let vs fyghte wth them in the  
playne, and vndoubtedlye we shall haue  
the better of the. And this do, take the kin-  
ges awaye, & put Dukes in theyr roumes.  
And turne the a new hoste, lyke the hoste  
that thou hast losse, and horse for horse, and  
charret for charret, and let vs fyghte wth  
them in the playne, & for a wager we gette  
the better of the. And the king hekked vn-  
to their counsel, and dyd euen so.

And as sone as the peare was gone a-  
bout, Benhadad numbered the Sirians,  
and wente by to Apheck to warre wth Is-  
rael. And the chyldren of Israell were num-  
bred and prouided of vitaille, and wente a-  
gaynst them, and pitched before them, lyke  
two litle flockes of kyddes, but the Siria-  
ns fylled the countrey.

Then ther came a man of God, and sated  
vnto the kynge of Israell, thus sayeth the  
Lorde. Bycause the Sirpans say: the Lorde  
is but a God of the hylles, and not God of  
the valleyes too, therefore wyl I delpue

understand  
after þ vic-  
torie obtai-  
ned.



all thys greete multitude into thynne hand: that ye may knowe that I am the Lorde.

And they pitched one ouer agaynste the other. vii. dayes, and the seuenth day they topned battel. And y childre of Israel slew of the Syrians, an hundred thousand foremen in one daye. And the reste fledde to Aphek into the cite. And there fell a walle vpon. xxvii. thousande of them that were left. And Benhadad fledde, and went into the city, from chamber to chamber.

Then sayed hys seruauntes vnto hym: Beholde, we haue hearde saye, that the kinges of the house of Israel be merciful kinges. Let vs put sackcloth about our loines and ropes aboute oure heades and go oute to the kynge of Israel: haply he wyl saue thy lyfe. So they gydded sackcloth aboute their loynes, and put ropes aboute their heades, & went out to the kynge of Israel, and sayd: thy seruaunt Benhadad saith: I praye the let me lyue. And he sayed: Is he yet aloue? What, he is my brother. And they toke that word for good lucke, and ha selfe caught it out of hys mouth, and sayed: Yea thy brother Benhadad. Then he sayed goo and brynge him. And Benhadad came oute to hym, and the other toke hym vp into the charette. And Benhadad sayde: the cytys whiche my father toke from thy father, I wyl restore agayne.

And thou shalt make streates for the in Damasco, as my father dyd in Sama. I. And I wyl make a leage wth the, and sende the away. And so made a leage wth him and sente hym awaye.

Then a certayne man of the chyldren of the prophetes sayed vnto hys felowe wth the word of the Lorde: smite me I praye the. And the man woulde not smyte hym. And he sayed, because thou hast not obeyed the voyce of the Lorde: behold, as sone as thou art departed and gone from me, a Lion shal lyue the. And as sone as he was departed from hym, \* a Lion founde hym and slew hym. Then he found an other man and sayed to hym: smyte me I praye the. And the man gaue hym a good stripe and wounded hym. And the prophet wnt forth & waited for the kynge by the waye and tyed a kercheise ouer hys eyes: and put himselfe oute of knowledge. And when the kynge came by, he cryed vnto hym and sayde: thy seruaunte wente oute in the myds of the battel. And lo, ther was one began to slee. And there came a man to me and said: kepe thou thys man. And if he be missed, thy lyfe shall goo for hys, or els thou shalt paye a talente of siluer. And as thy seruaunt had here and there to do, he was gone. And the kynge of Israel sayd to hym: euen so shal thy iudgement be as thou haste desyned thy selfe.

And he bailed and vnfolded the kercheise awaie from hys eyes: and the kynge of Israel knewe hym, that he was of the prophetes. And he sayde vnto the kynge,

thus saith the lord: because thou hast let go a man that ought to haue died, thy lyfe shal go for his lyfe, & thy people for hys. And the kynge of Israel wente to hys house all sad and hert heuy, and entred into Samaria.

The. xxi. Chapter.

¶ Jezabel comendeth to kyll Naboth, for the vyneyard that he refused to sell Achab. Wherby he reprooueth Achab, and he repenteth.

After these thinges were done, it chaunced that Naboth the Jezabelite had a vineyard in Jezrael hard by the place of Achab kynge of Samaria. And Achab spake to Naboth, sayng: let me haue thy vineyard, to make me a garde of herbes therof, because it lieth so nigh my house: & I wyl geue the a better vyneyard for it: or if it please the I wyl geue the the worth of it in siluer. But Naboth said to Achab: the Lord forbidd that fro me, that I shuld geue the enheritance of my fathers vnto the.

Then wnt Achab vnto his house exceeding angry, and euylayued, because of the wordes which Naboth & Jezabelite had spoken to him, sayng: I wil not geue the enheritance of my fathers. And he layd hym downe vpon hys bedde, and turned aways hys face, and would eate no meate.

Then Jezabell hys wyfe came to hym, and sayed vnto hym: Why arte thou so frowarde, that thou eatest no meate? And he sayed vnto hyr: I spake vnto Naboth the Jezabelite, and sayed to hym: Gyue me thy vyneyard for siluer, or els if thou wylte, I wyl geue the an other vyneyard for it. And he sayed: I wyl not gyue the my vyneyard.

Then sayed Jezabell hys wyfe to hym: What a goodly kingdome were thou able to make in Israel? Up and eate meate and sette thynne herte at reaste, for I wyl gyue the the vyneyard of Naboth to Jezabelite. Then she wrot a letter in Achabs name and sealed it wth his sele, and sente it to the elders, and chiefe men of his cite, that dwelte where Naboth dwelte. And she wrot in the letter, sayinge: proclayme fastynge, and set Naboth on hygh among the people, and set two naughtre felowes before hym, and lette them testyfy agaynst hym, sayng: thou dydst blaspheme both God and the kynge. And vpon that cary hym out, and ston hym to deathe.

And the elders and nobles of hys cite whiche dwelt in hys cite, dyd as Jezabell had sente vnto them, and as it was wrytten in the letter whiche she hadde sent vnto them. They proclaymed fastynge, and set Naboth on hye amonge the people, and ther came in two vnrhyfpe persons and sare before hym. And the two deuplysh detsonnes wytnessed agaynste Naboth before the people, sayinge: Naboth dyd curse god and the kynge. \* And vpon that they caryed him forth of the cite & stoned hym wth stones to deathe.

And they sente to Jezabell, sayinge: Naboth is deade.

1. Re. xvii. a

1. Re. xvii. b

Act. vii. g



both is stoned to death. And whē Jezabell heard that Naboth was stoned to death, she sayed to Achab: arise and take possession of the vineyard of Naboth, the Jezrahelite, which he denied to give the forsiluer for Naboth is not alive, but dead. And when Achab herd that Naboth was dead, he arose to go down to the vineyard of Naboth & Jezrahelite to take possession of it.

And the worde of the Lord came unto Elishah the Thesbite, saying: arise & go down to mete Achab king of Israell, whyche is in Samaria. Beholde, he is in the vineyard of Naboth: for he is gone downe thither, to take possession of it. And saye unto hym, thus sayth the Lord: thou haste spled, and more ouer gotten possession. And saye after that unto hym: thus sayeth the Lord: in the place where Dogges lapped the bloude of Naboth, hal Dogges lap euen thy bloude also. And Achab sayed to Eliah haste thou founde me thy ennemye at anye tyme? And he sayed: yea, bycause thou arte vtterlye appoynted to worcke wyckednes in the syght of the Lord.

Beholde, I wyll byynge euyl vpon the, and wyll make cleane riddaunce of thyne issue, and wyll destroye of Achab, all that pisseth agaynst the wal, & euen the incluse, and furcheste in Israell, and wyll make thyne house, lyke the house of Ieroboam the sonne of Nabat, and lyke the house of Baasa, the sonne of Abiah, bycause thou hast prouoked me to anger, & made Israell synne. And also agaynst Jezabell came the word of the Lord, saying: Dogges shall eate Jezabel vnder the walles of Jezrael. And he that dieth of Achab in the towne, hym shall dogs eate: & he that dieth in the fields, hym shall the foules of the ayre eate. For there was none at al lyke Achab that was so vtterly appoynted to doo wyckednes in the syghte of the Lord, and that bycause Jezabell his wyfe pricked hym forward. And therfore he dyd excedyng abominably, in folowynge Idols, in al thynges, lyke as dyd the Amorytes, whiche the Lord caste oute before the chyldren of Israell. When Achab hearde these wordes, he rente his clothes, and putte sackecloth aboute his fleshe, and fasted, and laye in sacke, and went comfortlesse. And the word of the Lord came to Eliah the Thesbite, saying: seeke thou howe Achab humbleth hym selfe before me? bycause he so hūblerh hym before me, I wil not byynge the euyl in his daies: but in his sonnes daies I wyll byynge euyl vpon his housse.

The. xxi. Chapter.

Four hundred falsse prophets do counsel Achab and Josaphat to warre agaynst Ramoth: only Michiah propheth the truerh, for whyche he is swythen, and put in prison.

And they continued thre yere wythoute warre betwene Siria and Israell. \* And the thirde yere Josaphat kyng

kyng of Iuda came to the kyng of Israell. Then sayed the kyng of Israell vnto his seruantes, knowe ye not that Ramoth in Galaad is oures, and welste syl, and take it not oute of the handes of the kyng of Siria? And he sayed to Insaphat: wylt thou go wyth me to batteill, to Ramoth in Galaad? And Josaphat sayed vnto the kyng of Israell: \* I wyll be as thou arte, and my people shal be as thyne, And Josaphat sayed to the kyng: aske counsayle I pray the, of the Lord to daye. And then the kyng of Israell gathered of the prophetes togyther, vpon a foure hundred men, and sayed vnto them: shall I goo to Ramoth in Galaad to battayl, or be syl? And they sayed: go for the Lord shall deliuer it into the handes of the kyng. And Josaphat sayed: is there not one prophet of the Lord here more, that we myghte enquire of hym?

And the kyng of Israell sayed to Josaphat: there is yet one, by whome we may aske counsayle of the Lord, one Michiah the sonne of Iemlah, but I hate hym for he neuer prophetieth good vnto me, but euill. And Josaphat sayed: let not the king saye soo. Then the kyng of Israell called vnto one of his chamberlaynes and sayd: set Michiah the sonne of Iemlah byther at once. And the kyng of Israell and Josaphat the kyng of Iuda, sate eyther in his seate, and they appatell on them, in a voide place beside the enterpyng of the gate of Samaria, and all the prophetes, prophying before them. And Jeechiah the sonne of Canaanah made hornes of iron, and sayed, thus sayeth the Lord: wyth these hornes thou shalt winowe the Syreanes, vntyll thou haue made an ende of them. And all the prophetes prophcyed euen so, saying: go to Ramoth in Galaad and prosper, for the Lord shall deliuer it into the handes of the kyng.

And the messenger that was gone to call Michiah, sayed vnto hym: see, the wordes of the prophetes speake good of the kyng wyth one voyce, let thy wordes I praye the be like the wordes of one of the, and speake that is good.

And Michiah sayde: as surelye as the Lord liueth, what the Lord putteth in my mouthe, that wyll I speake. And when he was come vnto the kyng, the kyng sayde vnto him: Michiah, shal we go to Ramoth in Galaad to battaile, or shal wee be syl? And he sayd vnto hym, \* goo and prosper, the Lord shall deliuer it into the handes of the kyng. And the kyng sayde vnto him: howe often shal I adiure the, that thou tel me nothyng but truthe, in the name of the Lord? Then he sayde: I sawe all Israell scattered vpon the hylls, as sheepe that haue no shepheardes. And the Lord said, these haue no mayster, let them retorne euery man to his house in peace.

Then said the kyng of Israell to Josaphat:

iii. re. xxi. f.

iii. re. ix. f. i. a.

iii. re. xiii. and. xv. a and. xvi. a

Ge. xxxvii. f.

ii. pa. xlii. f.

iii. re. iiii. a.

iii. re. xxi. a.

ii. re. xvi. f.

15

Michiah

16

Michiah of the kyng. ii. pa. xlii. a



**S**aphat: Dyd not I tell the, that he wolde prophecie no good vnto me, but euyl? And Michiah sayde: Heare thou therefore the worde of the Lorde: I saw the Lorde sitte on hys seate, and al the company of heauē standyng about hym, on his ryghte hande, and on hys lefte, and the Lorde sayde: \* Who shal deceiue Achab, that he maye go and be slayne at Ramoth in Galaad? And one sayde on thys maner, and an other on that. Then came forth a spirite and stode before the Lorde, and sayde: I wpll deceiue him. And the Lorde sayd: wherewith? And he sayd: I wpll go out, and be a false spirite in the mouthes of all his prophets.

And the Lorde sayde: Thou shalt deceiue hym, & also preuayle, go forth, and do euen so. Now therefore beholde, the Lorde hath put a lyeinge spirite in the mouthes of all these thy prophets, when in very deede the Lorde hath spoken euyl toward thee. Then Zedekiah, the sonne of Canaanah went to, and smote Michiah on the cheke and sayde: Howe is the spirite of the Lorde gone from me, to speake in the? And Michias sayd: Behold, thou shalt se in þe daie, whē thou shalt go fro chamber to chāber to hide the. And the king of Israel said: Take Michiah, and carpe hym backe agayne vnto Amon the gouernour of the city: and vnto Iosab the kynges sonne, and saye: thus saythe the king: putte this fellow in pryson, and fede him with breade and water straghtly, tyl I retorne in peace. The Michias laide: if thou come safe agayne, the Lorde hath not spoken in me. And he laide: herken ye people, euerpe one of you.

And so the kyng of Israel, and Josaphat kyng of Iuda wente vp to Ramoth in Galaad. And the king of Israel sayde to Josaphat, I wpll chaunge myne apparell, and get me to warre, but put thou on thyne owne apparell.

And the kyng of Israel chaunged hys raymente, and wente to battell also. But the kyng of Siria had commaunded the captaynes of hys Charettes, of whych he had. xxii. sayinge: fyght nether with small nor greute, saue with the kyng of Israel onlye. And when the captaynes of the Charettes saw Josaphat, they thought he had bene the kyng of Israel, and therefore they turned to hym to fyghte. But Josaphat cryed out. And when the captaynes of the charettes saw that he was not the kyng of Israel, they turned backe from hym.

And a certayne man drew a bow vntwates and smote the kyng of Israel betwene the ribbes of hys harneis. Wherefore the king said to the driuer of his charet, turne thy hand, and carpe me forth of the host, for I am hurte. And the feilde encreased that day, and the king continued in his charet before the Sirians, and died about nighte. And the bloude ranne oute of the wounde into the botto me of the charet. And there wente a proclamacion thowrowoute the

hoste after the sunne was downe, sayinge: let euerpe man departe to hys cyty, and to hys owne contry. And when the king of Israel was deade, they came to Samaria, and buryed him there.

And whyle they washed the charette in the pole of Samaria, the Dogges lycked vp hys bloude, and harlottes washed hym accordyng to the word of the Lorde which he spake. The reste of the dedes of Achab, and all he dyd, and the quorpe house whiche he made, and the cytyes that he builde, are wrytten in the booke of the cronycles, of the kynges of Israel.

And when Achab was layde too reste with his fathers, Jhoziah hys sonne reigned in hys stede. Josaphat the sonne of Asa began to raygne vpon Iuda, the fourth yere of Achab kyng of Israel, and was xxxv. yere olde when he began too raygne, and raygned. xxv. yere in Ierusalem. Hys mothers name was Azubah, the Daugh- ter of Balahi. And he walcked in all the wayes of Asa hys father, and bowed not there frome, but dyd that was ryghte in the syghte of the Lorde. Onelye he did not put the hyll aulters oute of the wape: for the people offered, and burnt thepyre sacrifices yet, in the hyll aulters. And he had peace with the kyng of Israel.

The reste of the dedes of Josaphat, and the myghte that he vled, and howe he warred, are wrytten in the Cronycles of the kynges of Iuda. And also the remnaunte of the bodgerpe hopes, whiche remayned in the dayes of hys father, he putte cleane oute of the Lande.

There was then no king in Edom, the kinge was but a deputye. And Josaphat made shippes in the sea, to go to Ophir for golde, but they wente not: for the shippes brake at Azion Gaber. Then sayde Oziah the sonne of Achab vnto Josaphat: Lette my seruantes go wpyth thyne in the ships. But Josaphat woulde not. And Josaphat laide him too slepe wpyth hys fathers, and was buryed wpyth hys fathers,

in the cytye of Dauid his father: and Jehoram hys sonne reigned in hys rowme.  
(. . .)

The ende of the third booke of the Kynges, as the latynists reken: the E- bzues call it þe first of the kyn- ges.

B. iiii.

What is vnwares, or at al aduēturs entendyng nothyng lesse then to haue killed the kyng.

ii. Re. xxi. c.

ii. Par. xx. 8

iii. Reg. xv. 8



**S**aphat: Dyd not I tell the, that he wolde prophecie no good vnto me, but euyl? And Michiah sayde: Heare thou therefore the worde of the Lorde: I saw the Lorde sitte on hys seate, and al the company of heauē standyng about hym, on his ryghte hande, and on hys lefte, and the Lorde sayde: \* Who shal deceiue Achab, that he maye go and be slayne at Ramoth in Galaad? And one sayde on thys maner, and an other on that. Then came forth a spirite and stode before the Lorde, and sayde: I wyl deceiue him. And the Lorde sayd: wherewith? And he sayd: I wyl go out, and be a false spirite in the mouthes of all his prophets.

And the Lorde sayde: Thou shalt deceiue hym, & also preuayle, go forth, and do euen so. Now therefore beholde, the Lorde hath put a lyeinge spirite in the mouthes of all these thy prophets, when in very deede the Lorde hath spoken euyl toward the. Then Zedekiah, the sonne of Canaanah went to, and smote Michiah on the cheke and sayde: Howe is the spirite of the Lorde gone from me, to speake in the? And Michias sayd: Behold, thou shalt se in þe daie, whē thou shalt go fro chamber to chāber to hide the. And the king of Israel said: Take Michiah, and carpe hym backe agayne vnto Amon the gouernour of the city: and vnto Iosab the kynges sonne, and saye: thus saythe the king: putte this fellow in pryson, and fede him with breade and water straghtly, tyl I retorne in peace. The Michias laide: if thou come safe agayne, the Lorde hath not spoken in me. And he laide: herken ye people, euerye one of you.

And so the kyng of Israel, and Josaphat kyng of Iuda wente vp to Ramoth in Galaad. And the king of Israel sayde to Josaphat, I wyl chaunge myne apparell, and get me to warre, but put thou on thyne owne apparell.

And the kyng of Israel chaunged hys raymente, and wente to battell also. But the kyng of Siria had commaunded the captaynes of hys Charettes, of whych he had. xxii. sayinge: fyght nether with small nor greute, saue with the kyng of Israel onlye. And when the captaynes of the Charettes saw Josaphat, they thought he had bene the kyng of Israel, and therefore they turned to hym to fyghte. But Josaphat cryed out. And when the captaynes of the charettes sawe that he was not the kyng of Israel, they turned backe from hym.

And a certayne man drew a bow vntwates and smote the kyng of Israel betwene the ribbes of hys harneis. Wherefore the king said to the driuer of his charet, turne thy hand, and carpe me forth of the host, for I am hurte. And the feilde encreased that day, and the king continued in his charet before the Sirians, and died about nighte. And the bloude ranne oute of the wounde into the botto me of the charet. And there wente a proclamacion thowrowoute the

hoste after the sunne was downe, sayinge: let euerye man departe to hys cyty, and to hys owne contray. And when the king of Israel was deade, they came to Samaria, and buryed him there.

And whyle they washed the charette in the pole of Samaria, the Dogges lycked vp hys bloude, and harlottes washed hym accordyng to the word of the Lorde which he spake. The reste of the dedes of Achab, and all he dyd, and the quorpe house whiche he made, and the cytyes that he builte, are wrytten in the booke of the cronycles, of the kynges of Israel.

And when Achab was layde too rest with his fathers, Jhoziah hys sonne raigned in hys stede. Josaphat the sonne of Asa began to raygne vpon Iuda, the fourth yere of Achab kyng of Israel, and was xxxv. yere olde when he began too raygne, and raygned. xxv. yere in Ierusalem. Hys mothers name was Azubah, the Daughter of Balahi. And he walcked in all the wayes of Asa hys father, and bowed not there frome, but dyd that was ryghte in the syghte of the Lorde. Onelye he did not put the hyll aulters oute of the wape: for the people offered, and burnt thepyre sacrifices yet, in the hyll aulters. And he had peace with the kyng of Israel.

The reste of the dedes of Josaphat, and the myghte that he vled, and howe he warred, are wrytten in the Cronycles of the kynges of Iuda. And also the remnaunte of the bodgerpe hopes, whiche remayned in the dayes of hys father, he putte cleane oute of the Lande.

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in the cytye of Dauid his father: and Jehoram hys sonne raigned in hys rowme.  
(. . .)

The ende of the third booke of the Kynges, as the latynists reken: the Ebzues call it þe first of the kynges.

B. iiii.

What is vnwares, or at al aduēturs entenyng mothyng lesse then to hane killed the kyng.

ii. Re. xxi. c.

ii. Par. xx. b.

iii. Reg. xv. b.



# The fourth booke of the Kynges,

whych the Hebrues call the se-  
cond booke of the kynges.

## The first Chapter.

**U**phoziah is hurt, and asketh counsell of Belzebub how he may come by helth. The cap-  
taines ouer syty with their souldiours are  
burnte, by the praiser of Heliah. Phoziah is  
reproued of Heliah, and dieth, and Jehozah  
hys brother succeedeth hym.



**U**phoziah the sonne of Achab began to raygne vpon Israell in Samaria, the xviij. yere of Josaphat kyng of Iuda, and was kyng ouer Israell two yere, and did euyll in the sighte of the Lord, and walked in the way of hys father, and in the wape of hys mother, and of Jeroboam the sone of Nabat whiche made Israell synne. And he serued Baall, and bowed hym selfe to hym, and angered the Lorde God of Israell in all thyng, as dyd hys father. And Phoziah fell thorow a lattesse wyndowe, oute of an upper chamber that he hadde in Samaria, and fell speke.

The scrip-  
ture of eu-  
erlastynge  
nath the  
gods of the  
gentiles by  
infamous  
names, as  
in the  
1. Cor. x. c.  
Belzebub  
sygnifieth  
the God of  
a flye.

Then he sente messengers, sayinge vnto them: Go and enquire of Beelzebub the God of Akaron, whether I shall recouer of this dyssease, or no. But the Angell of the Lorde spake to Eliah the Thelbite sayinge: aryse, and go agaynste the messengers of the Kyng of Samaria, and saye vnto them: Is there no God in Israell, that ye go to aske of Beelzebub the God of Akaron? Therfore thus saith the Lorde: Thou shalt not come downe from the bed wherein thou lyest, but shalt dye. And Eliah departed.

**B** And the messengers toured backe agayne vnto Phoziah. And he sayed vnto them: whye are ye thus come agayne. And they sayd vnto hym: ther came a man agaynste vs, and sayde vnto vs: go and retorne vnto the kyng that sente you, and shewe hym. Thus sayeth the Lorde: Is there no God in Israell, that thou sendest to enquire of Beelzebub the God of Akaron? Therfore thou shalt not come downe from thy bed whereon thou arte gone vp, but shalt surely dye. And he said to them: What maner manne was that whych met you, and tolde you these wordes? And they sayde vnto hym it was an hearpe manne, and gyrded wth a girdle of a skinne about hys loynes. And he said vnto them: it is Eliah the Thelbite.

Then the kyng sente vnto hym a Captayne ouer fifty, with his fiftye that were vnder hym. And when the captayne was come vnto hym, beholde, he sat vpon the toppe of an hyll. And the Captayne sayd

vnto hym: Man of God, the kyng byddeth the come downe. And Eliah answered and sayde to the captayne ouer the fiftye: If I be a man of God, fyre come downe from heauen, and consume the and thy fiftye.

\* And there came fyre downe from heauen and deuoured hym and hys fiftye. And the kyng sente to hym a nother Captayne ouer fiftye wth his fiftye me with him, whiche answered and sayde vnto hym: O man of God, thus saith the kyng: make hast and come downe. And Eliah answered & sayde to them: If I be a man of God, then lette fyre come downe from heauen, and consume the and thy fiftye. And there came fyre downe from heauen and consumed him and hys fiftye.

Luke. ix. f.

And the kyng sent agayne the thyrde captayne ouer fiftye. And when the thyrde captayne ouer fiftye was come vp to hym, he fell on hys knees before Eliah, & besought hym, and sayd vnto hym: O man of God let my lyfe, and the lyfe of these fiftye thy seruantes be precious in the sighte of my Lord. Behold, ther came fyre downe from heauen and burnte vp the two fore Captaynes ouer fiftye wth thei fiftyes: But lette my lyfe now be precious in thy sighte. Then sayde the angel of the Lorde vnto Eliah: Go downe wth hym, and be not afrayed if hym: And he wente downe wth hym to the kyng.

And he sayde vnto the kyng: thus sayth the lord: for as much as thou sentest messengers to aske thorow Beelzebub the God of Akaron, as though ther had bene no God in Israell to aske thorow hys word, therfore thou shalt not come of the bed on whiche thou art mounted, but shalt surely dye. And so he dyed accordynge to the woorde of the Lorde whiche Eliah spake, and Jehoram was made kyng in hys steade, the seconde yere of Jehoram sonne of Josaphat kyng of Iuda, because he hadde no sonne: the rest of the dedes of Phoziah whiche he did, are written in the Chronicles of the kynges of Israell.

## The.ii. Chapter.

**E**lijah deuidereth the waters with his mantle. He is taken vp into heauen. The bytter and venemouse waters are healed by the salte that Elizeus put into them. The chyldrene that mocke Elizeus are rent in peeces.

**A**nd it chaunced when the Lord wold take vp Eliah to heauen in a wholye wynde, that Eliah and Elizeus were goynge from Galgall. And Eliah sayd to Elizeus: tary here, for the Lorde hath sent me to Bethel. But Elizeus sayd: as surely as the Lord liueth, & as thy soule liueth, I wyl not leaue the. And when they came to Bethel, & chylde of the prophets that were at Bethel, came forth to Elizeus, & saide to him: knowest thou not that the Lord wyl take awaye thy master, that he be no longer thy heade thy dape? And he sayde: I knowe it to, holde your peace.

1. re. xxviii. a

When



Then saide Eliah to Eliseus: tary here  
**W** I pray the, for the Lord hath sent me to Je-  
 richo. And he sayd: as surely as þ Lord ly-  
 ueth, & as surely as thy soule spueþ, I wyl  
 not leaue the: and so they wente to Jeri-  
 cho. And the chyl dren of the prophet that  
 were at Jericho, came to Eliseus, and said  
 vnto hym: arte thou not aware that the  
 Lorde wyl take awaye thy master frome  
 the this dape? And he answered: I knowe  
 it also, holde poure peace. And Eliah saide  
 vnto hym: tarye I praye the here, for the  
 Lorde hath sente me too Jordan. But he  
 sayde: as surely as the Lorde spueþ, and  
 as thy soule spueþ, I wyl not leaue the.  
 And so they wente bothe of them together  
 And fytte menne of the sonnes of the pro-  
 phetes wente and stode in spghte a farre of  
 as they two stode by Jordan. And then E-  
 liah toke hys mantell, and wrapte it toge-  
 ther, and smote the water, and it deupded  
 it selfe, parte one waye, and part an other,  
 and they two wente ouer on the dry Land  
 And as sone as they were ouer, Eliah said  
 to Eliseus, aske what I shal do for the, ere  
 I be taken awaye frome the. And Eliseus

That is the  
 same sperte  
 that do more  
 by my prea-  
 chynge the it  
 hath done  
 by thyne, or  
 that I may  
 haue it  
 two partes  
 more then þ  
 prophetes þ  
 Mal receiue  
 the same spi-  
 rite.

sayd: let me haue thy spirit \* double in me.  
 And he sayde, thou haste asked an harde  
 thyng. Neuerthelesse if thou se when I  
 am taken awaye from the, thou shalt haue  
 it so: if thou do not, it shall not be. And as  
 they wente walkynge and talkynge: be-  
 holde, there came a charet of fyre, and hor-  
 ses of fyre, and put them a sunder. And E-  
 liah wente by in the whorlewinde to hea-  
 uen. And Eliseus sawe and cryed: O my fa-  
 ther, O my father, þ charet of Israel, and  
 hys charette manne: but he sawe hym no  
 more, and therefore toke hys owne clothes  
 and rente them in two peaces. And then he  
 toke vp the mantell of Eliah, that fel from  
 him, and wente backe agayn, and stode by  
 Jordanes syde, and wpyth the mantell of E-  
 liah that fell frome hym, he smote the wa-  
 ter and sayed: where is the Lorde God of  
 Eliah, where is he? And when he had smit-  
 ten the water, it deupded parte thys way,  
 and parte that way, and Eliseus went o-  
 uer. And the chyl dren of the prophetes of  
 Jericho, whych saw hym a farre, sayd: the  
 sperte of Eliah dothe reste on Eliseus, and  
 wente agaynst hym, and bowed too thee  
 earthe to him. And they sayed vnto hym, se  
 there be amonge thy seruantes fytte lu-  
 sty men: let them go and seke thy maister,  
 happely the sperte of the Lorde hath ta-  
 ken hym by, and hath caste him vpon some  
 mountayne, or in some valye.

And he sayde: sende not. Neuerthelesse  
 pet they lape vpon hym, tyll he was asha-  
 med, and sayde: sende, and they sente fytte  
 menne, whych soughte hym three dapes  
 and thre nightes, but founde him not. And  
 they came agayne vnto hym, for he sayed  
 at Jericho. And he sayd to them: dyd I not  
 saye vnto you, that ye shoulde not goo?  
 When the men of Jericho said to Eliseus,

beholde, the citie standeth pleasauntelye  
 as my Lord seeth, but the water is nought  
 and the ground barren. And he said, bryn-  
 ge me a newe cruse: and put salt therein. And  
 they broughte it to hym. And he wente vn-  
 to the springe of the water, and caste the  
 salte in thether, and sayed, thus sayth the  
 Lorde: I heale this water, there shall not  
 come hence forth epyther deathe or barren-  
 nesse. And the water was healthsome euer  
 after, accordinge to the woorde of Eliseus  
 whych he spake.

And he wente from thence to Bethell.  
 And as he was goinge in the waye, there  
 came little laddes out of the citie, and moc-  
 ked him, & said vnto him: go by thou balde  
 heade, go by thou balde head. And he tour-  
 ned backe, and looked on them and cursed  
 them in the name of the Lord. \* And there  
 came two Beres out of the wood, and tare  
 xlii. of the boyes. And he went from thence  
 to mounte Charmell, and from thence  
 he wente agayne to Samaria.

The. liii. Chapter.

The kynges of Israel, Juda, and Edom  
 lacked water, when they shoulde spghte a-  
 gaynst Moab: whych they obtayne tho-  
 rowe the prayer of Eliseus. The kyng  
 of Moab leseth the feilde, and after sacri-  
 ficeth hys sonne.

Jehoram the sonne of Achab beganne to  
 raygn vpon Israel in Samaria the eigh-  
 tene yere of Josaphat kyng of Juda,  
 and contynued twelue yere. And wroughte  
 euyll in the spght of the Lord, but not lyke  
 hys father or hys mother, for he put away þ  
 Image of Baal that his father had made.  
 Neuertheles he contynued in the synne  
 of Jeroboam the sonne of Nabat whych he  
 made Israel synne, and shonke not ther-  
 fro. And Mesa kyng of Moab, whych he  
 was wyche of Shepe (and was wonte too  
 render to the kynges of Israel, an hun-  
 dred thousand lambes, and as many rams  
 wpyth the wolle) rebelled agaynst the king  
 of Israel after þ death of Achab. And king  
 Jehoram wente out of Samaria, the same  
 season, and numbered all Israel, and then  
 wente and sente to Josaphat kyng of Ju-  
 da, sayinge: the kyng of Moab hath rebel-  
 led agaynst me, wylte thou go with me a-  
 gainst the Moabites to battel. And he said:  
 I wil goo, and wyl be as thou, and my peo-  
 ple shalbe as thine, and my hoises as thine  
 And he sayde: what waye shall we go? And  
 the other answered: the waye thorowe the  
 wylde nesse of Edom.

And the kyng of Israel toke hys iout  
 wpyth the kyng of Juda, and the king  
 of Edome. And when they had compassed  
 the way seuen dapes, there was no water  
 for the host, nor for the cattel that they had  
 with them. Then said the king of Israel.  
 Alas the Lorde hath called together these  
 thre kings to deliuer them into the handes  
 of the Moabites. But Josaphat saide: is  
 there here no prophete of the Lordes, that  
 we maye enquire of the Lorde by him? And  
 one

The cōcept  
 of godly me-  
 chie sp prea-  
 chers is an  
 offence most  
 greuous  
 whose au-  
 thoritie  
 ought to be  
 moste holys  
 and reuerēt  
 to all þ peo-  
 ple, who ha-  
 that recel-  
 ueth or gain-  
 saith, recel-  
 ueth or re-  
 iecteth god,

A  
 fathers  
 while they  
 correcte not  
 the wanton-  
 nes of theys  
 chyl dren,  
 while they  
 holde them  
 not vnder  
 nourtur,  
 while they  
 suffer the to  
 sette & scoffe  
 wpyth euery  
 mā, and let  
 the attēpte  
 euery thing  
 unpunished  
 the lord pu-  
 nisheth the  
 wpyth the  
 chyl dre ma-  
 ny wayes,  
 iii. Re. i. a.  
 iii. re. xxi. a.



That is, he  
serued him  
and waited  
on hym.

one of the kynges of Israels seruauntes answered and sayed: here is Eliseus the sonne of Saphat \* whiche powred water vpon the handes of Eliah. And Josaphat sayd: the worde of the Lorde is wpth hym. And so the kynges of Israel, and Josaphat, and the kynges of Edom wente do vne to hym.

And Eliseus sayde to the kynges of Israel: what haue I to do wpth the? Set the to the prophetes of thy father, and of thy mother. And the kynges of Israel sayed vnto hym: Oh nape, but hathe the Lorde called the the kynges to deliuer them into the handes of the Moabites? And Eliseus sayed: as trulpe as the Lorde of heles lyueth (in whose spghte I stande) and it were not that I regarded the presence of Josaphat the kyng of Iuda, I wolde not looke toward the, nor yet sethe. But nowe byng me a minstrel. And as the minstrell played, the hande of the Lord was vpon hym. And he sayde: thus biddeth the Lorde, make at thys brokes head ditches, & ditches againe. For thus sayth the Lord: ye shall see neither wynde nor rayne, and yet thys brooke shall bee fylled wpth water, that ye maye drinke, & your beastes, and your cattel also. And thys is but a smal thing in the spghte of the Lord: But he wil giue the Moabites into your handes also.

And ye shall destroy all stronge townes, and all goodlye cyties, and shall fell all pleasaunte trees, and stoppe all the welles of water, and make al good plots of ground wpth stones. And in the mornynge aboute offerynge tyme, there came suche a water the waye from Edome, that the countrey was fylled wpth water.

When all the Moabites hearde that the kynges were come to spghte agaynst them they assembled from the pongest that was able to put on harnes, and so vppward, and waited in the borders. And they beinge vpp earlye in the mornynge, the sunne arose, & shone vpon the water. And when the Moabites sawe the water a farre of, as redde as bloude, they sayde: it is bloude: the kynges haue foughte together, and one slayne another. Nowe therefore ye Moabites, gette you to the spople. And when they came to the hoste of Israel, the Israelites stode vpp and layde on the Moabites, that they fled before them. And so they entered the land, and destroyed the Moabites. And they ouerthrew the cyties, and on every good parcel of land, cast euery man his stone, & ouer couered it, and stoppt al the welles of water, and felde all the good trees. And as longe as the stones thereof dyd remayne in the walles of the byrche, the spngers wente vppon it and beate it.

Some read  
of Iherosolym

And when the kynges of Moab sawe that the battell was to stronge for hym, he toke wpth hym seven hundred menne that drew the sword, to haue broken vpp vnto the king of Edom, but they could not. And then he toke hymselfe sonne that shoulde haue

raygned in hys stede, & offered hym a burnt offerynge vpon the walles. And there came so great wrath vppon Israel that they departed fro hym, & returned to theyr owne lade.

The.iii. Chapter.

God geueth a certayne poore woman oyle and flour by Eliseus: Eliseus obtayneth of God a childe for hys hyselle: which dyeth, and is after rayled to lyfe thowgh him he maketh swete the potage, and multiplieth the loues.

And there cryed a certayne woman of the wyues of the chyl dren of the prophetes vnto Eliah, sayinge: thy seruaunt my husbnde is dead, and thou knowest that thy seruaunt did feare the Lorde.

And the manne that lent vs monye is come to sette my two sonnes, too be hys bondemen. And Eliseus sayed vnto hyr: What shall I do for the. Tel me, what hast thou in thyne house? And she sayde, thine handmayde hathe nothynge at all in hyr house, saue a pitcher with oyle. And he said: Go and borowe the in other places, of all thy neighboures, emptye vessels, and that not a few, and then go and shutte the doore to the, and to thy sonnes, and poure out in to all those vessels, and put the ful alwaies aside. So she went from him, and shut the doore to hyr, and to her sonnes.

And they broughte to her and she poured out. And when the vessels wer ful, she sayd to her sonne: bring yet a vessel. And he said: there is no mo. And then the oyle ceased. When she came and tolde the man of God. And he said: go and sel the oyle, and paye thy dettes. And liuethou and thy chyl dren of the reste. And it be fel on a day, that Eliseus came to Sunam wher was a ryche woman that toke him in for to eate breade. And as ofte as he came that way, he touned in thither to eate bread. And she sayde vnto her husband: se, I perceiue that this is an holpe man of God, and cometh of ten tymes by vs, let vs make him a chamber wpth a litle wall, and lette vs sette hym there a bedde, a table, a stoole, and candelstyeke, that he maye tounie in thither wher he cometh to vs.

And it fortunied on a tyme that he came thither, and touned into the chamber, and laye there. Then he sayde to Bihezis seruaunte: call thys Sunamite. And he called her, and she came before hym. And Eliseus sayd to hym, say to her I pray the: se, thou hast made all thys prouision for vs, what shall we do for the? woldest thou be spoken for to the kyng, or to the capayne of the host? And she sayde: I dwel among myne own people: the he said, what is to be done for hyr? And Bihezis sayd: Verely she hathe no childe, and hir husbnde is olde.

And he sayd: call her. And he called her: And we came and stode at the doore. Then he sayde: by suche a tyme, and in suche an houre, if thou liuest, thou shalt embrace a sonne.

That is, I  
am content  
wth that  
I haue.

So. xlii. b.



sonne. And he sayde: Oh nap my Leide, thou manne of God, do not lye vnto thynne handmayde. And the wyfe conceiued and bare a sonne that same season and houre, that Elizeus sayd vnto her. And when the chylde was well wares, it fell on a day, that he wet forth to his father to the heruest me.

And ther he complained vnto his father, saying: my head, my head. And hys father sayde to a seruaunt: carpe hym to hys mother, & he toke hym and brought hym to his mother. And he late on her knees til noone and then dyed. And she caried him vp, and layd hym on the bed of the man of God, & shut the dore to hym, & went out, and came to her husband and sayde: send me one of the pong men and an asse, that I may run to the man of God. And he sayd: wherfore wylt thou go vnto hym to day: whyle it is neyther new moone, nor saboth day? And she sayd: be content. Then she saddled an asse, and said to her seruaunt: leade away, & make me not cease rydyng tyl I byd the.

So she went, and came to the man of God to mounte Carmell. And when the man of God sawe hir a farre, he said to Bihezi his seruaunt: se where oure seruaunte cometh. Nowe go and mete hir and aske hys whether it be wel with hir, & with hys husbände, and wpth the chylde. And she sayd, all is wel. Then she wente to the manne of God vp to the hill, and caughte him by the fete. And Bihezi wente to hir to thrust hys awape. But the man of God sayde: let hys alone, for hys soule is vered, and the Lord hathe hid it from me, and hath not told it me. Then she sayde: did I desyre a sonne of my Lorde? dyd I not say that thou shuldest not mocke me? Then he sayde to Bihezi: gird vp thy lopnes, & take my staffe in thine hand, & get the hēce. If any wā mete the, salute him not. And if anye salute the, answer hym not. And put my staffe vpon þ hope. Notwithstandpng the mother of the chylde sayde: as surely as the Lord lyueth, and as thy soul liueth, I wil not leaue the. And then he arose and folowed hir. Bihezi wente before them, and putte the staffe vpon the ladde. But ther was neyther breath nor fealpng. And then he went against his mayster and toulde hym, sayinge: it hathe not awaked the chylde.

When Elizeus was come to the house, beholde, the bope was dead, and layde vpon his bedde. And he wente in and shutte the dore to the chylde and hym: and praied vnto the Lorde. And he went vp, and layd vpon the lad, and put his mouth vpon his mouthe, and his eyes on his eyes, and the palme of hys handes, on the paulme of hys handes, and spred hym selfe vpon the lad, that the fesse of the lad wared warme. And wente agayne and walked vppe and down in the house, and then went vp, and spred hym selfe vpon him, and then the lad knesed bi. tymes, and opened his eyes. And he called Bihezi and sayde: Call for

thys Sunamite. And he called hir. And whē she was come vnto him, he sayd: take the sonne. Then she wente, and fell at his fete and bowed hir self to the ground, and toke vp hir sonne, and wente forth. When Elizeus was come vnto Balgal agayn, ther was a dearthe in the lande, and the chyl- dzen of the prophetes dwelte wpth hym. Then he sayde to hys seruaunte, put on a greate pot and make potage for the chyl- dzen of the prophetes. And one wente out into the feilde to gather herbes, and found as it were a wylde byne, and gathered ther of Colouintidaes his lap full, and came & shred them into the pot of potage, and wist not what it was. And they poured oute for the men to eate. And when they had tasted of the porage they cryed oute, and sayde: there is death in the pot, thou man of God, and coulde not eate thereof. Then he sayd: bynge meale. And he cast it into the pot, & said: fil for the people, that they may eate, and there was no harme in the pot.

There came a man from Baalsalia: and brought the man of God bread of the firste fruites, euen twentye loues of barley, and new corne in a clothe he had. And Elizeus bad put it before the people, that they may eate. Then his minister sayde: what, hal I set this before an hundred mē. And he said: set it before the people, & let them eate. For thus saith the Lord: They shal eate & leaue. And he set it before thē, and thei eat & lefte accordpng to the word of the Lord.

The. v. Chapter.

Naaman the Syrian is healed of his leproy. Bihezi is stricken with a leprosy because he toke mouye and rayment of Naaman.

Naaman captain, of the host of Siria, was great with his master, & wel taken, for thozow him the Lord saued Siria. And he was an actiue mā, & a ryche, but yet a leper. And there was a compaign of souldiours gone out of Siria a rounng, and had brought of the cuntrye of Israell a little maid, which was wpth Naamans wife. And the damosel said vnto hir Lady: I woulde my mayster were wpth a prophete that is in Samaria, he wolde deliuer hym of hys leproy.

And she went and tolde her husband, say- yng: thus and thus sayth the mayde of the land of Israell. And the king of Siria said: go thy waye, and I wyl sende a letter vnto the kyng of Israell. And he wente, and toke wpth hym ten talentes of syluer, and thre thousande pieces of golde, and tenne chaunge of raymentes. And he brought the letter to the kyng of Israell, contepning in effecte these wordes. When thys letter is come vp to the: Behold, I haue sent Naaman my seruaunte to the, that thou shuldest rydde hym of hys leproy. And when the kyng of Israell had read the letter, he rent hys clothes, and sayde: am I God, to sle and to make aliue that he shuld send to me to deliuer a man from hys leproy? But con-

Luke. vii. e.

In the next chapter. b.

1. re. xviii. b

Mat. viii.

11. re. xviii. d

Acts. xx. c.

Deut. xxxii.

side



Under I pray you and se how he ppeketh qua-  
relles wpth me. And when Eliseus the man  
of God, had hearde howe the kyng of Is-  
raell had rente hys clothes, he sente to the  
kyng, sayinge: Wherfore hast thou rent  
thy clothes: lette hym come to me that he  
maye knowe there is a prophet in Israel.

And Naaman came wpth hys horses  
and hys charet, and stode at the doore of E-  
liseus. Then Eliseus sent a messenger say-  
ing go and wash the in Jordā seven times  
and thy flesh shalbe hole, and thou shalt be  
cleane. And Naaman was wroth and went  
away, and said: Behold, I thoughte in my  
selfe, he would haue come oute, and stande  
and cal on the name of the Lord his God,  
and put his hande on the place of the dys-  
ease, and so take awaye the leproye. Are not  
Abanah and Pharpar riuers of Damasco  
better then althe waters of Israel. Might  
I not rather washe in them and be cleane?  
And so he turned and departed in anger.

Then came hys seruauntes, and talked  
wth hym, and sayde: Father, if the pro-  
phete had byd the done some greates thyng  
oughtest thou not to haue done it? Howe  
much rather then shuldest thou do it, while  
he saythe to the only, wash and be cleane.

\* Then he went downe and washed seven  
tymes in Jordan as the man of God bad,  
and his flesh chaunged, like vnto the flesh  
of a lytle boye, and he was cleane.

Then he turned agayne too the man of  
God and al his companie wpth hym, and  
came and stode before hym, and sayde. Be-  
holde I knowe there is no God in all the  
worlde but in Israel. And now I praye the  
take a reward of thy seruaunt. But he said

\* as surely as the Lord liueth, before whō  
I stand, I wil receiue none. And the other  
wold haue constrayned him to receiue, but  
he wold not. And Naama sayd: if thou wilt  
not, yet I praye the make there not be ge-  
uen thy seruaunt the burthe of two mules  
of earthe. For thy seruaunte wpll hence-  
forthe offer neyther burnt sacrifice nor  
offeryng vnto any other God then to the  
Lorde. But herein the Lorde be mercifull  
to thy seruaunte, for when my master go-  
eth into the house of Remon to worshippe  
there, \* he leaneeth on myne hande, and I  
musse worship in this house of Remon: let  
the Lorde I pray the be merciful vnto thy  
seruaunte in this case. And he sayd to him:

go in peace. And when he was departed  
from him a furlong of ground, Bihezi the  
seruaunte of Eliseus the manne of God,  
sayd: se, my master is so pitiful to this Si-  
rien Naaman, that he woulde not receiue  
of hys hande that he offered. As surely as  
thy Lord lyueth, I wpll runne after hym  
and take somewhat. And so Bihezi wente  
after Naaman. And when Naaman sawe  
him running after him, he came downe oute  
of the charet against him, & said: is al well?  
And he saide. yea. But my master hath sent  
me, sayinge: so there be. ii. poungemen come

to me oute of Ephraim of the chyldren of  
prophetes: geue them I praye thee, one  
talente of siluer, and a couple of good gar-  
mentes. And Naaman said: auenture and  
take two talentes of syluer, and he con-  
strayned hym, and bound two talentes of  
syluer in two bags, with two goodly gar-  
mentes, and deliuered the vnto two of his  
seruauntes to beare it before hym. So whē  
he came to the towre he toke it of their har-  
des, and bestowed it in the house, and lette  
the men go, and they departed.

Then he wente and stode before hys ma-  
ster. And Eliseus saide to him: whence com-  
meth Bihezi? And he sayde: thy seruaunte  
wente no whither. And he sayd: wente not  
myne hert wpth the, when the man turned  
and came of hys charet againste the? Dyd  
not I know the time when thou wentst to  
receiue syluer, and to receiue garmentes,  
olpue trees, vineyards, oxen, shepe, mē ser-  
uauntes and mayd seruauntes? The leproye  
therfore of Naaman cleaue vnto the, and  
vnto thy seede for euer. \* And he went oute  
from hym a leper as whyte as snowe.

The. vi. Chapter.

Eliseus maketh prou to swymme aboue the wa-  
ter. The Syrians besiege Israel, so that two  
womē agre together to eat theyr own chyldre

Then sayde the chyldren of prophetes  
vnto Eliseus: se, the place where wee  
dwel with the, is to litle for vs. Let vs  
therfore take euerye man a pece of tymber  
and build vs a place there to dwel in. And  
he sayde: goye. And one sayd: begyn I pray  
the, and go with thy seruants. And he sayd  
I wil, and so wente wpth them.

And when they came to Jordan: they  
cutte downe woode. And as one was hew-  
ynge of a tree, the axe head fell into the wa-  
ter. And he cryed out and sayde: Alasse ma-  
ster, for it was lent me. And the mā of God  
sayde: Where fell it? And he shewed hym  
the place. And he cut an helue and caste it  
in thpyther, and made the axe head swym.  
And he said: take it vpto the. And the other  
stretched hys hande and caughte it.

And the kyng of Siria fought against  
Israel, and toke counsel with his seruaun-  
tes, sayinge: In suche a place, and in suche  
a place wpl I pptech. And the man of God sent vn-  
to the kyng of Israel, sayinge: Beware  
thou go not by suche a place, for there are  
the Syrians gone downe. And the kyng  
of Israel sente too the place whpyche the  
man of God told hym and warned him of,  
and saued hym selfe there more then once  
or twyse. And the herte of the kyng of Si-  
ria was troubled therewith, that he sente  
for hys seruauntes, and sayde too them: \*  
wyl ye not shew me, who bewrapeth me to  
the kyng of Israel? And one of hys seruan-  
tes sayde: nay my Lord kyng, Eliseus the  
prophete that is in Israel, he telleth the  
kyng of Israel, the woordes that thou  
speakest in thy pryue chamber. When he  
sayde: goo and espy wher he is, that I may  
sende

Luke. iii. e

1. re. p. vii. a.

That is, he  
sarieth, and  
wayteth for  
me.

iii. re. iii. b



sende and let hym. And oue told the kynge, sayinge: se he is in Dorhan. And he sent the ther horse and charers, and a greate hoste. And they came thither by nyght and enuy-  
roned the towne about.

And when the seruaunte of the man of God rose vp early and was gone oute, be-  
holde there was an host rounde aboute the towne with horses and charers.

Then sayd his seruauntes to hym. Alas  
master, what shall we doo? And he sayde:  
fear not, ther are mo wyth vs then w the.  
**D** And Eliseus prayed and sayde. Lord open  
the eyes of the pong man, and he saw. And  
beholde, the mountayne was full of horses,  
and charettes of fyre rounde aboute Ely-  
seus. And whet he souldpoutes came down  
to hym, Eliseus prayed vnto the Lord, and  
sayde: Smyte this people with blindnes.  
And he smote them with blindnes accor-  
dyng to the desire of Eliseus. The Eliseus  
sayd vnto them: this is not the waye nor  
this is not the towne. But folowe me and  
I will bring ye to the man ye see. And he  
led them to Samaria.

When they were come to Samaria, E-  
lyseus sayd: Lord open they eyes, and let  
them se, and the Lord opened they eyes  
that they sawe. And beholde, they were in  
the myddes of Samaria. And then sayd  
the kynge of Israel vnto Elyseus when he  
sawe them: shall I smyte them? Shall I  
smyte them father? And he sayde, smite  
them not. But smyte those whom thou ta-  
kest wyth thine owne swearde, and wyth  
thine owne bowe, but let breade and wa-  
ter before them, and lette them eate and  
drynke and goo to they master. And he  
made greate ordynance before them. And  
whet they had eaten and dronke, sente them  
awaye, and they wente to they master.  
And so the souldpoutes of Siria came no  
more into the land of Israel.

**E** After this, Benhadad kynge of Siria  
gathered all the hoste, and wente and be-  
sieged Samaria. And there arose greate  
deathe in Samaria: for they besieged it  
tyll an asses heade was worthe foure score  
sicles of syluer, and the fowrthe parte of a  
cab of doues dong worth fyue sicles. And  
as the kynge of Israel walcked vpon the  
wals, ther cried a woman to him, sayinge:  
helpe my lord king. And he sayde: May the  
Lord helpe the. But wherewith shoulde I  
helpe the, wyth corne or wyne? Then sayde  
the kynge to her, what ayleth the? And she  
answered, this womā here said to me, bring  
thy sone, & let vs eate him to day, & we wyl  
eate myne to morowe. And so we dressed  
my sonne & did eat him. And I said to her a  
nother day, bring thy sone, that we maye  
eate him: But she hath hid her sone. When  
the king hearde the wordes of the woman,  
he rente his clothes euen as he was walc-  
kinge on the wals. And when the people  
looked vpon him, lo, he was clothed in sacke  
vnder. Then he sayd: God do so and so to

me, if the heade of Elyseus the sonne of Sa-  
phat tarpe on him this daye. And as Elise-  
us satte in his house and the elders wyth  
hym, the kynge sente one for hym. But ere  
h messenger came at him, he said to h elders:  
Se you not howe the sonne of this mur-  
derer hath sente to take of myne heade?  
Be circumspect therfore when the messen-  
ger cometh, and shut the doze, and thrust  
him backe therwith, for the sould of his  
masters sece foloweth hym. And while he  
per talked wyth them, Beholde, the mes-  
senger was come vnto him. And he sayd be-  
hold, this euill is of the Lord, what more  
shal we lōke for of the Lord?

**The. vii. Chapter.**

**E**liseus' prophcieth plentifulnesse of bys  
tayles and other thynges to Samaria. The  
Sirians run awaye no man following them,  
The Lord that would not helue the wordes  
of Elyseus is troden to death.

**T**hen Elyseus sayde: heare the worde  
of the Lord, for thus sayeth the Lord:  
to morowe this tyme a bushel of fyne  
floure shal be sold for a sicke, and two bush-  
els of barlepe for an other in the gates of  
Samaria. Then a Duke, on whose hand  
the kynge leaned, answered the manne of  
God, and sayde: though the Lord would  
make wyndowes in heauen, yet would not  
this be. And he sayde agayne, Beholde,  
thou shalt se it wyth thine eyes, and shalt  
not eate therof.

And there were fower leapers set wyth  
out the gate of Samaria. And they sayde  
eeke to his companyon: what spt we here  
vntyll we dre? though we thoughte that  
we myghte come into the ctyte, yet is the  
deathe so great in the citty, & we shal ther  
dre. And if we tarpe here, we are but dead  
also. Some therfore come and let vs flee  
to the hooite of the Syrians: yf they saue  
oure lyues, we shal lyue: And if they kyll  
vs, the are we dead. And so they arose in  
day spring to go to the hooite of the Sirians.  
And when they were come to the side of the  
host of Siria, loo there was no man there.  
For the Lord had made the host of the Siri-  
ans heare a noyse of charettes, and a noyse  
of horses, and the noyse of a greate hoste.  
In somuch that they sayd one to another:  
lo the kynge of Israel hath hyred agaynst  
vs the kynges of the Hethites, & the kings  
of Egypt to come vpon vs. Wherupō they  
arose, and fled in the darke, and left their  
tentres, their horses, they asses, & the fiede  
they had pytched, euen as it was, and fled  
for they lyues. And whet these lepers came  
to the edge of h host, they went into a tent,  
and did eate and drinke, and caried thence,  
syluer, golde, an raymente, and went and  
hydde it, and came agayne, and entered in  
to another, and caried thence also, & wente  
and hydde it. Then they sayde one to  
another, it is not well that wee doo, for  
this daye hath broughte good tydynes  
wyth it. And if wee holde oure peace  
I. i. and

**Lab was a**  
certeine vol  
fell vled at  
that tyme: as  
we now vse  
scuttels and  
suche lyke.

**Deut. x. vii.**  
**Exe. xiii. b**



and tarre tyl it be day lyghte, we shal fynd myschefe. Now therefore come, let vs go a tel the kynges households. And so they went and called to the porters of the ctyte, and tolde them: sayinge: we came to the panyons of the Sirians, and lo there was no manne there, neyther voyce of manne, but horysses and asses, tyed, and the tents euen as they were. Then the porters called and tolde the kynges house wythin. And the kyng arose in the nyghte, and sayd to his seruantes: I wyl thewe you how the Syrians haue serued vs. They know we are oppressed wyth hunger, and therefore are gone out of their panyons to hyde them selues in the field, sayinge: They wyl come out of the ctyte, & then we shal catche them alius, & get into the ctyte. And one of his seruantes answered and sayed. Let men take foue of the horysses that remayne and are left in the ctyte. Beholde, they are as good as all the myltitude that are leste in the ctyte, and as good as all the myltitude of the ctyte that are consumed, and lette us sende and see: And they tooke two charrets of horysses, and the kyng sent after the host of the Sirians, sayinge: Go and se. And they folowed after them, euen unto Hozdane: and loo, all the waye was ful of clothes and vesselles whych the Sirians had caste from them for haste.

Then the messengers returned and told the kyng: and the people stued oute and robbed the rentes of the Syrians. And so a bushell of flour was solde for a sycke, and two bushells of barley for a sycke, according to the Lordes worde. And the kyng set the Duke on whose hande he leaned, to kepe the gate. And the people trode him in the gate, that he dyed, accordyng to the sayinge of the Goddes man, whych he sayed when the king came downe to hym. And it came to passe accordyng to the worde of the man of God lookē to the kyng, sayinge: two bushells of barley for a sycke, & a bushell of barley for an other, shall be to morowe this tyme in the gates of Samaria. When unto the Duke answered the man of God and sayed: though the Lord made wyne, & dowes in heauen, yet woulde this not be. And the other sayde: beholde, thou shalt se it wyth thine eyes, and shalt not eat ther of. And so it chaunced, for the people trode him vnder fete in the gate, that he dyed.

**The. viii. Chapter.**

Eliseus prophesied vnto the Sunammite of deaeth of seven yere. After the deaeth of Benhadad raygned Hazael in Siria. Jehozam son of Josaphat raygneth in Iuda. Edd fell lech from Iuda. Shoziah succeedeth Jehozam.

Then spake Eliseus vnto the woman whose sonne he had restored to life, sayyng: arise and go both thou and thine house and sojourn where thou thyngest beste, for the Lord wyl cal a deeth, whiche shal come on the land seven yere. And the woman arose, and dyd after the sayinge of

the Gods man, and wente borthe she and her household, and sojourned in the land of the Philistines seuen yere. And at the seuen yeres ende, when the woman was come agayne out of the lande of the Philistynes, she went out to speake to the kyng for her house & for her lad. And the kyng was talking wyth Gehazi the seruant of the man of god, sayinge: tel me I pray the, al the great dedes whiche Eliseus did. And it chanced as he was tellyng the kyng howe he restored a deade bodye to lyfe agayne, came in the woman whose sonne he reupued, and cryed to the kyng for her house and land. The said Gehazi: My Lorde kyng, this is the woman and this is her sonne whiche Eliseus brought to lyfe agayne. And the king asked the woman, & she told him. And so the kyng sent wyth her one of his chamberlaynes, sayinge: restore all that pertaineth to her wyth al the frutes of the field sythens the daye she leste the lande vnto this tyme.

After this Eliseus wente to Damasco, and Benhadad the kyng of Siria fel sicke. And one told the kyng, sayinge: The man of God is come hyther. Then sayde the kyng to Hazael: take a presente wyth the and go agaynst the manne of God, and aske the Lorde by hym whether I shal recover of this my dysease or no. And Hazael wēt to mete him, and toke presentes wyth hym, euen of all the good thynges of Damasco as muche as fourtye camels coulde beare, and came and presented hym selfe before him, and sayed: thy sonne Benhadad kinge of Siria hath sent me to the, sayinge: shal I recover of this my dysease? Eliseus sayde: go and say to hym, thou shalt recover, how be it the Lord hath shewed me that he shall surely dye. And the man of God stode styl by hym, and was taken wyth a sore maledie, in somuch that he chaunged colerence & wept. And Hazael said, why wepest my lord? And he answered, for I knowe that thou shalt do euil vnto the children of Israell, thou shalt strong ctytes thou shalt set on fyre, and they: yongmen thou shalt sle with the sword, & shalt dash out the braynes of they: sucking children, & al to reare they: women with child. And Hazael sayed, what is thy seruant, whiche am but a dog, that I shuld do this great thinge? Eliseus sayed, for the Lord hath shewed me, that thou shalt be kyng of Siria. And so he departed from Eliseus, and came to his myster, whych he sayed to him: What said Eliseus to the? And he sayd: he toulde me that thou shouldest recover. And on the morowe he toke a rough cloth, and dypte it in the water, and spredde it on his face, and he dyed, and Hazael raygned in his stede.

The fyfte yere of Jehozam sonne of Achab kyng of Israell (Josaphat yet king of Iuda) Jehozam sonne of Josaphat, kyng of Iuda beganne to raygne: this tyme and two yeres olde was he when he began to raygne, and raygned eight yere in Ierusalem. And but dyd in

iii. re. xlii. a

to have a sad & sorrowful countenance.

there with him, & eased hym of his scrupel heat,

he



dede stragle hym, after Josephus. He hadde heard of the Prophet p Benhadad Mulere co- uer, and so Mulde it haue bene longe or he had reigned theerfore did he ryd hym, so the inter p he might sooner come by the kyng dome.

he walked in the way of p kings of Israel as dyd the house of Achab, for the doughter of Achab was his wyfe, and he dyd that dyspleased the Lorde. Neuerthelesse p lord wouide not destroye Iuda, bicause of Dauid hys seruante, as he promysed hym to gyue hym a lighre in hys chyldren alway.

And in hys dayes, Edom fell awaye fro vnder the bande of Iuda, and made theym a kyng of theyr owne. And Jehoram went to Seir, and all his charrets with hym. And he rose by nyghte, and layd on the Edomites whych compassed hym in, and the captaynes of hys charret and the people fled into theyr tents. And so the Edomites slypt awaye from beyng vnder the bande of Iuda vnto this daye. And then Lobnab slypt awaye to, euen that same tyme.

The reste of the dedes of Jehoram, and al he dyd, are writte in the cronicles of the kyngs of Iuda. And Jehoram rested wth his fathers and was buried w hys fathers in the citty of Dauid. And Ohoziab hys son raigne in his stede. The twelfe yere of Jehoram sonne of Achab, kyng of Israel, dyd Ohoziab the sonne of Jehoram kyng of Iuda begin to raigne. Two and twenty yere olde was Ohoziab when he bega to raigne: & raigne one yere in Ierusalem, his mothers name was Atalia daughter of Amyr kyng of Israel. And he walked in the way of the house of Achab, for he was a sonne in law to the house of Achab.

And Jehoram the sonne of Achab wente to war wth Hazael kyng of Siria, at Ramoth in Galaad, and the Sirians wounded hym. Wherefore kyng Jehoram wente backe agayne, to be healed in Jezrebel of the wounde whiche the Sirians had gyuen hym at Ramoth, wher he foughte wth Hazael kyng of Siria. And Ohoziab the sonne of Jehoram kyng of Iuda, wente downe to se Jehoram sonne of Achab in Jezrebel, bicause he was speke.

The ix. Chapter.

Jehu is made kyng of Israel, and killeth Jehoram the king therof, and Ohoziab king of Iuda also: and thereto causeth Jezrebel to be cast downe forth of a window, whom dogges eat.

**A**nd Eliseus the prophete called vnto one of the children of the prophetes, and said to hym: gyrd vp thy loynes, and take this bove of oyle in thyne hande, and get the to Ramoth in Galaad. And wher thou comest thither, thou shalt ther se Jehu the sonne of Josaphat p sonne of Ramsi, & go to him and make him arise vp fro among his brethren, & carpe hym to a secrete chaber. And take the bove of oyle & poure it on hys heade, and say, thus saith p Lord: I haue annointed the to be kyng ouer Israel. And then opene the dore and fle, & tary not. So the seruante of the prophete dyd gette hym to Ramoth in Galaad, and when he came, the captaynes of the host were sittyng together. And he sayd:

I haue an errand to the, sy capayne. And Jehu sayde: vnto whych of al vs? And he sayd: to the p capayne. And he arose and wente into the house.

And the other poured the oyle on hys head, and sayd to him, thus sayth the Lord god of Israel: I haue annointed the to be kyng ouer Israel the people of the Lorde, that thou sle the housholde of Achab thy master. For I (sayth the Lord) wyl auenge the blud of my seruantes the prophets, and the blud of al the seruants of the Lord, of the had of Jezabel (for the hole house of Achab shall be destroyed) & I wil destroy vnto Achab what pisseth against the wal, & none shall escape, no not so much as the prisoned or that is forsaken in Israel, and wil make the house of Achab like the house of Jeroboam the sonne of Nabat, and lyke the house of Baasa the sonne of Abiah. And concerning Jezabel, the dogs shall eat her in the felde of Jezabel, and none shall bury her. And he opened the dore and fled. And wher Jehu was come out to the seruantes of hys Lord, they sayd to hym: is al peace? Wherefore came this mad felow vnto the?

And he saied vnto theim: ye knowe the felowe, and hys communicacion. And they sayd: it is not so. But tell vs a feloweshipp. And he sayd: thus and thus spake he to me, sayinge: Thus sayeth the Lord: I haue annointed the to be kyng ouer Israel. And they hastened and toke euery man hys mantel and put vnder him on an hye bench at the top of the steppes, and blew a trumpet, and sayd: Jehu is kyng. And so Jehu the sonne of Josaphat, the sonne of Ramsi, conspyred agaynst Jehoram. And Jehoram hadde bene waytynge at Ramoth in Galaad, and all Israel wth hym, for feare of Hasael kyng of Siria, and was returned to be healed in Jezrebel, of the woundes whiche the Sirians hadde gyuen hym, as he foughte wth Hasael kyng of Syria.

Ther sayd Jehu: If it be your myndes let no man escape out of the citty, to go and tell in Israel. And Jehu rode, and wente to Israel: for Jehoram laye there and Ohoziab kyng of Iuda was come to Jehoram. And the watchmanne that stode on the tower in Israel, espied the companye of Jehu as he came, and sayd: I se a companye. And Jehoram sayd: take an horsemanne, and sende agaynst theym and lette hym aske whether it be peace.

And there wente one on horsebacke agaynst hym, and sayd: Thus sayeth the kyng: is it peace? And Jehu answered: what haste thou to doo wth peace? tourne and come after me. And the watchman tolde, sayinge: the messenger came to them but he cometh not agayne. Then he sente out another on horsebacke, whiche came to them, and sayd: thus sayeth the kyng: Is it peace? And Jehu answered, what haste thou to doo wth peace? tourne and

.l.ii come



come after me. And the watchman told, saying: he came to them, but he commeth not againe, and the dypynge is lyse the dypynge of Iehu the sonne of Hanani, for he dyueth as he were mad.

Then sayed Jehoiam, make ready. And they made readye hys charrette. And Jehoiam kynge of Israell, and Ohoziab kynge of Iuda wente oute epyther in hys charrette agaynst Iehu, and mette hym in the furlonge of Naboth the Jezrahelyte. And when Jehoiam sawe Iehu, he sayed: is it peace Iehu? And Iehu sayed: what peace should there be, so longe as the boresomes of thy mother Jezabell, and hit wycheecraftes are so greates? And Jehoiam turned hys hande and fledde, and said to Ohoziab: there is falseheade in hande Ohoziab. And Iehu tooke his bowe in his hande, and smote Jehoiam betwene the shoulders, that the arrowe came oute at hys breste. And he felle downe thre fouldes in his charrette. Then he sayed to Badu-kar a Lord of hys: take and cast him in the plot of the ground of Naboth the Jezrahelyte. For I remembre as I and thou rode together after Achab hys father, howe the Lorde spake these woordes agaynst hym: I haue sene yesterdape the bloude of Naboth and of hys sonnes sayd the Lorde, and I well reacquite hym in thys ground, sayth the Lorde. Nowe therefore take and caste hym in the platte of grounde, according to the Lordes word. And when Oho-

Some read Iah kynge of Iuda sawe that, he fledde the Bethsan. Wapeto the gardenhouse.

And Iehu folowed after hym, and sayd: smyte hym also. And they smot hym in hys charrette at the gornge vp to Sur, by Jezblaam, and fledde to Magedo, and there dyed. And hys seruantes carped hym to Hierusalem, and buryed hym in hys Sepulchre wryth hys fathers in the cytye of Dauid. And in the eleuenth yere of Jehoiam sonne of Achab, heganne Ohoziab to raygne ouer Iuda. And when Iehu was come to Jezrahell, Jezabell hearde of it, and beeynted hir eyes, and tryed hys head, and looked oute at a wyndowe. And as Iehu entered at the gate, she sayed: had I anye peace, whyche Ileme hys mayster? And he lyfte vp hys eyes to the wyndow, & sayd: Who is of my syde, who? And there looked downe two Lords þ were chamberlaynes. And he sayed: Throwe hys downe. And they threwe hys downe. And he sprynckled of his bloude vpon the walles, and on the horses, and rode hys vnder fote. And then when he was come in, and had eaten and droncke, he sayed: goo and vyllette I praye you pounder coursed Creature, and burye hys, for she is a Kynge's daughter. And when they came to burye hys, they founde no more of hys then the sculle, and the two fere, and the two handes. And they came agayne and tolde hym. And he said: It is the worde of the Lorde, whyche he

spake by the handes of hys seruantes He-lyab the Thespyre saying: in the fyeelde of Jezrahell, shall Dogges eate the fleshe of Jezabell, and the carkasse of Jezabell shall be donge vpon the earthe in the fyeelde of Jezabell, that men shall not saye: thys is Jezabelle.

The .x. Chapter.

Iehu causeth the thre scoze and ten sonnes of Achab to be slayne, and after that fortye and two of hys brethren. He sendeth a meane also to kille all the prestes of Baal. After hys deathe hys sonne raygneth in hys stede.

Achab hadde thre scoze and ten sonnes in Samaria. And Iehu wrot letters, and sente vnto Samaria vnto the elders that were Lordes of Jezrahell, and to them that nourced vp Achabs chylde, here called saying: now at the commynge of these letters to you, ye haue with you your masters sonnes, and ye haue with you charrets and horses, and a stronge cytye, and harneys. Therefore chose the beste, and hym that moste pleasest you of your masters sonnes, & put hym on hys fathers seat, and syght for your Lordes house. And they were exceedingly afrayed, and said: se two kings were not able to stande before him how shall we then stand. And the gouernours of the kinges house, and of the city, and of the elders and of the vources sent to Iehu, saying: we are thy seruantes, and wil do all that thou shalt bydde vs: we wyll make no manne kynge, but doo thou what semethe good in thine eyes.

Then he wrot other letters to them, saying: Ye be myne, & wyll obey my voyce: then take the handes of your masters sonnes, and come to me to Jezrahell by to morowe thys tyme. And the kynge's sonnes were lxx. personnes wryth the greates men of the cytye whiche nourished theym. And when the letters came to theym, they toke the kynge's chylde, and slewe them in nuber thre scoze and ten personnes, and put theyr heades in cophures, & sente theym to hym to Jezrahell.

And there came a messenger and tolde hym, saying: they haue brought the heades of the kynge's sonnes. And he sayde: lette them putte them on two heapes in the entrynge of the gate, tyll it be dape. And in the moynynge he wente oute and stode, and sayde to all the folcke: Ye be ryghteous: for see, I conspyred agaynst my master, and slewe hym: But who slewe these?

\* Consider nowe, howe there is nothynge of the Lordes worde fallen to the earthe, whyche he spake agaynst the house of Achab: for the Lord hath done that he spake to hys seruante Eliah. And so Iehu slewe all that remayned in the house of Achab the Jezrahelyte, and all that were greates wryth hym, and companions, and his prestes, tyll he hadde lefte hym naughte. And he arose, and departed, and wente to Samaria. And as Iehu was come vnto the house

1. Reg. xix. f.

\* They be here called nurces, as they were called counsellors, and rulers. of þ things pertaining to þ comon wealth: because they also prouided for the chylde all such things as were convenient for them.

B

1. Reg. iii. b



\*That is, where they were they were, for they do they also bynde them.

house, wher the shepheardes bynde\* thet the bythe by the wey wyde, he mette wyth the byethen of Ohoziab kyng of Iuda, and sayed: what are ye? and they sayd: the byethen of Ohoziab are we, and go to wel come the chyldren of the kyng, and of the quene. And he sayed: take them alpye. And they toke them alpye, and flew them at the well beside the house wher the shepheardes bynde their shepe, in numbrye two and forty persons, that he left none of them.

**D** And when he was departed thence, he met wyth Ionadab the sonne of Rechab commynge agaynst hym. And Jehu welcomed him, and said to hym: is thyne hert ryghte, as myne herte is wyth thyne? And Ionadab said to him, yea, it is. He sayed: if it be, then gyue thyne hand. And he gaue hym his hand, and the other toke him vp in the charette, and sayed: go wyth me, and se the zeale I haue to the Lorde, and made with hym in hys charer. And when he came to Samaria, he flew all that remained to Achab in Samaria, tyl he had wryt him out accordyng to the sayinge of the Lorde, whiche he spake to Eliah.

**A**fter that Jehu assembled all the people togerther, and said to the: Achab serued Baalle a lyttle: But Jehu shall serue hym a good. Nowe therefore call vnto me all the prophetes of Baal, and all hys seruantes, and all hys priestes, that none be lackynge. For I haue a greute sacrifice to do to Baal: and if anye man be myssed, he shal not lyue. But Jehu did it of a wyle, to destroye thy seruantes of Baal. Wherfore Jehu sayed: Appoynt a solempne feast for Baal, and they proclaymed it. The Jehu sente thowout all Israel. And all the seruantes of Baal came, that there was not a manne leste behynde that came not.

And when they were come into the temple of Baal, the temple was full fro the one ende to the other. When he sayd to the keeper of the vestrie: bypnye forth garmentes for the seruantes of Baal. And he broughte them oute garmentes. And Jehu wente wyth Ionadab the sonne of Rechab into the house of Baal: and sayd vnto the seruantes of Baal: searche and loke that there be none wyth you of the seruantes of the Lorde, but the seruantes of Baal only. And they went in to offer sacrifice & burntofferings. But Jehu appointed him four score me without, and sayd: If any of the me which I shal bring to your hands escape, he shal lette hym go, shal die for hym.

**A**nd as sone as they had made an ende of offeringe of burnt sacrifice, he sayed to theym of the garde, and to the captaines: go in and slea theym, and lette none come oute, and they smote theym wyth the edge of the swearde. And the garde and the captaines cast them oute, and wente into the city of the house of Baal, and fet the image out of the house of Baal, & burnt it. And

they brake the Images of Baal, and brake the house of Baal, and made a flake of it euer after. And so Jehu destroyed Baal out of Israel. But from the spynne of Jeroboam the sonne of Nabat, whiche made Israel synne wyth the golden calves in Bethel and Dan, Jehu departed not. The Lord sayed to Jehu, because thou haste buslype done that pleaseth me and haste done to the house of Achab all that was in myne herte: Therefore shal thy children in the fourth generacion sit on the seate of Israel. But Jehu forced not to walke in the lawe of the Lord God of Israel withal his herte, for he departed not from the synnes of Jeroboam, whiche made Israel synne. In those dayes the Lord began to cutte Israel short, for Hazabel flew them in all the coastes of Israel, from Jordan Eastward euen all the land of Galaad: the Gadites the Rubenites, and the Manassites, from Arocr vpon the ryuer of Arnon, wyth Galaad, and Basan. The reste of the actes of Jehu, and all he dyd, and all hys power are wrytten in the chyronicles of kinges of Israel. And when Jehu was layde to rest wyth hys father, they buryed hym in Samaria, and Joachaz hys sonne raygned in hys stede. And the tyme that Jehu raygned vpon Israel in Samaria, was eyght and twenty yere.

The. xi. Chapter.

**A**thalia putteth to deathe all the kynges sonnes, excepte Joas the sonne of Ohoziab, whych is hydden: and after her deathe she is made kyng.

**A**nd Athalia the mother of Ohoziab when she sawe that her sonne was deade she arose and flew all the kyngs bloud. But Josaba the doughter of kyng Jehoram & sister of Ohoziab, toke Joas son of Ohoziab, and stole hym from amonge the kynges sonnes that were slayne, and hys nurce with hym oute of the nourserye, and hydde hym from Athalia that he was not slayne. And he was with hyr, hid in the house of the Lord syx yeres. And Athalia dyd raygne ouer the Lande.

In the seuenth yere Joiada sent and fet the captaynes, and souldiers, and toke the vnto hym into the house of the Lorde, and made a leage with them, and toke them vnto hym in the house of the Lord, and flewed them the kynges sonne, and commaunded them, saying: this is the thyng that ye must do: one thyrde part of you shal come on the Saboth day, and kepe the watch of the kynges house: and an other parte shal be at the gate Sur, and an other thyrde part shal be at the gate behynde the garde chamer, and so shal ye kepe the watche of the house of the Lord, and two porcions of you, that is, all that go oute vpon the Saboth daye shal kepe the watche of the house of the Lord, about the kyng, and shal compass the kyng round about, euer y manne wyth hys weapon in hys hande.

l.iii.

And

iii. Re. xv. 6

forget his blessings

after 8 gte. The chald. That it be not destroyed.



And whosoever cometh within the ranges shall die for it. And se ye be with þe king as he goeth out and in.

The captaynes dyd all thynges as Joiada the þriest had commaunded, and toke euery man his men, that is, the that came in the Saboth daye with them that went out the Saboth daye, and went to Joiada the þrieste. And the þrieste gaue to the captaynes the speares and shildes that were kynge Dauiddes, and hadde remayned in the temple.

And the gard stode euery man with his weapen in his hand, roundabout the king from the ryght corner of the Temple to þe lyfte, along by the aultar and temple. And he brought out the kynge's sonne, and put the crowne vpon hym, and deliuered hym the wyrtulle, and made hym kynge, and anoynted hym. And they clapt their handes & said: God saue the king.

That is the law of god. Deu. xvii. b

When Athalia heard the noyse of þe people, she came to the people into the house of the Lorde. And when she saw the kynge stande by a pyller (as the maner was) and the syngers and the troumpetters by the kynge, and all the people of the Lande reioysunge, and the blowynge of the troumpettes, she rente her clothes, and cryed, treason, treason.

Then Joiada the þrieste commaunded the captaynes that hadde the rule of the hooſte, and sayed vnto them: haue ye oute wythoute the ranges, and if anye folowe ye, let hym dye with the swearde: for the þrieste sayed, he maye not be slayne in the house of the Lorde. And they layed handes on her, & she wet the way that the horses of the kynge wet out, and was slayne there.

And Joiada made a bonde botwe the Lorde and the kynge, and betwene the people and the Lorde, that they shoulde be the Lordes people, and also betwene the kynge and the people. Then all the people of the Lande went into the house of Baal, and destroyed his aulters, and brake downe his images lustely, and slew Nathan the þrieste of Baal before the aultar. And the þrieste sette watchemen in the house of the Lorde, toke the rulers ouer hundredes, and the captaynes, and the garde, and all the people of the Land. And they brought the kyng to þe house of the Lorde, & wet the key of the gate of the garde to the kinges house. And he sette hym downe vnder the clothe of estate. And all the people of the Lorde reioysed, and the cytye was in quyet. So they slew Athalia with the swearde in the kynge's house.

**The. xiii. Chapter.**

Joas maketh prouision for the reparynge of the temple. He is kylled by two of his seruantes. Amazia raygneth in his stode.

Joas was seven yere old when he began to raygne the seventh yere of Ahab, and raygned forty yere in Hierusalem.

mothers name was zebia Bersabe. And he dyd that pleased the Lorde, as long as Joiada the þrieste enfourmed hym. But he toke not awaye the bylle aulters, for the people slewe and offered styll in the bylle aulters.

And Joas sayd to the þriestes: all the siluer that is geuen to the vse of the temple, and broughte to the house of the Lorde by straungers, whether it be the mony that euery man is set at, or the money that any mans herte geueth hym to bringe into the house of the Lorde, let the þriestes take it to them, and let them repayre the broken places of the Temple, in al places wher oughe is founde decayed. Neuerthelesse the þriestes had not repayed to the thre and twen ty yere of Joas, the thynges decayed in the temple.

\* That is halfe a sicke after þe law of Moyses. Exo. xxx. b.

Then kyng Joas called for Joiada the þrieste, and for the other þriestes, and sayed vnto them: why repayre ye not the broken places of the temple? Howe therefore se ye receyue no more money accordyng to your order, but deliuer it to repayre the temple wythall. And the þriestes consented to receyue no more money of the people, but that it shoulde goo to the repaying of the temple.

Then Joiada the þrieste toke a cofer, and boored a hole in the lydde of it, and put it besyde the aultar on the ryghte syde as one cometh to the house of the Lorde. And into that dyd the þriestes that keppe the doores, putte all the mony that was brought to the Lordes house. And when they sawe there was muche money in the cofer, the kynge's scribe, and the hye þriest came and sealed vp the mony, that was found in the house of the Lorde, after they had tolde it. And they gaue the mony by sums into the handes of the maysters of the works, that had the ouersyght of the house of the Lorde, and they brought it oute to the carpenters and buylders that wroughte vpon the house of the Lorde, and to Masons and bewers of stone, to bre timber and fre stone, to repaire the decay in the house of the Lorde, and all that needed reparacions in the house: howbeit there was not made in the house of the Lorde, bowles of syluer, shreadynge knyues, basens, troumpettes, or anye other instrumentes of gold or siluer, of that mony that was broughte for the house of the Lorde. For they gaue that to the workemen to repaire ther in the house of the Lorde.

iii. re. xxi. a

Moreouer they rekened not with the man into whose handes they deliuered the mony to be bestowed on the workemen: But they dyd it euen of fidelite. Howbeit trespass money, and sinne money, might not be brought into the house of the Lorde, for it was the þriestes. Then came Hazael the kynge of Siria, and foughte agaynst Beth and toke it, and appoynted hym selfe to go vpon Hierusalem.

But Joas king of Iuda toke the dedicate thynges



things, that Josaphat, Jehorah, & Dhoziah his progenitors kynges of Juda had dedicated, and that he hym self had dedicated, and all the gold that could be found in the treasure of the Lordes house, & of the kynges house, and sent it to Hazael kyng of Siria, and so he departed from Jerusalem.

The residue of the actes of Joas, and all he dyd, are writen in the chronicles of the kynges of Juda. But hys owne seruantes arose and wrought treason, and slew Joas in the house of Melo, in the wape down to Sela. For Jozachar the son of Semaath, and Jozabad the sonne of Somer his seruantes smote hym that he died. And they buried hym with his fathers in the Citie of David. And Amazias his sonne reigned in hys place.

## The. xiii. Chapter.

Joachaz the sonne of Jehu is deliuered into the handes of the Sirians, and dieth. Joas his son reigneth in his stede. Eliseus dieth

**J**oachaz the thre and twenty pere of Joas son of Dhoziah kyng of Juda, Joachaz the sonne of Jehu was made kyng ouer Israel in Samaria, and continued sedentene peres, & he wrought wickednes in the eyes of the Lord, for he folowed the sin of Jeroboam the sonne of Nabat, which made Israel to sinne, & departed not from the same.

Wherfore the Lord was angry with Israel, and deliuered them into the hande of Hazael kyng of Siria, and into the handes of Benhadad the sonne of Hazael al their daies. But Joachaz besoughte the Lord, and the Lord hearde hym, for he had sene the affliction of Israel, howe the kyng of Siria oppressed them.

And therfore the Lord gaue vnto Israel a deliuerer, and they were deliuered forth of the handes of the Sirians. And the chyldre of Israel dwelt in their tentes as beforetime. Neuertheles, they departed not from the synne of the house of Jeroboam who made Israel sinne, but walked therein. And ther remayned a superstitious woode also in Samaria still, but there wer left of the people to Joachaz, but spfpe horsemen, and ten charrettes, and ten thousand fotemen, for the kyng of Siria had destroyed them, and made them like thred chaffe. The rest of the actsof Joachaz and all he did, and his power, are writen in the chronicles of the kynges of Israel. And Joachaz rested with his fathers, and they buried him in Samaria. And Joas his son raygned in hys stede. In the. xxxvii. pere of Joas kyng of Juda, beganne Joas the sonne of Joachaz to raygne ouer Israel in Samaria, and contynued sixtene peres, & did naughtelp in the spghte of the Lord, and departed in nothynge from the synnes of Jeroboam the son of Nabat, that made Israel synne, but walked therein. The remnaunte of the actes of Joas, and all he did, and his power, howe he foughte wth Amazias kyng of Juda, are wrytten in the

Chronicles of the kynges of Israel. And when Joas was layde to rest wth hys fathers, Jeroboam late vpon hys seate, and Joas was buried in Samaria amonge the kynges of Israel.

When Eliseus was fallen speke of the sykkenes wherof he dyed, Joas kyng of Israel came to him, and wept to him, and sayde: O father, father, chariot of Israel, and conductoure of the same. Eliseus said vnto hym: brynge bowe and arrowes. And he sayde vnto the kyng of Israel: Butte thynne hande vpon the bowe. And when he had put hys hande vpon the bowe, Eliseus put hys handes on the kynges hands. Then he sayde: open a windowe eastwarde, and he opened. And Eliseus said: shot, and he shot. And he said: the arrowe of help of the Lord, and the arrow of help against the Sirians for thou shalt beate the Sirians in Aphek, tll thou haue consumed them.

Then he sayd: take arrowes, and he toke. Then he said to the kyng of Israel, smote the ground: and he smpte thyspe, and ceased. And the man of God was angry wth him, and said: Thou shuldest haue smitten five or sixe times, and then thou hadst smitten the Sirians vntill thou haddest consumed them: where nowe thou shalt beate them but thyspe.

When Eliseus was dead and buried, an army of the Moabites came into the lande the yere folowinge. And it chaunced as they were buryng a man, they espped the soilders, and therfore cast the dead corps into the sepulchre of Eliseus. And as sone as it touched the bones of Eliseus, he reuiued, and stode vpon his fete.

And Hazael oppressed Israel al the daies of Joachaz. But the Lord hadde mercepe on them, and turned to them because of his promyse made wth Abraham Isaac, and Jacob, and wold not destroy them, neither cast them from him as yet. And when Hazael kyng of Siria was deade, Benhadad his sonne raygned in his stede. And then Joas the sonne of Joachaz wente agayne, and toke out of the hand of Benhadad sone of Hazael, the cityes whiche he had taken forth of the handes of Joachaz hys fathers by lawe of armes. And thre tymes dyd Joas beate hym, and brought the cityes of Israel agayne.

## The. xiiii. Chapter.

Amazias kyng of Juda putteth to deathe the murtherers of hys father: and smiteth Edom. Joas kyng of Israel taketh Amazias. Joas dieth, and Jeroboam succeedeth after hym raygneth zacharias. Amazias is kylled, and Azarias raygneth in his stede.

The second pere of Joas sonne of Joachaz kyng of Israel, raygned Amazias sonne of Joas kyng of Juda, he was five and twenty peres old whē he began, and raygned nyne & twenty pere in Jerusalem. Hys mothers name was Joadan, and was of Jerusalem. And he dyd that



that pleased the Lord: yet not lyke David  
hys father, but in all thynges as Joas hys  
father dyd. Neether toke they awaye the  
hil aulters, but the people flew and offered  
still in hil aulters. And as sone as the king-  
dome was setteled in hys hande, he flew  
hys seruantes that killed the king his fa-  
ther. But the chyldren of those myrtherers  
he flew not accordyng to that is wrytten in  
the booke of the lawe of Moyses where the  
Lorde commaunded, saying: \*the fathers  
shal not be for the childrens cause, nor the  
children for the dedes of theyr fathers: but  
euery man shalbe aaine for his own sinne.  
\* And he flew of the Edomites in the salte  
ballie, tenthousand, and toke the towne  
Sela wpth strengthe of battel, and called  
the name of it Jekihel euer after.

De xlii. d.  
ii. pa. xv. a.  
Eze. xvi. c.  
i. pa. xv. c.

After that Amasias sente messengers to  
Joas the sonne of Joachaz sonne of Jehu  
kyng of Israell, sayinge: come lette vs se-  
eche other. But Joas kyng of Israell sent  
agayne to Amasias kyng of Iuda, sayinge:  
A thistle in Libanon, sente to a Cipresse tre  
in Libanon, sayinge: giue thy daughter to  
my sonne to wyfe. But the wyld beasts  
in Libanon, went and trode down the thi-  
stle. Because thou hast beaten the Edomites,  
therefore thine hert riseth. Be gloriouse: but  
tary at home. For what nedest thou to pro-  
uoke mischief, that thou shouldest be ouer-  
throwen, and Iuda wpth the?

Judi. ix. c.  
Esd. iii. b

But Amasias woulde not here. And so  
Joas kyng of Israell wente vpp, and he  
& Amasias sawe epyther other at Bethsames  
in Iuda. And Iuda was put to worse be-  
fore Israell, and they flew euery man to his  
tente, and Joas kyng of Israell toke A-  
masias kyng of Iuda, sonne of Joas, son  
of Ohoziah at Bethsames. And the he wet  
to Hierusalem and brake down of the wals  
of Hierusalem, from the gate of Ephraim  
to the corner gate, foure hundred cubites.  
And he toke al the golde and siluer, and al  
the vessels that were found in the house of  
the Lord, and in the treasure of the kyngs  
house, and hostages therto: and then retur-  
ned to Samaria agayne.

The rest of the actes of Joas whiche he  
dyd, and hys power, and how he foughte  
with Amasias kyng of Iuda, ar wrytten in  
the Chronicles of the kynges of Israell: And  
Joas layd hym to rest with his fathers, and  
was buryed wpth his fathers, & was buried  
at Samaria amonge the kynges of Israell:  
and Jeroboam his son reigned in his rowme.

Amazias the sonne of Joas kyng of Ju-  
da liued after the death of Joas the sonne  
of Joachaz kyng of Israell, fiftene yeres.  
The reste of the dedes of Amazias, are wryt-  
ten in the chronicles of the kynges of Ju-  
da. And they conspired greate treason a-  
gaynst hym in Hierusalem, and he fled to  
Lachis. And they wente after hym to La-  
chis, and flew hym ther. And they brought  
hym on an horse and he was buryed at Hieru-  
salem amonge hys progenitours in the

cytpe of David. \* And all the people of Ju-  
da toke Azarias beyng sixtene yere olde,  
and made hym kyng in the place of hys fa-  
ther Amazias. He built Ailah, and brought  
it agayne to Iuda, after that the king was  
layde to reste wpth hys fathers.

ii. pa. xvi. a

The fiftene yere of Amazias sonne of  
Joas kyng of Iuda, was Jeroboam son  
of Joas made kyng ouer Israell in Sama-  
ria, and reigned .xli. yeres, and wroughte  
wyckednes in the syghte of the Lorde: for  
he tourned in nothyng from the synne  
of Jeroboam the sonne of Nabat, whiche  
made Israell to synne.

Jeroboam.

He restored the costes of Israell from the  
entering of Hemath vnto the Sea, in the  
wilde fieldes, accordyng to the woorde of  
the Lorde God of Israell, whiche he spake  
thorowe hys seruant Jonah the sonne of  
Amithai the prophete, which was of Beth  
Dophim. For the Lorde hadde sene howe the  
affliccion of Israell had bene excedyng  
bitter, in so muche that the pyloned, and  
the forsaken were at an end. And ther was  
no helper vnto Israell. And the Lorde had  
not yet sayde, that men shoulde put out the  
name of Israell frome vnder heauen. And  
therefore he help them by the hand of Jero-  
boam the sonne of Joas.

Jonas. i. d

The rest of the dedes of Jeroboam, and  
al he did, and hys power, howe he foughte  
how he restored Damasco, and Hemath to  
Iuda in Israell, are wrytten in the boke of  
Chronicles of the kynges of Israell. And  
Jeroboam layde hym to reste wpth hys fa-  
thers, and wpth the kynges of Israell, too  
whome zacharias hys sonne succeeded.

iii. re. xli. a  
Dje. i. a.

The .xv. Chapter.

Azarias kyng of Iuda becommeth leperouse.  
Jotham reigneth for hym. Belum killeth Je-  
roboam and succedeth hym. After whome  
reigneth Manahem, Shalch, Hosca, Jo-  
tham, Ahaz, one after an other.

The seven and twentye yere of Jero-  
boam kyng of Israell, Azarias the  
sonne of Amazias kyng of Iuda  
began to raygne. Sixtene yere olde was he  
when he was made kyng, and reigned two  
and fift yeres in Hierusalem: his mothers  
name was Zachalia, and was of Hierusalem.  
And he dyd that pleased the Lorde in all  
thynges, as dyd hys father Amazias, saue  
that they put not the hyl aulters away, for  
the people offered and burnt still in the hyl  
alters. And the Lorde smote the kyng that  
he was a lepre vnto the dape of hys death,  
and dwelt in a house at liberty by hym self,  
and Jothan the kynges sonne gouerned the  
house, and iudged the people of the lande.  
The rest of the dedes of Azarias, and al he  
dyd, are wrytten in the Chronicles of the  
kynges of Iuda. And Azarias layd hym to  
sleepe wpth hys fathers, and they buried  
hym wpth hys fathers, in the cite of Da-  
uid, & Jotham his son reigned in his stede.

ii. pa. xv. a.

Azarias.

In the .xxviii. yere of Azarias kyng of  
Iuda, was zacharias the son of Jeroboam  
made

Leul. xlii.



made kyng vpon Israel in Samaria, and reigned sixe monethes, and dyd that pleased the Lorde, as dyd his fathers, and turned not from the synne of Jeroboam the sonne of Nabat whiche caused Israel to synne. And Selum the sonne of Iabes conspired agaynst hym, and smote him before the people, and kyled hym, and reigned in his stede. Therest of the dedes of Zacharias, are writen in the Chronicles of the kynges of Israel. This is the saying that the Lorde spake vnto Jehu, sayinge: thy sonnes shal sit on the seate of Israel in the fourth generacion. And it came so to passe. Selum the son of Iabes began to regne the nyne & thyrty yere of Azarias kyng of Iuda, and he reigned a moneth in Samaria. For Manahen the son of Badi came vp from Tharzah, and went to Samaria, & smot Selum the sonne of Iabes in Samaria, and slew hym, & reigned in his stede. The reste of the dedes of Selum, and the treason whiche he conspyred, are wyrtten in the chronicles of the kynges of Israel. The same time Manahen destroyed Thaphsah, and all that were therein, and the costes thereof from Tharzah (because they opened not to hym) he smote, and rente all the women wth chylde.

The nyne and thyrty yere of Azarias kyng of Iuda, began Manahen the sonne of Badi to raygne vpon Israel, and continued ten yeres in Samaria. And did euil in the syghte of the Lorde, and turned not all his dayes from the synne of Jeroboam the sonne of Nabat whiche made Israel synne. And Shul kyng of Assiria came vpon the lande. And Manahen gaue Shul a thousande talentes of syluer, to helpe hym to stablyshe his kyngedome. And Manahen raysted the monye in Israel, vpon all men of substance, for to geue the kyng of Assiria, fifty cycles of syluer a peice. And the kyng of Siria turned backe agayn, and rayped not there in the lande. The reste of the dedes of Manahen, and all he did, are wyrtten in the Chronicles of the kynges of Israel. And when Manahen was layed too rest with his fathers, Shalmaneser his sonne reigned in his stede.

The fiftieth yere of Azarias kyng of Iuda, began Shalmaneser the son of Manahen to raygne ouer Israel in Samaria, and continued two yeres, and wrought wyckedly in the syghte of the Lorde, and lefte not of from the syn of Jeroboam the son of Nabat, which caused Israel to syn. And Shalmaneser the sonne of Manahen, a capytayn of his, conspyred agaynst hym, and slew him in a tower of the kings house, wth Argob and Ariah, & ffty men wth him that were Babilonites. And when he had killed hym, he raygned in his rowme.

The reste of Shalmaneser, and all that he dyd are wyrtten in the Chronicles of the kynges of Israel. In the two and fiftieth yere of Azarias kyng of Iuda, beganne

Shalmaneser the sonne of Manahen to raygne ouer Israel in Samaria, and continued two yeres, and dyd euil in the syghte of the Lorde, and turned not from the synnes of Jeroboam the son of Nabat, that made Israel to syn. In the daies of Shalmaneser kyng of Assiria, came Tiglath Pileser kyng of Assiria, and toke Aion, Abel, Beth, Maaca, Hanua, Iades, Hazor, Galaad, Galile and all the lande of Nephthali, and caried them awaye to Assiria.

And Hosea the sonne of Elah conspyred treason agaynst Shalmaneser the sonne of Manahen, and smote hym, and slew hym, and raygned in his stede, the twenty yere of Jotham the sonne of Ahas. The reste of the actes of Shalmaneser, and all that he did, are wyrtten in the Chronicles of the kynges of Israel.

The seconde yere of Shalmaneser, sonne of Manahen kyng of Israel, began Jotham the sonne of Ahas kyng of Iuda to raygne. Fyue and twenty yeres olde was he when he began to raygne, & he rayned xvi. yeres in Ierusalem. His mothers name was Ierusa, the daughter of Sadocke. And he dyd ryghte before the Lorde, euen in all thyng, as dyd his father Ahas, so did he. But he put not awaye the hyl aulters, for the people offered and burnt incense still in the hyl aulters, he buylte the hylle dore in the house of the Lorde. The reste of the dedes of Jotham, and all he dyd, are wyrtten in the Chronicles of the kynges of Iuda. In those dayes the Lorde began to send agaynst Iuda, Razin the kyng of Siria, and Shalmaneser the sonne of Manahen. And Jotham rested wth his fathers, and was buried wth his auncestours in the cypre of Dauid his father, and Ahas his sonne raygned in his stede.

## The xvi. Chapter.

Ahas kyng of Iuda, consecrateth his son in fyre, and hath many battelles agaynst the kyng of Israel. He causeth an aulter to be made lyke vnto it at Damasco. In the stede of Ahas rayneth Ezechias his sonne.

The seuentene yere of Shalmaneser son of Manahen kyng of Israel, Ahas sonne of Jotham kyng of Iuda, began too raygne, being of thage of twenty yere, when he was made kyng, & rayned sixtene yere in Ierusalem, and dyd not the thyng that was ryghte in the eyes of the Lorde his god as did Dauid his father.

But wente in the waye of the kynges of Israel, and therto he offered his sonne in fyre, after the abominacion of the heathen whiche the Lorde caste out before the chyl dren of Israel. And he offered and burnt the fat in the hyl aulters and on the hylles and vnder euery grene tree. Then Razin kyng of Siria, & Shalmaneser sonne of Manahen kyng of Israel, came vp to Ierusalem to syghte.

And they beseged Ahas, but coude not overcome hym. At the same tyme Razin the

Otherwyse  
Azariah, or  
as some wyl  
calliah.

ti. pa. xxviii  
Joatham

ti. pa. xxviii

Erat. vii. d.



### iii. Kynges.

the kyng of Siria broughte Ailah agayne to Siria, and ridde the Jewes thence. And the Edomites wente to Ailah and dwelte therein vnto thys daye.

Then Achis sente messengers to Teg-lath phalasar kyng of Assiria, sayinge: I am thy seruante and thy sonne, come and deliuer me oute of the hande of the kyng of Siria: and oute of the hande of the kyng of Israell, whiche be rylen agaynst me.

And Achaz toke the siluer and the golde that was founde in the house of the Lorde and in the treasure of the kynges house: & sente it for a reward to the kyng of Assiria. And the kyng of Assiria was applyng to hys mynde: and wente too Damasco, and toke it, & caried the people awaye, to Kyz and Awe Kizin,

And kyng Achaz wente agaynst Teg-lath phalasar kyng of Assiria, too Damasco. And when he sawe a certayne aulter that was at Damasco, he sente too Uria the priest the paterne of the aulter, and the facion of al the workmanship thereof. And Uria the prieste made an aulter in all popntes lyke too the paterne whiche kyng Achaz had sent from Damasco, and had finished by the kynges comming from Damasco. And when the kyng was come from Damasco, and sawe the aulter, he wente too it, and offered thereon. And he burnt hys burnt offeringe, and spycked the bloude of hys peace offeringe, and poured hys vessels, and spycked the bloude of hys peace offerings vpon the sayde aulter. And the brasen aulter that was before the Lorde, he remoued from betwene the aulter and the house of the Lorde, and putte it in the North syde of the sayde aulter.

And the kyng commaunded Uria the prieste, sayinge: vpon the greates aulter set on fyre in the mornynge burnt offerings, & in the euen, meat offerings, & the kynges burnt sacrifice, & his meat offerings, and the burnt offerings of all the people of the Lande, and theyr meat offerings, and theyr spycke offerings, and poure thereon all the bloude of all manner meate offerings. But the brasen aulter shall be for me too enquire wth. And Uria the prieste dyd all thynges as kyng Achaz commaunded hym.

And kyng Achaz brake the sydes of the bottomes, and toke the lauers from them and tooke downe the sea from the brasen open that were vnder it, and putte it vpon a pauement of stone. And therto the pulpet for the Saboth that they had made in the house, and the kings enterie wthout, turned he vnto the house of the Lorde, for feare of the kyng of Assiria.

The reste of the dedes of Achaz whiche he dyd, are wyrtten in the Chronicles of the kynges of Iuda. And Achaz laped hym to rest wth hys fathers, and was buried wth hys fathers in the cite of Dauid

### The. xvi. Chapter.

Hezekias his son reigned in hys rowme.

The. xvi. Chapter.

Hosea kyng of Israell is taken. And he & al hys realme broughte to the Assyrians.

In the twelke yere of Achaz kyng of Iuda, Hosea the sonne of Elah beganne to prayne in Samaria vpon Israell, and continued nyne yeres, and did that displeased the Lorde, but not so euill as dyd the kynges of Israell that were before hym. And Salmanasar kyng of Assiria came vpon hym and Hosea became hys seruante, and gaue hym tributes. And the kyng of Assiria founde treason in Hosea, because he had sente messengers to Sua kyng of Egypte, and sente no tribute vnto the kyng of Assiria, as he was perelpe wonte to do.

Therefore the kyng of Assiria beleged hym, and bounde hym, and put hym in pryson.

\* And then the kyng of Assiria came thowoute al the lande, and came to Samaria, & beleged it thre yere. And in the nyne yere of Hosea, the kyng of Assiria toke Samaria, and carped Israell awaye to Assiria and put them in Bala, in Babor on the riuer of Byzan, and in the ctyes of the Medes. For the chyldren of Israell had sinned agaynst the Lorde theyr God, whiche had broughte them oute of the lande of Egypte from the hand of pharao kyng of Egypt, & worshipped other goddes. And they walked in the ordinaunce of the heathen, whiche the Lorde cast out before the chyldren of Israell, and in the thynges whiche the kynges of Israell had made. And the chyldren of Israell wrapte them selves in thynges that were not well toward the Lorde theyr God. And they buyt them hil alters in all theyr ctyes, bothe in the towres wher they kept watch, and also in strong townes. And they made them images, and superstitious woodes on euery hyl, and vnder euery grene tre. And there they sacrificed in the hyl alters as did the heathen whiche the Lorde carped awaye at theyr commynge, and wroughte wycked dedes to anger the Lorde wth. And they serued Idols, concernynge whiche thinge the Lorde had sayde to them: ye shall not do so. And the Lorde testyfyed to Israell & to Iuda by al the prophetes and by all the Seers, sayng: Turne from your wycked wayes, and kepe my commaundementes, and myne ordynaunces, accordynge to all the lawes whiche I commaunded your fathers, and as I sente to you by my seruantes the prophetes. But they wold not heare, but hardened their neckes, like vnto the neckes of theyr fathers that did not beleue the Lorde theyr God.

And they refused hys ordynaunces, and hys couenaunt that he had made with theyr fathers, and the witnes whiche he had witnessed to them, and folowed banitie, and became vayne, lyke to the heathen that were round about them, of whiche the Lorde had charged them that they shoulde not do lyke them

Hosea.

Salmanasar.

ii. Reg. xviii. b.

iii. Reg. xviii. c. Isa. viii. a.

In þ towne where. sc. That is in all places both grete and small.

Deut. xxi. e.

Ierm. xv. b.

De xxi. f. Mala. iii. d.

iii. ee. xli. d.



them. But they lefte the comaundementes of the Lord theyr God, and made them images of metal, that is to say, two calves, and made groues, and bowed them selues vnto al the host of heauen, & serued Baal. And they sacrificed their sonnes & daughters in fyre, and bled wytchcraft and enchauntments, and had euen appoynted the selues to worke wyckednes in the sight of the Lorde for to anger hym.

\* That is  
starres and  
planettes

Wherefore the Lorde was exceeding wroth wth Israell, and put them oute of hys syght, that ther was left but the tribe of Iuda only: and therto Iuda kepte not the comaundementes of the Lord their God, but walked in the ordynaunces of Israell whiche they had made. Therefore the lord caste by all the seede of Israell, and beryed them, and deliuered them into the handes of spoylers, vntill he had cast them oute of hys syghte. And Israell deuoyded them selues from the house of Dauid, and made Jeroboam the son of Nabat kyng. Which Jeroboam thrust Israel away from the lord, and made them synne a greates synne. And so the chyldren of Israel walked in all the synne of Jeroboam whiche he had set byppe and departed not frome the same, tyll the Lorde had put Israell awaye oute of hys syght, as he sayd by all his seruantes the prophetes. And so he translated Israel out of their land to Assyria, euen vnto this day.

Jer. x. 17.

And the kyng of Assyria broughte people from Babilon and from Cutha, and from Aua, and from Demath, and from Sepharuaim, and put them in the cityes of Samaria in stede of the chyldren of Israell. And they possessed Samaria, and dwelte in the cyties thereof. But at the begynnyng of theyr dwelling, they feared not the Lord. Wherefore the Lord sent Lions vpon them which slew them. Then men told the kyng of Assyria, saying: The nations which thou hast brought & put in the cityes of Samaria know not the maner of the god of the land, and therefore he hath sent Lions vpon the, whiche slaye them because they know not the maner of the God of the lande.

Then the kyng of Assyria commaunded saying: carpe thither one of the priestes whiche ye broughte thence, and lette hym go and dwell there, and teache them the facyon how to serue the God of the country. And then one of the priestes whiche they had carped thence, wente and dwelt in Bethel: and taughte them howe they shoulde feare the Lorde. Howe be it euery nacyon made their owne goddes and put them in the houses of the hyll aultares whiche the Samaritans had made, euery nacyon in theyr cyties where they dwelt. The men of Babilon made Socoh, Benoth. The men of Cuth made Rergell. They of Demath made Asima. The Euites made Nabahaz, & Tharthak. And the Sepharuaites burnt theyr chyldrene in fyre vnto Adramelech, and Anamelech, the goddes of the Sephar

uaites. And though they feared the Lord, yet they made them priestes of the loweste of the people, for the hyll aulters, whiche sacrificed for them in the houses of the hyll aulters. And so they feared the Lord, and yet serued theyr owne Goddes after the manner of the people from whence they were broughte.

Vnto this day they do after the old manner: they neyther feare the Lorde, neyther do after theyr owne ordynaunces and customs, and after the lawe and commaundemente whiche the Lorde commaunded the chyldren of Jacob whose name he called Israell, and made an appoyntemente with them and charged them, saying: feare not anye other goddes, nor bowe your selues to them nor serue them, nor sacrifice to them: but to the Lorde whiche brought you out of the land of Egypt wth a great power and stretched oute ayme, hym feare and to hym bowe, and to hym do sacrifice. And the ordynaunces, customes law and commaundement which I wrote for you, se ye be diligēt to do, for evermore, and fere not anye other goddes. And the appoyntment that I haue made with you se ye forget not and ye feare none other goddes: but the lord your god ye shal feare, & he shal deliuer you out of the handes of al your enemyes. How be it they herd not, but dyd after the olde maner. And euen so did these nations feare the Lorde and serue theyr images thereto: and so do theyr chyldren and theyr chyldrens chyldren to: Euen as dyd theyr fathers, so do they vnto this daye.

Not to feare  
the lorde, is  
to lyue care  
les, and to  
serue theyr  
lustes & ap  
petites: and  
not to set bi  
god and his  
lawe, as it  
is sayde.  
Psa. lxxi.

The. xviii. Chapter.

Ezechias king of Iuda putteth down the brasē serpent, and destroyeth the Idols. Salmanser bringeth Israel to the Assyrians. The blasphemy of Sennacherib.

The thyrtye pere of Hosea sonne of Ela, kyng of Israel, reigned Ezechias son of Ahas kyng of Iuda. Twenty and fyue peres olde was he, when he began to reigne, and reigned. xxix. peres in Ierusalem. His mothers name was Aby the daughter of zacharias, and he dyd that pleased the Lorde in all thyng, lyke to Dauid his father. He put away the hyll alters, and brake the images, and cut down the groues, and al to brake the brasen serpent that Moyses made. For vnto these dayes the chyldren of Israell dyd burne sacrifice to it, and called it Nehusta. He trusted in the Lorde God of Israel, so that after hym came none like hym amonge all the kynges of Iuda, neyther amonge them that were afore hym. He claue to the Lorde and departed not from hym, but kepte his commaundments which the Lord commaunded Moyses. And the Lord was wth hym. And what soeuer he toke in hand he did it wisely. And he rebelled against the kyng of Assyria and serued him not. He bet the Philistines euen vnto Azah and the coastes therof, both in castels of garrysons and stronge cities to.

A  
ii. pa. xxix. a.

Deu. vii. a.

Rum. xxi. a

\* That is  
a thyng of  
brasse.

Esai. xlii.

is

Am

Socoh.  
Benoth.  
Rergel.  
Asima.  
Nabahaz.  
Tharthak.  
Anamelech.



Samarita  
besieged &  
wonne.]

In the fourth pere of kyng Ezechias  
whych was the seuenth pere of Hosea son  
of Ela kyng of Israell, came Salmana-  
zar kyng of Assyria vpon Samaria, and  
besieged it. And they toke it at the ende of  
thre pere, whych was the sixte of Ezechi-  
as: that is to saye the ninthe pere of Hosea  
kyng of Israell was Samaria wonne.  
And the kyng of Assyria, dyd carpe awaye  
Israell vnto Assyria, and put them in Ba-  
lah and in Habor on the ryuer of Gozan,  
and in the ctytes of the Medes: because  
they woulde not herken vnto the voyce of  
the Lord the God. But transgressed his  
appoyntment, and all that Moyses the ser-  
uaunt of the Lord commaunded, and wold  
neither heare nor do.

II. pa. xxviii. a  
Esa. xxxvi. a  
eccl. xlvi. f

\* The. xiii. pere of kyng Ezechias came  
Sennacherib kyng of Assyria againste all  
the stronge ctytes of Iuda and tooke the.  
Wherupon Ezechias kyng of Iuda sente  
to the kyng of Assyria to Lachis, saying: I  
haue offended. But departe from me, and  
what thou puttest on me that wyl I beare.  
And the kyng of Assyria assented vpon Eze-  
chias kyng of Iuda. iii. C. talent of silver,  
& thirty talentes of golde. \* And Ezechias  
gaue hym all the silver that was founde in  
the house of the Lord, and also in the trea-  
sure of the kings house. And the said seaso  
Ezechias rente of the doores of the temple  
of the Lord and the pillers, which the sayd  
Ezechias kyng of Iuda couered ouer, and  
gaue them to the kyng of Assyria.

II. re. xii. a

And the kyng of Assyria sente Thar-  
than & Rablakis & Rablakah from Lachis  
to kyng Ezechias with a great host to Je-  
rusalem. And they wente and stode by and  
came too Jerusalem, and wente and stode  
by the condit of the ouermost poole whiche  
is in the wape to the fullers felde, and cal-  
led to the kyng. And there came oute too  
them, Eliakim the sonne of Helkiah stu-  
arde of housholde, and Sobnah the scribe,  
and Joah the sonne of Asaph, the recorder.  
And then Rablakah sayd to them: Tell ye  
Ezechias I pray you: thus sayth the great  
kyng the kyng of Assyria. What confy-  
dence is thys that thou haste? thou wylte  
happely speke a light word, that thou hast  
Councell and power too make warre. On  
whome then doste thou trust, that thou re-  
bellest against me? dost thou trust to y<sup>e</sup> staffe  
of this broke rede Egypt, on which if a ma  
leane it wyl renne into hys hande and  
peare it. For euen so is Pharaon kyng of  
Egypte vnto all that truste on hym. \* If ye  
saye vnto me, we truste in the Lord oure  
God, Is not thys God he, whose hyl aul-  
ters and other alters to, Ezechias hath put  
downe, and hath sayde to Iuda, and Jeru-  
salem, bow your selues before thys aulter  
here in Jerusalem? Howe therefore ioyne  
thy selfe to my Lord the kyng of Assyria,  
and I wyl deliuer the two thousand hor-  
ses, if thou be hable to set ryders vpon the  
(and if thou be not) how then art thou ha-

Esa. xxxvi. a  
Eze. xxxix. a

II. pa. xxii. c.

ble to resiste one of the leaste Dukes of my  
masters seruautes? or trustest thou to E-  
gypt for charettes and horsemen? More-  
ouer thinkest thou I am come without the  
bidding of the lord to thys place to destroy  
it? Ray: the Lord said to me, go by to this  
land and destroy it. Then saied Eliakim y<sup>e</sup>  
sonne of Helkiah and Sobnah and Joah,  
to Rablakah: speake, we praye the, to thy  
seruautes in the Sirian language, for we  
vnderstand it: and talke not with vs in the  
Iewes tongue, in the eares of the people y<sup>e</sup>  
at on the wals. And Rablakah sayde vnto  
them: hath my master sent me onely to thy  
master and to the, to speake these wordes, or  
rather to the men that kepe the wals, that  
they shal eat their own dirt & drinke theyr  
owne pyss wth you.

And so Rablakah stode and cryed wth  
a lowde voyce in the Iewes language, and  
spake, saying: Heare the sayinge of the  
greate kyng, the kyng of Assyria. Thus  
sayth y<sup>e</sup> kyng: let not Hezekiah begile you  
for he is not hable too deliuer you oute of  
myne hande: neyther lette Hezekiah make  
you truste to the Lord, sayinge: the Lord  
shall surely rid vs, and thys ctyte shall not  
be deliuered into the handes of the kyng  
of Assyria. Herken not vnto Ezechias, for  
thys saith the kyng of Assyria. Deale kind-  
ly wth me, and come out to me. And then  
eate euery man of hys owne vyne, and of  
hys fig tre and drinke euery man of the wa-  
ter of hys owne wel, til I come and fet you  
to as good a lande as youres is, a lande of  
corne and of wyne, a lande of breade and  
vynepardes, a lande of olpue trees, of oyle  
and of hony. And ye shal liue & not dye. And  
herken not vnto Ezechias, for he wyl be-  
gyle you, sayinge: the Lord shall deliuer  
vs. For haue the Goddes of the natyons  
deliuered anye God hys lande, out of the  
hande of the kyng of Assyria? where are  
the gods of Hemath and of Arphad? where  
are the gods of Sepharuaim, of Ana, and  
Auah? dyd they deliuer Samaria oute of  
myne handes? what God of anye lande  
hathe deliuered his land out of mine hand  
that the Lord shoulde deliuer Jerusalem  
oute of myne hande?

But the people helde theyr peace and  
answered not hym a word: for the kyng  
had commaunded, saying: answer him not:  
Then Eliakim the stuard of hys household  
and Sobnah the scribe, and Joah the sonne  
of Asaph the recorder, came too Ezechias  
wth their clothes rent, and tolde hym the  
wordes of Rablakah.

The. xix. Chapter.

The Angell of the Lord kylleth. Alrrr xv.  
thousand me of the Assyrians Sennacherib  
is kylled of hys owne sonne.

When kyng Ezechias heard this, he  
rent his clothes and put on sack, and a  
wet to the house of y<sup>e</sup> Lord. Further:  
more he sent Eliakim stuard of household, &  
Sobnah y<sup>e</sup> scribe, & the elders of the priestes  
clothed

II. pa. xxviii. a  
Esa. xxxvi. a  
eccl. xlvi. f

II. re. xii. a

B

Esa. xxxvi. a



clothed in sacke, to I say the prophete the sonne of Amoz. And they sayd to him: thus sayth Ezechias: Thus day is a day of rebulacion, of rebukynge and raplynge: Euen as when the chyliden are ready to be borne and the mothers haue no power to be deliuered. Wherfore that the Lord thy God wolde heare al the wordes of Rabshakeh whome the kynge of Assyria bys maister hath sente to raple on the luyng God, and to rebuke hym wyth wordes, whiche the Lord thy god hath heard. Wherfore lyft vp thy prayer for the remnant that are left. Whē the seruautes of kynge Ezechias were come to Ilat, Ilat sayd to them. So shall ye say to your master. Thus saye the Lord: be not afrayde of the wordes thou herddest wyth whych the younge men of the kynge of Assyria haue railed on me. For I wil send him a blast & he shal hear tidings and so return to his owne land: And I wil ouerthrow him w the sword, euen in his owne land.

And Rabshakeh went backe agayne and found the king of Assyria fighting against Lobnab: for he had herd that he was departed from Lachis. And he herd tydings of Theraha kynge of the blacke Mores, that he was come out to fight against him. And therupon he departed and sente messengers vnto Ezechias, saying: Thus saye to Ezechias king of Iuda. Let not thy God carry the out of the waye in whome thou so trustest, saying: Ierusalem shal not be deliuered into the hande of the kynge of Assyria. Behold, thou hast herd what the kynge of Assyria haue done to all lāds, how they haue vtterly destroyed them. And how shaldest thou escape? hath the goddesses of the heathen deliuered them whych myne auncestours haue destroyed: as Bofan, Haran, Reseph and the chyliden of Eden whiche were in Thelasar: wher is the king of Hamath, the king of Arphad, the king of Sepharuaim, and the kynge of Ana, and the kynge of Hauab.

When Ezechias had receyued the letters of the hand of the messengers and had red them, he wente into the house of the Lord, and layd them abrod before the Lord. And Ezechias prayed before the Lord, and sayd: Lord God of Israel, whiche dwellest betwene the Cherubyns, thou art God alone ouer al the kyngdomes of the earth, and thou haste made both heauen and earth. Open Lord thyne eyes and see: and heare the wordes of Sennacherib whiche hath sent to raple on the luyng God. Lettes O Lord, the kynge of Assyria haue destroyed nations and their landes, and haue sette fyre on their Goddes. For they were no gods but the worke of handes of mā, euen wood and stone. And therefore they destroyed them. Now therfore (O Lord our God) saue thou vs oute of his hande, that al the kyngdomes of the earth may know that thou art God alone. And Ilat the sonne of Amoz sent to Ezechias saying:

Thus sayeth the Lord God of Israel: the thyng that thou hast prayed to me concerning Sennacherib kynge of Assyria, I haue heard. This is the thyng that the Lord sayth of him: He hath despyed the, O virgin doughter of Sion: He hath shaken his head at the thou doughter of Ierusalem: whom hast thou railed on, and whom hast thou reuyled? Against whom hast thou by thy voyce, and haste elcuate thine eyes so hygh? Euen against the holy of Israel. By the hand of thy messengers thou hast railed on the Lord and sayd: wyth the multitude of my charrettes I am come vp to the heyght of the mountaynes, euen as longe by the sydes of Libanon, and haue cut of the hygh Cedar trees, and the lustre of fyre trees thereof, euen to the woode of Carmel that belongeth thereto. I haue digged and dronke strange waters, and haue dryed vp wyth the soules of my fete pooles enclosed. But haste thou not heard howe I haue ordeyned suche a thyng a greate whyle ago, and haue prepared it from the begynnynge? And now I bring it forth, & it shalbe to destroy, & to bringe stronge cities into rude heapes of stones. And the inhabitants of them shal be of lytle power and saynte berred and confounded. \* They shalbe lyke the grasse of the fiede, and grene herbes, and as the hey on the toppes of the houses whiche wythereth or it come to a ny heyghe. I wote where thou dwellest, and thy commynge oute, and goynge in knowe I to, and howe thou setteste vp thy byskelles agaynst me. And because thou setteste vp thy byskelles agaynst me, and that thy raging is come vp to myne eares therefore I will put a rynge in thy nose and a byt in thy lippes, and wyl bring the backe agayne the same waye thou camest. And this shal be a sygne vnto the: eate this pce of the frutes of the land that fel out, and the next pce that waret of it self And the thrid pce sow ye and reape, plant vineyards & eat the fruts thereof. For the house of Iuda that is escaped and left, shal yet agayne take rooting downward, and beare frute upward. For oute of Ierusalem shal go a remnant, & a nūber that shal escape oute of mount Syon: the zeale of the Lord of Hostes shal bring this thyng to passe.

Wherfore thus sayth the Lord ouer the kynge of Assyria: he shal not enter into this cite, nor shote one arrowe into it, nor come before it wyth shield, nor cast any banke agaynst it: but shal go backe agayne the waye he came, and shal not come at his cypse, sayth the Lord: For I wyl defende this cite, and saue it, for myne owne sake, and for David my seruantes sake.

The selfe same nyghte the Angell of the Lord wente oute, and smote in the hoste of the Assyrians an hundred fourescore and spue thousande. And when they were rysen earlye in the mornynge, beholde

zacha. ii. b  
Mat. xxi. d

\* By the hand of the messengers, is a manner of speaking of the messengers.

Isa. xxxvi.

\* To put a rynge in their noses, is to pacifye or to tame them, as they saye.

Abacu. i. b

Cobi. i. d  
Ec. xlviii. g  
Isa. xxxviii. f  
Mat. viii. f



they were all deade corpes. And so Sennacherib kinge of Assyria auoyded and departed, and wente agayne, and dwelte at Assyrie. And as he was in hys deuocyon kneelinge in the house of Asyroch hys God, as Dramelech and Sarasar smote hym wth the swerde. And they escaped into the land of Ararat, and Asarhodon hys sonne raygned in hys stede.

The.rr. Chapter.

Ezechias is sicke and receyue the signe of hys healeth by the pal of Achaz. He receyue the reward of Berodach, & is reproued of Asay because he shewed hym the treasure. He dyeth, and Manasses hys sonne raygneth in his stede.

**A**Bout that time Ezechias was sicke vnto the death. And the prophete Asay sonne of Amoz came to hym and sayd to hym, thus sayth the Lord: put thine household in an order, for thou shalt dye and not lyue. And Ezechias turned hys face to the wal, and besought the Lord, saying: Oh remember yet howe I haue walked before the trulpe, and wth a perfecte herte, and haue done that which is good in thy sight, & wept a great pace. And Asay was scarce gone out into the myddle of the ctyte, but that the word of the Lord came to hym, sayng: turne agayne and tell Ezechias the leader of my people. Thus sayth the Lord God of Dauid thy father: I haue heard thy prayer and sene thy teares. Beholde I wyll heale the, and thys daye thre dayes thou shalt go vp into the house of the Lord. And I wyll lengthe thy daies yet fyfene yeres, and wyll deliuer both the & this ctyte out of the hand of the kyng of Assyria, and I wyll defend thys ctyte for myne owne sake, & for Dauid my seruantes sake. And Asay said: bring a lipp of figs. And they broughte and put it on the soze, and he recovered.

Then sayed Ezechias to Asay: What is the sygne, that the Lord wyll heale me, and that I shal go vp into the house of the Lord the thirde day? And Asay sayed: thys sygne shalt thou haue of the Lord, that the Lord wil do that he hath spokē: shal the shadow go forward ten degrees, or go backe agayne ten degrees? And Ezechias sayed: It is a lyght thing for the shadow to go downe ten degrees. Wherefore I wyll not that: but let the shadow go backward ten degrees. And Asay the prophete called to the lord, and he brought the shadow ten degrees backward by which it had gon down, in the dial of Achaz.

At this same season Berodach Baladan the sonne of Baladan kyng of Babylon sent letters and presentes vnto Ezechias, for he heard that Ezechias was sicke. And Ezechias bakned vnto them, and shewed them al that was in the spyccery house, and his syluer and gold, and odoures and precyous ointments and his armory and al that was founde in his treasure, there was nothing in hys house or in al hys relme, that he shewed them not.

Then came Asay the prophete vnto kyng Ezechias, and sayde to hym: What saye

these men, & from whence come they to the? And Ezechias sayd: they be come from a far contry, euen from Babylon. And he sayd: what haue they sene thy house? And Ezechias sayde: all that is in my house haue they sene: there is nothinge amonge my treasure that I haue not shewed them. And Asay said to Ezechias: Hear the word of the Lord. Behold the day shall come that all that is in thyne house and that thy fathers haue layde vp in store vnto thys day, shall be carryed to Babylon, and nothinge shalbe left sayth the Lord. And of thy sonnes that proceeded out of the which thou begatest, shal they be carryed, away and shalbe made chāberlaynes in the place of the kyng of Babylon. And Ezechias sayde to Asay: well come be the word of the Lord which thou hast spoken: so that peace and truthe be kepte in my dayes.

The reste of the dedes of Ezechias, and all his power, & howe he made a poole and a conduit and brought the water into the ctyte, are written in the booke of Chronicles of kynges of Iuda. And Ezechias laid him to rest with his fathers, and Manasses hys sonne raygned in hys stede.

The. xxi. Chapter.

Manasses restoreth agayne the Idolles, and after dyeth: in whose stede Amos hys sonne succeedeth, whiche is kyled of hys owne seruantes: After hym raygneth faithfull Josias.

**M**Anasses was twelue yeres olde when he began to raygne, and raygned fyfty and foue yeres in Ierusalem: his mothers name was Haphsibath. And he dyd that dyspleased the Lord, euen after the abhomyacions of the heathen, whiche the Lord threwe out before the children of Israel. And he went and buylte the high alters agayne, whiche Ezechias his father had destroyed. And he reared vp alters to Baal, & made groues as dyd Achab kyng of Israel. And he bowed hym selfe vnto all the host of heuen & serued the. And he buylte alters in the very house of the lord, of which the Lord had said: \*in Ierusalem I wyll put my name. And he built alters vnto all the host of heauen, euen in two courts of the house of the host of the Lord. And he offered his sone in fyre, and obserued dismal dates & used witchcraft, and mayntayned workers wth spytres, & tellers of fortunes: and wrought much wickednes in the syght of the Lord to anger hym.

And he put an ymage of a groue that he had made, euen in the very temple of whiche the Lord hadde sayde to Dauid and to Salomon hys sonne: \*in thys house and in Ierusalem whiche I haue chosen oute of all trybes of Israel, wyll I putte my name for ever. Neether wyll I make the sene of Israel moue anye more oute of the lande whiche I gaue theyr fathers: so that they wyll be dyligente to doo all I haue commaunded theym, and all the lawe

lii. Reg. xxi. a. and. xxv Jer. xx. b Danie. i. a

Manasses. ii. Para. xxiii. a.

ii. Reg. vii. b

ii. Reg. vii. b



Iawe that my seruante Moyses commaunded them. But they herkened not, for Manasses had led them out of the way to doo more wyckedly then dyd the Dauid whiche the Lord destroyed before the face of the chyldren of Israel.

And the Lord spake by his seruantes the Prophetes, sayinge: because Manasses kynge of Iuda hath done suche abhominacions, and hath wrought wyckedlye aboue all that the Amorites whiche were before hym dyd, and hath made Iuda sinne also with his Ydole: therfore thus saith

Jer. xix. a.

**I** the Lord God of Israel. \* Behold, I wyll brynge suche euill vpon Ierusalem and Iuda, that the eares of al that hear it, shal tynge at it. And I wyll stretch ouer Ierusalem the squarynge lyne of Samaria, and the plometre of the house of Achab. And I wyll wype out Ierusalem, as a man would wype a dyke, and when he hath wypped it turneth it vpside down. And though I leue a remnant of myne inheritaunce, yet I wyll deliuer them into the handes of them that hate them, and they shal be robbed and spoyled of al theyr enemyes: euen because they haue done wyckedlye and haue angred me syns the tyme theyr fathers came out of Egypt vnto this daye. And moreouer Manasses shed innocent bloude excrucyng aboundauntlye, in so muche that he replenished Ierusalem in all corners, besyde his synne wherewith he made Iuda synne, and to doo euill in the syghte of the Lord. The reste of the actes of Manasses and all he dyd and his sinne that he spinned, are wyrtten in the booke of Chronicles of kynges of Iuda. And Manasses layd him to sleepe in his fathers, & was buried in the garden of his owne house, euen in the garde of Oza, and Amon his sonne raygned in his steede.

II. pa. xxxviii.

And was .xxii. yeres olde when he beganne to raigne, and he raygned two yeres in Ierusalem. His mothers name was Mesalemeth the daughter of Barui of Iathabab. And he dyd that dyspleased the Lord as his father Manasses dyd. He walcked in all the waie that his father walcked in, and serued the Ydoles that his father serued, and bowed hym selfe to them. And he forsoke the Lord God of his fathers, and walcked not in the way of the Lord.

Amon.

And the seruantes of Amon conspired agaynst hym, and slue hym in his owne house. But the people of the lande slue all that conspired agaynst kynge Amon, and made Iosias his sonne king in his roume. The rest of the actes of Amon, whiche he dyd, are wyrtten in the Chronicle of the kynges of Iuda. And they buried hym in his sepulchre in the garde of Oza, and Iosias his sonne raygned in his stead.

The. xliii. Chapter.

**A**fter Iosias hearde of the booke of the lawe that was founde in the temple, he sendeth to Odoliah the Prophetesse for counsel.

Iosias was .viii. yeres olde when he beganne to raigne and he raygned .xxii. yeres in Ierusalem. His mothers name was Jedya the daughter of Abiah of Bezerah. And he did that seemed right in the syght of the Lord, and walked in al the wayes of Dauid his father, and bowed nether to the right hand ne to the left.

II. pa. lxxviii.

And the .xxiii. yere of his raigne kynge Iosias sente Saphan the sonne of Azalia the sonne of Mesulam the scribe to his house of the Lord, sayinge: goo to Helkya the high priest, and let hym sum the syluer that is broughte into the house of the Lord, whiche the keepers of the doores haue gathered of the people, and let them deliuer it into the handes of the workemen that haue the ouersight of his house of the Lord, whiche shal giue it to the that worke vpon the house of the Lord, to repara the decayed places therof, euen vnto carpenters and masons, and for to bye tymber and free stone to repaire the house. Howe be it letre no rekenyng be made with them of the money that is deliuered into theyr handes, but let them do it of theyr consence.

II. pa. lxxviii.

And Helkya the hyghe priest sayd to Saphan the scribe:

II. pa. lxxviii.

I haue founde the booke of the lawe in the temple of the Lord, and Helkya gaue the booke to Saphan, and he redde it. And then Saphan the scribe went to the kynge and brought hym worde agayne and sayd: thy seruantes powred out the syluer that was founde in the temple, and haue deliuered it vnto the workemen that haue the ouersight of the house of the Lord. Further more Saphan the scribe shewed the kinge, sayinge: Helkya the priest hath deliuered me here a booke. And Saphan red it before the kynge.

And the kynge as soone as he had heard the woordes of the booke of the lawe, he rent his clothes, and commaunded Helkya the priest and Ahikam the sonne of Saphan, and Achobor the sonne of Meshai, and Saphan the scribe, and Ashbyah, a seruante of the kynge, sayinge: goo ye and seeke of the Lord for me and the people, and for al Iuda, concernyng the wordes of this booke that is founde. For it is a greete wrath of the Lord that is kyndled vpon vs that our fathers haue not hearkened vnto the woordes of this booke, to doo in al points as it is writte therein. And Helkya the high priest and Ahikam, Achobor, Sapha, & Asaia, went vnto Olda the Prophetesse, wife of Selum the sonne of Tekuah sonne of Baraham keeper of the robes, which prophetesse dwelt in Ierusalem in the second ward, & communed with her. And she sayd to them: Thus sayth the Lord god of Israel. Tell the man that sente you to me thus saith the Lord: Beholde I wyll brynge euill vpon this place, and on the dwellers therein: euen all the woordes of

Jer. xli. a.

Olda.

II. the



That is to  
their Ama-  
ges.

the booke whiche the kyng of Iuda hath  
red, because they haue forsaken me, and  
haue burnt offerings vnto their Goddes,  
to angre me with al the \*workes of theyr  
handes. Therefore is my warthe kyndled  
agaynst this place, and shall not be quen-  
ched. But to the kynges of Iuda, whiche  
sente you to enquire of the Lorde, so shall  
ye saye: thus sayeth the Lorde God of Is-  
raell, as touchyng the words whych thou  
hearest. Because thynne herte dyd meale,  
and thou mekedste thy selfe before me the  
Lorde, when thou heardeste what I spake  
agaynst this place, and the inhabitant-  
tes of the same, howe that it shoulde be de-  
stroyed and made accursed, and take the  
clothes & wepteste before me: of that also  
I haue herd, sayeth the Lorde. And there-  
fore, I wil receiue the vnto thy fathers  
and will sette the vnto thy graue in peace:  
thyne eyes shall see none of the euyl whiche  
I will bringe vpon this place. And they  
broughte the kyng worde agayne.

Receiue the  
vnto thy fa-  
thers, that  
is, vnto the  
same sayth  
and ryghte-  
ousnes that  
thy fathers  
are receiued  
to: whiche  
maye be cal-  
led the bo-  
some of A-  
braham.

The. xliii. Chapter.

Josias readeth Deuteronomium before the  
people. He putteth downe the Idolles,  
after he had kyled the Priestes thereof.  
He kepeth passouer. He was killed in Ma-  
gedo, and his sonne Jehoaz reygne in  
his stede. After he was taken, his sonne Je-  
hoahym was made kyng.

**T**hen the kyng sente and gathered vnto  
hym all the elders of Iuda and of  
Ierusalem, & the kyng went vp into the  
house of the Lorde, & al the men of Iuda and  
al the inhabitantes of Ierusalem wth hym  
& the priestes & prophets and al the people  
both smalle and grete. And he red in hea-  
ryng of them, all the wordes of the booke  
of the testamente, whiche was founde in  
the house of the Lorde. And the kyng stode  
by a pyller, and made a ceuenaunte before  
the Lorde, that they shoulde walcke after  
the Lorde, and kepe his commaundemen-  
tes and his wytnesses, and his ordinaun-  
ces wth al theyr hertes, and all theyr sou-  
les, and make good, the wordes of the sayd  
appoyntemente that were wyrtten in the  
foresayed booke. And all the people consen-  
ted to the appoyntemente. Then the kyng  
commaunded Helkiah the hyghe priest and  
the lower Priestes and the keepers of the  
doore, to bringe oute of the Lordes temple  
all the vesselles made for Baal, and for the  
groue and for all the hoste of heauen. And  
he burnt them withoute Ierusalem in the  
felds of Cedron, & carped the ashes of the  
to Berbel. And he put downe the \*religious  
personnes, whiche the kyng of Iuda had  
sette to burne offerynges in the hylaul-  
ters in the Cyties of Iuda, rounde aboute Je-  
rusalem, and also them that burnt sacryfy-  
ces vnto Baal, to the sun, and to the moone  
and to the planettes, and to all the hoste  
of heauen. And he broughte oute the groue  
from the temple of the Lorde withoute  
Ierusalem, vnto the brooke Cedron, and

burnte it at the broke Cedron, and stamp-  
it to poulder, and \*caste the duste thereof  
vpon the graues of the people of the coun-  
treys. And he brake downe the buggerye  
places that were in the house of the Lorde,  
in the whiche the women woue correynes  
for the groue.

\* This dyd  
he to the des-  
testacion of  
them & had  
worshipped  
the in theyr  
lyfe tyme.

And he broughte all the priestes oute of  
the Cyties of Iuda, and defaced the hyl-  
aulteres where the priestes dyd burne  
sacryfyce, from Babaa to Berelabe. And  
he brake downe the hylaulters of the Ba-  
tes that were in the entry of the gate of Jo-  
sua the gouernoure of the city, whych were  
on the lefte hande of the gate of the ctye.

Neuerthelesse the priestes of the hylaul-  
ters myghte not come at the aulter of the  
Lorde in Ierusalem, saue only they did eate  
of the swete breade among their bretheren.

\* He des-  
troyeth the  
pheth, & is  
he openlye.

And he destroyed \*Topheth also whych  
is in the valleie of the Chyldren of Ben-  
nom, because no man shoulde offer his son  
or his doughter in fyre too Moloch: he  
put downe the hostes that the kynges of

\* Topheth  
was defiled  
uncleane, &  
C  
fyllthy. To-  
pheth was a  
place nye to  
Ierusalem in  
the valey of  
the sonnes of  
Benom, in  
whych wer  
cast dead  
carkasses, &  
all uncleane  
thynges.

Israel had gauen to the sunne at the en-  
tryng of the house of the Lorde in the cham-  
ber of Nathanamelech the chamberlayne  
whych was of \*Sarutarin, and burnt the  
charettes of the sunne wth fyre. And the  
aulteres that were on the top of the parter  
of Achaz whiche the kynges of Iuda had  
made, and the aulteres whiche Manasses  
had made in the two courtes of the house  
of the Lorde, the kyng brake downe, and  
carre thence and cast the dust of them into  
the broke Cedron.

\* That is  
of the sub-  
urbs.  
iii. re. xlii. a  
Some read  
of corrup-  
tion, or perdi-  
tion, rebui-  
king therby  
the bilding  
whych they  
had ther  
builded to  
worshyp  
Idolles.  
\* Some  
reade molle  
olietete.

And the hylle aulteres that were before  
Ierusalem on the right hand of the moite  
\*Bashith, whych Salomon kyng of Is-  
raell built to Ashtaroth the abhomynacyon  
of the Sidons, and Chamos the abhomi-  
nacion of the Moabites, and to Milchom the  
abhominacion of the chyldren of Ammon  
the kyng destroyed and brake the ymage  
and cut downe the groues, and fylled the  
places wth bones of them.

iii. re. xlii. a  
Some read  
of corrup-  
tion, or perdi-  
tion, rebui-  
king therby  
the bilding  
whych they  
had ther  
builded to  
worshyp  
Idolles.  
\* Some  
reade molle  
olietete.

Moreouer the aulter that was at Berbel  
the hyl aulter made by Ieroboam the sonne  
of Nebat, whiche made Israel sinne:  
both the altare and also the hylle he brake  
downe, and burnte the hyl and stamp-  
it to powder, and burnt the groue. And as Josi-  
as tourned hym selfe he espyed the graues  
that were in the mount and sent and set the  
bones out of the graues and burnt the ym-  
age on the aulter and paluted it, accordyng to  
the word of the Lorde that the man of God  
had proclaimed, whiche openly had denoun-  
ced the same thynges.

iii. re. xlii. a  
Some read  
of corrup-  
tion, or perdi-  
tion, rebui-  
king therby  
the bilding  
whych they  
had ther  
builded to  
worshyp  
Idolles.  
\* Some  
reade molle  
olietete.

Then the kyng sayde: What meaneth  
ponder graue stone that I see? And the men  
of the City told him: it is the Sepulchre of  
the manne of God, whiche came from Iu-  
da and openly denounced the selfe same  
thynges that thou haste done to the au-  
tare of Berbelle. And he sayde, lette hym  
be: se that no manne moue his bones.

And

ii. Para.  
grecii. f.

That is the  
ministers  
of Baal so  
called be-  
cause they  
wer clad w

blacke clo-  
thes & smok-  
ke, & syma-  
lize signifi-  
eth, smoked  
or burnt, or  
blacke mon-  
kes of Baal  
and so do  
Jewes call  
them.



And so hys bones escaped, w the bones of a  
prophete, that came out of Samaria.

And thereto all the houses of the hille  
alters of the Cytres of Samaria, wher  
che the kynges of Israell hadde made, to  
anger the Lorde wyth, Josias putte oute  
of the wape, and dyd to them in all poyntes  
as he dyd in Berbell. And he sacrificed  
all the priestes of the hille aultares that  
were there, euen vpon the aultares, and  
burnt mennes bones vpon them, and re-  
turned to Jerusalem.

And the kyng commaundered all the  
people sayinge: \*kepe the feast of passe-  
ouer vnto the Lorde your God, as it is  
wrytten in the booke of thys Testamente.  
For there was no passeouer holden lyke  
that, from the dayes of the Judges that  
Iudged Israell, and thowme oure all the  
dayes of the kynges of Israell and of Ju-  
da. And in .xviii. yere of king Josias was  
this passeouer holden to þ lord in Jerusalem.

Moreouer workers with spiryts, south-  
sayers, ymages of wyrtchecraft, ydoles and  
al other abhomyacions that were cspy-  
ed in the lande of Iuda and in Jerusalem,  
Josias put oute of the war, to make good  
the wordes of the law, whiche were wryt-  
ten in the booke that Helkya the priest, found  
in the house of the Lorde. Like vnto him was  
there no kyng afore hym, that turned to  
the Lorde wyth all hys herie, wythall hys  
seule, and al his might, accordyng to al the  
lawe of Moyses, neyther after hym arose  
there anye suche.

After wythstandyng the Lorde touned  
not hym selfe from hys searce and greate  
wrauth wherwith he was angry agaynst Ju-  
da vpon all the prouocacions that Ma-  
nasses prouoked hym. But the Lorde say-  
ed: I wyll put Iuda in lyke maner oute of  
my syght, as I haue done Israell, and wyll  
cast of thys citty Jerusalem, wherch I haue  
chosen, and the house of whiche I haue sai-  
ed, my name shalbe there.

The rest of the dedes of Josias, and all  
he dyd, are wrytten in the booke of the Chro-  
nycles of the kynges of Iuda.

\* In hys dayes Pharaos Neco, kyng  
of Egypte, went agaynst the kyng of As-  
syria to the ryuer Euphrates. And kyng  
Josias went agaynst hym, and was slayne  
of him at Megiddo when he had sene hym.  
And hys seruantes caried him dead from  
Megiddo, and broughte hym to Jerusalem  
and buried him in his own Sepulchre. And  
the people of the lande toke Joachaz the  
sonne of Josias and anointed him, & made  
hym kyng in hys fathers towne.

Otherwyse  
Jechonias.

And Joachaz was thre & twenty yeres  
olde, when he began to raygne, and ray-  
gued thre monethes in Jerusalem. Hys  
mothers name was Hamitall, the dought-  
ter of Jeremia, of Lobnah. And he did that  
dyspleased the Lorde, in al thynges as hys  
fathers had done. And Pharaos Neco put  
hym in bondes at Riblat, in the lande of

Demath, in the tyme of hys raygne in  
Jerusalem, and put the lande to a tpybute  
of an hundred talentes of syluer and a ta-  
lent of golde. And Pharaos Neco made E-  
liakym, the sonne of Josias, kyng in the  
towne of Josias hys father, and touned  
hys name to Joakym, and tooke Joachaz  
awaye, whiche when he came to Egypte  
died there.

And Joakym gaue the Syluer and the  
Golde to Pharaos: howe be it he taxed the  
land, to gyue the monye at the commaun-  
demente of Pharaos, and as euery mā was  
sette at, so he requyred the Syluer and the  
golde of the lande, to giue Pharaos Neco.  
Joakim was fyue and twenty yeres olde  
when he beganne to raygne, and he rayg-  
ned eleuen yeres in Jerusalem. Hys mo-  
ther was named Zebda the doughter of  
Shadai of Rama. And he dyd that was  
euyl in the syght of the Lorde, lyke in al thin-  
ges as dyd hys fathers.

Jerem. xlii.

The.xiiii. Chapter.

Joakym dyeth, after hym succedeth Joa-  
cyn. Jerusalem is besieged of the Babylonians.  
Joacyn yeldeth hym selfe to the kyng of Ba-  
bylon. And in his towne came Nathaniah,  
whiche was called Jechias.

In hys dayes came Nabuchodonosor  
kyng of Babylon, and Joakym became  
hys seruaunte thre yeres, and then toun-  
ed and rebelled agaynst him. And the lord  
sente vpon hym men of warre oute of Cal-  
deye, oute of Siria, oute of the Moabytes,  
and from the chyldren of Ammon: and sent  
them into Iuda, to destroye it, accordyng  
to the sayinge of the Lorde whiche he spake  
by hys seruantes the prophetes. Onlye at  
the byddynge of the Lorde, happened it so  
to Iuda, to put them out of hys syghte, for  
the synne of Manasses accordyng to al he  
dyd: and for the innocent bloude that he  
shedde and fylled Jerusalem wyth inno-  
cent bloude, wherch the Lorde wold not for-  
gyue. The rest of the dedes of Joakim and  
all he dyd, are wrytten in the Chronycles  
of þ kynges of Iuda. And Joakim was laid  
to slepe wyth his fathers, and Joakim his  
son raygned in his steepe. But the kyng  
of Egypte, came now no more oute of hys  
lande: for the kyng of Babylon had taken  
from the ryuer Euphrates, all that pertai-  
ned to the kyng of Egypte. Joacyn was  
eyghtene yeres old, whē he began to raygne  
and raygned in Jerusalem thre monethes.  
Hys mothers name was Nebulha  
the doughter of Elnathan of Jerusalem.  
And he dyd that dyspleased the Lorde in all  
poyntes as hys father dyd.

iii. re. xliii

Jer. xxxv. b

In hys tyme came the seruantes of  
Nabuchodonosor kyng of Babylon to  
Jerusalem, and the city was besieged. And  
Nabuchodonosor came to the citty as his  
seruantes were yet beseging of it. \* And  
Jaacinne the kyng of Iuda came oute to  
the kyng of Babylon, wyth hys mother,  
hys seruantes, his lordes and his cham-  
berlaines

Das. i. a

Heber. ii.



berlaynes. And the kyng of Babylon toke hym in the eyght yere of his raigne.

And he caried oute thence all the treasure of the house of the Lord, and the treasure of the kynges house, and brake all the vesselles of gold whiche Salomon kyng of Israell had made, in the temple of the Lord, as the Lord had sayed. And he carryed awaye all Ierusalem, and all the Lordes and all the men of myghte, to the nombre of ten thousande into captiuitie, and all craftes menue and Ioyners, none remaynyng save the poore people of the lande. And he carryed awaye Iocacyn to Babylon, and the kynges mother, and the kynges wyues, and his chamberlaynes, and the myghtye of the lande carryed be awaye from Ierusalem to Babylon. And all the men of Actiuyte to the number of seven thousande: and craftsmen and Ioyners a thousande, all stronge and apte for warre, byd the kyng of Babylon bynge to Babylon to dwell. \* And the kyng of Babylon made Mathanpah his fathers brother, kyng in his stede, and chaunged his name, and called hym zedekya.

zedekia was one and twenty yeres olde when he beganne to raigne, and he raigned eleuen yeres in Ierusalem. His mothers name was Hamical, the daughter of Jeremja, of Lobnah. And he dyd euyl in the syghte of the Lord, in all popnes like to Iocakim. For through the wrath of the Lord it so chaunced to Ierusalem and Iuda, butyll he had caste them oute of his syght. And the said zedekia rebelled agaynst the kyng of Babylon.

The. xxv. Chapter.

By the rebellyon of zedekia is the towne of Ierusalem besieged of Nabuchodonozor. The towne and the temple are both burnte. The sones of zedekia are slain before his eyes & after are his eyes put out. Iuda is brought to Babylon, and after is Iocacim exalted.

Wherefore in the nynthe yere of his raigne, the tenth daye of the tenth month, came Nabuchodonozor kyng of Babylon with his power to Ierusalem and pitched agaynst the towne, and made engynes agaynst it on every syde. And the ctyte continued besieged vnto the eleuenth yere of kyng zedekyas. And the nynthe daye of the fourth moneth of that yere, ther was so greate hunger in the ctyte, that ther was no sustenance for the people of the lande.

And the ctyte was broken vp, wherefore all the men of Armes fled by nyghte, by a way thorow a gate betwene twoo wallles hard on the kynges garden: the Caldees lyinge aboute the ctyte.

Then the kyng went straight toward the wyldernesse, and the host of the Caldees folowed after him, and rooke him in the wyldernesse of Iericho, al his army being scattered awaye from hym.

Whē they had taken hym, they brought

hym to Nabuchodonozor the kyng of Babylon to Reblah, whiche impeched him of treason. And they slew the sonnes of zedekyas before his eyes, and put out the eyes of zedekyas, and fettered hym, and caried hym to Babylon.

In the seventh daye of the fifth moneth which was in the ninth yere of kyng Nabuchodonozor kyng of Babylon, came Nabusaradan seruaunte of the kyng of Babylon, and chyefe Captayne vnto Ierusalem: and burnte the house of the Lord, and the kynges house, and al the houses of Ierusalem, and al greate houses wyth fyre. And al the host of the Caldees that were wyth the chyefe Capytayne, brake downe the walles of Ierusalem roundabout. And thereste of the people that were left in the ctyte, and thein that were fled to the kyng of Babylon, and the reaste of the common people Nabusaradan the chyefe Capytayne carryed awaye, and left of the poore of the lande to dresse the vyues, and to tyll the grounde.

And the pylers of brasle that were in the house of the Lord, and the bottomes and brasen sea, that was in the house of the Lord, the Caldees brake, and caried the brasle of them to Babilon. And the lawers, shouelles, dressinge knyues, ladelles, and the mynystryng vesselles of brasle they caried awaye. And the fyre pannes and basens that were eyther of golde or siluer, toke the chyefe Marshal awaye wyth the two pylers and the sea of brasle, and the bottomes whych Salomon had made in the house of the Lord. The brasle of all these vesselles was withoute wayghte. The heygth of one piler, was .xviii. cubytes and the heade thereon was brasle, and thre cubytes longe with a wreth and pomegranets roundabout vpon al the head of brasle. And of the same fassion was the second piler wyth a wrethe.

And the chief Capytayne toke Saraiab the chief priest, and Sophonab the hygheste prieste saue one, and thre keepers of the doore. And out of the ctyte he toke a certayne chamberlain that had the ouer syght of the men of war, and fyue men that were enen in the kynges presence, whiche were found in the ctyte, and Sopher the Capytaine of the hoste that taught the people of the land the seates of war, and thre scoze men of the people of the land that were found in the ctyte also. And Nabusaradan the chyefe Capytayne toke them, and brought them to the kyng of Babylon to Reblah. And the kyng of Babylon smote them and slewe them at Reblah in the land of Hemath. And so Iuda was carryed away out of their land.

And ouer the people that remayned in the land of Iuda, whiche Nabuchodonozor kyng of Babylon lefte, beset Bodolpab the sonne of Abikam, the sonne of Saphan. And when all the capitaines of the men of warre, and the men hearde that the kyng

li. pa. xxv. b  
Jer. xxi. a.

Jer. xxi. a.  
and. lii.

Some read  
instrumēts  
of warlike.

Jerem. xl.



kyng of Babylon hadde made Bodoliah gouernour there came to Bodoliah to Gaspah, Ismael the sonne of Nathaniah, and Johanan the sonne of Kareah, and Sarai al the sonne of Thanehumeth the Retophathite and Jelsoniah the son of Maachati and their men. And Bodoliah sware too them, and to theyr men, and sayde to them feare not, ye seruauntes of the Caldeies. But dwel in the land and serue the kyng of Babylon: and ye shal be in good state.

But it chaunced the seventh moneth after, that Ismaell the sonne of Nathaniah the sonne of Elisama of the kynges bloud came, and tenne men wyth him, and smote Bodoliah that he dyed: and so dyd he the Jewes and the Caldeies that were wyth him at Gaspah. Whereupon al the people both smal and greate, and the captaynes of the men of war arose, and went to Egypt: for they were astrayde of the Caldeies.

Notwithstandyng yet the thyrty and seuenthe yere after Joacin kyng of Juda was carped away, the twentye and seuenth daye of the twelfth moneth, dyd Euilmerodach kyng of Babylon lyfte vpp the heade of Joacyn kyng of Juda oute of the prison house, and spake kyndely to hym, and sette his seate aboue the seate of all the kyngs that wer wyth hym in Babylon, and chaunged his prison garments. And he did euer eate breade before hym all the dayes of hys lyfe. And a contynual porcyon was assigned hym of the kyng from daye to daye as longe as he lyued.

To lyft by the head, is often taken for settinge by the hole man, & cau- syng hym to stoype, as here and 10 la. iii. a. and. cix. b

The ende of the fourth boke of the kings.

# The Chronicles of the Kynges of Juda.

## The fyrst boke

The. i. Chapter.

A breife cherfall of the Pedigrew of Adam vnto the sonnes of Esau and Jacob.



Adam, Seth, Enos, Kainan, Mahalehel, Jared: Enoch, Mathusaleh, Lamech: Noe, Sem, Cham, and Japheth.

The sonnes of Japheth: were Gomer, Magog, Madage, Jauan, Thubal, Mosoch, and Thiras. The sonnes of Gomer were: Ascanes, Japheth and Togormah. The sons of Jauan: Elisah, Therislah, Cethim and Dodanim.

The sonnes of Cham, Cus, Mizraim, Phut and Canaan. The sonnes of Cus: Saba, Heulah, Sabatha, Remah, & Sabathaca. The sonnes of Remah: Saba, and

Dadan. And Cus begatte Nemrod: which Nemrod beganne to waxe myghty, vpon the earth. And Mizraim begat Ludim, Anamin, Laabim, Nephthum, Phetrusim and Chasum, of whiche came the Philistines, and the Chaphtherites. And Canaan begat Zidon his eldest sonne, and Beth, Jebusi, Amori, Bergesi, Heui, Araki, Sini, Aruadi, zamari, and Demathi.

The sonnes of Sem: Elam, Assur, Arphaxad, Lud, Aram, Uz, Hul, Bethur, & Mosoch. And Arphaxad begat Salah, & Salah begat Eber. And vnto Eber were borne two sonnes: the name of the one was Shaleg, because in hys dayes the lande was deuyded. And hys brothers name was Jektan. Jektan begat Elimodah, Saleph, Bazermoth, and Jarah: Haduram, Ufal, and Deklah: Eball, Abimaell, and Saba, Daphir, Heula, and Jobab. All these wer the sonnes of Jektan.

Sem, Arphaxad, Salah: Eber, Shaleg, Rau, Serug, Nahor, Tharah: Abram otherwyle called Abraham. The sonnes of Abraham Isaac and Ismaell. And these are their broude: the eldest sonne of Ismael was Nabaioth, then Kedar, Adbeell and Mabsam: Mafsa, Dumah, Massa, Badar, and Thema: Jetur, Naphis, and Kedmah. These are the sonnes of Ismael. The sonnes of Keturah Abrahams concubine: she bare Zamram, Jektan, Madan, Madiam, Jekbok, and Suah. The sonnes of Mabsam, Ephah, Ephar, Benoch, Abida & Eladah. All these are the sonnes of Keturah.

Abraham begatte Isaac. The sonnes of Isaac Esau and Israell. The sonnes of Esau: Eliphaz, Rauell, Jehus, Jaalom & Koreh. The sonnes of Eliphaz: Theman, Omer, Zephi, Baatham, Ken, Thenna and Amalek. The sonnes of Rauell: Nahath, Zarah, Samah, & Mesah. The sonnes of Ser, Lotan, Sobal, Zebeon, Anah, Dison, Ezer and Disan. The sonnes of Lotan: Bozi and Hormam, and Thamna was Lotans syster. The sonnes of Sobal: Alian, Manahath, Ebal, Sephi, and Onan. The sonnes of Zebeon: Ahiah and Anah. The sonnes of Anah: Dison. The sonnes of Dison: Hamaran, Elebon, Jethra and Charan. The sonnes of Ezer: Balaam, Saaua, and Jakan. The sonnes of Disa: Uz and Aram. These are the kynges that raygned in the lande of Edom before anye kyng raygned amonge the chyldren of Israell. Bale the sonne of Beor, and the name of hys cytpe was Denahabath: And when Bale was deade, Jobab the sonne of Zareth of Bozrah raygned in hys steade. And after the deathe of Jobab, Husam of the lande of Theman raygned in his rowme, and after the deathe of Husam, Badad the sonne of Badad which beate the Moabites in the feildes of Moab, raygned in hys rowme, and the name of hys cytpe was Auih. And after the deathe of Badad, Semlah of Marakah raygned in hys steade.

¶.iii.

And



kyng of Babylon hadde made Bodoliah gouernour there came to Bodoliah to Gaspah, Ismael the sonne of Nathaniah, and Johanan the sonne of Kareah, and Sarai the sonne of Thanehumeth the Netophathite and Jelsoniah the son of Maachai and their men. And Bodoliah sware to them, and to theyr men, and sayde to them feare not, ye seruauntes of the Caldeies. But dwel in the land and serue the kyng of Babylon: and ye shal be in good state.

But it chaunced the seventh moneth after, that Ismaell the sonne of Nathaniah the sonne of Elisama of the kynges bloud came, and tenne men wyth him, and smote Bodoliah that he dyed: and so dyd he the Jewes and the Caldeies that were wyth him at Gaspah. Whereupon all the people both smal and greate, and the captaynes of the men of war arose, and went to Egypt: for they were astrayde of the Caldeies.

Notwithstandyng yet the thyrty and seuenthe yere after Joacin kyng of Juda was carped away, the twentye and seuenth daye of the twelfth moneth, dyd Evilmerodach kyng of Babylon lyfte vpp the heade of Joacyn kyng of Juda oute of the prison house, and spake kyndely to hym, and sette his seate aboue the seate of all the kyngs that wer wyth hym in Babylon, and chaunged his prison garments. And he did euer eate breade before hym all the dayes of hys lyfe. And a contynual porcyon was assigned hym of the kyng from daye to daye as longe as he lyued.

To lyft by the head, is often taken for settinge by the hole man, & cau- syng hym to stoype, as here and 10 la. iii. a. and. cix. b

The ende of the fourth boke of the kings.

# **The Chroni- cles of the Kynges of Juda. The fyrst boke**

The. i. Chapter.

A breife cherfall of the Pedigrew of Adam vnto the sonnes of Esau and Jacob.



Adam, Seth, Enos, Cainan, Mahalehel, Jared: Enoch, Mathusaleh, Lamech: Noe, Sem, Cham, and Japheth.

The sonnes of Japheth: were Gomer, Magog, Madage, Iauan, Thubal, Mosoch, and Thiras. The sonnes of Gomer were: Ascanes, Japheth and Togormah. The sons of Iauan: Elisah, Therislah, Cethim and Dodanim.

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Dadan. And Cus begatte Nemrod: which Nemrod beganne to waxe myghty, vpon the earthe. And Mizraim begat Ludim, Anamin, Laabim, Nephthum, Phetrusim and Chasum, of whiche came the Philistines, and the Chaphtherites. And Canaan begat Zidon his eldest sonne, and Beth, Jebusi, Amori, Bergesi, Heui, Araki, Sini, Aruadi, zamari, and Demathi.

The sonnes of Sem: Elam, Assur, Arphaxad, Lud, Aram, Uz, Hul, Bethur, & Mosoch. And Arphaxad begat Salah, & Salah begat Eber. And vnto Eber were borne two sonnes: the name of the one was Phaleg, because in hys dayes the lande was deuided. And hys brothers name was Jektan. Jektan begat Elimodah, Saleph, Bazermoth, and Jarah: Haduram, Ufal, and Deklah: Eball, Abimaell, and Saba, Daphir, Heula, and Jobab. All these wer the sonnes of Jektan.

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¶ iii.

And



# 1. Chronicles.

And after the death of Semlah, Saule of Rohoboth bypon Euphrates raygned in hys place. And after the death of Saule, Baal Hanan the sonne of Achob raygned in hys rowme: And after the death of Baal Hanan, Hadad raygned in hys place, and the name of hys cotype was Shau, and his wyues name was Mehetabeel the daughter of Matred, the doughter of Mesahab. But after the death of Hadad, there were Dukes in Edom. Duke Thamma, Duke Aliah, Duke Jetheth: Duke Dholbama, Duke Elah, Duke Shimon, Duke Kenaz, Duke Theman, Duke Magbar: Duke Magdiel and Duke Jram. These wer the Dukes of Edom.

## The.ii. Chapter.

The pedigreee of Juda vnto Iſai the father of Dauid.

Gen. xix. g. and. xxx. a.

These be the sonnes of Israell: Ruben, Simeon, Levi, Juda, Issachar and Zabulon: Dan, Joseph, Ben Jamin, Nephtali, Gad and Aſſer. The sonnes of Juda: Er, Onan, and Selah. These three were born hym of the daughter of Sua the Cananite: but Er the eldest sonne of Juda was euell in the sighte of the Lord, and therfore he slewe hym. And Thamar hys daughter in lawe bare hym pharez and zarah: so that all the sonnes of Juda were fyue. The sonnes of pharez Bezron & Hamul. The sonnes of zarah: \* Zamri, Etham, Heman, Chalchal, and Dara, fyue in all.

Otherwyse zabdi. 3.olu. vii. a. Otherwyse Iſan.

The sonnes of Carmi, \* Achar that troubled Israell, which transgressed in vnlawful thynges. The sonnes of Ethan: Azaria. The sonnes of Bezron that were born hym Jerhameel: Ram and Calubai. And Ram begat Aminadab: & Aminadab begat Nahazon a ruler among the children of Juda. And Nahazon begat Salma, and Salma begat Booz: and Booz begat Obed: and Obed begat Iſai. And Iſai begat hys eldest sonne Eliab, and Abinadab the seconde, and \* Samaa the thyrde. Nathanaell the fourth, Radai the fyft, Ozem the syxt, and Dauid the seuenth. Whose systers wer zarula and Abigail. The sons of zaruiah wer Abilai, Joab and Azabel, thre. And Abigail bare Amaza, the father of whych Amaza was Jether an Ismaelyte.

Otherwyse Samah.

And Caleb the sonne of Bezron begate Asubah a woman, & Jeroth whose sonnes are these: Jasar, Sobab, and Ardon. But Asubah died, & Caleb toke Ephrata which bare him Hur. And Hur begat Uri, & Uri begat Bezeleel. And afterward Bezron went in to the daughter of Machir the father of Galaad, and was when he tooke her .xl. yere old. And she bare him Segub. And Segub begat Jair whych had .xxiii. cotypes in the lande of Galaad. And he ouercame the Hethites and the Aramites, and toke the townes of Jair from them, and Kenath wyth the townes that longed to the same, euen thre score townes. All these were the sonnes of Machir the father of Galaad.

# The.ii. Chapter.

And after the death of Bezron at Caſeb in Ephrata, Abia hys wyfe bare hym Ashur, the father of Thekua.

And the sonnes of Jerhameel the eldest sonne of Bezron wer, Ram the eldest, and Buna, Dram, Ozem and Ahaiah. And Jerhameel had yet another wife named Atarah, which was the mother of Onam. And the sonnes of Ram, the eldest sonnes of Jerhameel were, Raaz, Jamin and Akar.

The sonnes of Onam were, Samai and Jada. The sonnes of Samai: Radab and Abisur. And the wyfe of Abisur was called Abihahil whiche bare hym Ahaban & Moslid. The sonnes of Radab: Saled & Appoim. But Saled dyed without chylde. The son of Appoim was Jesei. The sonne of Jesei was Sefan. And the sonne of Sefan was Dholap. And the sonnes of Jada the brother of Samai were Jethur and Jonathan. But Jethur dyed withoute chylde. The sonnes of Jonathan were Shaleth and Ziza. These were the sonnes of Jerhameel. Sefan had no sonnes but only daughters. And Sefan had a seruaunt that was an Egyptyan named Jeraha, to whom he gaue hys daughter to wyfe, and she bare hym Athai. And Athai begat Nathan. And Nathan begat zabad. And zabad begat Ophlall. Ophlall begatte Obed. Obed begatte Jehu, Jehu begatte Azariah, Azariah begatte Helez, Helez begatte Eleasah, Eleasah begatte Sisamai, Sisamai begat Selum, Selum begat Jecampah, Jecamiah begat Elphama.

The sonnes of Caleb the brother of Jerhameel were Mesa hys eldest son whych was the father of Ziph: and the sonnes of Mesesa the father of Hebron. The sonnes of Hebron were Koreh, Thapuah, Rekem and Sama. Sama begat Raham & father of Jerakaan. And Rekem begat Samai. The sonne of Samai was Maon. And Maon was the father of Bethsur.

And Ephah a concubine of Calebs bare Haran, Mosi and Gafez: And Haram begatte Gafez. The sonnes of Jahadia wer Regen, Jothan, Besam, Shaleth, Ephath and Saaph. And Maacah an other concubine of Calebs bare Saboz, Thahana. And she bare also Saaph the father of Maomana, & Sue the father of Machbe & the father of Babaa. And Caleb had a daughter called Aclah.

These were the sonnes of Caleb the son of Hur the eldest son of Ephrata: Soball the father of Kariath Jarim, and Salma, the father of Bethlehem, and Hareph the father of Beth Beder. And Sobab & father of Kariath Jarim had sonnes euen the haulte kynrede of Menuah.

The kinredes of Kariath Jarim were the Jethrites, the Iuthites, the Semathites, and the Maserites. And of them came the zarathites and the Esthaolites: The sonnes of Salma, Bethlehem and Betos phathi that were the glorie of the house of Joab

Some read that sawe & halfe of the mansions: meaninge ther by that Joab



Manasses dwelt in the lande, from Baal Hermon and Sanir, and vnto mounte Hermon, and they were manpe. And these were the heades of the auncient householdes of them: Ephraim, Issachar, Eliel, Aziel, Jeremiah, Hodaiiah, Johadiel, men of greate power: men of name, and heades of the aunciente householdes of them.

But when thei had transgressed against the God of thei fathers, and had gone a whooringe after the goddes of the people of the lande, whiche God destroyed before them, God stirred vp the spirite of Shull, kynge of Assyria, and the spirite of Tiglath Palsemer kynge of Assyria, and carped awaye the Rubenites, the Gadites, & the halftreibe of Manasses, & brought them vnto Delah, Dabor, Dara and to the ryuer Euphrates, where they remaine vnto this day.

The. vi. Chapter.

The pedigree of the sonnes of Levi.

**T**he sonnes of Levi: Gerson, Cahath and Merari. The sonnes of Cahath, Amram, Izachar, Hebron, and Dziel. The chyldren of Amram, Aaron, Moses and Marian. The sonnes of Aaron: Nadab, Abihu, Eleazar & Ithamar. Eleazar begat Phinehes. Phinehes Abisue. Abisue begat Boki. Boki begat Ozi. Ozi begat Zarathia. Zarathia begatte Meraioth: Meraioth begatte Amariah. Amariah begatte Ahitob. Ahitob begat Zadoc. Zadoc begat Ahimaaz. Ahimaaz begatte Azariah. Azariah begat Johanan. Johanan begatte Azariah whiche mynstred in the temple that Salomon buylte in Ierusalem. Azariah begat Amariah. Amariah begatte Ahitob. Ahitob begat Zadoc. Zadoc begatte Selum. Selum begat Delkiah. Delkiah begat Azariah. Azariah begat Saraiah. Saraiah begat Jozedec, whiche when the Lorde carped awaye Iuda and Ierusalem by the hande of Nabuchodonosor, wente wth them.

The sonnes of Levi are these: Gerson, Cahath, and Merari. And these be the names of the sonnes of Gerson: Lobni & Semei. And the sonnes of Cahath wer Amram, Izachar, Hebron, & Dziel. The sonnes of Merari: Moholi and Musi. These are the kynredes of Levi concernynge thei auncyente fathers.

The sonnes of Gerson: was Lobni, and hys sonne Jahath, and his sonne Zamah, & hys sonne Joah, and his sonne Ado, and hys sonne Zerah, and hys sonne Jeathari. The sonnes of Cahath: Aminadab and his sonne Careh, and hys sonne Aspi, and his sonne Elcanah, and hys sonne Abiasaph and hys sonne Asir, and Thabathe was hys sonne, and Uriel hys sonne, and Saul was hys sonne.

The sonnes of Elkanah: Amasi, Ahimoth, and Elcanah. The sonnes of Elcanah, Zophai, whose sonne was Nahath, and his son Eliab, and Jeroham his son, and Elcanah his sonne, and Samuel the sonne of him. And the sonnes of Samuel,

the eldest was Elai, and then Abiah.

The sonnes of Merari, Maholi, and his sonne Lobni, & hys sonne Semei, & his son Ozah, and hys sonne Samaa, and hys son Hagiah, and hys sonne Asaiah.

These be they whiche Dauid set for to synge in the house of the Lorde, after that the arcke had rest. And they mynstred before the dwellinge place of the Tabernacle of wytnesse wth synngynge, vntyl Salomon had buylte the temple of the Lorde in Ierusalem. And then they wayted on thei offyces, accordynge too the order of thei. These are they that wayted wth thei chyldrene of the sonnes of Cahath: Beman a synger whiche was the sonne of Joell, the sonne of Samuell, the sonne of Elkanah, the sonne of Jeroham, the sonne of Eliel, the sonne of Thoah, the sonne of Zuph, the sonne of Elkanah, the sonne of Machath, the sonne of Amasai, the sonne of Elkanah, the sonne of Joell, the son of Azariah, the son of Zophoniah, the son of Thabath, the sonne of Asir, the sonne of Abiasaph, the sonne of Coreh: the sonne of Izachar, the sonne of Cahath: the son of Levi: the sonne of Israell.

And hys brother Asaph stode on hys ryghte hande, whiche was the sonne of Barachias, the sonne of Samaria: the son of Michael. The sonne of Baasai, the son of Melchiah, the sonne of Athany, the son of Zarah, the sonne of Adai, the sonne of Ethan, the sonne of Zamah, the sonne of Semei: the sonne of Jahath, the sonne of Gerson, the sonne of Levi.

And thei brethren the sonnes of Merari stode on the left hand: Etham the sonne of Ehusi, the sonne of Abdy, the sonne of Maloch: the sonne of Basabiah, the son of Amasiah, the sonne of Elia, the sonne of Amazi, the sonne of Boni, the sonne of Somer: the sonne of Moholi, the sonne of Musi, the sonne of Merari, the sonne of Levi.

Thei brethren the Levites were appoynted vnto all maner seruyce of the tabernacle of the house of God. But Aaron and hys sonnes burnt vpon the aultare of burnt offerynges, and on the aultare of incense, and were appoynted vnto all that was to do in the place moste holpe, and too make an apointment for Israell in al pointes, accordynge as Moses the seruaunte of God had commaunded.

These are the sonnes of Aaron: Eleazar whose sonne was Phinehes, and his sonne Abisue: and hys sonne Boki, and the sonne of hys Musi: and hys sonne Zarathia: and the sonne of hys Meraioth, and hys sonne Amuriah, and the sonne of hys Ahitob, and Zadoc hys sonne, and Ahimaaz hys sonne.

And these are the dwellinge places of them in thei townes and coastes: I mean of the sonnes of Aaron of the kynrede of the Caathites, for so they lotte fel. They gaue vnto them Hebron in the land of Iuda



da, with the suburbs round about it. But the contrey and villages therto belonging they gaue to Caleb the sonne of Iepho- neth. And to the sonnes of Aarō they gaue the enfranchised cities, Debzon and Lob- na wpth their suburbs: and Jathir and Ethemoa wpth their suburbs: and Bilen wpth her suburbs, and Dabir wpth her suburbs, and Asan with her suburbs, and Bethshames wpth her suburbs. And out of the tribe of Benjamin, Gabe and her sub- urbes. Alemath wpth her suburbs, Ana- thoth wpth her suburbs, so that al they: cy- tyes amonge they: kynredes, were. xiii.

And vnto the sonnes of Cahath the reste of the tribe, were cytyes geuen oute of the halfe trybe of Manasses, by lot. x. cities. And vnto the sonnes of Bersom amonge they: kynredes wer geuen oute of the tribe of Zachar, and oute of the trybe of Aser, and oute of the trybe of Nephthali, and oute of the tribe of Manasses in Basan. xii. cities. And to the sonnes of Merari wer ge- uen by lot amonge they: kynredes out of the trybe of Ruben, & out of the trybe of Gad, & out of the trybe of Zabulō, twelue cities.

And the chyldren of Israel gaue the Le- uites suche cities with their suburbs, and that by lot, out of the tribe of the chyldre of Juda, & out of the tribe of Simeō, and out of the trybe of the chyldren of Ben Jamin, eue the said cities that ar rehersed by name

**I** Concernyng the sonnes of Cahath, the cytyes of they: coastes were of the trybe of Ephraim. \* In which trybe they gaue vnto them the cytyes of refuge: Sychem in mounte Ephraim with her suburbs, and Baser wpth her suburbs, Jecmaan wpth her suburbs. Bethoron with her suburbs, Aialon with her suburbs: and Beth Re- mon wpth her suburbs. And oute of the halfe trybe of Manasses, Aner wpth her su- burbes, and Baalam wpth her suburbs, amonge the kynredes of the remnaunte of the sonnes of Cahath. And vnto the sonnes of Bersom were geuen oute of the kynred of the halfe trybe of Manasses, Solan in Basan wpth her suburbs, and Akaroth wpth her suburbs. And oute of the tribe of Zachar, Bedes wpth her suburbs, Dabe- rath wpth her suburbs, Ramoth wpth her suburbs, and Auen wpth her suburbs.

**B** And out of Aser, Masall w her suburbs, Abdom with her suburbs, Bukok wpth her suburbs, and Rohob wpth her sub- urbes. And oute of the trybe of Nephtha- lye, Bedes in Galile, wpth her suburbs, Hamañ wpth her suburbs, and Aprpath iarin wpth her suburbs. And vnto the rest of the chyldren of Merari were geuen oute of the trybe of Zabulon, Remono wpth her suburbs, and Thabor wpth her suburbs. And on the other syde Jordan by Jericho, euen on the East syde of Jordan were ge- uen them oute of the trybe of Ruben, Bo- zor in the wylde nesse, wpth her suburbs, Jabezah with her suburbs, Kademoth w

her suburbs. Gephath with her suburbs, And out of y tribe of Gad, Ramoth in Ba- laad with her suburbs: Mahanaim wpth her suburbs, Besebon wpth her suburbs, and Jozet wpth her suburbs.

The. vii. Chapter.

**T**he pedigree of Isaac. B. Jamin, Nephtali, Manasse, Ephraim, and Aser.

**T**he sonnes of Isaac: Thola, Jhuah, Jasub and Samrom, four. The sonnes of Thola: Dzi, Nephtaliah, Jerial, Ja- thāai, Nebtan & Samuel which wer heads in the auncient householdes of Thola, and men of might among their kinreds, the nō bre of thē in the daies of Dauid were. xii. **Q.** and. vi. **C.** The sonnes of Dzi, Jzrahiah. The sonnes of Jzrahiah: Michael, Obadiah, Joel, Jeshiah. v. head men in al. And among them in they: kynredes and auncient hous- holds. vi. and. xxi. **Q.** men prepared to war. For they had manye wpues and sonnes. And of they: brethre among al the kinreds of Isaac, were reckened of men of warre, foure score and seuenthoulande in all.

The sonnes of Ben Jamin: Bale, Bo- chor and Jadiel, thre. The sonnes of Bale: Elbon Dzi, Dziel, Jerimoth and Uri, fyue heads, auncient houses, and men of might, and were in number. two and twenty thou- sande, and foure and thyppe.

The sonnes of Bochor: zamriah, Jo- as, Elieser, Elieonai, Amri, Jerimoth. A- biah, Anathoth, and Alamath. All these are the chyldren of Bochor, and were reckened in they: kynredes, wpth the heades of the aunciente householdes of them that were men of power, twenty thousand and two hundred. The sonnes of Jediael: Balath & the sonnes of Balaham, Jheus, Ben Jamin Ahud, & Canaah, zethan, Charlis, & Ahila- har. All these ar the sons of Jediael, & aunci- ent heades, and men of myght. xvii. thou- sand and two hundred that wente oute to battayle. And Suphim and Duphim were the chyldren of Jt. And the Duspites were the chyldren of Aher.

The sonnes of Nephthali: Jahaziel, Gu- ni, Jeler & Selum. The chyldren of Bala- hah. The sonnes of Manasses: Asariel whi- che Aramiah his concubine bare, she bare also Machir the father of Balaad. And Machir gaue to Duphim and Suphim wi- ues. And the name of hys spster was Ma- cah, & the name of an other sonne was zal- phahad. And zalphahad had doughters. And Macah wufe of Machir, bare a sone & hys name was Jhares, & the name of hys brother was zares, and hys sonnes were Ulam and Aekem. The sonnes of Ulam was Badan. These are the sonnes of Ba- laad the sonne of Machir, the sonne of Ma- nasses. And hys spster Melchath bare Je- hud, Abieser, and Moholah. And the sonnes of Semida were Ahaiam, Sechem, Leke- thi, and Aniam.

The sonnes of Ephraim, Suthalah, whose sonne was Barad, and Thahath

Josn. xxi. b.

**B** Gen. xli. a

Josn. xvii. a  
Au. xvi. b.  
and. xvii. a  
and. xxviii



Sobal had  
mansions  
by who he  
sawe to, ru-  
led & owned  
the one half  
of the pro-  
vince. By  
mansions  
they under-  
stand & hou-  
ses wherein

A  
p shepards  
husbandme  
or bynedref-  
fers dwelt.  
The place  
of which he  
owned the  
one halfe,  
might be  
Mennah or  
(as some  
wil) Mena-  
hur.

Other wife  
Bethsabe.  
Other wyle  
Elisus.

Joab, and half the Manathites and of the  
zaraites. And so wer the kindreds of the wri-  
ters that dwelte at Nabes, the Tirathites  
the Simeathites and Surhathites whiche  
are the Benites, that came to Demath the  
father of Beth Rechab.

## The.iii. Chapter.

The Genealogye of David in Hebron and  
Jerusalem.

These are the sonnes of David whiche  
were borne hym in Hebron, the eldest  
Ammon of Ahinoam & Jezrahelites.  
The.ii. Daniell by Abigail the Carmelites  
The third Absalom the sonne of Maacah  
daughter of Tholmai king of Geshur. The  
iiii. Adoniah the sonne of Hagith the fythe  
Saphatiah by Abitail. The. vi. Jethraa by  
Eglah hys wyfe. These fyve were borne  
hym in Hebron wher he reigned seven yeres  
and. vi. monethes. And in Jerusalem he raig-  
ned. xxiii. yere.

And these were borne him in Jerusalem:  
Samua, Sobab, Nathan, and Salomon  
these. iii. of the daughter \* Bath Suba &  
the daughter of Amiel. Then Jebahar &  
limasa, Eliphalet, Nogeh, Nepheg, Ja-  
phia, Elisama Eliada and Eliphelet: nine  
in number. These are all the sonnes of Da-  
uid, besyde the sonnes of hys concubynes  
and Thamar theyr sister.

Salomons sones was Roboam, whose  
sonne was Abiah: and Asa was hys sonne,  
and Josaphat hys sone: whose sonne was  
Joram, and hys sonne was Ochoziah, and  
Joas was sonne to hym. And hys son was  
Amaziah, and hys sonne was Azariah, and  
hys sonne was Jotham. And Achaz was  
hys sonne, and Ezechias was sonne to him  
and Manasses was hys sonne. And Amon  
was hys sonne. And Josias was sonne to  
him. And the sonnes of Josias wer, the el-  
dest sonne Johanan, the second Joakim,  
the thyrde zedekiah, and the fourth Selum.  
The sonnes of Joakim wer Jeconiah hys  
sonne, whose sonne was zedekiah.

Math. i. b.

The sonnes of Jeconiah the prisoner  
were Salathiel, Melchiram, Shadaiah,  
Senazer, Jechamiah: Hosama, and Naba-  
diah. The sonnes of Shadaiah, were zoro-  
babel, and Semei. The sonnes of zoro-  
babel, Mosolam, Ananiah and Salumith  
theyr syster, and Basubah, Ohel, Barachi-  
ah, Basadiah, Josab, Desed, fyve in num-  
bre. The sones of Ananiah: Shaltiah and  
Jesaiiah whose sonne was Raphiah, and  
hys sonne Arnan, and his sonne was Ob-  
diah, and his sonne Sechaniah. The sonne  
of Sechaniah was Semaiah.

And the sonnes of Semaiah were Ba-  
tus, Jeggall, Bariah, Naariah, Sephat.  
and Hela, sixe. And the sonnes of Naariah  
were Elioenai, Ezechyas, and Azricam,  
thre. And the sonnes of Elioenai were Ho-  
daiah, Eliafib, Sheleah, Acub, Johanan,  
Dalaiah, and Anani, seven.

## The.iii. Chapter.

The Genealogye of the sonnes of Juda,  
and Simeon.

The sonnes of Juda: Pharez, Hesron,  
Carmi, Dur, and Sobal. And Reaiah  
the sonne of Sobal begat Jahah. And Jahah begat Ahimai and Laad, whi-  
che are the kynredes of the zareathites.  
And of these came the father of Stam, Je-  
seraell, Jesema, and Jedebos, wyth theyr  
syster called zalelphum: And shanueil fa-  
ther of Bedoz. And Eser the father of Du-  
lah. These are the sonnes of Dur the eldest  
sonne of Ephrata father to Bethlehem.  
And Ashur the father of Thekua had two  
wpyes: Baalah and Raarah. And Raarah  
bare hym Ahulam, Bepher, Themani and  
Mahastari. These were the sonnes of Ra-  
arah. And the sonnes of Baalah were za-  
reth, Hoar and Ethnam. And Coz begat  
Anub and zobebah, and the kynredes of A-  
harhell the sonne of Barum. But Jeabes  
was nobler then hys brethren. And hys mo-  
ther called hys name Jeabes, sayinge: Be-  
cause I bare him with sorow. And Jeabes  
called on the God of Israell, sayinge: If  
thou shalt blesse me, & enlarge my borders,  
and shalt let thyn hand be wyth me, and  
kepe fro me euyl that it bere me not, thou  
shalt deal bountifullpe with me. And God  
sente hym his desyre.

Calub the brother of Suah begat Ma-  
hir, who was the father of Esthon. And Es-  
thon begat Beth, Rapha, and Phaleh and  
Thehenah the father of the cytye of Ra-  
has, whypche are the menne of Rechab.  
The sones of Kenas Othniel and Sara-  
iah. And the sonnes of Othniel were Ma-  
thah. And Maonoth begat Ophrah, and  
Saraiah begat Joab the father of them of  
the valepe of craftesmen, so called because  
they were craftesmen. And the sonnes of  
Caleb the sonne of Jephoneth, were, Bi-  
ru, Ela, and Raem. And the sonne of E-  
la, was Kenas. And the sonnes of Jeha-  
leel were ziph and ziphah, and Thiria, and  
Asarael. And the sonnes of Etra, were Je-  
ther, Mered, Ephraim, Jalon, Thahar, Ma-  
riam, and Samai, and Jeshbath, father of  
Esthomoa. And hys wyfe Judiah bare Ja-  
red the father of Bedoz, and Deber the fa-  
ther of Socoh, and Acuthiell the father of  
zonoah. And these were the sonnes of Be-  
thiah the daughter of Pharaon whypche  
Mered toke. The sonnes of the wife of Ho-  
dia, the syster of Rahan, the father of Kei-  
lah, were Bagarme, and Esthomoa the  
Maathathite. The sonnes of Simon were  
Amnon and Kinah, Benhanan, and Thi-  
lon. And the sonnes of Jeshi were zabeth  
and Bensotheth.

\* The sonnes of Selah the sonne of Ju-  
da were Er the father of Lecah, and Laa-  
dah the father of Marelah, and the kyn-  
redes of the householdes of them that  
wroughte busyppe in the house of Asbea.  
And Joakim and the menne of Cozebah,  
and Joas and Saraph, whypche were inha-  
bited in Moab, but returned too Lehem,  
and to Debarim Aikpm. These were pot-  
ters



ters and dwelte amonge trees and hedges, and were in the kinges workes, and dwelt euen there.

Simeon.

The sonnes of Simeon: Ramuell, Jamin, Jarib, Zorah and Saul: whose sonne was Selum, & the sonne of him was Gab-sam, and hys sonne was Masma. And the sonne of Masma was Ramuell, and hys sonne was zachur, and the sonne of hym was Semei. Semei hadde syrtene sonnes and syre daughters. But hys brethren had not manpe chyldren, neyther were the kynredes of them lyke to the chyldren of Iuda in multytude. And they dwelt at Bersabe, Moladah, and at Bazar Suall, at Ba-lah, Ezem, Tholad, Bethuell, Hormah & at zikeleg: Bethmarcaboth, Bazar Susim, Bethberei and Saarim. These were they: cities vntil the raigne of Dauid. And they: villages were Etam, Am, Remon, Tochen and Alan, spue townes and al they: byl-lages that were rounde aboute the capde ci-tyes vnto Baal. Thys is the habytacyon of them and their yedigrew.

And Mosobad, Jemlech, Josah the sonne of Amasias: and Joell and Jehu the sonne of Josabiah, the sonne of Saraiah, & sonne of Asiel, & Elioenai, Jakobah, Josabiah, Asaiah, Adiel, Jsimiell, and Ba-naiah: ziza the sonne of Sephei, the sonne of Alon, the sonne of Jdaiah, the sonne of zemri, the sonne of Samaiah. These are such as came by name, heades of they: kinredes. And the aunycnte householdes of them spreade in multytude.

And they wente as far as Bador, euen vnto the east syde of the vale, to seke pa-sture for their cattel. And they founde pa-sture good, & a wyde lande, both quiet and fruitful: for thei of Iam dwelt ther before.

And these nowe afore wyrtten by name went in the dapes of Ezechias king of Ju-da, and smote the tentes of them, and the habitacions that were found ther, and de-stroyed them vtterly vnto this day, & dwelt in they: rowmes: because ther was pasture there for they: shepe.

And besydes thys there went of the say-ed chyldren of Simeon spue hundred men Phaalthiah, Raariah, Kaphiah, and D-ziel, the sonnes of Jeli beynge they: hea-des: And smote the rest of the Amalektes that were escaped, and they dwelte there in vnto thys dape.

The v. Chapter.

The genealogy of Ruben and Gad and of the half trybe of Manasses.

The sonnes of Ruben the eldest sonne of Israel for he was the eldest: \* but because he despyled his fathers bedde, hys byrth ryght was geuen vnto the sonnes of Joseph the sonne of Israel, and so he is not reckened vnto the byrth ryghte. For vnto Iuda whiche was myghtye amonge hys brethren, was geuen the pyn-cypal pte before hym. But the byrthright was geuen Joseph. The sonnes then of Ru-

ben, the eldest sonne of Israel were De-noch, Shalu, Hefrom, and Carmi.

The sonnes of Joel, Samatah: and hys sonne Bog, and hys sonne Semei, and hys sonne Michah, and the sonne of hym was Reaiah, and hys sonne was Baal, & Beerah was hys sonne. Which Beerah the glath phalneser, kyng of Assria caried a-waye: for he was a greate Lorde amonge the Rubenytes. But vnto hys brethren in they: kynredes, when they are reckened after they: byrthe, were Jziel, and zachari-ah the chiefe heades.

And Bala the sonne of Azan the sonne of Sema, the sonne of Joel, dwelte in A-roer and so forth vnto Mebo, and Baal-maon. And Eastwarde he enhabtyed vnto the wylde nesse, euen vpon the ryuer Euphrates, for they: cattell was muche in the lande of Balaad.

And in the dapes of Saule, they warred wth the Hagarites, whiche were ouer-thrown by they: handes. And they dwelt in they: tentes thowwe oute all the East lande of Balaad.

And the chyldren of Gad dwelte ouer a-gaynst them in the lande of Basan, euen vnto Selach. And in Basan, Joell was the chiefe, and Japham the nexte, then Jaa-nai and Saphat. And they: brethren in the aunycnte householdes of them, were Mi-chael, Mosolam, Seba, Jorai, Jocan, zia, Eber and Senen. These were the chyldren of Abihail the sonne of Huri, the sonne of Heroah, Balaad the sonne of Michael, the sonne of Jelisai, the sonne of Johado, the sonne of Buz. Ahi was the sonne of Abdi-el the sonne of Guni, the head of an aunci-ente household amonge them. And they dwelte in Balaad and in Basan and her townes, and in all the suburbs of Saron, euen vnto the ende of they: borders.

And they were al reckened by kynredes in the dapes of Jotham king of Iuda, and in the dapes of Jeroboam kyng of Isra-ell. The sonnes of Ruben, of Gad and of halfe the trybe of Manasses, euen of sygh-tyng menne hable too beare shylde and swerde, and hot wth bowe, and taughte to make warres, were foure and fourety thousande, seuen hundred, and thre score that went out to battayl. And they fought wth the Hagarites, and wth Jetur, Ra-phas and Robad. And they were holpe a-gaynst them, and the Hagarites were de-lyuered into they: handes wth all that were wth the Hagarites. For they cryed to God in the battayl, and he herde them because they trusted to hym. And they toke of they: cattell fyfthe thousande camelles and two hundred and fyfthe thousande shepe, and two thousande asses, and of the people an hundred. For there fell manpe dead because the warre was of God. And they dwelte there in their stedes, vntill the tyme that they were carped awaye.

And the chyldren of halfe the trybe of

This word sonne, muk-ye styl refer- to y name d goth nexte before, as one shuld saye: Gad y son of Sa-matah, Se-mei the son of Gad.

1. cr. xv. f. Josu. xiii. c. Num. xiii. a

1. cr. xv. f. Josu. xiii. c. Num. xiii. a

1. cr. xv. f. Josu. xiii. c. Num. xiii. a

1. cr. xv. f. Josu. xiii. c. Num. xiii. a

1. cr. xv. f. Josu. xiii. c. Num. xiii. a

1. cr. xv. f. Josu. xiii. c. Num. xiii. a

1. cr. xv. f. Josu. xiii. c. Num. xiii. a

1. cr. xv. f. Josu. xiii. c. Num. xiii. a

1. cr. xv. f. Josu. xiii. c. Num. xiii. a

1. cr. xv. f. Josu. xiii. c. Num. xiii. a

1. cr. xv. f. Josu. xiii. c. Num. xiii. a

1. cr. xv. f. Josu. xiii. c. Num. xiii. a

1. cr. xv. f. Josu. xiii. c. Num. xiii. a

1. cr. xv. f. Josu. xiii. c. Num. xiii. a

1. cr. xv. f. Josu. xiii. c. Num. xiii. a

1. cr. xv. f. Josu. xiii. c. Num. xiii. a

1. cr. xv. f. Josu. xiii. c. Num. xiii. a

Gen. xli. a. 1. cr. xv. f. Josu. xiii. c. Num. xiii. a

Gen. xli. a. 1. cr. xv. f. Josu. xiii. c. Num. xiii. a



his sonne, and his sonne Eladah, and Thahath his sonne, and Sabad his sonne, and Subelab his sonne, and Eser and Elead. And the men of Beth that were borne in þe land betwene them, bycause they were come downe to take awaye their cattell. And Ephraim their father mourned many a daye and his brethren came to comfort hym.

**E** And he lay wyth his wyfe, whiche conceived and bare him a sonne, and he called the name of hym Bariah, because it wente euill wyth his housholde. And his daughter was Sarah, whiche buylte Bethor on the nether, and also the vpper, and Oza Sarah. And Raphah was his sonne: whose sonne was Releph, wyth his brother Thaleh, whose sonne was Thahan, and his sonne Laadam, & his Amthud, and his sonne Elysama, and his sonne Murue, and his sonne Josua.

**F** And their possession & habitacyon was Bethel, and the towne that appertained therto, and vnto the East of Naerā, and on the west side of Gazer, with þe townes thereof, and Sychem, wyth the townes of the same, and Adajah wyth her townes, and alouge by the borders of the chyldren of Manasses. Bethsean wyth her townes, Thaanach wyth her townes, Magedo with her townes, and Dod wyth her townes. In those dwelt the chyldren of Joseph, the sonne of Israell.

**B** The sonnes of Aser: Homnah, Jesuah, Isuati, Baryah, and Serah theire syster. The sonnes of Bariah: Eber and Melchiel whiche was the father of Bersapah. And Eber begat Naphtette, Sömer, Hotham, & Sua theire syster. The sonnes of Naphtet: Iphisah, Vanahal, & Asuah. These are the chyldren of Naphtet. The sonnes of Sömer: Abi, Rohagah, Iahubab and Ecam. And the sonnes of his brother Helem were Zophah, Hemna, Seles and Amall. The sonnes of Zophah: Suah, Barnephar, Suall, Bary, Iamrah, Bozor, Hod, Sama, Silsa, Iethian, and Beera. The sonne of Iether, Iephoneh, Iphasaph, and Ara, the sonnes of Ola: Areb, Daniell, & Kezia. And these were the chyldren of Aser, and heades of auncient houses, and pure personnes, and men of myght, and the heade of Lordes. And when they were numbred in aray to battayle, they were in numbre sixe and twenty thousande men.

## The. viii. Chapter.

**G** An other genealogi of þe sonnes of Beniamin. **B** Eniamyn begatte Bale his eldeste sonne, Asball the seconde, Aharah the thirde, Rahab the fourth, and Raphah the fyft. And the sonnes of Bale, were Adar, Bera, Abibud, Abisaa, Raaman, Abobab Bera, Saphuphan, & Duran. And these are þe sonnes of Abud, auncient heades among the inhabytauntes of Babaa, whiche carried them to Manabath: Raaman, Ahab, and Bera, whiche Bera carped them away, and

begat Oza and Abibud. And he begat Sabaraim in the countrey of Moab, after he had sente them awaye, Husym and Barab was his wyues. And he begat of Hodas his wyfe, Iobab, zebya, Mosā, Malchani, Iesus, Sachiah and Arma. These are his sonnes, beyng auncient heades.

**B** And of Husym he begatte Abptob and Elphaall. The sonnes of Elphaall were Eboz, Misam, & Samad, whiche builde, Dno, Lod, and the townes longing therto, and Barab and Sama, whiche were auncient heades among the inhabyters of Ailon, and they draue out awaye the inhabyters of Beth. And Hato, Sefac, Jerimoth Sabadiab, Arod, Edar, Michaell, Jespha and Ioba, the sonnes of Baryah, zabadiab Mosolom, Bezek, Heber, Iamari, Jestab, Iobab, the sonnes of Elphaall. And Jakim, zetri, Saddy, Elyanay, zelethai, Eliel Adaiab, Baraiab, zamareth the sonnes of Sömer: And Jesphan, Eber, Eliel, Abdon, zetri, Hanan, Hantah, Ailan, Anthothiah, Iephdaiah, and Iphannell, are the sonnes of Sefac. And Samfary, Soborah, Othorah, Ierliab, Eliab, and zechri, are the sonnes of Iehoram. These were auncient heades in theyr kyndes, and dwelt in Ierusalem. And at Gabaon dwelled the father of Gabaon, whose wyfe was called Maacab. And his eldest sonne was Abdon then zur, Lys, Baal, Nadab, Bedur, Ahpo and zachyr. And Makaloth begatte Samah. And these also dwelte wyth theyr brethren in Ierusalem ouer against them. And Ner begat Cis, & Cis Saul, & Saul begat Jonathan, Melchisua, Abinadab and Ishaal. And the sonnes of Jonathan was Meribbaal, and Meribbaal begatte Myrcab. And the sonnes of Myrcab were Ihythom, Melech, Ibarea and Achaz, and Achaz begatte Ioadab, and Ioadab begat Elmoth, Almoth and zamri. And zamri begatte Moza. And Moza begatte Banab, whose sonne was Raphah, and his sonne was Elafah, and his sonne Azell. And Azell had sixe sonnes, whose names are these: Ertam, Bochru, Iismaell, Sariat, Obdiab, and Hanan. And All these were the sonnes of Azell. And the sonnes of Asek his brother, were Wlam his eldeste, and Iesus the seconde, and Elphelet the thyrde. And the sonnes of Wlam were myghtye men and bowemen, and hadde manye sonnes, and sonnes sonnes, an. C. and fyftye. All these are the sonnes of Beniamyn.

## The. ix. Chapter.

**O**f the priests, Leuites, and of their offices.

**A**nd al Israell were numbred by kyndes: and so they be wyrtten in the booke of the kinges of Israell. And Judah were carried awaye to Babilon for their offences. And the elde inhabyters þe dwelte in their owne possessions and cyties were Israell, the priestes, Leuytes and Gathynetites. But in Ierusalem dwelte of

\* After the greke some reade Abis gabaon. l. par. ix. f.

l. Reg. ix. a. and. xiii. g

Gen. xlii. b  
1. par. vii. b



11. Ed. xi

11. Ed. xi. d

11. Ed. xi. c

the children of Juda, of the chyldren of Ben Jampn, and of the chyldren of Ephraim and Manasses. Orbat the sonne of Amihud, the sonne of Amri, the sonne of Omirai, the sonne of Boni, \* of the chyldren of Jbarez, the sonne of Juda. And of Siloni, Asiah the eldest, & his sonnes. And of the sonnes of Zarab, Heuel wyth their brethren vi. C. foure score and .x.

And of the sonnes of Ben Jampn: Salo the sonne of Mosolam, the sonne of Boudiab, the sonne of Hasnuab, and Jobanah the sonne of Jeroham. And Elah the sonne of Dzi, the sonne of Mochozi, And Mosola the sonne of Saphatiah, the sonne of Raue, the sonne of Jebanah wyth other their brethren in their kindreds, nyne hundred syfety & sixe. And all these were honorable heades in the auncient householdes of them.

And of the priesies: Jedaiab, Jehoiarib and Jacin: Azariah the sonne of Belkiah, the sonne of Mosolam, the sonne of Zadoc, the sonne of Maraiotb, the sonne of Achytob the chyfeest in the house of God. And Adaiab & sonne of Jeroham, the sonne of Jbathoz, the sonne of Melchias, and Maasi the sonne of Adpell, the sonne of Hehezrah, the sonne of Mosolam, the sonne of Mosolamoth the sonne of Emer, wyth other their brethren, heades in the auncyente householdes of them, a thousand, seuē hundred and thre score actiue men in the worcke of the seruyce of the house of God.

And of the Leuytes: Semeiah the sonne of Hasub, the sonne of Elricam, the sonne of Hasabiah of the sonnes of Merari. And Bachakar the carpenter, and Balall. And Marhanah the sonne of Mycah, the sonne of Zecry the sonne of Alaph. Odiah the sonne of Semeiah, the sonne of Balall, the sonne of Iduthum. And Barachiah the sonne of Aza, the sonne of Elcanah, that dwelt in the vilages of the Metopharvites.

The porters were Selum, Achub, Talmi and Abiman, wyth their brethren, Selum beyng the chiefe. For vnto that tyme they had watched at the kyngs gate Eastward in the tentes of the chyldre of Leuy by compaynes. And Selum the sonne of Cozeb the sonne of Abia, Sappe the sonne of Cozeb w his brethren the Cozebites, in the house of their fathers had their busynes and offpre to kepe the doze of the tabernacle: for they fathers, in the hoise of the Loyde kepte the enterpyng. And Jbinehes the sonne of Eleazar was rular ouer them before the Loyd which was w him. And zacharias & sonne of Moselamiah kept the doze of & tabernacle of wytnes. All these were chosen men to kepe the thresholds, two hundred and twelu and were numbred in their byllages. And the byd Dauid & Samuel the Seer ordein in their sydeltye. And their chyldren had the ouersyghte of the gates of the house of the Loyde, and of the house of the tabernacle, to kepe them. In foure quarters were the keepers: toward the East, Weste

North, South, and their brethren that were in the cuntry, came in theyr wekes as their course came aboute wyth them. For the Leuytes were comitted to these foure principal porters vnder theyr credence. And they had the ouersyght of the vestyres, and treasures of the house of God, and laie al nyght round about the house of God: because the keepage therof pertayned to them, and to open it euery mornynge. And certayne of them hadde the rule of the mynstrenges vessels, and broughte them in and oute by tale. And of them were certayne apoynted to ouerse the vessels, and al holy ornamente, and of the flour, wyne, oyle, frankenscence and swete odours. But certayne of the sonnes of the priesies were set to make swete sauours.

And Mathathiah one of the Leuytes, & the eldest sonne of Selum the Cozathite, had the ouersyght of the thinges that were bakken in the fryngge pan. And other of they brethren the sonnes of Labath had the ouersyght of the shewbread, to prepace against all Sabotbes. These are syngers, auncyēt heades amonge the Leuytes, deuyded by chambers: for they had to do both day and nyght. These were the auncyente amonge the Leuytes in their generacions. And these dwelte at Jerusalem.

And in Babaon dwelte Heuell the \* fa- Some read there of Babaon, whose wyfe was called Abigabaon Maacha. And bys eldeste sonne was Abdon, then zur, Cis, Baal, Mer and Madab, Bedoz, Abio, zachariah and Makeloth. And Makeloth begat Semaan. And they also dwelte wyth they brethren at Jerusalem, euen harde by them. And Mer begat Cys, and \* Sis Saul, and Saul begat Jonathan, Melchysua, Abynadab and \* Maall, and the sonne of Jonathan was Myerybbaal. And Myerybbaal begatte Mycha, and the sonnes of Mycah were Jhyton, Meleche and Thabarea. And Achaz begatte Jaarah. And Jaarah begatte Alamarh, Almorh, zamry: and zamry begatte Moza. And Moza begatte Baana, whose sonne was Raphata, and bys sonne was Eleasah, and bys sonne Azell. And Azell had syre sonnes, whose names are these: Elricam, Bochu, Ismaell, Sariah Obbyah and Hanam. These are the sonnes of Azell.

The .x. Chapter.

The battayle of Saul agaynst the Philistines, in which he dieth, & his sonnes also.

And the Philistines soughte agaynst Israel, and the men of Israel fled before the Philistynes, and were ouerthrowen and slaine in mounte Gylboe. And the Philistines pursued Saul and his sonnes, and slew Jonathan, Abynadab, and Melchysua the sonnes of Saule. And the battayle went fore agaynst Saule, in so much that the shoters mette hym, and he was wounded of the shoters. Then sayed Saul to his weapon bearer: \* drawe thy sword

1. Reg. xxi. 1. 1. Reg. xxxi.



**16** Swerde and thruste me thorowe therewith that these vncircumcised come not and do me shame. And his weapon bearer woulde not, but feared exceedingely. Where vpon Saule caught a swerd and fel vpon it. And when his harness bearer saw that Saule was dead, he fel on a swerd also and dyed.

And thus Saule and his three sonnes, and all his house died together. And when all the men that dwelte in the valeys saw howe they fledde, and that Saule and his sonnes were dead, they forsoke theyr cirtyes and ranne away, and the Philistines came and dwelte in them.

**D** On the morowe when the Philistines came to strypppe the dead bodyes, they found Saule and his sours ouerthrowen in mount Belyoe. And when they had strypte hym, they toke his heade and his harness and sente them into the land of the Philistines rounde aboute to shew tidings vnto their goddes, and to the people. And they put his harness in the house of theyr goddes. But his head they hanged in the house of Dagon. And when all they of Gabes in Gath heard all that the Philistines hadde done to Saule, all the men of warre arose and sette awaye the bodye of Saule, and the bodyes of his sonnes, and broughte theym to Gabes, and buried the bones of theym vnder an oke in Gabes, and fasted seven dayes.

Thus Saule dyed for his trespass that he trespassed agaynst the Lorde, in that he kept not the word of the Lorde, and in that he asked counsell of a woman that wrought with a spire, and asked not of the Lorde. And therefore the Lorde kylled hym, and touned the kyngedome vnto Dauid the sonne of Isay.

## The.xi. Chapter.

**A**fter the death of Saul, is Dauid annointed in Hebron. The Jebusites rebell against Dauid, from whiche he taketh the towne of Syon. His men are numbred.

**1** **T**hen all Israell assembled to Dauid vnto Hebron, and sayed: Se, we be thy bones and thy flesh. And moreouer in tyme past when Saule was kyng, thou leddest Israell oute and in, and the Lorde thy God sayed vnto thee: thou shalt lead my people Israell, and shalt be captayne ouer my people Israell. And when all the elders of Israell were come to the king to Hebron Dauid made a covenant with them ther before the Lorde. And they anoynted Dauid king ouer Israell, accordinge to the worde of the Lorde by the hand of Samuell. Dauid also and all Israell wente to Ierusalem, whiche is Jebus: for ther dwelt the Jebusites the inhabitants of the lande. And the inhabitants of Jebus sayed to Dauid: thou comest not here. Neuerthelesse Dauid won the castelle of Syon, whiche is called the citie of Dauid. Then saide Dauid: whosoever smyte the Jebusites sytt, shall

be the pryncypal capytayne, and a Lorde. And Joab the sonne of Zaruiah wente first vp, and was therefore the chiefe captaine. And because Dauid dwelte in the castle, it was called the citie of Dauid. And he bilte the citie on euery syde from Bello rounde aboute. But Joab repayed the rest of the citie. And Dauid prospered and waxed great, & the Lord of hostes was with him. \* These are the pryncypall men of power that claued to Dauid in his kyngdome with al Israell, to make him kyng vpon Israell, accordinge to the word of the lorde, whiche he spake to Israell. And this is the number of the myghty men which Dauid had: Isababam the sonne of Bachamou the chiefe of thirtie, he lyfte vp his speare agaynst thre hundred, and slewe them at one tyme.

After him Eleazar the sonne of Dodo his vncle an Abotyte, whych was one of the thre myghtyeste, he was with Dauid at Gath where the Philistines were gathered to batrayle. In which place was a parcel of ground ful of barly, and þ people fledde for feare of the Philistines. And they kepte forth in the mids of the ground and defended it, and slew the Philistines. And the Lord gaue a great victorie.

And the thre of þ thirtie chiefe, wente to a rocke to Dauid at the caue Doollā, where the host of the Philistines had pitched in the valley of Raphaim. And Dauid was in an hold. And ther was a garrison of the Philistines at Bethlehem the same tyme. And Dauid longed and sayd. Oh, that one woulde gyue me of the water of the well of Bethlehem that is in the gate, for to drinke. And these thre brake thorowe the hoste of the Philistines, and drew of the water of the well of Bethlehem, that was in the gate, and tooke it and broughte it to Dauid. Neuerthelesse Dauid woulde not dryncke of it, but offered it to the Lorde, and sayed: God forbidde it me that I shoulde doo this thinge to dryncke the bloude of these menne that haue put theyr lyues in iopardye (for with the iopardye of theyr lyues they broughte it) and therefore he woulde not dryncke it. Thys dyd the thre myghtyeste.

And Abisai the brother of Joab was captaine of the thre, and he lyfte vp his spere agaynst thre hundred and slewe them, and had a name amonge the thre. And he was muche more noble then anye of the thre, and was their capteine, but was not lyke to any of the thre in actes.

Banaiath, the sonne of Joiada the sonne of a stronge man that had done greate deedes, and was of Cabzeel, he slewe two stronge lyons of Moab, and wente downe and slewe a Lyon in a pit in tyme of snow, and he slewe an Egyptyan, whose stature was fyue cubytes longe, and in his hande had a speare lyke a weauers beame. And the other wente to hym with a waster, and plucked the speare oute of the Egyptyan.



trans hand, and flew hym wyth hys spere. Suche thynges dyd Banayab the sonne of Joiada, & had a name w<sup>th</sup> the thre myghtyest, & was the mooste gloriouse of thyrtye, but attained not vnto the thre. And Dauid made hym of his secret counsel.

And these wer the best men of war of the hooste: Asael the brother of Joab, and Elhanan the sonne of Dodo of Bethlehem, Samoth the Harozite, Helez the Ishalonite: Ira s<sup>on</sup> of Akas the Thekuite, Abieser s<sup>on</sup> of Anathothite, Sobacai the husathite Ilay the Abihite: Ababaray the Bethphathite, & Heled s<sup>on</sup> of Baanab s<sup>on</sup> of Reithophathite, Itbay s<sup>on</sup> of Rebay of Baabaah s<sup>on</sup> peraynerh to the chyldren of Benjamin: Banayab s<sup>on</sup> of Harathonite: Hauzrai of the ryuer of Baas, and Abpell the Achathite: Azmoth the Baharumyte, Elahaba the Saalbanyte. The sonnes of Halsem the Bezonite, Jonathan the sonne of Sagah, an Hararite: Ahyam the sonne of Sacar the Bacatite, Ellyhall the sonne of Ur, Hephher the Mecharathite, Ahyah the Ishalonite: Hezro the Carmelyte and Naaty the sonne of Azbay: Joell the Brother of Nathan: Gibabar the sonne of Gary: zelec an Ammonyte, and Naharai a Berothite the bearer of the harnesse of Joab, the sonne of zarupah, Ira the Jethyte, and Bared a Jethyte. Urias the Bethite zabab the sonne of Obolui: Adyna the sonne of Siza a Rubenite, and an heade amonge the Rubenites, and thyrtye aboute hym: Hanon the sonne of Maacah, and Jonaphat a Garbanite: Ozeah an Ascharothite: Sama and Jaiell the sonne of Hothan an Aroerite: Jedyaall the sonne of Zamer and Joha hys brother, Thozytes: Elpell a Gahumyte. And Jeribaye and Josaph the sonnes of Elnaem and Jethemah a Moabyte, Elpell and Obed and Jaspell of Masobah.

The. xii. Chapter.

What they were that wente wyth Dauid whan he fled from Saule.

**A**nd these folowynge came to Dauid to zikleg whyle he yet kept him selfe close for feare of Saule the sonne of Eys: and they were of the men that succoured the battayle, weaponed wyth bowes, and coulde handle stones, arrows and bow as well wyth the lefte hande as wyth the right, and were of Saules brethren, even of the trybe of Benjamin. The chiefest were Abiezer and Joas the sonnes of Samaab a Babaonyte, and Jaziell a Ishalyte, the sonnes of Azmob. Baracah and Jebu of Anathoth, and Ilamayah a Babaonyte as myghtye as any of thyrty, and more myghtye. And Jeremiah, Jebazrell, Jothanan and Josabad of Gedoz, Eleusay, Jerymoth, Baaliab, Samariah & Saphattah, Haraphytes: Elcanah, Jeshiah, Azrael, Joazer, Jeseboam of karehym. And Joelah, and zabadyah the sonnes of Jeroham of Gedoz.

Also certayne of the Gaddytes fledde vnto Dauid, when he kepte an holde in the wyldernesse, menne of myghte, and men apte for warre, and coulde handle shyld and spere, whose faces were lyke the faces of Lyons, & they were also as swyfte as the roes of the mountaynes: Ezer the fyrste, Oddyab the seconde, Eliab the thyrde, Manuab the fourthe, Jeremyah the fyfte, Eshi the syxte, Elpell the seuenche, Jothanan the eyghte, Elcabad the nyntch, Jeremyah the tenth, and Macabbanai the eleuenth. These were of the sonnes of Gad, and were capytaynes ouer men of warre, the small ouer an hundred, and the greate ouer a thousand. These are they that went ouer Jordan in the fyrste moneth, when he had fylled ouer all hys banke, and they put to flyght them of the valey, both of the east syde and also the west.

And there came of the chyldren of Benjamin and Juda, to the holde of Dauid. And Dauid went out to them, and answered, and sayd to them: Yf ye be come peesably vnto me, to help me, mine hert shalbe to gyther with you. But if you come to begyle me, and to be myne aduersary, sythe there is no wyckednesse in myne hands, the God of our fathers loke theron and rebuke it. And the spyrte came vpon Amasai a capytayne ouer. xxx. and he sayed: thyne are we Dauid, and on thy syde thou sonne of Ilape: \*peace be with the, and peace with thyne healpers, for thy God healeth the. *Cobi. xii. d.*

Then Dauid receyued theym, and made them heades of companyes of men of war. And there felle of Agassalles to Dauid, when he wente wyth the philistynes agaynst Saule to battayle. but holpe them not. For the lordes of the philistines toke counsell and sente hym awaye, sayinge: he wyll fall to hys master Saule, to the iopardye of our heades. And as he wente to zikelegge, there felle to hym of Agassalles: Ednab, Jozabad, Jedyaell, Japchaell: of Jozabad, Elihu, and zaltchay, heades of the thousandes of Agassalles. And they holpe Dauid agaynst those rouers. For they were all myghty men, and Captaines in war. And ther came one or other to Dauid day by day, to helpe hym: vntyl it was a great host, like the host of God.

And thys is the noumber of the heades prepared to battayle, that came to Dauid to Hebron to turne the kyngedome of Saule to hym, accordynge to the woorde of the Lorde.

The chyldren of Juda that bare shyld and spere, were sixe thousande, and eighte hundred, well furnyshed to warre. Of the chyldren of Symeon, me of myght to war, seuen thousande, and one hundred. And of the chyldren of Leuy, were foure thousand and syxe hundred. And Joiada was the chyefe of theym of Aaron, and wyth hym thre thousande and seuen hundred. And zadock a yonge man of greate power, had hys



hys fathers houholde wyth capytaynes two and twenty. And of the chyldre of Benjamin the brethre of Saul, were thre thousand. And a greate part of them dyd yet so lowe the house of Saule.

And of the chyldren of Ephraim, were twenty thousand, and eynhundred men of myghte, and named men in theboulholdes of theyr fathers. And of the halfe tribe of Manasses, xlii. thousand, whych were appoynted by name to goo to make Dauid kynge. And of the chyldren of Issacar, whiche were men that had understaunding in the myghte tyme to knowe what Israel oughte to do. The heades of theym were two hundred, and all theyr brethren at theyr wyll. And of Zabulon that wente out wyth the host, and proceded in aray to battayle wyth all maner of weapons of warre, xlv. thousand that kepte in aray with one accord. And of Reubyn a thousand capytaynes, and wyth them wyth shild and spere seven and thyrty thousand. And of Dan prepared to battayle, were eynhundred and twenty thousand and syre hundred. And of Aser that wente out wyth the host to make battayle, fourty thousand. And of the other syde Jordan, of the Rubenytes, Gadites, and of the halfe tribe of Manasses, wyth all maner of habylmentes of warre an hundred and twenty thousand.

All these beyng men of warre hable to order the aray, came to Hebron wyth pure harte, to make Dauid kynge vpon all Israel. And mozeouer, all the reste of Israel was of one accorde to make Dauid kynge. And there they were wyth Dauid thre dayes eatynge and drynkyng: for theyr brethren prepared for them. Mozeouer they that were nye to them, as Isachar Zabulon and Reubyn, broughte bread on asses, camelles, mules, and oxen, and meat flour, fygges, casnynges, wyne, oyle, oren and sheepe aboundaunte. For ther was myghte in Israel.

## The. xiii. Chapter.

The Arke is brought agayne from Kartath Jarym to Jerusalem, Dza dyeth.

**A**nd Dauid counsayled wyth þe grā capytaynes, and petre capytaynes, and wyth all the lordes, and sayed vnto all the congregacyon of Israel: if it seeme you good, and also to be of the Lorde our God, lette vs take and sende vnto the remnaunte of our brethren thowt out of all the lande of Israel, and to the prests and Levites wyth them in theyr cytyes and suburges, and gather them together to vs, and let vs byngne agayne the Arke of God to vs: for we regarded it not in the dayes of Saule. And all the congregacyon was content so to do, for the thyng seemed good in the eyes of all the people.

And Dauid gathered all Israel together fro Sibor in Egypte vnto Hemath so byngne the arke of the Lorde from Kartath Jarym.

And Dauid went vp and all Israel to Baalab, and so to Kartath Jarym that is in Juda, to set thence the arke of the God and Lorde that sitteth on the Cherubes, where hys name is called on. And they caried the arke of God in a new cartte out of the house of Amynadab. And Dza and Abio draue the cartte. And Dauid and all Israel played before God wyth all theyr myghte, wyth synnyng, harpes, psalteryes, tymbylles, and trompettes. And when they came on þe thershyng floore of Chidon, Dza put forth the hys had to hold the arke, for the oxen stoumblid. And the Lorde was wroth wyth Dza and smot him because he put hys hande to the arke. And there he dyed before God. And Dauid was heuy, because the Lorde had rente in peces Dza, and called the said place Perez vnto this daye. And Dauid was so afrayed of God that day, that he sayed: howe shall I byngne the arke of God home to me? And so Dauid brought not þe arke home to him to the city of Dauid: But turned it into the house of Obed Edom a Gerhyte. And the arke of God was wyth Obed Edom in hys house, thre monethes. And the Lorde blessed the house of Obed Edom and all that he hadde.

## The. xiii. Chapter.

Ham sendeth woode and workemen to Dauid. Dauid begetteth chyldren, after he had taken hym wyues. He hath two byctoryes of the Philistynes.

**T**hen Ham kynge of Tyre sente messengers to Dauid, and tymber of Cedar trees wyth masons and carpenters, to builde hym an house. Wherby Dauid perceyued that the Lorde had prepared hym to be kynge vpon Israel, in that his kyngedome was lyft vp on hygh, because of hys people Israel. And Dauid toke yet mo wyues at Jerusalem, and begatte mo sonnes and daughters. And these are the names of hys chyldren, which he had born hym at Jerusalem: Samua, Sobab, Nathan, and Salomon: Jebhar, Ellisua, and Eliphalet Moga, Reubeg, and Japhyay Elisama, Galiada, and Elpheler.

And when it was knowen amonge the Philistynes, that Dauid was annoynted kynge vpon all Israel, all the Philistynes went vp to seke Dauid. And Dauid herde of it, and wente oute agaynst them. And the Philistynes came and prauised in the vale of Raphaim. And Dauid asked god, sayinge: Shall I goo agaynst the Philistynes? and wylte thou delpyer them into myne handes? And the Lorde sayed to hym: goo, for I wyl delpyer them into thyne handes. And when they were come as farre as Baale Jharazym Dauid bette them there. And Dauid sayed: God hath deuyded myne enemyes wyth myne hande, as a man woulde deuide water. And therefore they called the name of the sayde place Baale Jharazym. An

That is the deuision of Dza. Ru. iiii. b.

ii. Reg. v. 6

ii. reg. v. 6

Some read þe playne of valley.



they left they: Gods ther, whypche Dauid had to be burnt wth fyre.

And the philistynes came agayne and ran abroade in the valleye. Then Dauid asked God: And God sayed to hym: go not after them, but tourne awaye from them and come vpon them straghte from the pere trees. And when thou herest a sounde of one that goeth in the toppes of the pere trees, then goo oute to battayle: for God wyll go oute before the to smyte the hooite of the philistynes. And Dauid dyd as God commaunded hym. And they smote the hooite of the philistynes all the waye from Gabaon to Bazer, and the same of Dauid wente oute into all landes, and the Lord made al nations feare hym.

## The.xv. Chapter.

The Levites bring agayne the Arke of the Couenante of the Lorde. Dauid daunsynge before it, is despyed of his wyfe Michol, daughter of Saule.

**A**ND Dauid made hym houses in the ctype of Dauid, and prepared a place for the arcke of God, and pytched for it a tent. And then Dauid sayed, the Arcke of God oughte not to be carped but of the Levites. For them hath the Lorde chosen to beare the Arcke of the Lorde, and to minister to hym for ever. And therefore Dauid gathered al Israell to Jerusalem, to fetch the Arcke of the Lorde vnto the place whypche he had ordeyned for it. And Dauid broughte together the chyldren of Aaron and the Levites. Of the sonnes of Ithamar Gziel the chiefe, and of hys brethren an hundred and twenty. And of the chyldren of Merari, Alaiab the chiefe, and of hys brethren two hundred and twenty. And of the sonnes of Gerson, Joell the chiefe, and of hys brethren an hundred and thyrtye. And of the chyldren of Elizaphan: Semer the chiefe, and of hys brethren two hundred. And of the sonnes of Hebron, Elpell the chiefe, and of hys brethren foure score. And of the sonnes of Ozziel, Amynadab the chiefe, and of hys brethren an hundred and twelue.

And Dauid called to zadocke and Abiathar the priestes, and to the Levites, Gziel, Alaiab, Joell, Semer, Elpell, and Amynadab, and sayde vnto them: ye are the principal heades of the Levites, sanctifye therefore youre selues and your brethren, and bringe the Arcke of the Lorde God of Israell vnto the place that I haue prepared for it. For because ye were not there at the first tyme, the Lorde our God hath deuided vs, for that we soughte hym not as the fashyon oughte to be. And the priestes and the Levites sanctified them selues, to let the Arcke of the Lorde God of Israell. And the chyldren of the Levites bare the Arcke of god vpon their shulders wth staves, as Moyses commaunded, according to the word of the Lord. And Dauid spake to the chiefe heades of the Levites, that

they shoulde appoynte of their brethren to singe with instrumentes of musycke psalterpes, Harpes, and Symbailes that soune Synzers, and to synge on highe with ioyfulness. And the Levites appoynted Heman the sonne of Joell: and of hys brethren, Asaph the sonne of Barachyah.

And of the sonnes of Merari, they brethren, Erhan the sonne of Lufaiab. And wth them they brethren, the seconde degree: zachariab, Ben, Naaziell, Semiramoth, Nabyel, Ani, Eliad, Baaniab, Maasiah, Machathiah, Eliphelehu, Machaniab, Obed Edom, and Jaiel, porters. Heman Asaph, and Elhan sange wth symbales of brasse to make a sound. And zacharyah, Oziel, Semiramoth, Jehiel, Ani, Eliab, Maasiah, and Baaniab sange wth psalteries in an Almoth. And Machathiah, Eliphelehu, Machaniab, Obed Edom, Jaiel, and Ozazpah sang wth harpes, an eyght aboute, to courage wythall. And Conanay the chiefe of the Levites was master of the song, and taught to synge, for he was a man of vnderstandynge.

And Barachias & Elcana kepte the doze of the arke. And Sacanah, Josaphat, Athanael, Amasai, zachariab, Baaniab, & Eliezzer priestes, were blowers of trumpets before the arke of God. And Obed Edom, and Jaiab were keepers of the doze of the arke. \* And Dauid, and the elders of Israell, and the captaines ouer thousandes went to fet the arke of the appoyntement of the Lorde oute of the house of Obed Edom wth gladnesse. And when God had holpe the Levites that bare the arke of the appoyntement of the Lorde, they offered seuen oxen, and seuen rammes. And Dauid hadde on hym an albe of bilie, so hadde the Levites that bare the arke, and so had the synzers, and Conaniab the ruler of the song and of the synzers. And Dauid had moreouer vpon hym an Ephod of linnen. And al Israell brought the arcke of the Lordes couenante wth shoutynge and blowynge of hornes, and wth trompettes and symbales that sounded, and wth psalterpes and harpes.

And as the arcke of the appoyntement of the Lorde came into the ctype of Dauid, Michol the daughter of Saule looked out at a wyndowe: and when she sawe kynge Dauid daunsynge and playinge, she despyed hym in her herte.

## The.xvi. Chapter.

After the arke was broughte, Dauid ordeyneth Asaph & hys brethren to minister before the Lorde. And he prayseth the Lorde God of Israell.

**W**hen they hadde broughte in the Arcke of God, they sette it in the Arke, that Dauid hadde pytched for it. And they broughte burnt sacrifice and peaceofferynges before God. And when Dauid had made an ende of offerynge of burntcofferynge, and

Michol  
it is a name  
of an instru-  
mente of  
musicke.

ii. Re. vi. c.

Michol.



and of peaceofferings, he blessed the people with the name of the Lord. And he delt to all Israel both man and woman a cracker of bread, a piece of flesh and a mess of foppes. And he appoynted certayne of the Leuytes to minister before the Lord, and to repete, and too thanke and prayse the Lord God of Israel, that is to wyte:

Asaph the chyefe, and nexte to hym zachariah, then Jziel, Semiramoth, Jehiell: Mathathiah, Eliab, Banaiah, Obed Edom, and Jziel with psalties and harps. But Asaph with soundyngymbales and Banaiah and Jahaziell priestes with trumpettes continuallye before the Arcke of the couenaunte of God. In that tyme Dauid dyd appoynte chiefe too thanke the Lord, Asaph and hys brethren. \* Thanke the Lord, call on hys name, make hys actes be knowne amonge the people.

Synge vnto hym and play vnto hym, recorde all hys wonderfull dedes. Praise his holy name. And let the hertes of them that seke the Lord reioyce. Seke the Lord and hys strengthe: seke hys presence alwaye.

Remember hys maruables whiche he dyd, and hys wonders, and the iudgements of his mouth. The seede of Israel are hys seruautes: the chyldren of Jacob are hys chosen. He is the Lord oure God: and in all landes are hys iudgements. Thinke on hys appoyntemente euer, and on the worde whiche he commaunded to a thousande generacions. Of hys couenaunt to Abraham, and of hys othe to Isaac: whiche he set before Jacob for a decree, and to Israel for an euerlastinge couenaunte, sayinge: to the I will gyue the Lande of Canaan, too bee the porcion of your enheritaunce. When you were a smalle company in number, euen but a fewe, and thereto straungers therein. And they went from people to people, and from one kyngedome to another nacyon. He suffered no man to do them wronge: But rebuked kynges for theyr sake. Touche not myne annoynted, nor do my prophetes any harme. \* Synge vnto the Lord all the earth, and shewe from dape to dape hys byetorpe.

Tel amonge the Heathen of hys glorie and amonge all nacpons of hys wonderfull dedes.

For great is the Lord, and to be praysted exceedingly: and terriblye is he aboue gods.

For all the gods of the heathen are ydols, but the Lord made heauen.

Prayse and honour are in hys presence, strength and gladnes are in his place.

Ascribe to the Lord, o pe kyndes of people: ascribe to the Lord glorie and strength.

Byue honour vnto the Lordes name: byyng presentes and come before hym, and bowe to the Lord in holpe apparell.

All the earth feare hym, he stablyshed the earth that it can not moue. The heauen reioyce, and the earth be gladde, and let men tell amonge the nacpons, that the

Lord is a kyng.

Let the sea sounde and hys fulnes, and let the felde reioyce and all that are therein.

Let the trees of the wood synge at the presence of the Lord: for he cometh too iudge the earth.

Thanke the Lord for he is good, and hys mercye lasteth euer, and saue vs (O God oure saupoure) and gather vs together, and deliuer vs from the Heathen that we maye thanke thy holpe name, and praise the with praise that becometh the. Blessed be the Lord God of Israel for euer, and euer, and all nacpons shall saue Amen, so pray synge the Lord.

And he sette there before the Arcke of the Lordes couenaunte, Asaph and hys brethren to minister before the arcke euer more dape by dape. And Obed Edom, with hys brethren thre score and eght, and Obed Edom the sonne of Iduthun and Ozah to bee porters. And Zadock the prieste with his brethren the priestes dyd he sette before the tabernacle of the Lord: at the hyl aulter of Gabaon, to offer burnt offerings vnto the Lord vpon the burnt offeringe aulter perpetuallye at morning and euenyng accordyng to all that is wyrtten in the lawe of the Lord whiche he commaunded Israel. And with them Beman and Iduthun, and other that were chosen and named by name, to thanke the Lord that hys mercye lasteth euer. And with the said Beman and Iduthun were trumpettes and soundyngymbales, and instruments of the melodye of God. And the sonnes of Iduthun were porters. And then all the people departed euerye man to hys house, and Dauid returned to loke to hys householde.

The. xvi. Chapter.

Dauid is forpydden to buyld an house vnto the Lord. Ch. xvi. He is promised vnder the figure of Salomon.

As Dauid dwelt in his house, he sayd to Nathan the prophete: lo, I dwell in an house of Cedar tree: and the arcke of the Lordes couenaunte dwelleth vnder skyppes. And Nathan sayde to Dauid: do all that is in thyne hert, for God is with the. But the same night the word of God came to Nathan, sayinge: goo and tell Dauid my seruaunte, thus sayeth the Lord: Thou shalt not buyld me an house to dwell in, for I haue dwelte in no house synthens I brought out the chyldren of Israel vnto this day: but I haue gone from tente to tente, and from one tabernacle to another. Neyther in any place wheresoeuer I haue walked thorowout all Israel, spake I euer one worde to any of the Iudges of Israel whych I commaunded to fede my people, sayinge: why buylde ye not me an house of Cedar tree? Nowtherfore thus saue vnto my setuaunt Dauid: thus sayth the Lord of hostes: I tooke the out of the pasture wher thou keptest shepe, that thou

Of Amen  
ye haue  
Num. vi. c.

Ero. xxi. g  
Ra. xxviii. a

Psal. ciii. a  
Esa. xli. b

Psal. xlv. a

All the earth  
for all the  
dwellers in  
the earth.

Psalm. lxxvi.



Shaldest be captayne ouer my people Israel. And I haue bene w<sup>th</sup> the in all that thou tokest in hande, and haue weded oute al thyne ennemies out of thy syght, & haue made the name like the name of the greatest men of the earth. And I would ordein a place for my people Israel, and wil make it faste, and they shall dwelle vnder it, and shal moue no more. Neether shall the chyldren of wyckednesse bere them any more as at the begynnyng, and s<sup>th</sup>lence the tyme I commaunded Judges to be ouer my people Israel, and wyl byng vnder all thyne ennemies, (for I tolde the that the Lorde wyl buylde the an house.) But whē thy dayes be expired that thou muste go after thy fathers, I wyl set vp thy seede after the, which shalbe of thy sonnes, & wyl settle hys kyngdome. He shal buylde me an house, and I wyl stablyshe hys seat for euer, I wyl be hys father, and he shalbe my sonne, and I wyl not put my mercy awape from hym, as I dyd from hym that was before the. But I wyl set hym in myne house and in my kyngdom for euer, and his seate shalbe sure for euer.

When Nathan had told Dauid accordyng to all these wordes, and to all thys byspon, kyng Dauid wente and sate him before the Lorde, and sayde: what am I, O Lorde God, and what is myne householde that thou haste promoted me thus farre. And yet thys seemed lyttle in thy eyes, O God. But that thou shouldest speake of thy seruauntes house for a great whyle to come: and haste looked vpon me as vpon a man of hygh degree. O Lorde God. What can Dauid desyre more of the wherein thou shouldest make thy seruaunte more glorious? Thou knowest thy seruaunte: And Lorde for thy seruauntes sake euen accordyng to thyne owne herte. thou hast done all thys magnyfyce, to shewe all bounteousnesse Lorde: there is none lyke the, nor anye God saue thou accordyng to all that we haue hearde w<sup>th</sup> our eares. More ouer what nacpon on the earth is lyke thy people Israel, whych the God wente and re demed to be hys owne people, and to make the name of excellencye and terriblenesse w<sup>th</sup> castyng oute nacpons before thy people for euer, and thou Lorde arte become theyr God.

And now (Lorde) the thyng thou hast spoken concernyng thy seruaunt and hys house, be it true for euer, and do as thou haste sayed. And thy name contynue and w<sup>re</sup> greates for euer, that it be sayde: the Lorde of hostes the God of Israel is God in Israel, and the house of Dauid thy seruaunte be stable before the. For thou Lorde haste tolde thy seruaunte that thou wylte buylde hym an house. And therefore thy seruaunte hathe founde in hys hearte too prape before the. And now Lorde, thou art the verie God, and haste promysed hys goodnesse vnto thy seruaunte. Nowe ther

fore go to, and blesse the house of thy seruaunte, that it maye contynue before the for euer. For what thou blesseste, O Lorde that is blessed for euer.

The. xliii. Chapter.

The battayles of Dauid agaynst the philistynes.

After thys, Dauid beate the philistynes, and subdued them, and toke Beth and the townes there vnto pertaynyng out of the handes of the philistynes. And he beate the Moabites, and the Moabites became Dauides seruauntes, and payde hym tribute. And Dauid beate Hadadezer kyng of Zobah vnto Hemath, as he wente to byng hys domynyon vnto the ruer Euphrates. And Dauid toke from him a thousand charrettes, and seuen thousande horsemen, and twenty thousande fotemen, and brake al the charrets, saue that he reserued of them an hundred. Then came the Sirians of Damascus to helpe Hadadezer kyng of Zobah. And Dauid slewe of the Sirians, two and twenty thousande, and putte garisons in Siria Damascus: And the Sirians came to Dauides seruauntes, and brought hym tribute. For the Lord holpe Dauid in al that he wente aboute. And Dauid toke the shildes of goulde that were on the seruauntes of Hadadezer and brought them to Jerusalem, And from Thebath, and Chuncytes of Hadadezer, broughte Dauid exceedinge muche brasce. Wherewith Salomō afterwarde made the brasen sea and the pylers and the vessels of brasce.

And when \* Thou kyng of Hemath hearde howe Dauid had beaten the hooft of Hadadezer kyng of Zobah, he sent Duram hys sonne to kyng Dauid, to aske hys peace, and too prayse hym because he had fought with Hadadezer and beete him (for Thou had war w<sup>th</sup> Hadadezer) and sent al maner of iewels of gold syluer and brasce w<sup>th</sup> hym.

And kyng Dauid dedycated them al so vnto the Lord w<sup>th</sup> the syluer and gold that he brought from all nacions, from the Edomites, from the Moabites, from the chyldren of Ammon, from the Philistines, and from the Amalekites. And Abisai the sonne of Zaruiah slewe of the Edomites in the salt valey. xliii. thousand, and put a garyson in Edom, and all Edom, became Dauides seruauntes, for the Lorde kepte Dauid in all that he toke in hand. And Dauid raygued ouer all Israel, and dyd right and equitie vnto all hys people. And Joab the sonne of Zaruiah was ouer the host, and Joaphat the son of Ahilud recorder, and Zadoc the sonne of Achitob, & Abimelech the sonne of Abiathar were the priestes, and Sufa was scribe, and Banaiiah the sonne of Joiada was ouer the Cerethites and the Ishelithites, and the eldest sonnes of Dauid w<sup>re</sup> waped at the kynges hand.

The. xliii. Chapter.

Dauid



**H**anan kyng of the sonnes of Ammon doth  
great iniurye to the seruauntes of Dauid

**A**fter thys it chaunced that Na-  
has kyng of the chyldren of Am-  
mon dyed, and hys sonne made  
kyng in hys steade. Then sayde  
Dauid: I wyll shew kyndnes vnto Hanan  
the sonne of Nahas, because hys father  
dealte kyndelye wpth me. And there vpon  
Dauid sent messengers to comforte hym o-  
uer the death of hys father. And when the  
seruauntes of Dauid were come into the  
land of the chyldren of Ammon to Hanan  
to comforte hym, the Lords of the chyldren  
of Ammon saide to Hanan: thynkest thou  
that Dauid doth honour thy father in thy  
syght, that he hath sente comforters vnto  
the? Nay, but it is to serche and ouerthrow  
and to clyp out the land, that his seruaunts  
be come vnto the.

**W**herevpon Hanan toke Dauides ser-  
uauntes and shaued them, and cut of theyr  
cotes harde by theyr buttockes, and sente  
them away. Then they departed, and sent  
Dauid word how they wer serued, and the  
kyng sent to mete them, for the men were  
excedyngelye ashamed, and sayde: tarpe at  
Jericho vntyl your berdes be growen, and  
and then retourne. And when the chyldren  
of Ammon perceyued they had done iniu-  
rye vnto Dauid: Hanan and the chyldren  
of Ammon sent a thousande talents of syl-  
uer to hyre them charrettes and horsemen  
oute of Mesopotamia, and oute of Siri-  
a Maacah and oute of zobah. And they hy-  
red two and thyrty charettes, and the king  
of Maacah and hys people, whiche came  
and pyched before Midba. And the chyl-  
dren of Ammon gathered them selues to-  
gether from theyr ctytes, and marched out  
to battayle. And as soon as Dauid herde of  
it, he sente Joab wpth al the host of strong  
men. And the chyldrene of Ammon came  
oute and putte them in araye to battayl be-  
fore the gate of the ctyte. And the kynges  
that were come, kepte them by them selues  
in that felde.

When Joab sawe that the front of the  
battayl was before hym and after, he chose  
oute of all the pouthe of Israell, and putte  
them in araye agaynst the Sirians.

And the rest of the people he deliuered vn-  
to Abisai hys brother, that they shulde put  
them selues in araye agaynst the chyldrene  
of Ammon, and sayde: If the Sirians be  
to stronge for me, succoure me, and yf the  
chyldren of Ammon be too good for the, I  
wyll helpe the. Blucke vpr hyne heart, and  
let vs playe the men for oure peoples sake,

and for the ctyte of our God, and the lord  
do what semeth hym beste. And Joab and  
the people that wer wpth hym drew nye to  
the Sirians to fyghte, and they fled before  
hym. And when the chyldrene of Ammon  
sawe that the Sirians were fled, they ran  
awaye lykewyse from Abisai hys brother,  
and gat them into the ctyte. And Joab cam

to Jerusalem. Also when the Sirians saw  
they were put to the worse of Israell: they  
sente messengers, and set out the Sirians  
that are beyonde the ryuer wpth Sophach  
the captayne of the hoste of Hadadezer be-  
fore them. Whiche when it was tolde Da-  
uid, he assembled all Israell, and wente o-  
uer Jordan, and set vpo them. And Dauid  
put hym selfe in araye agaynst the Sirians,  
and they fought with hym. But the Sirians  
fledde before Israell, and Dauid destroy-  
ed of the Sirians seven thousande charets  
and slewe fouerty thousand fotemen, and  
killed Sophach captain of the host. When  
the seruaunts of Hadadezer saw that they  
were put to the worse of Israell, they made  
peace with Dauid, and serued him. Nether  
woulde the Sirians helpe the chyldrene of  
Ammon anye more.

## The.xxi.Chapter.

The thre most victorious batrailes of Dauid.

**I**n the yere folowynge aboute the tyme  
that kynges go oute a warrefare, Joab  
caried out the army of the host & destroyd  
the country of the chyldren of Ammon, and  
went and beseged Rabah and destroyd it.  
But Dauid abode at Jerusalem while Jo-  
ab smote Rabah and destroyd it: \* And Da-  
uid toke their kings crown from his head,  
and found therein the waight of a talent of  
golde, and there were precious stones in it.  
And it was set on Dauids heade. He brou-  
ghte oute also the spoyle of the cite, which  
was excedyngelye muche. And he broughte  
furth the people that were in it, and tamed  
them with sawes and harows of yron, and  
wth brakes, and so dealt Dauid wpth all  
the ctytes of the chyldrene of Ammon. And  
then Dauid and all the people came again  
to Jerusalem. \* After that there arose war  
at Gazer with the philistines, at whiche  
tyme Sobocai the Gushathite slew Saphai  
that was of the chyldren of Raphaim, and  
they were subdued. And there was battayl  
agayne wpth the philistines, and Elhanan  
the son of Jair slew Lahemi the brother  
of Goliath the Gethite, whose speare was  
like a beame of a weuer. And ther chaunced  
yet againe war at Beth, wher was a man  
of a verie longe stature, with xxiii. fingers  
and toes. vi. on euery hande and fyve on  
euery fote, and was the son of Haraphah &  
defied Israell. And Jonathan the sonne of  
Samaa Dauids brother, slew him. These  
were born of Haraphah at Beth, and wer  
ouerthrowen by the hand of Dauid, and of  
hys seruauntes.

## The.xxi.Chapter.

The people are punished wpth pestilence  
because Dauid caused th. m. to be numbe-  
red: so that there died thre scoze and tenne  
thousande men.

**A**nd Sathan stode vpon agaynst Is-  
raell, and perswaded Dauid to  
number Israell. And Dauid say-  
ed to Joab and the rulers of the  
people, goo ye and number Israell frome  
Berla-

ii. Re. x. a

ii. Re. xi. a.

ii. Re. xii. g.

ii. reg. xix. d.  
Gen. xlii. a



13 Berſabe to Dauid, and brynge it to me, that I may know the number of them. And Joab answered: the Lord make thi people an hundred tymes ſo manye moo as they bee. But my Lord kyng, are they not all my Lords ſeruautes? why then doth my Lord requyre thys thyng? why ſhuld my Lord be a cauſe of treſpace to Iſrael? Neuertheleſſe the kynges wordes preuayled againſt Joab. And Joab toke hys way, and wente thorowout all Iſrael, and cam to Jeruſalem, and gaue the number of the counte of the people vnto Dauid. And all Iſrael wer in number a thouſand thouſandes, and an hundred thouſand men that drewe ſwerd: and Juda was four hundred and threſcore and ten thouſande men that drewe ſwerd. But the Leuites & Benjamin he counted not amonge them. For the kynges dede ſemed abhominable to Joab. And the Lord was diſpleaſed with this thing, and ſmote Iſrael. Then ſayd Dauid to God: I haue ſinned exceedingly, in doyng thys thyng. Neuertheleſſe yet do away the wickedneſſe of thy ſeruaunte, for I haue done aboue meaſure ſolp ſhye.

And the Lord ſpake vnto Gad, Dauides ſear of viſions, ſayinge: go and tell Dauid, ſayinge: Thus ſaythe the Lord: I geue thee the choiſe of thre thinges: choſe the one of them, that I maye do vnto the. And Gad came to Dauid and ſayde vnto him. Thus ſaith the Lord: Choſe the either thre peres ſamishment, or thre monethes to be coſumed of thine aduerſaries, the ſwerd of thine enemies ouertaking the: or els the ſwerd of the Lord. iii. dayes, and peſtilence in the lande, the aungell of the Lord deſtroyng thorowout al the coaſtes of Iſrael. And nowe auſe thy ſelfe what worde I ſhal brynge agayne to hym that ſente me. And Dauid ſayde to Gad, I am in excea- dyng ſtrengthes. But lette me fall into the handes of the Lord, for paſſyng greate is hys mercey, and let me not fall into the handes of men.

And the Lord ſente peſtilence vpon all Iſrael, ſo that there were ouerthrowne of Iſrael, threſcore and ten thouſande men. And God ſente the aungell to Jeruſalem to deſtroy it. And as he was aboute to deſtroye, the Lord behelde: and had compaſſion on the wretchedneſſe, and ſayde to the aungell that deſtroyed, it is pnowge, now ceaſe thyne hande. And the aungell of the Lord ſtoode by the threſhyng floore of Ornan the Jebuſite. And Dauid lyfte vp hys eyes, and ſawe the angel of the Lord ſtand betwene the earth & heauen with a drawen ſwerd in hys hande, ſtretched out towarde Jeruſalem. Then fel Dauid and the elders of Iſrael in ſacke vppon theyre faces. And Dauid ſayde vnto God: Is it not I that commaunded too number the people? And I am he that haue ſynned and done euyl in dede, But what haue theſe ſhepe done? let thyne hande therefore, O Lord God, be on

me and on my fathers houſe, & not on thy people to deſtroye them.

And the aungell commaunded Gad to ſaye to Dauid, that Dauid ſhoulde go and ere by an aulter vnto the Lord in the threſhyng floore of Ornan the Jebuſite. And Dauid went at the ſaying of Gad, whiche ſpake in the name of the Lord. And Ornan turned about, and ſaw the angel, and hys iii. ſonnes wpth him, and hid them ſelues: for Ornan was threſhing whete. And Dauid came to Ornan. And when Ornan looked and ſawe Dauid, he wente oute of the threſhyng floore, and bowed hym ſelfe to Dauid, with hys face to the grounde.

And Dauid ſaide to Ornan: geue me the place of the threſhyng floore, that I may buyde an aulter therein vnto the Lord. Let me haue it for as muche monye as it is worthe, that the plage maye ceaſe frome the people. And Ornan ſayde to Dauid: take it to the and lette my Lord kyng do what ſemeth good in hys eyes. Se, I geue the open for a burnt ſacrifice, and the threſhyng ſeades for woode, and wheate for meate offerpge: I geue it all. But kyng Dauid ſayde to Ornan: not ſo, but I wyl bye it for as muche monye as it is worthe, I wyl not take that whiche is thynge for the Lord, and offer burnt offerpges wpthoute coſte.

And ſo Dauid gaue to Ornan for the place ſickles of golde. vi. l. by wayghte.

And Dauid builde there an alter vnto the Lord, and offered burnt offerpges, and peace offerpges, and called vnto the Lord, and he heard him from heauen in ſyre vpon the alter of burnt offering. And the Lord comaunded the aungell to put vp hys ſwerd agayne into the ſheathe of it. At that tyme whē Dauid ſaw þ the Lord had heard him in the threſhyng floore of Ornan the Jebuſite, he vſed to offer there. For the tabernacle of the Lord which Moſes made in the wyldernes, and the alter of burnt offering were at that ſeaſon in the hylat Gabaon. And Dauid coulde not go before it to ſeke God, becauſe he was a ſerde of the ſwerd, of the aungel of the Lord. And Dauid ſaid, This is the houſe of the Lord God, & this is the burnt offerpge aulter for Iſrael.

The. xxii. Chapter

Dauid willet hys ſonne Salomon to build the temple of the Lord, whiche thyng he hym ſelfe was forbydden to do.

And Dauid comaunded to gather the ſtraingers that were in þ land of Iſrael, & ſet hewers to hewe ſtone to build the houſe of God. And Dauid prepared ple of yron for nayles too the doores of the gates, and too ioyne wpth all, and aboundaunce of braſſe wpthoute waighe and of Cedar trees wpthoute number. For the zidonians and they of Tyre brought much Cedar woode to Dauid. For Dauid thus thought: Salomon my ſon is yong and tender, and the houſe that is to be buylt for the Lord,



Lord, muste excede in greatenesse, that it may be spoken of, and praised in al lands, I wyl therefore make ordynance for it. And so Dauid made greates piouspon be- fore hys deathe.

**B** And he called Salomon hys sonne, and charged him to buyld an house for the lord God of Israel. And Dauid sayde to Salomon: \* my sonne, I hadde in myne herte to build an house vnto the name of the lord my God. But the worde of the Lord came to me sayinge: thou haste shed much blood and hast made many battailes. Thou shalt not build an house for my name, forasmuch as thou haste shed so much bloude too the earth in my syghte. Beholde a sonne that be bozne the, whiche shalbe a man of reste, for I wyl gyue hym reste from all hys enemyes rounde aboute. And hys name shalbe \* Salomon: for I wyl send rest and peace vpon Israel in hys dayes. He shall buyld as muche to an house for my name, and he shall be my sonne, and I wyl be hys father, and wil sta- blysh the seate of his kingdome vpon Israel for euer. Nowe my sonne the Lord be with the, that thou mayest prospere & build house of the Lord thy God, as he hath sayd of the. And the Lord gyue the wyl- dome and vnderstandynge, and make the gouernoure of Israel, and to kepe the law of the Lord thy God. For then thou shalt prospere: If thou shalt be diligente to do the ordynances and lawes which the Lord charged Moyses wth, to deliuer to Israel. Plucke vp thine hearte, and be stronge, drede not nor be dyscouraged. Behould in myne aduersyte, I haue prepared for the the house of the Lord an hundred thou- sande talentes of syluer, and as for brasse & yron it cannot be numbred it is so muche. And I haue prepared timber and stone, & thou shalt proude more therto. Moreouer thou haste workemen inough and masons and carpenters to worke in stone, and tym- ber: and all manner of wisemen for what- soeuer worcke it be. And of goulde, syluer, brasse and yron there is no number. Arple therefore and sette vpon it, and the Lord shall be wth the.

**A** And Dauid commaunded all the Lordes of Israel, to helpe Salomon his sonne sayinge. Is not the Lord your God wth you? and hath he not geuen you reste on euerie syde? for he hath geuen the inhabi- tauntes of the lande into myne hande, and the lande is subdued before the Lord and before hys people. Now therefore set your hertes and your soules, to seke the Lord your God. And arple and buyld ye the temple of the Lord God, to brynge the arke of the couenaunte of the Lord, and the holpe vessels of God into the house so buylte for the name of the Lord.

And Dauid commaunded all the Lordes of Israel, to helpe Salomon his sonne sayinge. Is not the Lord your God wth you? and hath he not geuen you reste on euerie syde? for he hath geuen the inhabi- tauntes of the lande into myne hande, and the lande is subdued before the Lord and before hys people. Now therefore set your hertes and your soules, to seke the Lord your God. And arple and buyld ye the temple of the Lord God, to brynge the arke of the couenaunte of the Lord, and the holpe vessels of God into the house so buylte for the name of the Lord.

The. xlii. Chapter.

Dauid being old ordeineth Salomon king. He causeth the Levites to be numbred, and assigneth them to their offices.

**A**ND when Dauid was olde and stryken in yeares, he made Salomon hys sonne kynge ouer Israel. And then he gathered together all the Lordes of Israel wth the ppestes and the Levites. And the Levites were num- bred from xxx. yere and aboue, and the tale of them in men polle by polle was. xxxviii. thousand. Of whiche. xlii. thousand were set to further the worke of the house of the Lord. And fyve thousande were officers & iudges. Foure thousand were porters, and four thousand prapled the Lord with such instruments as Dauid had made to praple wth. And Dauid put an order among the children of Levi: Gerson, Cahath and Merari. Of the Gersonytes was Laadan and Semei. The sonnes of Laadan: the chyef was Jehiell, and then zethan and Joell thre. The sonnes of Semei Salomith, Hazi- el, and Haran, thre. These were the aun- ciente heades of Laada. And the sonnes of Semei were also Jahath, Zinah, Jaus and Bariah: these. iiii. were the sonnes of Se- mei. And Jahath was the chyefe, zinah the second. But Jaus and Bariah had not ma- ny sonnes, and therefore they were reckened for one auncente houlholde.

The sonnes of Cahath: Amram, Hicor, Hebzon and Uziel, foure. \* The sonnes of Amram: Aaron and Moyses. And Aaron was appointed to consecrate in the place moste holpe wth hys sonnes for euer: and too burne the offerpuges before the Lord, and to minister, and to blesse in hys name for e- uer. And the chyldren of Moyses the man of God, were named wth the trybe of Levi. The sonnes of Moyses: Gerson and Elie- zer. And of the sonnes of Gerson: Sabaell was the chyefe. The sonnes of Eliezer: Ro- habah the cheife. And Eliezer hadde none other sonnes: But the sonnes of Rohabiah were verp manpe. And of the sonnes of Je- sachar, Salomi the cheife. The sonnes of Hebzon, Jeriah the firste, Amariah the se- cond, Jahaziel the third, and Jecmaam the fourth. The sonnes of Uziel: Micah the. i. and Jeshiah the seconde. The sonnes of Merari: Mahali, and Musi: The sonnes of Mahali, Eleaser and Lys. And Eleaser di- ed, and had no sonnes, but doughters onli, and they brethren the sonnes of Lys toke them. The sonnes of Musi: Mahali, Eder and Jerumuth, thre.

These are the children of Levi in the houl- holdes of they fathers the auncent hea- des, bewed & numbred by name, & polle by polle from. xx. yere and aboue to worke in ser- uice of the house of the Lord: For Da- uid said: the Lord God of Israel hath ge- uen rest vnto his people, and they shal dwel in Jerusalem for euer.

Moreouer the Levites shall nowe no- more beare the tabernacle and all the ves- sels that perteyned to the serupce thereof. But at the laste commaundemente of Da- uid, the Levites were numbred from twen- ty



To wayle  
at þ handes  
of Aaron is  
to do after  
their com-  
maundemēte  
as beneth in  
the. xxv. b

type pere and aboue, to wayt at the handes of the sonnes of Aaron in the seruice of the house of the Lorde, and to haue the ouersyghte of the courtes, and of the store houses, and of the purifying of al holy things, and of the worke of the things that serued for the house of God, as the shewe bread, the fyne floure, the meate offerpnges, the flawmes of swete breade, and of the thinges baken in the fryng pan, or broyled on the gridiron, & on all maner measures, and cise, and to wait euery morning to thanke and prayse the Lord, and likewise at euen. And to wait on euery offring of burnt sacrifices vnto the Lord, the Sabothes, and first daies of the monethes, and other feastfull dayes by numbze and custome, was theyr office euer before the Lorde. And that they shoulde wayt on the tabernacle of witnes and on the holy place, and on the sonnes of Aaron theyr brethren, in the seruice of the house of the Lorde.

The. xliii. Chapter.

David assygneth theyr offyce to the sonnes of Aaron.

Leui. xvi. a.

**T**he deuision of the sonnes of Aaron: Nadab, Abihu, Eleazer and Ithamar. \* But Nadab and Abihu dyed before their father, and had no chyliden. And Eleazer and Ithamar wer the priests, And Dauid ordered them on this maner. zadock of the sonnes of Eleazer, and Achimelecke of the sonnes of Ithamar too bee in offyce by course. And there were no myghty heades found of the sonnes of Eleazar then of the sonnes of Ithamar. And he deuyled them into. xvi. heades of auncpente householdes, of the sonnes of Eleazer, and epghte of the sonnes of Ithamar. And he put them in order by lot, one wpyth auother to be rulers in the sanctuary and lordes before God as wel of the sons of Ithamar as of the sons of Eleazar. And Semeiah the sonne of Nathaniel the scribe of the Leuites wrot the before the kynge and the Lordes, and before zadocke the priest and Achimelecke the sonne of Abiathar, and before the auncpente heades of the priestes and of the Leuites: one pryncypall household for Eleazer, and one for Ithamar.

And the first lotte fell to Jeoiarib. The ii. to Jedaiiah. The. iii. to Barim. The. iiii. to Seozim. The. v. to Melchiah, the syrte to Miamin. The. vii. to Bakes. The. viii. to Abiah. The. ix. to Iesua. The. x. to Secaniah, the. xi. to Eliasib. The. xii. to Jakim. The. xiii. to Duphah. The. xiiii. to Jisbaab. The. xv. to Belgah. The. xvi. to Ezer. The. xvii. to Bezir. The. xviii. to Baphzez. The. xix. to Bathahaiiah. The. xx. to Jehesekiell. The. xxi. to Jacin. The. xxii. to Gamull. The. xxiii. too Delaiaha. The foure and twentye to Maasiah.

This is the order of them in theyr offyces, to come into the house of the Lord accordyng too theyr manner vnder Aaron theyr father, as the Lorde God of Israell

commaunded. The rest of the sonnes of Leui: of the sonnes of Amram, Subaell. Of þ sonnes of Subael, Jechediahu. Of the sons of Kohabiah, the first Jeshiah. Of the Jazarites, Salemoth. Of the sonnes of Salemoth, Jahath. And the sonnes of Hebron were Jeriahu the first, Amariah the. ii. Jazhaziell the. iii. Jekamiam the. iiii. Of the sonnes of Eliel, Micah, Of the sonnes of Micah, Samir. The brother of Micah was Jeshiah. Of the sonnes of Jeshiah, zachariah. The sonnes of Merari were Mahali, & Musi. The sonnes of Jaaziah, Beno. The sonnes of Merari bi Jahaziah, Beno. Sohem, zacur and Ebi.

Maheli had Eleazer which had no sonnes. The sonnes of Kis, Jerahemel, The sonnes of Musi: Mahali, Eder and Jerimoth. These are the chyliden of Leui, in the householdes of theyr fathers. And these cast lots next to theyr brethren the sonnes of Aaron before Dauid the kynge, & zadock and Achimelec and the auncient heades and priestes of the Leuites, as well the pongest brother as an auncpente heade.

The. xlv. Chapter

The syngers are appoynted wpyth theyr places, and lottes.

**A**nd Dauid and the capitaines of the host appoynted out to do seruice, the sonnes of Asaph, of Heman and Jiduthum, which shuld prophesy wpyth harps, psalties & Simbales. And the multitude of the me were to do seruice in theyr offices. The sons of Asaph: zaur, Joseph, Nathania, Atereah, to wayte on Asaph, whiche prophesied by the kynge.

The sonnes of Jiduthum: Godoliah, zuri, Isaiiah, Basabiah and Mathathiah, Semei, syre, at the handes of theyr father, Jiduthum, wpyth harpes: whpyche Jiduthum prophesied for too thancke and prayse the Lorde. The sonnes of Heman: Bokiah, Mathaniah, Eliell, zubucll, Jerimoth, Hananiah, Hanam, Eliathath, Gedalthi, Romanthi, Jeshbokasah, Malothi, Bothir and Mahazioth.

Al these were the sonnes of Heman the kynge's sear of vpspons wpyth the worde of God, to lyfte by the horne. God gaue to Heman. xliii. sonnes and thze daughters. All these were at the hande of their father to syng in the house of the Lorde with simbales, psalties and harpes in the serupce of the house of God. And at þ hand of them king was Asaph, Jiduthum & Heman: But the multitude of them were wpyth theyr brethren that were connyng in the song of the Lord. And the number of all that taughte wer two hundred four skore & epghte. And they cast lots indifferently, how they shuld wait, as wel the small as the great, as well the learned as the vnlearned.

And the first lot of Asaph fel to Joseph. The seconde to Godolpahen wpyth hys brethren and sonnes, twelue personnes. The thyrde fell to zachur wpyth his sonnes and



and brethren which were twelve person-  
nes. The fourth to Azari with his sonnes  
and brethren, twelve persons. The fyfte to  
Nathaniah with his sonnes and brethren  
twelve personnes. The syxte to Bektahu  
with his sonnes and brethren twelve per-  
sonnes. The seventh to Harelah with  
his sonnes and brethren twelve persons.  
The eyghte to Asaiab with his sonnes  
and brethren twelve personnes. The. ix.  
to Nathaniah with his sonnes and brethren  
twelve persons. The tenth to Semei with  
his sonnes and brethren twelve personnes.  
**D** The eleuenth to Azarael with his sonnes  
and brethren twelve personnes. The twel-  
ueth to Hasabiah with his sonnes and  
brethren twelve personnes. The thirtene  
to Subuel with his sonnes and brethren  
twelve personnes. The fourtene to Ma-  
thathyah with his sonnes and brethren  
twelve personnes. The fyfteen to Herimoth  
with his sonnes and brethren twelve per-  
sons. The sixtenth to Hananiah with his  
sonnes and brethren, twelve persons. The  
seuentene to Hesbokazah with his sonnes  
and brethren twelve personnes. The eigh-  
tene to Hanat with his sonnes and bre-  
thren twelve personnes. The nyntene to  
Malorhi with his sonnes & brethren twelve  
persons. The twentieth to Eliathah with his son-  
nes and brethren twelve persons. The. xxi.  
to Horhir with his sonnes & brethren twelve  
persons. The. xxii. to Gedaltih with his  
sonnes and brethren twelve persons. The.  
xxiii. to Mahazith with his sonnes and  
brethren twelve personnes. The. xxiiii. to  
Romanthi Ezer with his sonnes and bre-  
thren twelve personnes.

The. xxvi. Chapter.

**T**he porters of the temple are ordeined eu-  
ery man to the gate which he shuld kepe.

**A** The dyspysion of the porters amonge  
the Kohites: Meselemiah the sonne  
of Kozeh of the chyldre of Alaph.

And the sonnes of Meselemiah were  
these: zachariah the eldeste, Jadrill the se-  
conde, zabadiab the thyrde, Nathanell the  
fourth, Elam the fyft, Johanan the syxte,  
Elionai the. vii. And Obed Edom hadde  
sonnes, Semeiah the eldeste, Josabad the  
seconde, Joab the thirde, Sacar the fourth,  
Nathanael the fyft, Ampell the syxte, Ma-  
char the seuenth and Josathai the eyght,  
for God had blessed hym.

And vnto Semeiah his sonne, were son-  
nes bozne that ruled in the house of theyr  
father, for they were men of myghte. The  
sonnes of Semeiah, Orhni, Rappach, O-  
bed and Elzabad, and his brethren menne  
of actpuyte, Elphu and Samachyah. All  
**B** these were of the chyldren of Obed Edom,  
which with theyr brethren and their chyl-  
dren, actiue men, and of strengthe to doo  
seruyce, were the scoze and two of Obed  
Edom. And Meselemiah had sonnes and  
brethren, and actiue men, eyghtene. And  
Josah of the chyldren of Merarie hadde

sonnes, Semei the chyefe, yet he was not  
the eldest but his father made him the chie-  
fest. Helkiah the secod, Tabetah the thirde,  
and zachariah the fourth: so that all his son-  
nes and brethren of Josah were thyrteene.

Vnto these was deuptyd the offyce of  
the porterhpy, as vnto heades ouer the me  
that wayted with theyr brethren, and mi-  
nistred in the house of the Lorde. And they  
cast lottes, the small as well as the greate  
in the householdes of theyr fathers, so that  
to gate. And the Eastelotte fell to Seme-  
iah. And for zacharyah his sonne a wyse  
counselloure they caste lottes, and his  
lotte came oute towarde the North. And  
Obed Edoms lotte fell to the South. And  
to his sonnes fel the counsel houses. And  
to Suphim and Josah fell the West with  
the gate Salecherh, wher the way goth vp  
ward the one way beyng fast by the other.

In the East kepte fyre Leuytes: in the  
North, foure a daye, and in the South  
foure a daye, and in euery counsell house  
twoo, and \* in the watche houses on the  
wygh waye Westwarde, foure: twoo in a  
house. These are the deuysions of the por-  
ters amonge the sonnes of Kozeh, and the  
sonnes of Merari. And of the Leuytes A-  
hyah had the ouerspyghte of the treasure of  
the house of God, and of the treasure of  
the offered thynges.

As concernynge the sonnes of Laadan  
which were Bersonites: Laadan hadde an  
ciente fathers. Laadan the Bersonite had  
Jehiel. The sonnes of Jehiel: zethan and  
Joell his brother, whiche were ouer the  
treasures of the house of the lorde. Among  
the Amramites, Izabacites, Hebronites,  
and Ozielites, was Subuell the sonne of  
Berso, the sonne of Moyles, a ruler ouer  
the treasure. And of his brethren the sonnes of  
Eliezer, was Rababyah, whose sonne was  
Asaiab, and his sonne was Joazam, and his  
sonne zechri, and his sonne was Selomith,  
whiche Selomith and his brethren were  
ouer al the treasure of the dedicate giftes,  
which Dauid the kynge and the aunciente  
heades of the Capptaynes ouer thousandes  
and hundredes, and the capptaynes of the  
hoste had dedycated of the spoule wonne  
in battayle, to mayntayne the house of  
the Lorde: and ouer all that Samuell the  
Sear, and Saule the sonne of Eys, and Ab-  
ner the sonne of Ner, and Joab, the sonne  
of zarutah had dedicated. All that was de-  
dicated, was vnder the hand of Selomith,  
and of his brethren.

Of the Izabarytes, Conantah and his  
sonnes were in busineses, withoute forth  
made officers and iudges ouer Israell.  
And of the Hebronites, Hasabyah and  
his brethren men of actiuite a thousande  
and seuen hundred were officers in Is-  
raell on this syde Jordan westwarde, in  
all affayres of the Lorde and seruyce of the  
kynge. And Jehiab was the chyefe a-  
monge the kynredes and fathers of the



Hebronites. And in the fourty yere of the raygne of Dauid, they were soughte for. And there were found of them men of prowesse at Hezer in Galaad. And his brethren were in men of prowesse, two thousand and seven hundred auncyente heades, whiche kynge Dauid made rulers ouer the Rubenites, Gadites, and halfe the tribe of Manasses, in all matters concernyng good busynesses of the kynge.

## The. xlii. Chapter.

Of the princes and rulers that mynystred vnto the kynge.

**T**o speake of the chyldren of Israel in the number of them were auncyente heades and capitaines of thousandes and hundredes, and offycers that serued the kynge in all thyng accordyng to the compaynes that came in, or went out moneth by moneth thowout all the monethes of the yere. And euery compayne had foure and twenty thousande.ouer the first compayne in the fyrste moneth, was Iasobeam the sonne of Zabdiel. And in hys number were foure and twenty thousand. And chiefe of all the captaynes in the hooste of the fyrste moneth was of the chyldren of Iudah. ouer the compayne of the second moneth, Dedai an Abobite, and in his hooste was Makeloth a ruler, And in hys compayne were foure and twenty thousande. The chiefe Capytayne of the thyrde hooste in the thyrde moneth, was Banayab the sonne of Joiada the pryeste.

And in hys hoost foure & twenty thousand. This is the same Banaias that was mighty among thyrty and aboue thyrty. And in hys parte was Amizabad hys sonne.

The fourth capytayne in the fourth moneth was Asael & brother of Joab, and Zabadiab his sone after hym. And in hys hoost foure & twenty thousande. The fyfte capytayne in the fyfte moneth was Samabur the Jezrabite: & in his hoost. xlii. thousand. The sixt capytayne in the sixt moneth was Ira the sonne of Akas a Jebusite: and in hys hoost foure and twenty thousande.

The seuenth capytayne in the seuenth moneth was Beleg the Ithaluyte, of the chyldren of Ephraim: and in hys hoost foure and twenty thousande. The eyght capytayne in the eyght moneth was Sobocay an Husathite of the kyn of Sarah: and in hys hoost foure and twenty thousand. The nynthe capytayne in the nynthe moneth: was Abyezer an Anathothite of the sonnes of Iemini: and in hys hoost. xlii. thousande. The tenth capytayne in the tenth moneth, was Mahari the Netophathite of the Zarathites: and in the hoost foure and twenty thousande. The eleuenth moneth was Banayab the Itharathite of the chyldren of Ephraim: and in hys hoost foure and twenty thousande. The twelfth capytayne in the twelfth moneth was Helday the Netophathite of the Beniaminites: and in hys hoost. xlii. thousande.

And the rulers ouer the tribes of Israel were these: Amonge the Rubenytes, was Eliezer the sonne of Zechi. Amonge the Symeonites, was Saphathpah the sonne of Maacab. Amonge the Leuites: Babelab the sonne of Amuell. Amonge the Haromytes Zadoc. In Iuda, Eliu of the brethren of Dauid. In Issachar, Amry the sonne of Michaell. In Zabulon, Hesmaph the sonne of Abdiab. In Reubtalpe, Herymoth the sonne of Aziell. Amonge the chyldren of Ephraim: Hosea the sonne of Ozyah. In the halfe tribe of Manasses: Joell the sonne of Phadaiah. Of the halfe tribe of Manasses in Galaad: Jado the sonne of Zachariah. In Beniamin, Jasiel & son of Abner. In Dan: Azariel the son of Merobah. These are the Lordes in & tribes of Israel.

But Dauid toke not the number of the vnder twenty yere: for the Lorde sayde he woulde encrease Israel lyke vnto the sters of the skye. And Joab the sonne of Zaruhab began to number, and though he fynished it not, yet there fel wrath for that vpon Israel. And therefore the number was not put in the Chronicles of King Dauid.

ouer the kinges treasure was Azmoth the sonne of Adiel. And ouer the treasure of the felde in the cyties, byllages, and castelles, was Jonathan, the sonne of Oziab. And ouer the workemen in the fyelds that tilled the ground, was Ezi the sonne of Chelub. And the ouersyghe of the bynerardes hadde Semeiah the Ramathite. ouer the wynecellers was Saddy the Saphonite. And ouer the olyue trees and mulberry trees that was in the valleyes, was Baal Hanan the Gadareite. And ouer the treasure of oyle were Hoas. And ouer the oxen that fed in Sarō was Setari the Saronite. And ouer the oxen in the valleyes was Saphat the sone of Adlap, and ouer the camels Abil the Ismaelit. And ouer the asses was Johadiab the Merothite. And ouer the shepe was Azis the Hagarite. All these were the rulers of the substance of kynge Dauid, and Jonathan Dauids brothers sonne, a man of counsell, a man that taught wysdome, and a wyrtier, he and Jehiel the sonne of Bachamō wayted on the kynges sonnes. And Achitophel was of the kinges counsell. And Husai the Archite was the kynges companion. And nexte to Achitophelle was Joiada the sonne of Banayab, and Abiathar. And the capytayne of the kinges wars was Joab.

## The. xliii. Chapter.

Because Dauid was forbidden to build the Temple, he exhorteth Salomon and the people to performe it.

**A**ND Dauid gathered together all the lordes of Israel: the lordes of the tribes, the lordes of compaynes that mynystred to the kynge by course, the lordes ouer the thousandes and ouer the hundredes, and the lordes ouer all the gooddes and cattel of the king, and of hys sonnes,



with the chamberlaynes, warpours, and all valyaunt menne vnto Jerusalem. And king David stode vpon his fete and saide.

**The fote-  
stole was  
the merce  
seate, at  
whych, & on  
whych god  
had promi-  
sed to y<sup>e</sup> he-  
redes to  
heare them:  
whych was  
vpon the  
arke, as it  
aperech.  
Exo. xxv. b.**

Hear me my brethren and my people, I had in myne herte to buylde an house of rest for the arke of the couenaunte of the Lord, and a \*fotestool for oure God, and had made redye to buylde. But God sayde to me: thou shalt not buylde an house for my name, because thou arte a man of war and hast shed bloude. Moreover the Lord God of Israel chose me of all the house of my father, to be kynge ouer Israel for euer, for he chose Iuda to be a captayne: and in the house of Iuda, the house of my father, and of the sonnes of my father he had a lust to me, to make me kynge ouer all Israel. And of al my sonnes (for the Lord hath gyuen me many sonnes) he hath chosen Salomon my sonne to sit in the seate of the kyngdome of the Lord ouer Israel.

**1. Pa. xvi. c.**

And he saide vnto me: Salomon thy sonne shall buylde my house and my courtes. \* for I haue chosen hym to be my sonne, and I wyll be his father, and wyll stablysh his raygne for euer, if he wyl harden hym selfe to do my commaundments, and my laws as it goeth this daye. And now I saie vnto you before all Israel the congregacyon of the Lord, and in the audyence of oure God: kepe, and seke for all the commaundementes of the Lord poure God, that ye may enioy a good lande, and enheryte your chyldren after you for euer. And thou Salomon my sonne knowe God thy father, and serue hym with a pure herte and luste of soule. \* For the Lord searcheth all hertes, and vnderstandeth all the ymagynacions of thoughtes. If thou shalt seke hym, he wyll be founde of the: But if thou forsake hym, he wyll caste the of for euer. Take hede now, for the Lord hath chosen the to buylde an house of thy sanctuarie. Be stronge and do it.

**Psal. vii. b.**

**C** And Dauid gaue Salomon his sonne the paterne of the porche and of the houses that belonged thereto, and of the store houses, vpper chambers, inner parlours and of the house of the merce seate: and the example of that was in his mind, both in the courtes of the house of the Lord, and of the treasure houses roundabout, for the treasures of the house of God, and for the treasure of the dedicate gyftes, and of the companyes of the priestes and Leuites that wayted by course, and of al workmanship & vessels that should serue for the house of the Lord. And appoynted hym what wayghte of golde shoulde serue for thynges of golde thorow oute al vesselles, for what seuer use it serued: And what wayghte of syluer shoulde suffice for all maner vesselles of syluer, for what soeuer purpose they serued. And the wayghte of the golden candelstykkes, and of theyr lampes of golde, the wayght for euery candelsticke, and for their lampes. And for the candelstykkes

of syluer by wayghte, both for the candelstykke, and also for her lampes, accordyng to the offyce of euery candelstykke. And the wayght of gold for the tables of shewbreaide table by table: and lykewyse syluer for the tables of syluer, & for fleschboles basens, and drynkynge pottes of pure golde. And for cuppes of gold by wayght, cup by cuppe. And for cuppes of syluer by wayght cup by cuppe. And for the altier of incense of tryed golde by wayghte. And the sympletyude of the seate of the Cherubes that stretched oute theyr wynges and couered the arke of the couenaunte of the Lord (sayth he) was gyuen me by wyrtynge of the hande of the Lord, whych made me vnderstand al the workmanship of paterne.

And Dauid sayd to Salomon his sonne: harden thy selfe and be stronge, and do it, feare not, nor lette thyne herte dyscourage the. For the Lord God my God is with the, and shall not leaue the nor forsake the, vntyll thou haste synysed al the worke that muste serue for the house of the Lord. Beholde, the priestes and Leuites deuyded in companyes, to do all maner seruyce that pertayneth to the house of God, and beside that, thou hast with the for al maner of workmanship, all that are wyllynge and wise for any maner of seruyce. And the Lordes, and all the people are at thy commaundemente in al thynges.

#### The xxx. Chapter.

**C** The offerynges of Dauid and of the priestes for the buyldynge of the temple. Dauid dyeth, and Salomon his sonne raygneth in his steade.

**A** And Dauid the kynge sayde vnto all the congregacyon: God hath speccally chosen Salomon my sonne, whych he is yet yong and tender, and the worke is greate, for the house is not for man, but for the Lord God. Moreover I haue prepared with al my myghte for the house of God: golde for thynges of golde, and syluer for thynges of syluer, & bras for thynges of bras, y<sup>e</sup> for thynges of y<sup>e</sup>, & wood, for thynges of wood: and Dyr stones, \* set stones and of other geie stones, and al maner precious stones, & of marble great abundaunce. And yet because I haue luste to the house of my God: I haue seuerall golde and syluer, whych I gyue to the house of my god aboue al I haue prepared for the holy house euen thre thousande talentes of golde of Ophyr, and seuen thousande Talentres of Syluer tryed: to fyle the walles of the house with golde where it becommeth, and with syluer where syluer is mete, and for al maner of worke by the handes of artycers. And lette me se who is wyllynge also to fyll his hand for the Lord this day.

And the auntyente Lordes, and the lordes of the trybes of Israel, and the captaynes of thousandes and hundredes, and the lordes ouer the substaunce of the kynge, were wyllynge, and gaue for the seruyce of the

**Some read  
Carbuncle,  
or any other  
precious  
stone, called  
Sibion.**



with the chamberlaynes, warpours, and all valyaunt menne vnto Jerusalem. And king Dauid stode vpon his fete and saide.

The fote-  
stole was  
the merce  
seate, at  
which, & on  
which god  
had promi-  
sed to y<sup>e</sup> h<sup>e</sup>-  
b<sup>e</sup>nes to  
heare them:  
which was  
vpon the  
arke, as it  
apereth.  
Exo. xxv. b.

Hear me my brethren and my people, I had in myne herte to buylde an house of rest for the arke of the couenaunte of the Lord, and a \*fotestool for oure God, and had made redye to buylde. But God sayde to me: thou shalt not buylde an house for my name, because thou arte a man of war and hast shed bloude. Moreover the Lord God of Israel chose me of all the house of my father, to be kynge ouer Israel for euer, for he chose Iuda to be a captayne: and in the house of Iuda, the house of my father, and of the sonnes of my father he had a lust to me, to make me kynge ouer all Israel. And of al my sonnes (for the Lord hath gyuen me many sonnes) he hath chosen Salomon my sonne to sit in the seate of the kyngdome of the Lord ouer Israel. And he saide vnto me: Salomon thy sonne shall buylde my house and my courtes. \*for I haue chosen hym to be my sonne, and I wyll be his father, and wyll stablysh his raygne for euer, if he wyl harden hym selfe to do my commaundments, and my laws as it goeth this daye. And now I saie vnto you before all Israel the congregacyon of the Lord, and in the audyence of oure God: kepe, and seke for all the commaundementes of the Lord poure God, that ye may enioy a good lande, and enherite your chyldren after you for euer. And thou Salomon my sonne knowe God thy father, and serue hym with a pure herte and luste of soule. \*for the Lord searcheth all hertes, and vnderstandeth all the ymagynacions of thoughtes. If thou shalt seke hym, he wyll be founde of the: But if thou forsake hym, he wyll caste the of for euer. Take hede now, for the Lord hath chosen the to buylde an house of thy sanctuarie. Be stronge and do it.

1. Sa. xvi. c.

Psal. vii. b.

And Dauid gaue Salomon his sonne the paterne of the porche and of the houses that belonged thereto, and of the store houses, vpper chambers, inner parlours and of the house of the merce seate: and the example of that was in his mind, both in the courtes of the house of the Lord, and of the treasure houses roundabout, for the treasures of the house of God, and for the treasure of the dedicate gyftes, and of the companyes of the priestes and Leuites that wayted by course, and of al workmanship & vessels that should serue for the house of the Lord. And appoynted hym what wayghte of golde shoulde serue for thynges of golde thorow oute al vesselles, for what seuer use it serued: And what wayghte of syluer shoulde suffice for all maner vesselles of syluer, for what soeuer purpose they serued. And the wayghte of the golden candelstykkes, and of theyr lampes of golde, the wayght for euery candelsticke, and for their lampes. And for the candelstykkes

of syluer by wayghte, both for the candelstykke, and also for her lampes, accordyng to the offyce of euery candelstykke. And the wayght of golde for the tables of shewbreaide table by table: and lykewyse syluer for the tables of syluer, & for fleshyokes basens, and drynkynge pottes of pure golde. And for cuppes of golde by wayght, cup by cuppe. And for cuppes of syluer by wayght cup by cuppe. And for the altar of incense of tryed golde by wayghte. And the sympletyude of the seate of the Cherubes that stretched oute theyr wynges and couered the arke of the couenaunte of the Lord (sayth he) was gyuen me by wyrtynge of the hande of the Lord, which made me vnderstand al the workmanship of paterne.

And Dauid sayd to Salomon his sonne: harden thy selfe and be stronge, and do it, feare not, nor lette thyne herte be discouraged. For the Lord God my God is with the, and shall not leaue the nor forsake the, vntyll thou hast fynished al the worke that muste serue for the house of the Lord. Beholde, the priestes and Leuites deuoyded in companyes, to do all maner seruyce that pertayneth to the house of God, and beside that, thou hast with the for al maner of workmanship, all that are wyllynge and wise for any maner of seruyce. And the Lordes, and all the people are at thy commaundemente in al thynges.

The xxx. Chapter.

The offerynges of Dauid and of the priestes for the buyldynge of the temple. Dauid dyeth, and Salomon his sonne raygneth in his steade.

And Dauid the kynge sayde vnto all the congregacyon: God hath speccally chosen Salomon my sonne, whyche is yet yong and tender, and the worke is greate, for the house is not for man, but for the Lord God. Moreover I haue prepared with al my myghte for the house of God: golde for thynges of golde, and syluer for thynges of syluer, & bras for thynges of bras, y<sup>e</sup> for thynges of y<sup>e</sup>, & wood, for thynges of wood: and Dyr stones, \*set stones and of other geie stones, and al maner precious stones, & of marble great abundaunce. And yet because I haue luste to the house of my God: I haue seuerall golde and syluer, whyche I gyue to the house of my god aboue al I haue prepared for the holy house euen thre thousande talentes of golde of Ophyr, and seuen thousande Talentres of Syluer tryed: to fyle the walles of the house with golde where it becommeth, and with syluer where syluer is mete, and for al maner of worke by the handes of artificers. And lette me se who is wyllynge also to fyll his hand for the Lord this day.

Some read Carbuncle, or any other precious stone, called Scablon.

And the auntyente Lordes, and the lordes of the trybes of Israel, and the captaynes of thousandes and hundredes, and the lordes ouer the substaunce of the kynge, were wyllynge, and gaue for the seruyce of the

D. ii. house



house of God, fyue thousande talentes of golde, and tennethousande peces of golde copnes, and ten thousande talents of syluer, and .xxviii. thousande talentes of bras, and an hundred thousande talentes of Yron. And they that hadde precyous stones, gaue them for the treasure of the house of the Lorde, vnto the bande of Iehelpell the Bersoupte. And the people reioysed that they were so wyllpyge, for wyth a pure herte they were wyllpyge vnto the Lorde. And thereto Dauid the kynge reioysed wyth great gladdenesse. And Dauid blessed the Lorde before all the congregacyon and sayed: Blessed arte thou Lorde God of Israell oure father, for euer, and euer. Thyne (O Lorde) is greatenesse, power glorie, victorie, and prayse: for all that is in heauen and erth is thine, and thine is the kingdome (O Lorde) and thou arte lyft vp an heade aboue all. Rycheesse and honoure come of the, and thou raigest ouer al, and in thine bande is power and strength, and in thine bande it is to make great and to gyue strength vnto al. And now oure God, we thanke the, and prayse thy gloriouse name. For what am I? what is my people that we shoulde obtayne strengthe to be so willing? But al is of the, and of that we receyued of thine bande we haue gyuen the. For we be but straungers before the, & tenants, as were all oure fathers. Dure dayes on the earthe is but a shadowe, and there is none abyding, O Lorde oure God all thys heape that wee haue prepared to buylde thee an house for thy holpe name, cometh of thine bande, and is all thine. I wote my God, that thou prouoketh the herte and haste pleasure, in playnnesse. And in playnnesse of myne herte I haue wyllpyngelye gyuen all thys. And nowe I se thy people whyche are here in gladdenesse to offer wyllpyngelye to the, O Lorde God of Abraham, Isaac, and of Israell oure fathers, keepe thys for euer in the ymagynacyon of the thoughtes of the herte of thy people, and prepare theyr hertes vnto the. And gyue vnto Salomon my sonne, a pure herte to kepe thy commaundementes, thy testymones and thine ordynaunces, and to do al, & to byld þ house which I enteded. And Dauid sayde to all the congregacyon: blesse the Lorde oure God. And all the congregacyon blessed the Lorde God of their fathers, and stowped and bowed them selues vnto the Lorde and to the king. And they offered offerings vnto the Lorde. And on the morowe after the sayde daye, they offered in burnt offerings vnto the Lorde, a thousand oren, a thousande rammes, and a thousande lambes wyth their drynke offerings. And they sette plente-  
6th. reg. ii. c.
ful of thowmeoute all Israell, and dyd eate and drynke before the Lorde the same daye wyth greate gladdenesse. And they made Salomon the sonne of Dauid kynge

the seconde tyme, & annointed hym vnto the Lorde, to be ruler, and zadocke to be the prieste. And so Salomon sat on the seat of the Lorde, and was kinge for Dauid his father, and prospered, and al Israell obeyed hym. And al the Lordes and men of power and al the sonnes of kynge Dauid submitted them selues vnder kynge Salomō. And the Lorde magnified kynge Salomon on hygh in the syghte of al Israell, and gaue hym so gloriouse a kingedome as none of all that were kinges before in Israell, had. Now Dauid the sonne of Ilay was kynge ouer al Israell. And the space he raigned ouer Israell was forty yere: seven yere in Hebron and .xxviii. yere in Ierusalem. And he dyed in a good age: olde, tyeche, and gloriouse: And Salomon his sonne raygned in his steade. The actes of Dauid the king both first and last, are wyrtten in the booke of Samuell the sear, and in the booke of Nathan the prophete, and in the booke of Gad the sear of vylions, wyth all his kyngdome and power, and tymes that wente ouer hym, and ouer all the kyngdomes of the earth.

The ende of the fyrste booke of Chrony-  
cles of kynges of Iuda called  
Paralipomenon.

## The Chroni- cles of the kynges of Iuda, the seconde booke.

### The fyrst Chapter.

The offeringe of Salomon in the hylaul-  
ter at Gabaon wher he receyeth an answer  
of God what wysedom shuld be geuen him  
wyth the number of his charets & horsemen.



And Salomon the son of Dauid waxed stronge in his kyngedome, and the Lorde his God was wyth him and auanced hym on hygh. And Salomō comaned in all Israell, the captaynes ouer thousandes & hundredes, the iudges and al other lordes and ancient heades thowow out al Israell. And so Salomon and al the congregacyon wyth him wente to the hylaulter of Gabaon: for there was the tabernacle of the witnessse of God, whych Moyses the seruaunte of the Lorde made in the wyldernesse. But the Arcke of God had Dauid brought fro Kariah Iacym, into the place he had prepared for it. Where he had pitched a tente for it, euen at Ierusalem. Moreouer the brasen aulter that Bezeliel the sonne of Uri, the sonne of Hur had made, was at Gabaon also before the tabernacle of the Lorde. And Salomon and the congregacyon wente to vpsette it.  
iii. reg. iii. a  
Ex. xxxvi. xxxvii. and xxxviii.  
And



house of God, fyue thousande talentes of golde, and tennethousande peces of golde copnes, and ten thousande talents of syluer, and .xxviii. thousande talentes of bras, and an hundred thousande talentes of Yron. And they that hadde precyous stones, gaue them for the treasure of the house of the Lorde, vnto the bande of Iehelpell the Bersoupte. And the people reioysed that they were so wyllynge, for wyth a pure herte they were wyllynge vnto the Lorde. And thereto Dauid the kynge reioysed wyth great gladdenesse. And Dauid blessed the Lorde before all the congregacyon and sayed: Blessed arte thou Lorde God of Israell oure father, for euer, and euer. Thyne (O Lorde) is greatenesse, power glorie, victorie, and prayse: for all that is in heauen and erth is thine, and thine is the kingdome (O Lorde) and thou arte lyft vp an heade aboue all. Rycheesse and honoure come of the, and thou raigest ouer al, and in thine bande is power and strength, and in thine bande it is to make great and to geue strength vnto al. And now oure God, we thanke the, and prayse thy gloriouse name. For what am I? what is my people that we shoulde obtayne strengthe to be so willing? But al is of the, and of that we receyued of thine bande we haue gyuen the. For we be but straungers before the, & tenants, as were all oure fathers. Dure dayes on the earthe is but a shadowe, and there is none abyding, O Lorde oure God all thys heape that wee haue prepared to buylde thee an house for thy holpe name, cometh of thine bande, and is all thine.

I wote my God, that thou prouoketh the herte and haste pleasure, in playnnesse. And in playnnesse of myne herte I haue wyllyngely gyuen all thys. And nowe I se thy people whyche are here in gladdenesse to offer wyllyngely to the, O Lorde God of Abraham, Isaac, and of Israell oure fathers, keepe thys for euer in the ymagynacyon of the thoughtes of the herte of thy people, and prepare theyr hertes vnto the. And gyue vnto Salomon my sonne, a pure herte to kepe thy commaundementes, thy testymones and thine ordynaunces, and to do al, & to byld þ house which I enteded.

And Dauid sayde to all the congregacyon: blesse the Lorde oure God. And all the congregacyon blessed the Lorde God of their fathers, and stowped and bowed them selues vnto the Lorde and to the king. And they offered offerings vnto the Lorde. And on the morowe after the sayde daye, they offered in burnt offerings vnto the Lorde, a thousand oren, a thousande rammes, and a thousande lambes wyth their drynke offerings. And they sette plenteously thowoweoute all Israell, and dyd eate and drynke before the Lorde the same daye wyth greate gladdenesse. And they made Salomon the sonne of Dauid kynge

the seconde tyme, & annointed hym vnto the Lorde, to be ruler, and zadocke to be the priesce. And so Salomon sat on the seat of the Lorde, and was kinge for Dauid his father, and prospered, and al Israell obeyed hym. And al the Lordes and men of power and al the sonnes of kynge Dauid submitted them selues vnder kynge Salomō. And the Lorde magnified kynge Salomon on hygh in the syghte of al Israell, and gaue hym so gloriouse a Kingedome as none of all that were kinges before in Israell, had. Now Dauid the sonne of Ilay was kynge ouer al Israell. And the space he raigned ouer Israell was fourty yere: seven yere in Hebron and .xxviii. yere in Ierusalem. And he dyed in a good age: olde, tyeche, and gloriouse: And Salomon his sonne raygned in his steade. The actes of Dauid the king both first and last, are wyrtten in the booke of Samuell the sear, and in the booke of Nathan the prophete, and in the booke of Gad the sear of vylions, wyth all his kyngdome and power, and tymes that wente ouer hym, and ouer all the kyngedomes of the earth.

The ende of the fyrste booke of Chronicles of kynges of Iuda called Paralipomenon.

## The Chronicles of the kynges of Iuda, the seconde booke.

### The fyrst Chapter.

The offeringe of Salomon in the hyltuler at Gabaon wher he receyued an answer of God what wysedom shuld be geuen hym wyth the number of his charets & horsemen.



And Salomon the son of Dauid waxed stronge in his kyngedome, and the Lord his God was wyth him and auanced hym on hygh. And Salomō remained in all Israell, the captaynes ouer thousandes & hundredes, the iudges and al other lordes and ancient heades thowoweoute al Israell. And so Salomon and al the congregacyon wyth him wente to the hyltuler of Gabaon: for there was the tabernacle of the witnessse of God, whych Moyses the seruaunte of the Lorde made in the wilderness. But the Arcke of God had Dauid brought fro Kariah Iacym, into the place he had prepared for it. Where he had pitched a tente for it, euen at Ierusalem. Moreouer the brasen aulter that Bezeliel the sonne of Uri, the sonne of Hur had made, was at Gabaon also before the tabernacle of the Lorde. And Salomon and the congregacyon wente to vpsette it.

iii. reg. iii. a

Ex. xxxvi. xxxvii. and xxxviii.

iii. reg. ii. c.



And Salomon offered there before the Lord  
vpon the brazen altar that was by the ta-  
bernacle of witness a thousand burnt sa-  
crifices. And the same nyghte God appea-  
red vnto Salomon, and sayed to hym: aske  
what shall I geue the. And Solomon say-  
ed vnto God: thou hast shewed greete mer-  
cy vnto Dauid my father, and haste made  
me kynge in hys steele: and nowe Lorde  
God let thy promise vnto Dauid my fa-  
ther be true. For thou hast made me kynge  
ouer a people lyke the duste of the earth in  
multitude. Wherefore geue me wysdome  
and knowledge how to behaue my selfe to  
this people: for who is able to iudge this  
people that is so greate?

Then God sayed to Salomon, because  
thou haddest this in thyne harte, and dyd-  
dest not aske treasure and riches, honoure  
and the lyues of thyne enemyes, neyther  
perlonge lyfe: but haste asked wysdome  
and knowledge, to iudge my people, ouer  
whiche I haue made the kynge, wysdome  
and knowledge shall be geuen the, and I  
will geue the treasure, riches, and glorie  
also, that amonge the kynges before the  
after the, none was or shalbe lyke the. And  
so Salomon came from the hyll altar that  
was at Gabaon to Ierusalem from the ta-  
bernacle of witness, and reigned at Je-  
rusalem. And Salomon gathered charretes  
and horsemen so that he had a thousande  
and foure hundred charrettes, and twelue  
thousande horsemen, whiche he bestow-  
ed in the charette cyrpes, and aboute the  
kinge at Ierusalem. And the kynge made  
syluer and golde at Ierusalem as plente-  
ous as stones, and Cedar trees as plentye  
as the mulberry trees that growe in the  
valeyes. And the horses whiche Salomon  
had, were broughte hym out of Egypt fro  
Ikeua. The kynges marchauntes set them  
oute of Ikeua at a ppyce. They came and  
broughte oute of Egypte a charret for sixe  
hundred sylles, and an horse for an hund-  
red and fyfye, And so broughte they to all  
the kynges of the Herhtes and to the kyn-  
ges of Siria thowowe the handes of þ said  
marchauntes.

The ii. Chapter.

Salomon sendeth to Hiram the kynge of  
Tyre for woode and workemen.

And Salomon determyned to buyde  
an house for the name of the Lorde,  
and an house for hys kyngdome: and  
tolde out thre skore and ten thousand men  
to beare burdens, and fourescore thousand  
to helpe in the mountayne, and thre thou-  
sand and fyre hundred to ouerset them.

And Salomon sente to Hiram kynge  
of Tyre, sayinge: As thou dyddeste deale  
wyth Dauid my father, and dyddest sende  
hym Cedar woode, to buyde him an house  
to dwell in, even so deale wyth me nowe,  
that I may build an house for the name of  
the lord my God, to consecrate it to him to

burne swete odours and to set the wybrake  
before him perpetually, and for burne sacri-  
fyce morning and euenyng, and on the Sa-  
bath dayes, & the fyrst daye of euerie newe  
mone, & in the solempne feastes of the Lord  
our God, so to contynue euer in Israell.

And the house which I build is greate,  
for greate is oure God aboue all Goddes.  
So that who can be able to buyde hym  
an house, when that heauen, neyther hea-  
uen aboue all heauens is able to receyue  
hym, what am I then that I should buyde  
hym an house: naye, but to burne sacrifice  
before hym: sende me nowe therfore a con-  
nyng man to worke in gold, syluer, brasse  
Yron, Scarlet, Cremosin, and Iacynthe co-  
loure, and that can skil to graue, to be with  
the cunnynge men that are wyth me in Iu-  
da and Ierusalem, whiche Dauid my father  
dyd prepare. And sende me also Cedar trees,  
fyre trees and some trees oute of Li-  
banon. For I mote well thy seruants can  
skyll to hew timber in Libanon. And loo,  
my men shalbe wyth thyne, that they may  
prepare me timber ynough. For the house  
which I buyde is greate and wonderfull.  
And beholde, I sent for thy seruantes the  
cutters and hewers of timber twentye  
thousande quarters of wheate, and twen-  
tye thousand quarters of barley, and twen-  
ty thousand bathes of wyne, and twentye  
thousand bathes of oyle.

And Hiram kynge of Tyre answered in  
wytynge and sente to Salomon: because  
the Lord loueth his people, he hath made  
the kynge ouer them. And Hiram sayde  
moreouer: blessed be the Lorde God of Is-  
raell, whiche hath made both heauen and  
earth, that he hath gyuen Dauid the kynge  
a wyse sonne that hath dyscrecyon and vn-  
derstandynge, to buyde an house for the  
Lorde, and an other for his kyngdome. And  
now I haue sent a wyse man and a man of  
vnderstandinge called Hiram Abi, and is  
the sonne of a woman of the daughters of  
Dan (howe be it hys father was a Tician)  
and he can skille to worke in golde, syluer,  
brasse, yron, stone, timber, scarlet, Iacynthe,  
bisse, and cremosin: and graue al maner of  
graynges, and to fynde all maner sortle  
worke that shalbe set before hym, with thy  
cunnynge men, and wyth the cunnynge men  
of my Lord Dauid thy father. And nowe þ  
wheate, barley, oyle, and wyne whiche my  
Lorde hath sayde, let hym sende hys ser-  
uauntes. And wee will cutte woode oute  
of Libanon, as muche as thou shalte nede,  
and will brynge it to the in shippes, by sea  
to porte Jabo: and thence thou mayeste  
carpe them to Ierusalem. And Salomon  
numbered all the straungers that were in  
the lande of Israell, after the tyme hys fa-  
ther Dauid had numbred them. And they  
were founde an hundred. and. liii. thou-  
sande, and fyre hundred. And he sette. lxx.  
thousand of them to beare burthens, & lxxx.  
thousand to helpe in the mountayne, and

Some read  
coral of bys  
sell:



three thousand and five hundred to encourage and to set the people a worke.

The.iii. Chapter.

The temple of the Lord & the porch are builded with other thynges therto belongyng.

**T**hen Salomon began to build the house of the Lord at Jerusalem in mount Moriah, which was shewed David his father when he prepared a place in the threshing floor of Ornan the Jebusite. And he began to build the second day of the seconde moneth, the fourth yere of his raygne. And this is the foundacyon of Salomon, in buildinge the house of God. The length was .lx. cubites after the olde cubite, and the bredth .xx. And the porch at the ende was as large as the house bredth, twenty cubites: and the height was an hundred and twenty cubites. And he overlaid it on the inner syde with pure golde. And the great house he filled with fyre tre, and overlaid it thorow with good golde, and graued thereto palm trees, and chaines, foldinge in with lynckes. And he paved the house with precious marbel good lye. And it was gold of Shinaraim. And he overlaid the house, both beames, postes, walles, and doores with golde, and graued Cherubes upon the walles.

And he made the house most holpe, and whose length was twenty cubites lyke to the bredth of the house, and the bredth therof was also twenty cubites. And he overlaid it with the best golde, that due to the sum of fyre hundred talents, he made also nailes of golde, & the waight of euery nail of gold weyed fifty cycles. And he overlaid the upper chambers with golde.

**E**xo. xxv. b. And he made in the house mooste holpe two Cherubbes of Image worke, and gilded them with golde. And the wynges of the Cherubes wer twenty cubites long. The one wyng was fyue cubites longe and touched the wall of the house, and the other wyng was lyke wyse fyue cubites, and touched the wyng of the other Cherub. And the one wyng of the other Cherub was fyue cubites, and touched the wall of the house, and the other wyng was fyue cubites also, and reached to the wyng of the other Cherub. So that the wynges of the Lord Cherubs caught twenty cubits. And they stode on their fete and looked inwards. And he made a forehangyng of flacinct colour, of scarlet, cremosin and byss: and caused Cherubs to be brodered thereon. And he made before the house two pillers of .xxxv. cubites long. And the head that was aboue on the top of one of them was .v. cubites. And he made suche chaines as was in the quere, and put them on the heades of the pillers, and made an hundred pomegranates, and put them on the chaynes. And he reared up the pillers before the temple: one on the ryghte hande, and an other on the lefte, and called the ryghte, Jachyn, and

the lefte, Boaz.

The.iii. Chapter.

The altar of brasse, the sea, the vessels to wash, with the candelstyches. &c.

**A**nd he made an altar of brasse .xx. cubites longe and .xx. cubites brode and ten cubites hygh. And he caste a brasse sea of .x. cubites from brim to brim, and rounde in compass, and fyue cubites hygh: and a lyne of thirte cubites myght haue compassed it roundabout. And he likenes of oxen dyd compass it roundabout vnder it: that is to wete, two rowes of oxen cast, which when it was cast, dyd compass that see which was ten cubites wide round aboute. And it stode vpon .xii. oxen, of which the three looked North, the Weste, the South, and the East, and the sea vpon the aboue on hygh, and the hynder partes of them inward. And the thickest of it was an handbread, and he bym lyke the bym of a cup, with floures of lyles. And it receyued and held three thousand barthes.

And he made ten lauers: and put fyue on the ryghte hande and fyue on the lefte, to washe with. And in them they thurst the fleshe of the burnt offerynges. But the sea was for the prestes, too washe in. And he made tenne candelstiches of golde, in theyr facyons, and put them in the temple: fyue on the ryghte hande, and fyue on the lefte. And hee made also tenne tables, and put them in the temple, fyue on the ryghte syde and fyue on the lefte. And he made an hundred basens of golde. And he made the courte of the prestes, and the greate courte and doores do it: & overlaid the doores of them, with brasse. And he sette the sea in the rightside of the East end towarde the South. And Biram made portes, shouelles and bafes. And he finished the worke he made for king Salomon vnto the temple of God: The two pillers with their scalpes of the two hedys that were on the tops of the pillers, and the two wretches to couer the two scalpes of the heades that were on the toppes of the pillers: and foure hundred pomegranettes for the two wretches, two rowes of pomegranettes for euery wretche, to couer two scalpes of the heades that were on the pillers. And he made bottomes, and lauers vpon the bottomes: and the sea with twelue oxen vnder it. And thereto pots, shouels, fleshhokes and al their vessels dyd Biram Aby make for kynge Salomon, for the house of the Lord, of bright brasse. In the playne of Jordan dyd the kynge cast them, in the thicke earth, betwen Socoth and Zaredatha. And he made of al these vessels so myghty greate abundance, that the waight of brasse could not be reakened. And Salomon made all the vessels that pertainyng to the house of God: the golden altar and the tables with the shewbread vpon them, the candelstyches with their lampes to burne after the



the maner befoze the quire, & that of pure gold, and the floures, and the lampes, and the snuffers were golde, and that perfecte gold, & the dressing kniues, basens, spones and censours of pure golde. And the ynnere dozes of the place most holy, and the dozes of the temple were gold. And thus was all the worke that Salomō made for þ house of the Lord finished. And when the worke that Salomon made in the house of the Lord was finished, the Salomon brought in the giftes dedicate by Dauid his father, the syluer and the gold, & al the Iuels, and put them among the treasure of the house of God.

The fyfte Chapter.

After the storehouses and the Arke were put in the temple, the glorie of the Lord fylled the temple.

**A** When Salomon gathered the elders of Israel together and all the heades of the tribes and auncient Lords among the chyldzen of Israel, vnto Jerusalem: to brynge the arke of the couenaunte of the Lord forthe of the cite of Dauid whiche is zion. And al the mē of Israel resorted vnto the king in the feast of the vii. moneth. And when al the elders of Israel wer come, the Leuites toke vp the Arke, and the priestes and the Leuites broughte awape the Arke and the tabernacle of witnesse, and all the holpe vessels that were in the tabernacle. And kyng Salomon and al the congregation of Israel that wer assembled vnto hym befoze the Arke, offered sheepe and oxen, so manye that they could not be told or numbred for multitude. And the priestes broughte the arke of the appointmente of the Lord vnto hys place in the quere of the temple and place most holy: even vnder the wyngs of the Cherubes, that the Cherubs stretched oute theiꝝ wynges ouer the place of the Arke, and couered the Arke, and her stauies aboue on hygh. And the stauies of the Arke wer so long, that they wer sene a lytle befoze the quere, but not farre wpythout. And ther it remayneth vnto this dape. Moreover there was nothyng in the Arke saue the two tables, whiche Moyses put therein in Horeb, whych the Lord had wyrtten to the chyldrene of Israel, after theiꝝ comynge forth from Egypte. And when the priestes were come oute of the holpe place (for al the priestes that wer found there, sanctyfied theiꝝ selves and did not as yet at any tyme wayte by course.) But the Leuites euerpe one of theiꝝ that were vnder Asaph, Beman and Juthun, and amonge theiꝝ chyldzen and brethzen were a rapped in bysse, and sange wpyth Simbales, psalteries, and Harpes, standynge Easte frome the aulter, and wpyth them an hundre red and. xx. priestes, blowynge trompettes. And the trompet blowers and the syngers so agreed, that it seemed but one voyce in praysong & thanking the Lord. And as the voyce of the tꝛopets, Simbales & instrumēt

of melody arose, \* and as they praysted the Lord that he was good, and that hys mercye lasteth euer, the house of the Lord was fylled wpyth a clowde, so that the priestes coulde not endure to minister by reason of the clowde. For the glorie of the Lord had fylled the house of God.

The. vi. Chapter.

The words of Salomon to the people, and the prayer he made to God.

**T**hen Salomon sayde: The Lord hath spoken, that he wyl dwel in darkenes. And I haue buylt an habitation for þ and a place to dwel in for euer. And þ kinge turned hys face and blessed the holpe congregation of Israel, and al the congregation of Israel stode. And he sayde: blessed be the Lord God of Israel, whiche spake wpyth hys mouthe to my father Dauid, and hath fulfilled it wpyth hys hands, for god saide: sythens the tyme I brought my people oute of the lande of Egypt, I chose no cytpe amonge all the trybes of Israel too buylde an house in, that my name myghte be there, neyther chose I anye man to be a ruler ouer my people Israel. But nowe I haue chosen Jerusalem to haue my name there, and haue chosen Dauid too be ouer my people Israel.

\* And it was in the hearte of Dauid my father to buylde an house for the name of the Lord God of Israel: But the lord said to Dauid my father: for as much as it was in thyne hearte, to buylde an house for my name, thou dydest wel that thou haddest it in thyne herte. Notwpythstandynge thou shalt not buylde the house, but thy sonne whych shall issue out of thy loynes; he shall buylde an house for my name. And the Lord hath made good hys sayinge that he hath spoken. For I arose in the rowm of Dauid my father, and sate on the seate of Israel, as the Lord promysed, and haue buylt an house for the name of the Lord God of Israel. And therein I haue put the arke, wher in the couenaunte of the Lord made with the chyldzen of Israel, is. And he stept forth befoze the aulter of the Lord in the presence of al the congregation of Israel, and stretched out hys hands, for Salomon had made a brasen pulpit of. v. Cubites longe. v. cubytes broade, and thye of heigth, and had set it in the middes of the great court: vpon that he stepte and kneled downe vpon his knees befoze all the congregacion of Israel, and stretched oute hys handes to heauen and sayde: Lord God of Israel there is no God lyke the either in heauen or in earth, whych kepest couenaunte and the west mercy vnto thy seruaunts, that walk befoze the, wpyth al theiꝝ herts. Which hast kept with Dauid my father that thou promisedst hym: thou saidst it with thy mouth, and hast fulfilled it wpyth thyne hande, as it is to se this dape.

Nowe Lord God of Israel kepe wpyth thy seruaunte Dauid my father, that thou



**iii. Re. ii. a.** **and. ix. b**  
**ii. Da. vii. b**  
prompstedest hym, saying: \* thou shalt not be wythoute one or other in my syght that shall sit vpon the seate of Israel, vpon this condoption yet, if thy children wil take hede to the; wapes to walke in my law, as thou haste walked before me. Now Lorde God of Israel let thy saying be true, which thou saydest vnto thy seruaunte Dauid. Howbeit in verpe dede, can God dwel with man on earth? Beholde, neyther heauen or heauen aboue al heauens is able to contene the howe shulde the house then whych I haue buylte for the do it? But returne to the prayer of thy seruaunte and to his supplication (**O Lord mi God**) to herken vnto the voice and prayer whych the thy seruaunte maketh before the. That thine eyes be open ouer thys house daye and nyghte, and ouer the place of whych thou haste sayde, that thou woldeste putte thy name there: to hearken vnto the prayer, which thy seruaunte prayeth at thys place: herken therfore vnto the prayers of thy seruaunte and of thy people Israel, whych they praye in thys place. But heare thou it oute of thy dwelling place, heauen: and when thou hearest it be mercifull. \* If a man synne agaynst his neyghboure, and an adiuration be layde to his charge, to adiure hym wythal, and the adiuration come before thine altier in this house: then hear thou from heuen, & worke and iudge thy seruaunts, that thou reward the euil, and bringe his way vpon his head and iustify the rightouse, and geue hym according to his rightwisnesse.

**iii. re. viii. d**  
If a man synne agaynst his neyghboure, and an adiuration be layde to his charge, to adiure hym wythal, and the adiuration come before thine altier in this house: then hear thou from heuen, & worke and iudge thy seruaunts, that thou reward the euil, and bringe his way vpon his head and iustify the rightouse, and geue hym according to his rightwisnesse.

If heauen be shut vp, that there be no rapne, because they haue synned agaynst the, yet if they praye at thys place and confesse thy name, and turn from theyr synnes at thy scourgyng: then heare thou from heauen and be mercifull vnto the synne of thy seruautes and of thy people Israel, that thou shew them a good way to walk in, and sende rapne vpon thy lande whych thou hast geuen vnto thy people for an inheritaunce.

If there chaunce deathe in the lande, pestilence, drouthe, or mildewe, grasshoppers, or caterpillers, or that theyr enemyes besyge them in the cyties of theyr owne lande, or what soeuer plage or syknes it be. Then all the supplicatons, and prayers that shalbe made of all men amonge all thy people Israel, whiche shall knowe euery man his owne soze and his owne grief, and shal stretch out their handes toward this house: thou shalt heare from heauen thy

dwelling place, and shalt be mercifull, and geue euery man according vnto al his way, even as thou shalt knowe euery mans hert (for thou onely knowest the heartes of the chyldren of Adam) that they maie feare the and walcke in thy wapes as longe as they lyue vpon the earthe, whych thou gauest to oute fathers.

Moreover a straunger whych is not of thy people Israel, if he come from a far Lande for thy greates sake, and thy myghte hande and stretched out arme, and to come and praye at thys house: thou shalt heare hym from heauen thy dwelling place, & shalt do accordyng to all that the strainger calleth to the for: that al the nationys of the earthe maye knowe thy name and feare the, as dothe thy people Israel: and that it maye bee knowne that thys house whych I haue buylte is called after thy name.

When thy people shall go oute to warre agaynst theyr enemyes the waye that thou shalt send them: If they praye to the, the way toward this cite which thou hast chosen, and house whiche I haue buylte for thy name: then heare from heauen, their supplication and prayer, and helpe them in theyr ryghte. If they shal synne agaynst the (as there is no man but that he shal synne) and thou be angrie with them and deliuer them to their enemyes, and they lead them away captiue vnto a land far or neare, yet if their hertes come to them agayne in the lande, where they be in captiuitie, and turne and praye vnto the in the land where they be in captiuitie, saying: we haue sinned and haue done euyl and wickedlye, and turne again to the wyth all theyr hertes, and all theyr soules, in the land of theyr captiuitie, wher they be kepte in bondage, and so praye toward their lande whiche thou gauest vnto theyr fathers, and cytye whiche thou haste chosen, and to thys house whych I haue built for thy name: then heare from heauen thy dwelling place, theyr supplication and prayers, and iudge theyr cause, and be mercifull vnto thy people, though they haue synned agaynst the. So now mi God let thine eyes be open and thine eares attent vnto the prayers made in this place. And now therfore arise Lorde God in thy resting place, both þ, and the arkce of thy strength, and let thy priests put on victorie, & thy saintes reioyse in goodnes. And Lorde God turne not awai þ face of thine anointed. But remembre the mercies promised to Dauid thy seruaunte.

The. vii. Chapter.

The fyre consumed the Sacrefyce. The Lorde appeareth to Salomon the second time.

When Salomon had made an end of praying, ther came downe fyre from heauen & consumed the burnt offering & the sacrifices. And the glory of þ Lord filled the house, that the priests could not go in



The gloire  
of God fyl-  
lyng the  
house was  
as a visib-  
le cloude pre-  
siding that  
god oughte  
to be pre-  
sented, pray-  
sed, & magni-  
fied thow-  
e the whole  
worlde in  
congrega-  
tion of the  
faythful as  
he sayth.  
Nu. xiii. b.

into the house of the Lord, because the gloire of the Lord had filled the house of the Lord. And all the children of Israel sawe howe the fyre came downe, and the gloire of the Lord vpon the house, and stouped w<sup>th</sup> thei<sup>r</sup> faces to the earth vpon the pavement, and bowed them selues, and confessed vnto the Lord, that he was good, and that his mercy lasted euer.

And the kinge and all the people offered offerings before the Lord. So that king Salomon offered. xxi. thousande oxen, and an hundred and twentye thousande shepe. And so the kyng and all the people hallow-  
ed the house of God. And the priestes way-  
ted on their offices, and the Levites with in-  
strumetes of musike of the Lord whiche  
king David made to confesse vnto the Lord  
that his mercy lasteth euer, when David  
gaue praple thowowe their handes. And the  
priestres blew trompettes fast by them: and  
all Israel stode. Moreover Salomon halo-  
wed the middle of the courte that was be-  
fore the Lord: for there he offered burnte-  
offerings and the fatte of the peace offe-  
rynges, because the brasen aulter whiche  
Salomon hadde made, was not able to re-  
ceyue the burnte offerynges and the meat-  
offerings, and the fat.

And Salomon kepte a feast the same  
season of seven dayes, and all Israel w<sup>th</sup>  
hym, an excedyng greate congregatyon,  
euen from Demath vnto the riuier of Egypt.  
And the eighte day they made a gathering.  
For they kepte the halowynge of the aul-  
ter. vii. dayes, and the feast. vii. dayes. And  
the. xxi. daye of the. v. moneth he lette the  
people departe into thei<sup>r</sup> tentes, glad and  
merie in hearte for the goodnesse that the  
Lord hadde shewed too David, to Salo-  
mon, and to Israel hys people. \* And so  
Salomon synysed the house of the Lord:  
and the kynges house, and all that came in  
hys heart, to make in the house of the Lord  
and in his own house & that prosperously.

iii. Re. ix. a.

And the Lord appeared to Salomon  
by nyghte and sayde to hym, I haue heard  
thy petition and haue chosen this place for  
my selfe, to be an house of sacrifyce.  
Moreover if I shut vp heauen that ther be  
no raygne, or if I commaunde the grasshop-  
pers to deuoure the lande, or if I sende pesti-  
lence amonge my people, yet if my people  
that are named after my name, shall hum-  
ble them selves and make intercession and  
seke my presence, and turne from their wic-  
ked wayes, then wyl I heare from hea-  
uen, and be merciful to thei<sup>r</sup> synnes, and  
wyl heale thei<sup>r</sup> lande. Furthermore myne  
eyes shall be open and myne eares attente  
vnto the prayers made in this place. And  
synallye, I haue chosen and sanctified  
this house that my name bee there fore-  
uer: and myne eyes and myne hearte shall  
be there perpetuallye.

And if thou walte walcke before me as  
David thy father walked, to do accorde

to all that I commaunded, and shalt kepe  
myne ordinaunces and my lawes: then wil  
I stablish the seate of thy kingdome, ac-  
cordinge to the couenaunte I made w<sup>th</sup>  
David thy father, sayinge: \* Thou shalt  
haue euer one or other that shall rule in Is-  
rael. But if ye turn away and forsake mine  
ordynaunces and my commaundementes  
whiche I haue set before you, and shall go  
and serue other goddes, and bowe your sel-  
ues to them: then wyl I plucke them vp  
by the rotes out of my lande which I haue  
geuen thei<sup>m</sup>, and \* wyl caste this house  
whiche I haue sanctified for my name out  
of my syghte, and wyl make a proverbe  
and a tale of it amonge all Natyons.  
And this house that is so hyghe, shall bee  
a wonder to all that passeth thereby, that  
they shall saye: Why hath the Lord dealt  
on this fashion w<sup>th</sup> this land, and w<sup>th</sup>  
this house? And it shall be answered them:  
because they forsoke the Lord God of thei<sup>r</sup>  
fathers, whiche broughte them oute of the  
land of Egypt, and claue to other goddes,  
and bowed to them, and serued them, euen  
therefore brought he on them all this euill.

Those are  
cast oute of  
the syght of  
god whiche  
by the sacra-  
ment of flesh  
fear not to  
be cast oute.  
Mar. vii. c.  
Luke. xiii. f.

#### The. viii. Chapter.

The cities that Salomon builded after the  
house of God, was synysed.

After twentye yeres when Salomon  
had builded the house of the Lord and  
his owne house: he builded the cities  
that Hiram gaue him and put certayne of  
the children of Israel in them. And Salo-  
mon wente to Demath, Tobah, and streng-  
thened it. And he builded Thadmor in the wy-  
dernesse and all the store cities whiche he  
builded in Demath and he built Bethhoron  
the upper, and Bethhoron the nether, and  
made them stronge cities with wals, gates  
and barres. And Baalah and all the store ci-  
ties that Salomon had, and all the charette  
cities, and the cities of horsmen, & all that  
Salomon had luste to builde in Ierusalem  
and Libanon, and thowowt all the lande  
of his dominion.

And all the people that were left of the  
Bethites, Amozites, Pherezites, Heuites  
and Jebusites, which wer not of the chil-  
dren of Israel: euen the children of them  
whiche were left after them in the lande  
and were not consumed of the children of  
Israel, dyd Salomon make tributaries  
vnto this daye. But of the children of Is-  
rael did Salomon make no bondmenne in  
hys woorkes: but they were men of warre  
and rulers and greate Lordes w<sup>th</sup> hym:  
and capytaynes ouer hys charrets, and hors-  
men: And kyng Salomons officers that o-  
uer saw and ruled the people, wer two hun-  
dred and fyfthe.

And Salomon brought the doughter of  
Pharao out of the city of David into the house  
that he had made for her. For he sayde: my  
wyfe shall not dwel in the house of Dauid  
kyng of Israel, for it is holy, because the  
arcke of the Lord came into it.

And



And from thence forth Salomon offered burnt offerings vnto the Lord on the altar of the Lord, which he had built before the portche to offer day by day, accordyng to the commaundemente of Moyses, and in the Sabbothes and newe mones, and the thre solempne feastes of the yere, the feaste of sweate breade, the feaste of wekes, and the feaste of boothes.

And Salomon assigned the priestes euerie man to his office, as David his father had ordered them, and the Leuites vnto their office, for to prayse and mynstrel before the priestes day by day, and the porters by course at euery gate. For so had David the man of God commaunded. And the commaundement of the king vnto the priestes and the Leuites concerning whatsoeuer cause it was, and concerning the treasures, was not disobeyed.

And al the worke of Salomon wente well forwarde euen from the daye that the foundation of the house of the Lord was layde, tyll he had fynished it, that the house of the Lord was perfected. And then went kynge Salomon to Azion Gaber, and too cloth and to the seaces syde in the lande of Edom. And Hiram sent hym by the hande of his seruauntes, shippes and seruauntes that coulde skill of the sea: Whiche wente wyth the seruauntes of Salomon to Ophir and broughte thence foure hundreded and fyfthe talentes of golde, and brought it to kynge Salomon.

The. ix. Chapter.

The communication of Salomon wyth the quene of Saba, and the gyftes that the one gaue the other. The deathe of Salomon: after whome succeedeth Roboam.

**A**ND the quene of Saba hearde of the fame of Salomon and came to proue hym with riddels at Jerusalem wyth a berpe greate companie, and wyth Camelles that bare swete odoures, and plenti of golde and precious stone. And when she was come to Salomon, she communed with him of al that was in her herte. And Salomon copled her all her questyons, that ther was nothyng he had frome Salomon, whyche he tolde her not.

And when the quene of Saba had seene the wysdome of Salomon and the house that he had buylte, and the meate of hys table and the syttinge of hys seruauntes, and the standyng of hys wapters, and theyr apparell, and hys buttelaes wyth theyr apparell, and hys parloure, oute of which he went into the house of the Lord, she was so astonied that ther was no more herte in her.

And then she sayde to the king: the saying whiche I heard in mine owne lande, of thyne actes and of thy wysdome, is truthe. But I beleued not the wordes of them, vntyll I came and myne eyes hadde seene it. And lo, the one halfe of thy wysdome was not tolde me: thou exceedest the fame that I

hearde, happye are thy men, and happye are these thy seruauntes whiche stande before the alwaye and heare thy wysdome. Blessed be the Lord thy God which had lust to the, to make the king on his seate, vnto the Lord thy God. Because thy God loued Israel, to make them continue euer, therfore made he the kynge ouer them too doo righte and equitie.

And she gaue the kinge an hundreded and xx. talentes of golde, and of swete odoures exceedinge greate aboundaunce with precious stones, that there was no suche swete odoures as the quene of Saba gaue kynge Salomon.

And moreouer the seruauntes of Hiram and the seruauntes of Salomon whiche broughte golde from Ophir, broughte also Algume woode and precious stones. And the kinge made of the Algume woode steyres in the house of the Lord, and in the kynges palace, and harpes and psalteries for singers. And there was no suche woode sene before in the lande of Iuda. And kynge Salomon gaue to the Quene of Saba al her desyre that she asked aboue that she broughte vnto the kynge. And so she turned and went away to her own land wyth her seruauntes.

The summe of golde that came to Salomon yere by yere, was fyre hundreded. lxxvi. talentes of golde, besides that whiche chapmen and marchauntes broughte and all the kynges of Arabia, and Dukes of countreies broughte goulde and syluer to Salomon.

And kynge Salomon made two hundred buckelars of golde. vi. hundred cycles of beaten goulde to a buckelar: and three hundred shylles of beaten goulde, three hundred cycles of goulde to a shylde, and he putte them in the house of the forreste of Libanon.

And the kynge made a greate seate of Iuorpe, and ouerlapde it with pure golde. And ther was fyre steyres to the seate with a fote stole of golde fastned to the seate: and pomels on ech side of the sitting place, and ii. lions standyng by the pomelles. And. xii. lions stode on the one side and on the other vpon fyre steyres, that there were no suche in anye kyngedome.

And all the drynke vessels of kynge Salomon wer golde, and all the vessels of the house of the forreste of Libanon, were pure gold, and as for siluer, it was counted nothyng worthe in the dayes of Salomon. For the kynges shippes wente to Tharshis with the seruauntes of Hiram euerie thre yere once. And the shippes of Tharshis brought gold, siluer, the tethe of Elephants apes and peacockes.

And kynge Salomon passed al the kynges of the earth in riches and wysdome. And all the kynges of the earth soughte the presence of Salomon, to hear the wise dome that God had put in hys herte. And they

of which  
iii. Reg. x. b

Some read  
to the sea.  
The Chat.  
to Aphrica.

i. Reg. x. a  
Math. xii. d  
Luke. xi. d.



they brought euery man his present in vessels of syluer, and vessels of gold, and raiment, harness, sweete odoures, horses and mules, pere by pere.

And Salomon had four thousand mangers of horses, and charettes for them, and xii. thousande horsemen. And he bestowed them in the charet cities, & wpyth the kynge at Ierusalem. And he raygned ouer all the kinges from Euphrates, vnto the lande of the Philistines, and so to the borders of Egypt. \* And the king made syluer in Ierusalem as plenteous as stones, and Cedar trees as plenteous as the Quiberpe trees that growe in the valeys. And Salomon had horses broughte him oute of Egypt, and oute of all landes.

iii. Reg. x. d.  
ii. Par. i. d.

\* The reste of the actes of kynge Salomon both fyrst and last, are wyrtten in the booke of Nathan the prophete, and in the prophesy of Abiah the Silonite, and in the visions of Iadi the sear of visions against Ieroboam the sonne of Nabat. And when Salomon had raygned in Ierusalem vpon all Israell .xl. yeres, he layde hym too rest with his fathers, and was buryed in the cite of Dauid his father, and Roboam hys sonne raygned in hys stede.

The .x. Chapter.

The folynesse of Roboam, and the deuision of his realme.

iii. Reg. xii. a

And Roboam went to Sichem: for to Sichem were all Israell come to make hym kynge. And when Ieroboam the sonne of Nabat beinge in Egypte hearde it (for he was fled for feare of Salomon the kinge) he retourned oute of Egypte. And they sente and called hym. And so Ieroboam and all Israell came and comuned wpyth Roboam and sayde. Thy father made vs a greuous poke: but remitte thou somewhat of the greuous serupce of thy father, and of his heuie poke that he put vpon vs, and we wpyll serue the. And he sayde too them: come agayn after thre daies to me. And the people departed.

And kynge Roboam counselled wpyth the elders that stode befoze Salomon hys father whyle he lyued, and sayde: What counsell gyue ye me, to aunswere this people agayne? And they tolde hym sayinge, if thou shalte bee kynde too thys people and please them, and shalt speake lounge wordes to them, they wil be thy seruants for euer. But he left the counsel whych the elders gaue him, and toke counsell wpyth the ponge menne that were nourshed by wpyth hym, and hadde stande in his presence, and sayde to them: What aduple gyue ye, that I may answer this people whych haue comuned with me, sayinge: Abate somewhat of the poke which thy father did put vpon vs.

And the ponge men that were nourshed by wpyth hym, talked wpyth hym, sayinge, thus answered the people that spake to the, sayinge. Thy father made oure poke heauye: But make thou oure poke somewhat

lyghter. Thus wise aunswere them: say lytle spnger shalbe heauyer then my fathers loynes. \* For where my father putte a heauye poke vpon you, I wpyll put more thereto, and where my father chastised you with whippes, I wpyll chastice you with Scorpions. Howe when Ieroboam and all Israell were come the thyrde day, as the kynge had sayinge: come agayne to me the thyrde day, the kynge aunswere theym cruellpe: for kynge Roboam leste the counsell of the aged menne, and aunswere them after the aduise of the ponge menne, sayinge: if my father haue made your poke greuous, I wpyll adde thereto, and where my father chastised you with whippes, I wpyll chastice you with Scorpions.

And so the kynge harkened not vnto the people, for the turning away was of God; that the Lord myghte make good hys sayinge whiche he spake by the hande of Ahiah the Silonite, to Ieroboam the sonne of Nabat. And when all Israell sawe that the kynge woulde not heare them, the people aunswere the kynge sayinge: what parte haue we with Dauid, or enheritaunce with the sonne of Iesai: let euery manne of Israell go to hys tente. And now Dauid se to thyne owne house.

And thereupon all Israell gatte them to thepyntes, so that Roboam raygned ouer no mo of the children of Israell then dwelte in the ctytes of Iuda. When kynge Roboam sente too theym Haduram that was ouer the trybute, and the chyldren of Israell stoned hym wpyth stones that he dyed. But kynge Roboam made spede & gate him by to his charette to fle to Ierusalem. And so Israell departed from the house of Dauid vnto this dape.

The .xi. Chapter.

Roboam is forbidden to fight against Ieroboam. He hath .xviii. wyues and .iii. score concubines: and by them viii. and twenty sonnes, and .iii. score daughters.

And when Roboam was come to Ierusalem, he gathered of the house of Dauid Ben Iamin to the number of nine score. Chosen men of war to fight wpyth Israell, for to byrge the kyngdome agayne to Roboam. But the worde of the Lord came to Semeiah the ma of God, sayng: speake to Roboam the sonne of Salomon king of Iuda, and to all Israell that are in Iuda, and to Ben Iamin, and saye: thus sayeth the Lorde. Be not, nor fyghte wpyth your brethren, but retorne euery man to hys house, for this thpyng is done of me. And they obeyed the wordes of the Lorde, and returned fro goyng agaynst Ieroboam.

And Roboam dwelt in Ierusalem, and buylt strong cities in Iuda: as Bethlehem, Etam, and Thekua, Bethsur, Socho, and Odollam: Beth, Marelah and ziph: Aduraim, Lachis and Ascalah: zarah, Aialon and Hebron, whych were the stronge ctytes of Iuda and Ben Iamin. And when he hadde repay



repayred suche stronge cityes; he put cap-  
tarnes in them, and store of vntaple, and of  
oyle, and of wine. And he ordeined in al ci-  
ties shieldes and speres, and made them ex-  
cedinge stronge. And so Iuda and Ben Ja-  
min were vnder him.

And the priestes and the Lewites that  
were in all Israell resorted to hym oute of  
all theyr coastes. In so muche that the Le-  
uites left their suburbs and possessiouns  
and came to Iuda and Ierusalem: for Je-  
roboam and his sonnes had caste them out  
from ministringe vnto the Lorde. \* And he  
ordeyned hym priestes of hill alters, bothe  
to spelde deupples, and also too the calues  
whych he had made. And after them there  
came of all the trybes of Israell (suche as  
they herres moued them to seke the Lorde  
God of Israell) to Ierusalem to offer vnto  
the Lorde God of theyr fathers, and so they  
strengthened the kingdome of Iuda, & made  
Roboam the sonne of Salomon myghty. iii.  
perelög: for. iii. yere they walked in the way  
of Dauid and Salomon.

And Roboam toke hym Mahalah the  
doughter of Jerimoth the sonne of Dauid  
to wife. And Abihail the doughter of Eli-  
ab the sonne of Ithai, which bare him chyl-  
dren: Jeus, Samariah & Zaham. And after  
her, he toke Maacah the doughter of Abisai,  
whiche bare him Abiah, Ethai, Ziza and Sa-  
lumi. But Roboam loued Maacah the  
doughter of Abisai aboue al his other wi-  
ues and concubines, for he toke. xviii. to his  
wives, and. iii. score concubines, and begat  
thre score doughters, and eyght and twen-  
tye sonnes. And Roboam made Abiah the  
sonne of Maacah the chiefe ruler amonge  
his brethren, for to make hym kynge. And  
he played a wyse parte, and scattered of al  
hys chylidren thowhe oute al the countres  
of Iuda and Ben Iamin in euerie stronge  
cite. And he gaue them aboundaunce of vntaple,  
and asked manye wyues.

The. xii. Chapter.

Sesac kynge of Egypt robbeth the temple  
of the Lorde. Roboam dyeth, and Abiah his  
sonne succeedeth hym.

And when Roboam hadde stabli-  
shed the kyngedome and made it  
stronge, he forsoke the law of the  
Lorde, and all Israell wyth hym:  
\* Wherefore the fyfte yere of kynge Ro-  
boam, Sesac the kynge of Egypte came vp  
agaynst Ierusalem (because they hadde  
trespassed agaynst the Lorde) with twelue  
hundred charettes, and thre score thousand  
horsemen. And the people were without nū-  
ber that came with him forth of Egypte:  
wyth them of Libia, and the \* Succites,  
and the blackemozes. And they tooke the  
strong ctytes that were in Iuda, and came  
to Ierusalem.

Then came Semeiah the prophete too  
Roboam, and to the Lordes of Iuda that  
wer gathered to Ierusalem for feare of Se-  
sac and sayed to them: thus sayth the lord:

Ye haue left me, and therefore will I leaue  
you also in the handes of Sesac. Where-  
vpon the Lordes of Israell and the kynge  
humbled them selues, and sayde: the Lorde  
is ryghteous. And when the Lorde sawe  
that they submitted them selues, the word  
of the Lorde came too Semeiah, sayinge:  
they meke them selues, and therefore I wyl  
not destroye them. But I will deliuer them  
sumwhat, and my wraethe shall not fall vpon  
Ierusalem. Neuerthelesse they shall be  
hys seruauntes, to knowe what difference  
is betwene my serupce and the serupce of  
the kynngdomes of other landes. So Sesac  
kynge of Egypte came to Ierusalem, and  
toke awaye the treasures of the house of  
the Lorde, and the treasures of the kings house  
and whate he toke all. And he toke also  
the shieldes of gold which Salomon made.  
In stede of which king Roboam made shieldes  
of brasse, and puttethem in the keppinge of  
the capptarnes of hys garde, whiche way-  
ted in the gate of the kynnges house. And  
as ofte as the kynge wente too the house  
of the Lorde, the garde wente and sette  
themy, and broughte theym agayne vnto  
the garde chamber. And so because he hum-  
bled hym selfe, the wraethe of the Lorde  
turned from hym, and destroyed not al toge-  
ther. And mozeouer there were manye good  
yet in Iuda.

So kynge Roboam wared myghty in  
Ierusalem and raygned. And Roboam  
was one. xl. yeres olde when he was made  
king, & he raygned. xvi. yeres in Ierusalem,  
the cty which the Lorde had chosen oute of  
al the tribes of Israell, to put his name ther.  
His mothers name was Maamah, an Am-  
monite. \* And he did euill, for he prepared  
not his hert to seke the Lorde.

The actes of Roboam fyrst and last, are  
wyrtten in the sayinges of Semeiah the  
prophete, and of Ado the sear of vntaples  
so muche as they recorde hys genealogye  
and the perpetuall warre that was be-  
twene Roboam and Ieroboam durynge  
theyr lyfe. And Roboam layde hym to slepe  
wyth hys fathers, and was buryed in the  
cptye of Dauid, and Abiah hys sonne rayg-  
ned in hys stede.

The. xiii. Chapter.

The vyctorye of Abiah agaynst Ieroboam.

The. xviii. yere of kynge Ieroboam be-  
ganne Abiah to raygne ouer Iuda, and  
he raygned. iii. yeres in Ierusalem. His  
mothers name was Michaiiah, the dought-  
er of Uriel of Gabaah. And ther was war  
betwene Abiah and Ieroboam. And Abiah  
made a battayle wyth an host of fightyn-  
men, of four hundred thousand chosē men.  
And Ieroboam put in aray to fight agaynst  
hym. viii. C. M. pict men and stronge.

And Abiah stode vpon zemaraim an  
hyl in mount Ephraim, and sayd: Hear me  
thou Ieroboam, and all Israell. Becom-  
meth it not you to knowe that the Lorde  
God of Israell gaue the kynngdome of Is-  
raell

iii. reg. xii. g

Semeiah.

6. 7. 2. 117  
6. 1. 2. 117

C

iii. re. xiii. g

iii. re. xii. g

iii. re. xv. g

Some read  
Croglo-  
dites.



\*Of thys  
Num. xviii.

rael to David for ever: even to him, and to  
hys sonnes, wyth a salted covenant: But  
Jeroboam the sonne of Nabatte, the ser-  
uaunte of Salomon, the sonne of Dauid  
rebelled against the Lord. And ther yathe-  
red to hym fewde men and outbristes and  
preuayled agaynst Jeroboam the sonne of  
Salomon: for Jeroboam was ponge and te-  
der berred, and not strong ynough for the.

And now yet hyke to preuayle agaynst  
the kyngdome of the Lorde in the hande of  
the sonnes of Dauid, bycause ye be a great  
multytude, and haue wyth you the golden  
calues whych Jeroboam made you for god-  
des. And haue ye not caste oute the priestes  
of the Lorde the sonnes of Aaron, and the  
Leuites, and haue made you priestes lyke  
the nations of other landes: even whosoe-  
uer cometh and consecrateth bys hande  
wyth an ore, and seuen rams, the same is  
made priest to them that are no gods.

But wyth vs is the Lord our God whom  
we haue not forsaken, and the priestes of  
the sonnes of Aaron mynystre vnto the  
Lord, & the Leuites in their office burnyng  
to the Lord euery mornynge and euery euen,  
burntofferings, and sweete incense: and the  
shewbread put in order vpon a pure table  
and the candel stycke of gold, wyth the lam-  
pes of the same, to be lyght euery euen. For  
we keepe the watche of the Lord our God.  
But ye haue forsaken hym. Moreover, be-  
hold, God is wyth vs in the foreward, and  
his priestes and the sounge trompettes  
to crye alarum agaynst you. Ye chyldren  
of Israell fyght not wyth the Lord God  
of your fathers: for it wyl not prosper wyth  
you. But for al that, Jeroboam sente men  
pryuelpe aboute to come behynde vpon the  
and so they were before Juda, and the lay-  
ers in wayte were behynde them. And whē  
Juda tourned and saw the battaile behynd  
and before they cryed vnto the Lord, and  
the priests blew the trompettes, and the mē  
of Juda gaue a shout. And as the men of  
Juda shouted, God smote Jeroboam and  
all Israell before Abia and Juda. And the  
chyldren of Israell fled before Juda & the  
lord deliuered the into the handes of Juda.  
And Abia & his people slew a great slaugh-  
ter of the: so that ther were styken downe  
of Israell: fyue hundred thousande chosen  
men. And so the chyldren of Israell were  
broughte vnder at that tyme, and the chy-  
ldren of Juda preuayled, bycause they lea-  
ned vnto the Lord God of their fathers.  
And Abia folowed after Jeroboam, and wa-  
certayne cytyes from hym: Bethelle wyth  
townes belöpyng thereto, and Ephraim wyth  
her townes. And Jeroboam recovered not  
strenght again in the dayes of Abia. At last the  
Lord plagued hym that he dyed.

And Abia wared myghtye, and toke  
him fourtene wyues, and begatte two and  
twentye sonnes, and syretene doughters.  
The rest of the actes of Abia, and his waies

and doynges, are written in the hy storie of  
the prophete Asa. And when Abia was  
laid to slepe wyth his fathers, they buryed  
hym in the cytye of Dauid. And Asa hys  
sonne raygned in his steece. In whole  
dayes the lande was quyet ten yeres..

The xiiii. Chapter.

Abia dyeth, after whom succedeth Asa.

And Asa did that was good & righte  
in the eyes of the Lord hys God, and  
toke away the altars of strangers, and the  
hyll altars, and brake the images, and  
cut downe the groues, and com-  
manded Juda to seke the Lord God of  
their fathers, and to do accordynge to the  
lawe and commaundemente. And he put a  
way out of al the cytyes of Juda, the hyll  
altars, and the idoles: for the kyngdome was  
quyet before hym. And he builde stronge ci-  
ties in Juda, because the land was in rest,  
and he had no warre in those yeres. For  
the Lord hadde geuen hym reste.

And therfore he sayd to Juda: let vs buyld  
these cytyes, and compasse theym with  
walles and towres, gates and bars, whyle  
we haue the land quyet. For we haue sought  
the lord our god: & because we haue sought  
him, he hath geuen vs reste on euery syde.  
And so they buyld and prospered. And Asa  
had an army that bare shild and speare, oue  
of Juda: thre hundred thousande, and oue  
of Beniamyn that bare shilde and drewe  
bowes, two hundred and foure scoze thou-  
sand, and were al strong men.

And there came oute agaynst them Za-  
tab the Moorian, with an hooft of ten hun-  
dred thousande, and thre hundred char-  
tes, and came as farre as Marcasa. And Asa  
went out to hym, and they put in aray  
to battaile in the valey of Zephatah besyde  
Marcasa. And Asa cryed vnto the Lord his  
god, and sayd: Lord it is all one wyth the,  
to helpe the: I haue no power with fewe, or  
wyth manye: helpe vs O Lord our God,  
for we truste to the, and in thyne name wee  
be come agaynst this multytude. Thou  
art the Lord our God, let not men pre-  
uayle agaynst the. And the Lord smote the  
blacke Moores before Asa and Juda, that  
they fled. And Asa and the people that was  
wyth hym persued them as farre as Be-  
rer. And the blacke Moores were ouerthro-  
wen, that there remained none aloue of the  
but were destroyed of the Lord, and of hys  
host, they caried also a myghty great pray.  
And they smote al the cytyes round about  
Berat. For the leare of the Lord came v-  
pon them, and they robbed all the cytyes,  
for ther was excedynge muche to be rob-  
bed in them. Furthermoze they smote the  
tences of the cartell, and caried away plen-  
tye of shepe, and camelles, and so returned  
to Ierusalem.

The xv. Chapter.

Asa by the monytron of the prophete  
Azaria after he had put downe the idoles.

Asa. I. I. I.



Sacrificeth to the Lorde. He depyrueth hys mother of her domayon.

**A**nd the spirit of God came on Azaria the sonne of Obed. And he wente oute agaynst Asa, and sayed to hym: heare me Asa and al Juda, and Beniamin. The Lorde is wyth you whyle ye be wyth hym, and if ye shal seke hym, he wyl be folowd of you: but if ye shall forsake hym, he wyl forsake you.

There wyl come many dayes in Israel, in whiche there shall be no true God, nor priest that teacheth, nor anye lawe. And in theyr tribulacion they shall turne vnto the Lorde God of Israel, and shall seke hym, and hee shall be founde of them. And in those dayes there shall be no peace to the that goo oute and in. But greateser acyon on euery syde vpon the inhabytours of all landes. For one nacion shall destroye another, and one ctyte another: for God wyl bere them wyth all aduersyte. But plucke you vp your hertes, and let not your handes fayne, for your workes shall be rewarded. When Asa heard these words and the prophesy of Azaria the sonne of Obed the prophete, he roke courage and put awaye the abhominacions oute of all the land of Juda and Beniamyn, and oute of the cities which he wane in mounte Ephraim, and renued the altier of the Lorde, that was before the porche of the Lorde. And he gathered all Juda and Beniamyn and the strangers wyth them oute of Ephraim, Manasses, and Simeon. For theyr fell manye to hym oute of Israel, when they sawe that God was wyth hym. And they assembled at Jerusalem the thyrde moneth of the fyrst yere of the raygne of Asa. And they offered vnto the Lorde the same tyme of the spoyle whiche they had broughte, seven hundred oxen, and seven thousande shepe. Then they made a couenaunt to seke the Lorde God of their fathers, wyth all theyr hertes, and all their soules: so that all that sought not the Lord God of Israel, shoulde dye for it, whether they were smalle or greates, man or woman.

And they swaie vnto the Lorde wyth a loude voyce and shawtyng, and wyth trumpettes and hornes. And all Juda reioysed in the oth, for they had sworn wyth all their hertes, and soughte him wyth all theyr lust, and he was founde of them. And the Lorde gaue them rest roundabout. Furthermore kynge Asa put Maacah hys mother oute of authoryte, because she hadde made an ydol in a groue: and brake downe her ydol and stampit it and burnt it by the brake Cedron. But they put not the byllasters out of Israel: neuertheless the herte of Asa was pure all hys lyfe. And he broughte in to the house of God the dedicate gyfts whiche he and his father had dedicate, in gold, syluer, and other iewelless. And there was no more warre vnto the spye and thyrty yere of the raygne of Asa.

The. xvi. Chapter.

Asa for feare of Baasa kynge of Israel, maketh a couenaunt with Behadad kynge of Siria.

**I**n the. xxxvi. yere of the raygne of Asa came Baasa kynge of Israel agaynst Juda, and buylte Ramah, to the entente he woulde let none that pertayneth to Asa kynge of Juda haue passage in and oute. Wherevpon Asa set syluer and golde forth of the treasures of the house of the Lorde, and of the kynges house, and sent it to Behadad kynge of Siria, that dwelte at Damascus, and sayed. Ther is a leage betwene the, and me, and so was betwene my father and thynne, wherfore I haue sente the syluer and golde, that thou goo and make thynne appoyntement wyth Baasa kynge of Israel, that he maye departe from me. And Behadad graunted vnto kynge Asa, and sent the captaynes of his army agaynst the ctytes of Israel. And they beate Aron, Dan, Abelmaim, and all the store ctytes of Nephtaly. But when Baasa heard thys, he lette buyldynge of Ramah and lette his worke cease. And then Asa the kynge toke all Juda, and caried awaye the stones and tymber of Ramah, wherwyth Baasa was a buyldynge: and he buylte therewyth Baaba and Gazphah.

At that same tyme Hanani, the sear, came to Asa kynge of Juda, and sayde to him: because thou trustest in the kynge of Siria, and trustest not in the Lorde thy God, therefore is the hooft of the kynge of Syria, escaped oute of thynne hande. Were not the blacke Mores and they of Libya a greates hoste, wyth exceeding manye charrettes and horsemen? And yet because thou trustedst in the Lorde, he deliuered them into thynne handes. For the eyes of the Lorde bebold al the earthe, to strengthe the hertes of them that are hole wyth hym. Were in thou haste done foly wyse, and therfore from henceforth thou shalt haue war. Wherevpon Asa was wroth wyth the sear, and put hym in pryson, for he was dyspleased wyth hym because of that. Moreover Asa oppressed certayne of the people the same season.

The deades of Asa bothe styll and laste are wyrtten in the booke of the kynges of Juda and Israel. And the. xxxix. yere of hys raygne, Asa fell speke of his feete, and that hys disease exceded. And besyde thys in hys spekenesse he asked no counsel of the Lorde, but of phisycons. And at the last Asa fell in slepe wyth hys fathers, and dyed whiche he had reigned one and forty yere. And they buried him in his owne sepulchre whiche he had made in the ctyte of Dauid, and layde him in the bed whiche he had filled wyth swete odours of dyuers kyndes, made by the crafte of the potecaryes. And they byd excedynge greates coste about buyldynge of hym.

The. xvi. Chapter.

Josaphat succeedeth after Asa, whiche causeth

Gen. xlii. a  
To swaie  
vnto the Lorde  
is to geue  
thy self who  
ly to hym  
pure hert,  
whiche thing  
true wor-  
shippers do  
as is sayd  
to Dauid.  
Psal. cxxxi.  
But to  
swaie by  
Lorde, is to  
call on the  
name of the  
Lorde as a  
witness, and  
iudge as it  
is sayde.  
Iosua. ii. c

ii. Pa. xlii. a  
ii. Ma. ix. a

Ihon. vii. g



seth the feare of the Lorde to be renewed among the people.

**A**nd Josaphat his son reigned in his stede, & became mightier then Israel. And he put souldiours in all the cityes of Juda, and set rulers both in the lande of Juda, and also in the cityes of Ephraim, which Asa his father had wonne. But the lord was with Josaphat, because he walcked in the olde wayes of his father David, and sought not Baals: But sought the Lorde God of his fathers, and walcked in hys commaundementes, and not after the doynges of Israel. Therefore the Lord stablished the kyngdome in hys hande, and all Judabroughte hym presentes, that he became excedyng ryche & gloriouse. And his herte was coragious in the wayes of the Lord, and he put downe yet mo of the hil aulters and groues oute of Juda.

**I**n the thyrde yere of hys reygne he sent of his Lordes, Benhail, Abdiab, zachariah, Nathanael, and Mychaah to reache in the cityes of Juda: and with them Semetab, Nathanab, zabadiab, Asahell, Semiramoth, Jonathan, Adoniah, Thobysab, and Thobodonpah, Leuytes: and with theym Elisama and Joram prestes. And they taughte in Juda, and had the boke of the lawe with them, and wente about the towne coute all the cityes of Juda & taughte the people. And the feare of the Lorde fell upon all the kingdomes of the landes that were round about Juda, that they durste not warre with Josaphat. And the Philistynes broughte Josaphat gyftes and tribute sylver. And thereto the Arabians brought him of shepe, seven thousande and seven hundred Rammes, and seven thousande, and seven hundred he goates. And so Josaphat prospered and grewe up on hyghe. And he buylte in Juda castelles, and store cytyes, and had greate substance in the cytyes of Juda, and syghyng men, and men of myghte in Jerusalem.

**A**nd this is the order in the houses of these fathers of the captaynes ouer thousandes in Juda: Ednah the captayne, and with hym of syghyng men, three hundred thousand. And next to hym Johanan a captaine, and with him two hundred and four score thousande. And by hys syde Amazias the sonne of zechi wyllyng unto the Lord, and with him two hundred thousand myghy men. And of the chyldren of Ben Jamin, Eljada was a man of myghte, and had with hym armed with bowes and shylde two hundred thousande. And by hys syde Josabad, with whome were an hundred and foure score thousande turnysed for war. These wayted on the kyng, besydes those which the kyng had put in stronge cytyes to coute oute all Juda.

The.xviii.chapter.

**A**fter Achab had asked counsell of the foure hundred prophets, he putteth Michas in prayson. He dyeth with the shote of an arrow.

**A**nd Josaphat became very ryche and glorious, and loyned a yauce with Achab. And after certayne yeres, he wente downe to Achab to Samaria. And Achab shewe shepe & oxen pleceously for hym, and for the people that came with hym, and intreated hym to go by unto Ramoth in Galaad. And Achab kyng of Israel sayd to Josaphat kyng of Juda: wilt thou go with me to Ramoth in Galaad? And he answered hym: I wyll be as thou, and my people shal be as thyne, and wee wyll bee with the in the warres. And so Josaphat sayd unto the kyng of Israel: aske I pray the, the worde of the Lorde. And the kyng of Israel gathered together of the prophetes. iiii. hundred men, and sayed unto them: shall we goo to Ramoth in Galaad to syghte, or shall I cease? And they sayed, goo: the Lord shal deliuer it into the kynges hande. And Josaphat sayed: Is there yet here neuer a prophet more of the Lord that wee myght aske of hym? And the kyng of Israel sayde to Josaphat: there is yet one, to aske the Lorde by hym: But I hate hym, for he neuer prophesyeth me good, but alwaye euill, one Mycheas the sonne of Jemla. And Josaphat sayed: let not the kyng say so. Then the kyng of Israel called one of his chaberbaines, & said: fetch hither quickly Mycheas the sonne of Jemla. And the kyng of Israel, and Josaphat kyng of Juda, sate eyther of them on hys seate on theyr apparelle, in a thershyng floure besyde the gate of Samaria, and all the prophetes prophesyng before them. And one Sedechias the sonne of Chanania, made hym hornes of syron, and sayde, thus sayeth the Lorde: with these thou shalt punish Siria, vntill thou hast broughte them to nought. And all the prophetes prophesied euen so, sayinge: go vp to Ramoth in Galaad and prosper, for the Lorde shal deliuer it into the hande of the kyng. And the messenger that went to call Mycheas, spake to hym, sayinge: beholde the wordes of the prophetes are pleasaunte to the kyng with one assente, let thy wordes I praye the, be lyke one of theys, and speke that which is pleasaunt. And Mycheas sayde: as trulpe as the Lord lyueth, euen what my God sayth, that wyll I speake. And when he was come to the kyng, the kyng sayed to hym: Mycheas, shall we go to Ramoth in Galaad to syghte, or shall I be in reste? And he answered: \*go ye and prosper, for the Lord shal deliuer it into your handes. But the kyng sayed to hym: how often times shal I adiure thee thou say nothyng but truthe to me in the name of the Lorde.

Then he sayed: I see all Israel scattered in the mountaynes, as shepe that haue no shepherd. And the Lorde sayed: these haue kyng, as ye no master, let them retorne euerye man to his house in peace. Then sayde the kyng



of Israell to Iosaphat: dyd I not tell the that he woulde not prophesye good vnto me, but euill? And he answered, therefore heare ye the woorde of the Lorde. I sawe the Lorde sytte vpon hys seate, and all the compaigne of heauen standynge on hys ryght hande and on his lefte. And the Lorde sayde: who shall deceyue Achab kynge of Israell, that he may go and bee ouerthrowen at Ramoth in Galaad? And whyle one sayde thus, and an other that, there came out a spirite and stode before the Lorde, and sayd: I will dysceyue hym. And the Lorde sayde vnto hym, how? And he sayde: I will go oute, and will be a lynginge spirite in the mouth of all the prophetes. And the Lorde sayde, thou shalt deceyue hym, and shalt preuaile, goo out and do euen so. And now beholde the Lorde hath put a lynginge spirite in all the mouthes of these thy prophetes, and yet the Lorde hath spoken euill against the. And Sedechias the sonne of Canana went and smote Mycheas vpon the cheke and sayd: by what waye wente the spirite of the Lorde frome me, to speake in the? And Mycheas sayde: Thou shalt see the daye when thou shalt runne from chamber to chambere for to hyde thy selfe. Then sayd the kynge of Israell: take ye Mycheas and deliuer hym to Amon the gouernoure of the cite, and to Hoas the kinges sonne, and saye, thus sayeth the kynge: put this felowe in pryson, and fede hym with bread of sorowe, and water of trouble, til I come agayne in peace. And Mycheas sayde: if thou come agayne in peace, then hath not the Lorde spoken in me. And Mycheas saied mozeouer: harken ye people euerie one of you. And so the kynge of Israell and Iosaphat the kynge of Iuda went vp to Ramoth in Galaad. Then sayd the kynge of Israell to Iosaphat: I will change my clothes and gette me to battayle, but se thou haue thine owne apparell vpon the. And the kynge of Israell chaunged hym selfe, and they wente to battaile. But the kinge of Siria commaunded the capytaynes of hys charrettes, sayinge: se ye fyghte not agaynst smalle or greate saue agaynst the kynge of Israell only.

And when the capytaynes of the charrets sawe Iosaphat, they had thoughte he had ben the kynge of Israell, and therefore compassed hym, to fyghte. But Iosaphat cryed oute, and the Lorde holpe hym, and God tourned them awaye from hym. For when the capytaynes of the charrettes perceyued that it was not the kynge of Israell, they tourned back againe fro hym. And a certain man drewe his bow at auenture, and smote the kinge of Israell betwene the ioyntes of hys habergeyne. And he sayde to the charret man, toune thine hande, and carpe me oute of the hooke, for I am hurte. And the battayle was sore that daye. Howebeit the kynge of Israell continued standing in hys charrettes agaynst the Syrians vnto

tyll euen. And aboute the sunne goynge downe, he dyed.

The. xix. Chapter.

After Iosaphat was rebuked of the prophet Jehu, he called agayne the people to the honouringe of the Lorde God.

Then Iosaphat kynge of Iuda, returned to hys house safe and sound to Jerusalem. And Jehu the sonne of Baanani the sear, went out agaynst hym, and sayd to kynge Iosaphat: oughtest thou to helpe the wycked, and to loue the that hate the Lorde? For this cause is the wrath of the Lorde vpon the. Neuerthelesse ther are good thynges founde in the, in that thou haste put awaye the consecrate groues out of the lande, and hast prepared thine herte to seke God. And as Iosaphat dwelte at Jerusalem, he wente agayne amonge the people from Bersabe to mounte Ephraim, and broughte theym agayne vnto the Lorde God of theyr fathers. And he sette iudges in the land, thorowout al the stronge cities of Iuda, cite by cite, and saied to the iudges: take hede what ye do, for ye be not iudges in the law of man, but of God, whiche is with you in the wordes of the lawe. Wherefore let the feare of the Lorde be with you, & take hede and do it. For there is no vnpowrfulnesse in the Lorde our God. \*nor regardynge of personnes, nor takynge of rewardes. Mozeouer in Jerusalem did Iosaphat appoynte certayne of the Leuites of the priestes, and of the auncient heades of Israell, ouer the customes of the Lorde, and causes of stryfe.

Whiche done, they returned to Jerusalem And he charged them, sayinge: doo euen so in the feare of the Lorde, wyth truth & pure hert. And what so euer come to you of your brethren that dwel in their cities, betwene bloude and bloude, lawe, commaundement ordynaunces and custumes: see ye warne theym that they trespase not agaynst the Lorde, leaste wrath come vpon you, and on your brethren. Thus doo, and ye shall not offende. And se here Amariah the pryeste, whiche is heade ouer you in al matters of the Lorde, and zababab, the sonne of Ismael, a ruler in the house of Iuda, he is ouer al causes concernynge the kynge, wyth officers of the Leuytes before you. Take courage to you, and go vpon it, and the Lorde shall be wyth the good.

The. xx. Chapter.

The meruelouse victorie that the Lorde gaue Iosaphat kynge of Iuda agaynst the Moabytes, and the chyldren of Ammon and them of Seir.

After this came the chyldren of Moab, and the chyldren of Ammon, and with the a company of the Ammonites agaynst Iosaphat to bataile. And ther came the tolde Iosaphat, sayinge: ther cometh a great multitude agaynst the from the other side of sea out of Siria. And se, they be in Basalon Thamar, which is Engad. Then

A Jehu.

B

Deut. x. a  
Rom. ii. b  
Acte. x. c.  
Eph. vi. b.  
Collo. iii. d

D



Then Josaphat feared, and sette hym selfe to seke the Lorde, and proclaymed fastinge thowhe out al Iuda. And Iuda gathered them selues togyther to aske counsel of the Lorde. Furthermoze there came oute of all the cytyes of Iuda to seke the Lorde. And Josaphat stode in the asseble of Iuda and Jerusalem in the house of the Lorde before the newe courte, and sayde: Lorde God of oure fathers, arte not thou God of heauen, and raygneste not thou ouer all the kyngdomes of I Danymes? And in thyne hande is power and myght, so that no man can stande before the? Arte not thou oure God, which dyddeste caste oute thyn habitaunces of this lande before thy people Isaacell, and gauest it to the seede of Abraham thy frende for euer? And they dwelte there in, and haue built for the a temple therein vnto thy name, and said: when euill cometh vpon vs, as the swerde of iudgement pestilence, or hunger: then if we stande before thys house, and before the (for thy name is in this house) and thal crye to the in our tribulaciō, thou shalt hear, and helpe. And now beholde, the chyldren of Ammon, and Moab, and mount Seir, by whych thou woldest not let Israel passe what time thei came forth of Egypt: but they departed fro the, & destroyed them not. And now marke how they reward vs, they come to caste vs out of thy possessiō whych thou hast geuen vs. O our God, wylte thou not iudge the? for we haue not so great puissance that we can make resystence agaynst thys greate compaignie that cometh agaynst vs, neyther wot we what to do, but oure eyes bee vnto the. And as all Iuda stode before the Lorde wyth their yonglynges, their wyues and their chyldren: the spirite of the Lorde came vpon Abaziel the sonne of zacharias, the sonne of Banai, the sonne of Iezel, the sonne of Mathanyah a Leuite of the sonnes of Asaph, euen as he was in the midst of the compaignie. And he sayde: harken all Iuda, and the inhabytours of Jerusalem, and also kynge Josaphat. Thus sayeth the Lorde vnto you, be not afearde or saynt harted by cause of thys greate multitude: for the warre is not poures but Gods. And to morow ye shal goo downe to them: se, they come vp at ziz, & ye shal mete them in the toppes of the brooke of the wilderness of Ieruell. For it shall not be you that shall fyghte in bys quarell but stande forth only, and behold the helpe of the Lord which is wyth you: feare not, nor let poure hertes sayle. O ye of Iuda and of Jerusalem To morow marche forthward, to them: for the Lord is wyth you.

And Josaphat bowed hym selfe with his face to the cyty, and al Iuda and the inhabytours of Jerusalem fel before the lorde and worshipped hym. And the Levites and the chyldren of the Cabathites and of the Corahites stode vp to prayse the Lord God of Israel wyth a loud voyce on bygh.

And so they arose early in the mornynge and gat them oute vnto the wilderness of Thekua. And when they went oute, Josaphat stode and sayde: heare me Iuda, and ye inhabytours of Jerusalem. Beleue in the Lorde poure God, and so shall ye continue, and beleue bys prophetes, and so shall ye prosper. And he gaue the people cōsell, and sette the syngers of the Lorde, and them that praysed in holly apparell, to goo oute before the armie and to saye: prayse the Lorde, for bys mercede lasteth euer. And what time they began to land and prayse, then the Lorde set their enemyes vpon their own selues, as many as were come to fight agaynst Iuda, euen the chyldren of Ammon and Moab and mount Seir, for the chyldren of Ammon and Moab arose agaynst the inhabytours of mount Seir, to destroy them vtterly, & to wipe the awai. And whē they had made an end of the inhabytours of Seir, then thei holp to destroy ech other.

And when Iuda came to Josaphat in the wilderness, they looked to the multitude. And behold, they were dead carkeless fallen to the earth, and none escaped. And Josaphat and his people wente to stryp & spoyle the dead, and found among the aboundance of goods and raymente and of pleasaunte iewelless, and caught from them moze then they coulde carpe awaye: so that thei were thre dayes in gatherynge of the spoyle, it was so muche. And the fourth day they assembled in the valley of blessing, for there they blessed the Lorde. And therefore they called the name of the sayde place, the valley of blessing vnto thys day. And so al the men of Iuda and Jerusalem returned, and Josaphat among the thickest of them; for to go agayne to Jerusalem wyth gladnes, for the Lorde had made them to reioyce of their enemies. And they came to Jerusalem wyth psalteryes & harpes and trompettes euen vnto the house of the Lorde, and the feare of God fell in the kyngdomes of all landes when they hadde hearde that the Lorde foughte agaynst the enemyes of Israel. And so the reigne of Josaphat was in tranquillite: for his God had geuen hym rest on euery syde. So Josaphat raygned vpon Iuda, and was .xxv. yere olde when he began to raygne and raygned .xxv. yere in Jerusalem, & bys mothers name was Iuba the doughter of Silhi. And he walked in the waye of Asa his father, & bowed not thēce but did that was plesant in the sighte of the lord. Howebeit they put not down the bilalters, neither did the people yet prepare their hertes vnto the god of their fathers. The rest of the acts of Josaphat first & last are wyrtē in the workes of Jehu the sōne of Banam, whiche noted the in the booke of the kynges of Israel.

After thys Josaphat kynge of Iuda layned hym selfe wyth Ochozab kynge of Israel, whych was a wycked doer. And he coupled hym selfe wyth hym to make



Whypes to go to Tharlis. And they made  
Hypotes in Azton Gaber. And Elizer the  
the sonne of Dodanah of Marela, prophe-  
sed agaynst Josaphat, sayinge: because  
thou haite toynded thy selfe wyth Deho-  
ziab, the Lord hath broken thy works. And  
the hypotes were broken that they were not  
hable to go to Tharlys.

The. xxi. Chapter.

Josaphat dyeth and Joram succeedeth hym,  
whyche putteth to death hys brethren and  
is oppressed of the Philistynes, and dy-  
eth of the dyre.

**J**osaphat layd hym to rest in his father,  
and was buryed wyth hys fathers in the  
citie of Dauid, and Joram hys sonne  
raygned in hys rowme: whyche Joram had  
other brethren sonnes of Josaphat: Azari-  
ah, Jehiel, zacharias, Azariah, Achaziel,  
and Sephorias. All these were the sonnes of  
Josaphat kinge of Juda. And their father  
gaue them many great gyftes in syluer, gold  
and other precious things: in strong citres  
in Juda: but the kyngdome he gaue to Jo-  
ram because he was the eldest. When Jo-  
ram was promoted vpon the kyngedome  
of his father and settled, he slew all hys  
other brethren wyth the swearde, and di-  
uers of the lordes of Israel also. \* Joram  
was two and thyrtye yere olde when he  
beganne to raygne, and raygned eight y-  
eres in Ierusalem. And he walcked in the  
wayes of the kynges of Israel, lyke as did  
the house of Achab (for a daughter of Achab  
was his wife) and he wrought euell in the  
eyes of the Lord. How be it the Lord wolde  
not destroy the house of Dauid, because of  
the couenaunte he had made wyth Dauid,  
and as he promysed to gyue a lyght to him  
and to his sonnes for euer.

In his dayes the Edomites rebelled be-  
cause they would not be vnder the hand of  
Juda; and made them a kyng. And Joram  
wente forth wyth hys lordes and all hys  
charrettes wyth hym, and to se by nyghte  
and layd on the Edomites. Whyche com-  
passed hym in, and the Capytaynes of hys  
charrettes. And so Edom departed from the  
subiection of Juda vnto this daye. That  
same tyme also dyd Lobnah departe from  
Jehonadab vnder hys power, because he left  
the Lord God of hys fathers. Moreover  
he made bylalters in the mountaynes of  
Juda, and caused the inhabitants of Je-  
rusalem to commytte adulterye, and he  
thruste Juda oute of the waye.

**A**nd there came a wyrtynge to hym  
from Eliaz the prophet of this tenoure.  
Thus sayeth the Lord God of Dauid  
thy father: because thou walckedest not  
in the wayes of Josaphat thy father, and  
in the wayes of Asa kyng of Juda, but  
walckedest in the wayes of the kynges of  
Israel, and hast made Juda and the dwel-  
lers of Ierusalem go a whoringe, like to the  
whoringe of the house of Achab, and hast ther-  
fore layne thy brethren that were thy fathers

house whyche were better then thou.  
Beholde, the Lord will smyte the wyth a  
mighty plague in thy folke, in thy children,  
thy wyues, & in thy goods. And thou shalt  
haue much disease thorow infirmity in thy  
bowels, til thy bowels fall out by reason of  
thy sicknes day by day.

And the Lord stiered by agaynst Jo-  
ram the spirite of the Philistynes and the  
Arabians to border on the blacke mores,  
whyche came agaynst Juda and all to take  
the lande, and carped awaye all the sub-  
stance that was found in the kyngs house  
and moreover hys sonnes and hys wyues,  
so that there was not one sonne lefte hym,  
saue Joachaz his yongest sonne. And after  
all this, the Lord smote hym in hys bow-  
elles wyth an incurable disease. And in pro-  
ces of tyme, euen aboute the ende of two  
yeres, hys guttes fell out by reason of hys  
syckenesse: and so he dyed of euill dysseases.  
But they made hym no bonfyre lyke to bon-  
fires of hys fathers. When he began to rayn  
he was. xxxii. yere olde, and raygned in Je-  
rusalemyght yere. \* And he walcked not ple-  
santly, & they buried him in the citie of Da-  
uid: but not in the sepulchre of the kynges.

The. xxii. Chapter.

Rehoziab raygneth in the rowme of Joram,  
Jehu kyng of Israel killith Rehoziab. &  
Jhaliah putteth to death all the kynges ly-  
nage only Joas escapeth.

**A**nd the inhabitants of Ierusalem made  
Rehoziab his yongest sonne kyng  
in hys stede. For men of warre that  
came wyth the Arabians in the hoste, had  
slayne all hys elder sonnes. And so Rehozi-  
ab the sonne of Joram kyng of Juda was  
made kyng. Two and fourty yere olde  
was he when he began to raygne, and rat-  
gued one yere in Ierusalem. Hys mothers  
name was Athaliah the daughter of Amri.  
And he walcked also in the wayes of the  
house of Achab, for hys mother was hys  
counseloure for to do euil. Wherefore he did  
that displeased the Lord, lyke to the house  
of Achab, for they were hys counsellours af-  
ter the death of hys father, to his destruc-  
tion, and he also walcked after their coun-  
sel. And Joram sonne of Achab kyng of Is-  
rael wente to fyght wyth Hazael kyng  
of Syria at Ramoth in Galaad, and they  
of Ramoth wounded hym. Wherefore  
he returned to be healed in Jezrael of the  
woundes whyche were gyuen hym at Ra-

moth wher he fought w Hazael king of Si-  
ria. And Rehoziab the sonne of Joram king  
of Juda, went downe to se Joram the sonne  
of Achab at Jezreel, because he was disea-  
sed. \* For it was thurst into Rehoziab of  
God to go to Joram, & that wher he was come  
he shulde go out wyth Joram agaynst Je-  
hu the sonne of Namsi, whom the Lord had  
annoynted to destroye the house of Achab  
of Iehu. And as Jehu was executynge iustice vpon  
the house of Achab: he found the lordes  
of

The. lxx.  
read. he dys-  
eth without  
praple.  
Some, he  
walked  
without des-  
pye to do  
well.

iii. re. viii. e.

For it was  
thrust. &c. of  
god, vnder-  
stand to the  
intent he  
comynge to  
Jehoram  
myght be as  
uerthrowe  
of Jehu.



of Juda, and the sonnes of the brethren of Ochoziah, that wayted on Ochoziah, & he slewe them. And he soughte Ochoziah, and they caughte hym where he was hid in Samaria, and broughte hym to Jehu. And when they hadde slayne hym, they buryed hym: because (sayd they) he was the sonne of Josaphat whiche sought the Lord with al his hert. And ther was none of the house of Ochoziah that could obtene to be king.

**D** For Athaliah the mother of Ochoziah when she sawe her sonne was deade, arose and slewe al the seed of the kingdom of the house of Juda. But Josabeth the daughter of the kynge, toke Joas the sonne of Ochoziah and stole him from among the kynges sonnes that were slayne, and put hym and his nource in a sleppinge chamber. And so Josabeth the daughter of kyng Joram and wife of Joiada the prest (because she was the syster of Ochoziah) hyde hym fro Athaliah, & she slewe hym not. And he was with them hid in the house of God. vi. pere. And Athaliah raigned ouer the lande.

The. xlii. Chapter.

Joas the sonne of Ochoziah is made king, Athaliah is put to deathe.

**A** In the seventh pere Joiada toke hearte, and made a bonde wpth the captaynes of hundreds, Azariah the sonne of Jerohā, Ismaell the sonne of Johanan, Azariah the sonne of Obed, Maasiah the sonne of Adai, and Elisaphat the sonne of Zechi. And they wente aboute in Juda and gathered & Levites oute of all the cyties of Juda and the auncpente heades of Israell, and came to Jerusalem. And all the congregacion made a bonde wpth the kynge in the house of God. And Joiada saide to them: Behold the kynges sonne must raigne ouer the children of David, as the Lord hath sayde. Whys is it therefore that ye shall doo. The thirde part of you prestes and Levites whiche come in the Sabothe daye shall kepe & doores, and an other thirde parte shall be in the kings house, & an other thirde parte shall be in the gate of the foundation, & all the people shall be in the court of the house of the Lord, save the prestes and the Levites that minister. They shall go in, for they are holy, & al the people shall kepe & watch of the Lord. And the levites shall compass the king rounde aboute, everie man hys weapon in his hand: & what soever other man come into the house of the Lord, he shall dye for it, & thei shall be with the king, as he cometh in, and as he goeth oute.

And the Levites and all Juda dyd in all thynges as Joiada the prest commaunded, and toke every man his men, both the that came in, and them that wente oute the Sabothe day: for Joiada the prest dyd lette none of the companyes departe. And Joiada the prest delivred to the capitaynes of hundreds, speares and sheldes, and bucklers that pertayned to kyng David, and were in the house of God. And he set all the

people and everie man his weapon in hys hande, from the righte corner of the house, to the lefte corner of the house, alonge by the aulter, and rounde aboute the kynge. And they broughte oute the kynges sonne, and putte on hym the crowne and the scepter, and made hym kyng. And Joiada, and hys sonnes annointed hym and saide: God save the kynge.

That is the law of god.

When Athaliah hearde the noyse of the people runnyng and prayyng the kynge she wente among the people into the house of the Lord. And when she saw the kynge, stand at his pylle in the enterynge, and the Lordes and trompettes aboute the kynge and all the people of the lande reioysyng and blowyng wpth trompettes, and the singers with instruments of musick teaching to praise: She rent her clothes and cried tre son treason. And Joiada the prest wente out with & captains of hundreds that were appointed to gouverne the host, and sayd to them: haue her oute wpthout the aray, and whosoever foloweth her, let hym be slayne wpth the swearde. For the prest sayde: sle her not in the house of the Lord. And they laid hands on her, and when she was come out to the enterynge of the horsagate in the kings house, they slew her ther. And Joiada made a bonde betwene him & al the people, and the king, to be the Lordes people.

And all the people went to the house of Baal, and destroyed it, and brake the alters and images, and slew Mathan the prest of Baal afore the aulters. And Joiada put the offices of the house of the Lord in the handes of the prestes, the Levites, whiche David had deuised in companies for the house of the Lord, to offer burnt offeringes vnto the Lord, as it is witten in the lawe of Moyses, wpth reioysyng and synnyng, as it was ordeined by David. And he set porters to the gates of the house of the Lord, that no vncleane person in anye popnte shulde enter in.

And he toke the capteines of hundreds, and the nobles & the gouerners of the people and al the folke of the land and brought the kynge downe oute of the house of the Lord, and they went thorow the hygh gate in the kings house, and set the kynge vpon the seate of the kingedome. And all the people of the land reioysed, and the cytye was in tranquility, but they slewe Athaliah wpth the swearde.

The. xliii. Chapter.

Joas durynge the lye of Joiada kepeth the law, but after hys deathe he regardeth it not. He killeth zacharias & prophet. Joas is killed of hys own seruantes, after whos raygneth Amazias.

Joas was vii. pere olde when he began to raygne, & raygned .xl. peres in Jerusalem. His mothers name was zebia of Bersabe. And Joas dyd & pleased the Lord al the daies of Joiada the prest. And Joiada gave him. ii. wiues, & he begat sons & daughters.







bone, and founde them thre hundred thou-  
sande yonge lustye men, able to go to bat-  
tyle, and that coulde handle speare and  
shilde. And he hired therto an hundred thou-  
sande fightinge men out of Israell, for an  
hundred talentes of syluer.

But there came a manne of God to hym  
and sayde: Kynge let not the armie of Is-  
rael go with the, for the Lorde is not wpth  
Israell: neyther wpth anye of the house of  
Ephraim. Or els yf thou nedes wylte, then  
go and do it, and make thy selfe stronge to  
battyle: and thou shalt se, that God shall  
make the falle before thynne ennemyes.  
For God hath the power to helpe or to caste  
downe. And Amazias sayde agayne to the  
manne of God what shall we doo then for  
the hundred talentes, whiche I haue ge-  
uen to the hoste of Israel? And the man of  
God sayde: the Lorde is able too geue the  
much more then that.

Then Amazias seuered the armie that  
was come to him oute of Ephraim, to goo  
home agayne. Wherefore they were excea-  
dyng wrothe wpth Juda, and retourned  
home in greate anger.

And Amazias tooke hearte, and carped  
oute his hooste, and wente too Saldale.

iii. Reg.  
xiii. 6.

Where he slewe of the chyldrene of Seir  
ten thousande. And other ten thousand of  
the chyldre of Juda he toke aliue, and cari-  
ed them to the top of a rocke, and cast them  
downe from the top of the rocke, that they  
all to burst: but the men of the armie whi-  
che Amazias had turned backe and would  
not let go with his people to battyle, ran  
vpon the ctytes of Juda from Samaria  
vnto Bethhoron, and slew .iii. thousand of  
them, and wan much spoyl. And it chaun-  
ced, after that Amazias was come from the  
slaughter of the Edomites, and had brou-  
ghte the goddes of the chyldren of Seir, he  
set them vp to be his gods, and bowed hym  
selfe before them, and burned incense vnto  
them. Wherefore the Lorde was wroth with  
Amazias, And sente to hym a prophet, and  
sayde to hym: whye sekest thou the goddes  
of the people, whiche were not able to deli-  
uer theyr owne people oute of thynne han-  
des? And as the prophete spake to hym, he  
sayd to the prophet: haue menne made the  
of the kings counsel: cease, lest thou be bea-  
ten. And the prophet ceased and sayd: I am  
sure that God hath take counsel to destroy  
the, because thou haste done this, & obeyest  
not my counsell. Then Amazias kynge of  
Juda tooke aduise, & sent to Joas the son  
of Joachaz the sonne of Jehu kynge of Is-  
rael, and sayde: come and let vs se eyther o-  
ther. And Joas kynge of Israell, sente a-  
gayne to Amazias kinge of Juda, saying: a-  
shysshell in Libanon sent to a Cedar tree of  
Lpbanon, sayinge: \* geue thy doughter  
to my sonne too wyfe. But there came the  
wylde beastes of Libanon, and trode down  
the shysshell. Thou thinkest: loo, I haue  
beaten the Edomites, therefore thine heart

iii. re. xiii.

tryseth to gloryfye thy selfe. Nowe abyde  
at home: what nedeth the to prouoke to e-  
uyl, that thou perishe and Juda wpth the?

But Amazias rested not: for it came of  
God, euen to deliuer them into the handes  
of theyr ennemyes, and that because they  
hadde soughte the goddes of the Edom-  
ites. And Joas kynge of Israell came vp:  
and they sawe eyther other, bothe he and A-  
mazias kynge of Juda at Bethlames in Ju-  
da. And Juda was put to the worste before  
Israell, and fled euery man to hys tent. And  
Joas king of Israell toke Amazias kynge of  
Juda the sonne of Joas, the sonne of Oho-  
ziah at Bethlames, and broughte hym to  
Jerusalem, and tare the wal of Jerusalem  
from the gate of Ephraim, vnto the corner  
gate, foure hundred cubytes longe. And he  
toke al the golde and syluer, and all the iew-  
elles that were founde in the house of God  
wpth Obed Edom, and the treasure of the  
kynge's house, and hostages and retourned  
to Samaria.

And Amazias the sonne of Joas kynge  
of Juda lyued after the deathe of Joas son  
of Joachaz kynge of Israell, fiftene yeres.  
The reste of the actes of Amazias fyrst and  
laste, are wrytten in the booke of Kynge's  
of Juda & Israell. And after the time that  
Amazias dyd turn away from the lord, thei  
cōspired trefon against him in Jerusalem:  
& he fled to Lachis, whither they sent after  
him, and slew him ther, and broughte hym  
vp with horses, and buryed him with his fa-  
thers in the cite of Juda.

#### The.xvi. Chapter.

After the deathe of Amazias raigneth Oziah  
which is stricken with the leproie. And Joa-  
cham raigneth in his rowme.

Then all the people of Juda tooke O-  
ziah whiche was .xvi. yere oulde, and  
made him king in the rowme of his fa-  
ther Amazias. And he buylte cloth & brou-  
ghte it agayne to Juda, after the king was  
layde to rest with his fathers. Sixtene yere  
old was Oziah when he begā to raign, and  
he raigned two and fiftie yere in Jerusa-  
lem. His mothers name was Iecaliah of  
Jerusalem. And he dyd that pleased the  
Lorde in all poyntes, as did his father Ama-  
zias. And he soughte God whyle zachary-  
ah the teacher to se God, liued: and as long  
as he soughte the Lorde, God made hym  
prosper. And he wente to battyle against  
the philistines, and brake downe the wals  
of Beth, and the wals of Jabneh, and the  
walles of Asdod, and buylte ctytes aboute  
Asdod, and among the philistins. And god  
holpe hym agaynst the philistines, and a-  
gaynst the Arabiens that dwelte in Sur-  
baall, and agaynst the Meunites. And the  
Ammonites gaue tribute to Oziah, and his  
name spred abroad euen to Egypte: for he  
played the man, and exceded. Moreover O-  
ziah buylte towres in Jerusalem ouer the  
corner gate, and ouer the balpe gate, and o-  
uer other corners, and made them stronge.

And

iii. re. xiii.



## ii. Chronicles.

And he buylte towres in the wildernes, and dygged many wels. For he had much catel both in the valey, & also in the plain, and plowmen & vinedressers in the mountains and in Chammell, for he loued husbandrye.

And Oziah hadde an hoste of fyghtynge men that wente oute to war in the armie, men were tolde and numbred by Jereim the scribe, and Maasiah an Officer, vnder the hande of Hananiah one of the kynges lordes. And the hole numbre of the aunciente heades of the men of myghte, were. ii. thousande and sixe hundred, and vnder the handes of them was the armie of the host. iii. C. and. vii. M. and. v. C. that made warre with myghte and strengthe, to helpe the kyng a gaigne hys ennemyes. And Oziah prouided them thorowoute all the hoste, shields, speres, helmets, haberginnes, bowes, and slynges for stones. And he made engynes in Jerusalem by the crafte of artificers, to be on the towres and corners, too shote arrowes & greate stones wth. And his name spred farre abrode, for he was wonderfyll holpe, vntyll he was become myghty. And in his greatenesse his herte arose, that he was marred, and transgressed agaynst the Lorde his God. For he wente into the temple of the Lorde to burne incense vpon the aulter of incense. But Azarias the priest wente in after hym wth foure score priests of the Lorde that were bold men. And they slepte to Oziah the kyng, and saide to him: it pertayneth not to Oziah to burne incense vnto the lord, but to the priests the children of Aaron that are consecrate for to burne incense. Come out of the sanctuary, for thou haste trespassed, and it shalbe no worshippe to the before the Lorde God.

**iii. re. xv. a.** And Oziah was wroth and had incense in his hande to offer, and in his indignatyon agaynst the ppeste, & the lepre sprang in hys foreheade, before the ppests in the house of the Lorde, euen besyde the incense aulter. And Azarias the chyefe ppeste wth al the other priests looked vpon hym: and beholde, he was a lepre in hys forehead: and they draue hym thence. And therto he was fayne to go oute, because the Lorde hadde plagued hym. And Oziah the kyng continued a lepre vnto the dape of hys deathe, and dwelte in an house at Iphertpe: howbeit he was cast out of the house of the lord. And Joatham hys sonne hadde the gouernaunce of the kyngs house and iudged the people of the lande.

The reste of the actes of Oziah bothe fyrste and laste, dyd Ihaia the prophete the sonne of Amos wyte. And when Oziah was layd to rest with his fathers, they buried him with his fathers in the sepulchre of the burpall of the kynges. For they sayde: hee is a leper. And Joatham hys sonne reigned in hys steade.

### The. xxvii. Chapter.

Joatham reigned and ouercommeth the Amozites. Achaz his sonne reigned after hym.

## The. xxvii. Chapter:

Joatham was. v. and. xx. yere olde when he began to reigne, and reigned sixtene yere in Jerusalem. His mothers name was Jerusah the daughter of Zadoc. And he dyd that pleased the Lorde in al pointes as did his father Oziah, saue that he came not to the temple of the Lorde, and that the people dyd yet corrupte them selues. He buylt the hye gate of the temple of the Lorde, and on the walle Ophell he buylt muche. Moreouer he buylt cities in the mountains of Iuda, and in the woode country he built castels and towres.

And he foughte wth the kyng of the chyldren of Ammon, and preuailed agaynst them. And the chyldre of Ammon gaue hym the same yere an hundred talentes of syluer, and tennethousandquarters of whete and as much barley. So muche also did the chyldren of Ammon geue him the. ii. yere, & the. iii. to. And Joatham became myghty, because he directed his way before the Lorde his God. The reste of the actes of Joatham and al his wars, and his waies are wyrtten in the booke of the kyngs of Israel and Iuda. He was. v. and. xx. yere olde, when he began to reigne, and reigned. xvi. yere in Jerusalem. And when Joatham was layd to rest with his fathers, they buried him in the cypse of Dauid: and Achaz hys sonne reigned in hys steade.

### The. xxviii. Chapter.

The wickednesse of Achaz kyng of Iuda After hym reigned Ezechias.

Achaz was. xx. yere olde when he began to reigne, and reigned. xvi. yere in Jerusalem. And he did not that pleased the Lorde, as dyd hys father Dauid: but walked in the waies of the kynges of Israel, and made therto Baals of metal. And he offered incense in the vale of the chyldren of Bennon, and burnt his chyldren in fyre after the abhominatiō of the nacions, whiche the Lorde threwe out before the chyldren of Israel. And he offered burnt incense in hil aulters, and on mountaynes, and vnder euerye grene tree.

Wherefore the Lorde hys God delpyered hym into the hande of the kyng of the Sirians, whiche beate hym, and carped awaye a greate multytude of hys, captiue in to Damascōn. And further, he was delpyered into the hande of the kyng of Israel. whiche slewe of hys a myghty slaughter. For Ishakeh the sonne of Romeliah slewe in Iuda an hundred and twenty thousand in one dape, and all fyghtynge menne: and that because they had forsaken the Lorde God of theyr fathers. And Zechu a myghty man in mounte Ephraim slewe Maasiah the kynges sonne, and Africam the Lorde steward of houshoulde, and Eleanah that was nexte too the kyng. And the chyldren of Israel tooke the pyloners of theyr brethren two hundred thousand, wyues, sons & daughters, and therto caried away much spoile of them, and brought it to Samaria. But



Obed.

But there was a prophete of the Lordes named Obed, whiche went out to the hoste that came to Samaria, and sayde to them: lo, because the Lord God of your fathers was wroth wth Juda, he deliuered them into your handes. And ye haue slayne them wth crueltie that reacheth vp to heaven. And now ye purpose to kepe vnder þe children of Juda, and Jerusalem, and to make them bondemen, and bondewomen. What other thyng do ye (ye vnhappye) then offend the Lord your God? But now heare me, and deliuer the prisoners agayne, whiche ye haue taken of your brethren, for the greates wraethe of the Lord is vpon you.

And certayne of the heades of the children of Ephraim: as Azarias the sonne of Iohanan, Barachiah the sonne of Meshelemoth, Jehezekiah the sonne of Selum, and Amasa the sonne of Hadalai stood vp against them that came from war, and saide vnto the: ye shal not bringe in the captiues hither. For wher we haue offended the lord already, ye intend to ad more to our synnes and trespase. For our trespase is great already, and there is scarce wraeth vpon Israel. Whereupon the men of arms left the captiues and the spoyle before the Lordes and al the congregation.

And there arose certayne appointed ther to by name, and tooke the prisoners, and clothed al that wer naked among them, of the spoyle, and arayed them and shooed the, and gaue them to eat and to drinke, and annointed them, and caried al that were feble of them vpon asses, and broughte them to Jericho the cytye of Paulme trees faste by thei brethren: and then retourned to Samaria agayne.

And at that same tyme kynge Achaz sent vnto the kinges of Assur to haue help. And the Edomites came yet agayne and slewe of Juda and caried awaye some captiues. And the Philistines inuaded the cities in þe lowe countrey, and the southe of Juda.

And toke Bethlames, Aialon, Baderoth, and Socoh: wth the townes belongynge thereto, and Timna with the townes of þe same. And Simso with her townes, and dwelt therein. For the Lord broughte Juda low, because of Achaz kynge of Juda, whiche made Juda naked and trasgressed against the Lord: And Thiglath phalneser kynge of Assur came vpon hym, and beseged him but preuailed not agaynst hym. For Achaz toke awaye oute of the house of the Lord, and oute of the kynges house and out of þe Lordes houses, and gaue vnto the kynge of Assur, though he holpe hym not. And thereto in the verpe tyme of hys tribulation dyd kynge Achaz trespase yet more agaynst the Lord. For he offered vnto the goddes of them of Damasco whych bette hym and sayde: because the Goddes of the Siriens help the, therefore wyl I offer to them, that they maye helpe me also. But they wer hys destructio, and the destruction of al Israel.

And Achaz gathered together the vessels of the house of God and brake them, and shut vp the doores of the house of the Lord, and made him aulters in all corners of Jerusalem. And in al the cities of Juda, cytye by cytye he made hyll aulters to burne incense vnto other goddes, and angered the Lord God of hys fathers. The reste of his Actes, and all hys wayes bothe fynde and laste are wyrtten in the booke of Kynges of Juda and Israel. And when Achaz was layd to reste with hys fathers, they buried him in the city of Jerusalem: but brought him not vnto the sepulchres of the kinges of Juda. And Ezechias his sonne reigned in hys steede.

## The xxix. Chapter

Ezechias restoreth vnto the temple of the Lord, al the things that had not bene regarded of his predecessours.

Ezechias began to raygn when he was xrb. yere old, and reigned xxix. yere in Jerusalem. And his mothers name was Abia the daughter of zachary. And he dyd that was ryght in the syght of the lord in all pointes, as dyd David his father. He opened the doores of the house of the Lord in the fynde yere, and fynde moneth of hys raygne, and repayred them. And he broughte in the priestes and the Leuites, gathered them together into the east strete: and sayde vnto them.

Heare me ye Leuites: purghe your selues, and halowe the house of the Lord god of your fathers, and bringe oute the filthynesse oute of the holpe place. For oure fathers haue trespassed and done wyckedlye in the eyes of the Lord our God: and haue forsaken hym, and tourned awaye thei faces from the habitacion of the Lord, and tourned to thei backs. And helpe that they haue shutte vppe the doores of the porche and quenched the lampes, and haue neyther burned incense, nor offered burnt offeringes in the holpe place vnto the God of Israel.

Wherefore the wraethe of the Lord fell on Juda and Jerusalem, and he scattered them and made them so thynne that menne hysse at it, euen as you see wth your eyes. For lo, oure fathers wer ouerthrowen with the swearde, and oure sonnes, oure daughters and oure wiues were caried awaye prisoners for the same. Nowe haue I in my herte to styke a couenant wth the Lord God of Israel, that his wraeth may cease: Nowe therefore my sonnes be not neglygente, for the Lord hath chosen you to stand before him, and to minister and burne offeringes to hym.

Then the Leuites arose: Mahath the sonne of Amasa, and Joel the sonne of Asariah bringe of the children of the Cahathites: and the sonnes of Merari, Kis the sonne of Abdi, and Asariah the sonne of Jalaleel: and of the Bersonites, Joah the son of Simma, and Eden the sonne of Joah: of



of the sonnes of Elizaphan, Simi and Jeliell: and of the sonnes of Asaph, zachariah & mathaniah: and of the sonnes of Heman, Jehiel and Semei: and of the sonnes of Jeduthun, Semaiah and Oziel. And they gathered they brethren and purged theym selues, and then went at commaundement of the kyng by the worde of the Lorde for to cense the house of the Lorde. And the priestes wente into the house of the Lorde, to cense it, and broughte oute all the vncleennesse they founde in the temple of the Lorde, and in the courte of the house of the Lorde. And the Leuytes toke it, and caried it oute into the broke Cedron. They began the fyrste daye of the fyrste moneth to purghe, and came the eyghte daye to the porch of the Lorde, so that they hadde purged the house of the Lorde in eighte daies, and the xij. daye of the fyrste moneth they made an ende.

And then they wente in to Ezechias the kyng and sayd: we haue censed al the house of the Lorde, and the aulter of burnt offerings, with al his vessels and the shew breade table wpth all hys apparel: and ther to all the vessels whiche kyng Achaz dyd cast asyde when he ragged and transgressed, them we haue repayred and sanctified: and se, they are before the aultare of the Lorde. And Ezechias the kyng rose earlye and gathered the Lordes of the ctye and went vp to the house of the Lorde. And there were broughte .vii. oxen .vii. rammes, seven lambes, and seven kyddes to be a sinne offering for the kyngdome, for the sanctuary and for Juda. And he commaunded the priestes the sonnes of Aaron to offer them on the altar of the Lorde. And they slew the oxen: and the priestes receyued the bloude, and sprynkled it on the aultare: and they slewe the rammes and sprynkled the bloud vpon the aultar: and slewe the lambes and sprynkled the bloude vpon the aultar. And then they broughte forth the kyddes of the syn offerings before the kyng and the congregatyon, whiche put theyr handes vpon them. And the priestes slewe them, and offered the bloude of them vpon the aultare, to make satisfactiō for al Israel: for the kyng sayde: that the burnt offering and the syn offering shulde serue for all Israel. And then set the Leuytes in the house of the lord with Symbales, psalteries, and harpes accordyng to the commaundement of Dauid and of Bad the kynges sear of visions, and of Nathan the prophete. For so was the commaundement of the Lorde thowgh the hande of his prophetes. And so the Leuytes stode with the instrumentes of Dauid and the priestes wpth trompettes. And Ezechias commaunded to offer the burnt offering vpon the aultar. And when the burnt offering began, the songe of the Lorde began, and the trompettes wpth the instrumentes of Dauid kyng of Israel. And al the congregatyon bowed them selues and

the syngers sange, and the trompets blew, and continued vntyll the burnt offering was synpshed.

And when they had made an ende of the burnt offering, the kyng and al that wer wpth hym kneeled downe, and bowed them selues, and gaue prayse and thanks. And Ezechias the kyng, and the Lordes bade the Leuytes too prayse the Lorde wpth the words of Dauid and of Asaph the sear of visions. And the Leuytes praysed that they reioyled againe, and the other stouped and bowed them selues.

And Ezechias answered and sayde: now that ye haue filled your handes to the lord, go to and byng in the sacrifices, and thank offerings into the house of the Lorde. And the congregacion broughte in the sacrifices and thanked offerings, and all that were wplyng broughte burnt offerings. And the numbze of the burnt offerings whiche the congregacion broughte in, was seuentye oxen, and an hundred rammes, and twoo hundred lambes: and all burnt offerings too the Lorde. And besyde that they dedycated syre hundred oxen, and thre thousande sheepe.

But the priestes were to fewe: and were not able to slepe all the burnt offerings. Wherefore they brethren the Leuytes holpe them tyll the worcke was ended, and vntyll the priestes were sanctified. For the Leuytes were purer hearted to sanctifye them selues then the priestes. And ther to the burnt offerings were many, with the fatte of the peace offerings, and the drynk offerings that belonged to the burnt offerings. And so the service pertaining to the house of the Lorde went forward. And Ezechias reioised, & al the people that God had made the folcke so ready, for the thing was sodenlye done.

The xxx. Chapter.

Ezechias reneweth the feast of passeouer.

And Ezechias sent to all Israel and Juda: and ther to wrot letters to Ephraim & Manasses that they should come to the house of the Lord at Ierusalem, to offer passeouer vnto the Lord God of Israel. And the kyng held a counsel wpth his Lordes and al the congregacion at Ierusalem to kepe the feast of passeouer in the .ii. month. For they could not kepe it at the first time for they wer not priestes inough sanctified, nether was the people gathered together to Ierusalem. And the thing pleased the kyng and al the congregacion. And they decreed it shuld be proclaimed thowgh out all Israel from Bersabe to Dan, that they shulde come and holde the feast of passeouer vnto the Lorde God of Israel at Ierusalem: for they had not often done it, as it is wyrtten how they shoulde.

And the messengers wente wpth letters of the hand of the kyng and of his Lordes thowgh oute all Israel and Juda, at the commaunde-



commaundement of the king, which sayd: chyliden of Israell, tourne againe vnto the Lorde God of Abraham, Isaac, and Israel, and so wil he turne to the remnaunte of you that are escaped oute of the handes of the kynge of Assur.

**B** And be ye not lyke your fathers & your brethren which trespassed against the Lord of your fathers, which therfore gaue them vp that they are wasted as ye se. Wherfore be not styfnecked lyke vnto your fathers, but yeld your selues vnto the Lord, & come to hys holy place which he hath sanctified for euer, and serue the lord your God, that his wrath maye turne from you.

For if ye tourne vnto the Lord your brethren and your chyliden shall fynde compassion in the presence of them that houlde them captiue, that they may come agayne vnto thys lande: for the lord your God is ful of mercy and compassiō, & wil not turn his face from you, if ye turne againe to him.

And the postes went frome cyp to cyp thoroughout the land of Ephraim and Manasses and euen vnto zabulon.

But they laughed them to scorne, and mocked them. Neuerthelesse yet dyuers of Asser, Manasses and of zabulon meekened them selues and came to Jerusalem. And thereto the hand of God was in Juda to make them of one accord to do the commaundement of the kynge and the captaynes, whiche was accordyng to the word of the Lord. And so they assembled to Jerusalem muche people and a myghty great congregacyon, to holde the feast of swete breade in the second moneth.

**C** And they arose and put awaye the altars that were in Jerusalem. And all incense they dyd awaye and caste them in to the broke ledon. And they slewe passouer, the fourtene dai of the second moneth. And the priestes and Leuites sanctified the selues for shame, and brought in the burnt-offerynges into the house of the Lord. And they stode in theyr standyng after their maner accordyng to the lawe of Moyses the man of God. And the priestes sprynckled the bloude receauyng it of the handes of the Leuites. And because there were many in the congregacion that were not sanctified: therfore dyd the Leuites slewe passouer for all that were not cleane to sanctifye them to the Lord.

There was verie muche people oute of Ephraim, Manasses, Isachar and zabulon that were not cleane, and therfore dyd eate passouer other wyse then wrytyng specifyeth. But Ezechias prayed for them and sayde: the good Lord be mercifull to all that sette their heartes to seke the God þ is the Lord God of their fathers, though they do it not accordyng to the cleanness of the holpe place.

**D** And the Lord heard Ezechias, and healed the people. And so the chyliden of Israel that were found at Jerusalem helde the

feast of swete bread seuen daies w gret gladnes, & the Leuites & the priestes praised the Lord day by day with lowd instrumentes.

And Ezechias spake vnto the Leuites that had good vnderstandyng of the Lord. And they did eate the feast, seuen dayes long, and offered peaceofferynges and thanked the Lord God of their fathers. And the hole assemble toke counsell to kepe seuen dayes moo: and they helde those seuen dayes wth gladnesse. For Ezechias kynge of Juda gaue for beaueofferynges to the congregacion a thousand oxen, and seuen thousand shepe. And the Lords gaue to the congregacyon for beaueofferynges a thousand oxen, and ten thousand shepe. And the priestes sanctified them selues, that they were ynowe.

And al the congregacyon of Juda wth the priestes and Leuites, and all the congregacyon that came oute of Israel and the straungers, both that came oute of the lande of Israel, and that dwelte in Juda, reioysed: and there was greate ioye in Jerusalem. For from the tyme of Salomon the sonne of Dauid king of Israel it hapened not so in Jerusalem. And the priestes and the Leuites arose & blessed the people, & their voice was herd & their prayer wente vp vnto his holy dwelling place heuen.

The xxxi. Chapter.

**E** After Ezechias had called agayne the people vnto the way of the Lord, he ordeneth the priestes, vnto whom he commaundeth to gyue tythes.

**A** And when they had finyshe al thys, al Israel that were found in the cities of Juda wente oute, and brake the ymages and cut down the groues, and al to broke the hilalters and the other altars thoroughout Juda, and Beniamin, Ephraim & Manasses, tyll they had made an ende of them. And afterward al þ chyliden of Israel returned euery man to hys possession in theyr owne ctyes. And Ezechias set the priestes & the Leuites in their order to wayte by course, euerye man accordyng to hys offyce, whether prieste or Leuite: for the burnt-offerynges and peace offerynges, and to minister, and to thanke and to pray in the gates of the lodge of the Lord. And the kynge gaue a porcion of hys substance for burnt-offerynges at morninge and euen, and for burnt-offerynges on þ Saboth daies, & new mones, and other solemne feastes, accordyng as it is wrytten in the law of the Lord. And he hadde the people that dwelte in Jerusalem to gyue the part of the priestes & Leuites that they myghte be mayntayned in the lawe of the Lord. And as soone as the woorde came abroad, the chyliden of Israel broughte abundaunce of first fruits, of corne, wyne, oyle, & honny, & of all maner of frutes of the field: and the tythes of all maner of thynges brought they in plenteously. And the chyliden of Israel and Juda that dwelte

**B**  
Aa. xviii.



## ii. Chronicles.

In the cities of Iuda, they also brought in the tythes of oren and shepe, and tythes of dedicat thyngs which were dedicate to the Lord their God, and put them on heapes. In the third moneth they began to lay the heapes and synghed them the seventh.

And when Ezechias and the lords came and saw the heapes, they blessed the Lord & his people Israel, and Ezechias questioned wyth the priestes and the Levites concerning the heapes. And Azarias the chyefe priest of the house of Sadoc answered hym and sayd: sythen they began to bring the heueofferings into the house of the Lord, we haue eaten and had ynough, & yet left abun-  
**E** dounce, for the Lord hath blessed his people and therof is thys heape left. And Ezechias hadde dresse vp the store houses aboute the house of the Lord. And so they dyd, and carped in the heave offerynges and tythes and the dedycate gyftes, euen of fydelytpe.

ouer whiche Thonanyah the Leuyte had the rule, wyth Semei his brother next to hym. And Jehiel, Asariab, Nabath, Asaell, Jerimoth, Josabad, Eliel, Jesmachyab, Abath and Banayah, were ouersers ordeyned by Thonanyah and Semei his brother, at the appoyntment of Ezechias the kynge, and Azarias the ruler of the house of God. And Thore the son of Iena the Leuite porter at the East doore had the ouersyght of the frewploughynges of God, to gyue heaveofferings vnto the Lord, and was ouer thyngs most holy. And vnto hym were Eden Miniamyn, Iesua, Semeiah, Amariab and Sechanyah in the cytyes of the priestes of theyr fydelytpe, to gyue to the brethren their porcyons, as well to the smal as to the greate.

**A**nd to the males also that were reckned from thre yere and aboue amonge all that went into the house of the Lord day by day to do seruite and waite by course.

And to the priestes that were reckened in the householdes of their fathers from thre yere and aboue, to waite when theyr courses came. And to them that were reckened thorow oute all their babes, wyues, sonnes and daughters thorow oute all the congregacion. For to the fidelty of them dyd men commyt their sanctyfyed gyftes. And therro among the chyldren of Aaron the priestes were men named by name in the fyeldes of the suburbs of all theyr cytyes, cytye by cytye, for to gyue porcyons to all the males of the priestes and to all that were reckned among the Leuytes.

And on this maner dyd Ezechias thorow out al Iuda, and did that was good, right and truth, before the Lord his God. And in all the workes that he began in the seruice of the house of God, to seke his god after the law and commandement, he dyd wyth al his hart, and prospered.

The xxxii. Chapter.

**S**ennacherib, which hadde haue besieged

## The xxxii. Chapter.

Jerusalem is streken of the Angel & zechias dieth, after whom succedeth Manasses

**A**fter these dedes & truth Sennacherib kynge of Assur came & entred into Iuda, & pytched against the strong cities, iii. re. viii. c. & thought to draw the to hym. But whē Ezechias saw that Sennacherib was come, and that he purposed to fyght agaynst Jerusalem: he toke counsel wyth his capytaynes and men of myght, to stop the water of the fountaynes that were wythout the cytye: and they were contente to helpe hym. And so there gathered muche people togyther, and stoppe al the welles and the broke that ran thorow the middes of the lande, entredynge that the kynge of Assur should not fynd much water, when they came. And he went to Iustelye and built vp the wal wher it was broke, and made towres aboue vpon, and yet an other wal wythout, and reparyed also the cytye of Dauid, & made manye barres and hyldes.

And he set Capytaynes of war ouer the people and gathered theym togyther into the large strete of the gate of the citie, and spake gentely to them, sayinge. iii. re. vi. c. Plucke vp your herres and be strong: be not afrayde or in any wyse discouraged for drede of the kynge of Assur, and of the greate multitude that is wyth hym: for ther is one greater wyth vs then wyth hym. Wyth hym is an arme of flesh: but wyth vs is the Lord our God for to helpe vs, and to fyghte our battles. And the people were wel couraged with the words of Ezechias kynge of Iuda.

After that Sennacherib kynge of Assur sente of his seruauntes to Jerusalem (he himselfe lying before Iachys and all his kyngdome wyth him) vnto Ezechias kynge of Iuda & vnto al Iuda that were at Jerusalem, sayinge. Thus sayeth Sennacherib kynge of Assur: iii. Reg. i. c. wherin do ye truste, O ye that are besieged in Jerusalem? Ezechias deceyueth you to deluyer you to death, he agre, and thurst, sayinge: the Lord our God shal ryd vs out of the hand of the kynge of Assur. Is it not that Ezechias hath put down his hyl aultars and his other aultars, and commaunded Iuda and Jerusalem, sayinge: before one aulter ye shall bow your selues, and vpon that offer also?

Moreouer haue ye not herd what I and my fathers haue done vnto the people of al landes: were the Gods of the people of other landes hable to saue theyr landes oute of my bonde? whiche of all the Goddes of those nacyns that my fathers destroyed was it, that could deluyer his people out of mine hand, that your God shuld be hable to deluyer you out of myne hand? Wherefore now let not Ezechias deceyue you ether perswade you on thys sacoun, nor yet beleue hym. For as no God amonge so many nacyns and kyngedomes, was hable to rydde his people oute of myne hande and the handes of my fathers: euen so muche lesse shal your God kepe you  
out



out of myne hande. And yet more byd his seruantes speake agaynste the Lorde god and agaynste his seruante Ezechias. Forthermore he wrote a letter to rayle on the Lorde God of Israell, and spake therein sayinge: as the Goddes of the nacpons of other landes haue not deliuered their people out of myne hande, no more shall the God of Ezechias deliuer his people out of myne hande. And they cried with a lowde voyce in the Jewes speech vnto the people of Ierusalem, that were on the walles, to feare them and to dismaye them, that they might haue taken the city. And they spake agaynste the god of Ierusalem, as agaynste the gods of the nacpons of the earth, which are the workes of the handes of men.

But Ezechias the kynge and the prophete Isay sonne of Amoz prayed concerning that thyng, and cryed vp to heauen. And the Lorde sent an aungel and destroyed al the men of war, and the Lordes Capitaynes of the host of the kynge of Assur, that he turned his face wyth shame toward his owne lande. And when he was come into his house of his God, he was there ouerthrowen wyth the swerde euen by the that issued oute of his bowels. And so the Lorde saued Ezechias and the inhabytors at Ierusalem oute of the handes of Sennacherib kynge of Assur and of all other and mayntained them on al sides.

In so much that many brought presentes vnto the Lorde to Ierusalem and precious gyftes to Ezechias kynge of Iuda: so that he was magnified in the sight of al nacpons from thence forth. \* In those daies Ezechias was speke vnto the deathe and besought the Lorde: whych answered hym & shewed him a wonderfull myracle:

But Ezechias did not accordyng to cures: shewed hym, for his hert arose: & therefore came there wrath vpon hym and vpon Iuda and Ierusalem. Notwithstanding Ezechias mekened him selfe for the arising of his herte both he and the inhabytors of Ierusalem. Wherefore the wrath of the Lorde fell not vpon them in the daies of Ezechias.

And Ezechias had exceeding much riches and honoure. And he gathered him treasures of syluer, golde, precious stones, spyes, shildes, and all maner pleasaunte iewels: and made stozes beules for the frutes of corne, wyne and oyle, and stables for all maner beastes, and foldes for sheepe. And made hym townes, because he had carell of shepe and ore great abondance. For God had gyven him substance exceeding much. And the sayde Ezechias stopped the upper watersprings of Syhon, and brought them downe to the Westsyde of the citty of Dauid. And Ezechias prospered in al his workes. But when the Ambassadors of the Lordes of Babilon were set to him, to enquire of the wonder that chaunced in the lande, God lest he hym to tempte hym, that al that was in his herte myght be knowne.

The rest of the deedes of Ezechias and his goodnes are writen in the vision of Isay the prophete, the sonne of Amoz, in the booke of the kynge of Iuda and Israell. And then Ezechias laid him to rest with his fathers, and they buried him in the hyghest sepulchre of the sonnes of Dauid: and Iuda and the inhabitantes of Ierusalem, did hym worshippe at his deach. And Manasses his sonne reigned in his stede.

The xxxiii. Chapter.  
Manasses is taken prisoner, and after destroyed the Idoles. He dieth. After him succeeded Amos. Amos was kylled of his owne people: Josiah his sone reigned for him.

Manasses was. xxi. yere old when he was made kynge, and reigned. lv. yere in Ierusalem. And he did wyckedlye in the sight of the Lorde, lyke vnto the abomynacions of the Danymys whiche the Lorde cast out before the children of Israell. For he wente and buylte agayne the highalters whiche Ezechias his father had broken downe.

And he reared vp alters vnto Baales, and made groues, and bowed hym selfe vnto all the host of heauen, and serued them. And he buylte alters in the house of the Lorde: Of whiche the Lorde had sayd: \* in Ierusalem shall my name be for ever. And he made alters vnto all the host of heauen in the two courtes of the house of the Lorde. And he burnt his chyldren in fyre in the valley of the sonnes of Hennon.

And he obserued dismal dayes, and occupied wythcraft and sorcery, and mayntayned workes wyth spyes and sears of fortunes: and wroughte muche cupill in the sight of the Lorde, to anger hym wyth.

And he put the kerued Image of an Idole which he had made, in the house of god. Of which house God saied to Dauid & to Salomons his sonne, in this house here in Ierusalem which I haue chosen out of all the trybes, \* I wyll put my name for ever: and no more bring the seat of Israell forth of the land whych I haue ordeyned for you fathers. In case they shalbe dilygente to do all I haue commaunded by Moyses in all the law, ordinances and maners. But Manasses made Iuda the inhabytors of Ierusalem to erre, and to do worse then the Heathen whych the Lorde destroyed before the chyldren of Israell. And when the Lorde spake to Manasses and to his people, they attended not to hym.

Wherefore the Lorde brought vpon the the Capytaines of the host of the king of Assur, which took Manasses in an hold and bound him with chaynes, and caried him to Babilon. And when he was in tribulacion he besought the Lorde his God and humbled hym selfe exceedinglye before the God of his fathers, & made intercession to hym: and he was entreated of him & herd his prayer, and brought him agayne to Ierusalem into his kingedome. When Manasses knewe howe that the Lorde was the verye God.

After



After that, he buylte a wal wythout the cyyte of Dauid on the westsyde of Syhon in the brake, and so forth to the fithgate & round about Ophel and broughte it vp of a verpe great heigh, and put Capytaynes of war in al the stronge citties of Iuda. And toke strange gods and the Idol out of the house of God, and all the aulters that he hadde buylte in the mounte of the house of God and in Ierusalem, and caste theym oute of the city. And he made an aulter to the Lord & sacrificed thereon peaceofferpynges & thankofferpynges, & charged Iuda to serue the Lord God of Israell. Neuer thelesse the people dyd offer still in the hylaulters, howe be it vnto the Lorde their God onelye.

**D** The rest of the actes of Manasse & his prayer vnto his God, and the words of the sears of visytors that spake to him in the name of the Lord God of Israell, are written among the deedes of the kinges of Israell.

And his prayer, and howe that he was herd, and al his synne and trespase, & the places where he made hylaulters and set by groues & kerued Images before he was mekened, are written amonge the deedes of the sears of visytors. And when Manasse was layde to rest wyth his fathers, they buryed him in his owne house, and Amon his sonner reigned in his rowme. Amon was. xxii. yeares old, when he began to reigne, & reigned two yeare in Ierusalem. And he did that displeased the Lord like vnto Manasse his father, for Amon sacrificed to al the kerued Images whiche Manasse his father made, and serued the, and mekened not hym self before the Lord, as Manasse his father had mekened hym selfe: But Amon trespassed greatlye. Wherefore his owne seruauntes conspyred agaynst hym, and slewe hym in his owne house.

And the people of the land slewe all that had conspyred agaynst king Amon. And thereto the people of the land made Josias his sonne kyng in his rowme.

The xxxiii. Chapter.

**J** Josias destroyeth the Idols and restoreth the temple in whiche is founde the booke of the lawe. He sendeth to Holdah the propheteesse for counsell.

**J** Josias was made king when he was. viii. yeare olde, and he reigned in Ierusalem. xlii. yeares. And he dyd that pleased the Lord and walked in the wayes of Dauid his father, bowing nerher to the ryght hand ne to the left. In so muche that the eyght yere of his reigne, when he was yet a lad, he beganne to seke after the God of Dauid his father. And in the. xii. yeare he beganne to purge Iuda and Ierusalem of hylaulters, groues, kerued Images, and Images of metall: so that they brake downe the aulters of Baals, euen in his presence, and the Idolles that were vpon them, he caused to be destroyed. And the groues carued Images, & Images of metall he brake & made dust of theym, and strowed it vpon the graues of

them that had offced to them. And he burnt the bones of the priestes vpon the altars, and clenched Iuda and Ierusalem. And eue so did he in the cyytes of Manasse, Ephraim, Simeon, and of Reubeni. And in the wildernes of them rounde aboute he plucked a sondre the aultars and the groues, and dyd beat the & stamp the to poulder & beat downe the ydolles thorowout all the land of Israell: and then returned to Ierusalem.

In the. xvi. yeare of his reigne when he had purged the lande and the temple, he sent Saphan the sonne of Azalia, & Asaiah the gouernour of the cyyte, and Joah the sonne of Joachaz the recorder, to repaire the house of the Lord his God. And when they came to Helkiah the high priest, men deliuered theym the money that was brought into the house of God, whiche the Levites that kept the entrees had gathered of the handes of Manasse and Ephraim, and of all that yet remayned in Israell and of all Iuda, and Beniamin and of the enbasyters of Ierusalem. And they put it in the handes of the workemenne that had the ouersyght of the house of the Lord, whiche gaue it to the labourers that wrought on the house of the Lord, to repaire and mende it, and to masonnes and carpenters to hew stone and tymber, so to make couples and beames for the houses whiche the kinges of Iuda had destroyed: And the monee wroughte in the woorkes saythefullye.

And the ouerscars of theym to courage them were Jahath and Abadiah Leuytes of the children of Merari: and Secharya and Mesulam of the children of the Caba-tytes, & as manye other of the Levites as could skil of instrumentes of Musyke. And ouer the beateres of burchens & ouer al that wroughte, in whatso euer workemanshpy it were, wer ther scribes, offycers and porters of the Leuytes.

And as they broughte oute the monee that was broughte into the house, Helkiah the pryeste founde the booke of the lawe of the Lord, geuen by Moyses. And Elkyah answered and sayed to Saphan the scribe: I haue found the booke of the lawe in the house of the Lord, & gaue the booke to Saphan. And Saphan caried the booke to the kyng, and broughte the kyng word agayne sayinge: all that was committed to thy seruauntes, that do they. And they haue pottered oute the monee that was found in the house of the Lord, & haue deliuered it into the handes of the ouerscars of the workemen. And then Saphan the scribe shewed the kyng, sayinge: Helkiah the pryeste hath geuen me a booke, and he reade it before the kyng.

And when the kyng hadde hearde the wordes of the lawe, he tare his clothes and commaunded Helkiah and Abykam the sonne of Saphan, and Abadon the sonne of Micah, & the sayed Saphan the scribe, and

The booke of the lawe is founde.



and Asaia a seruaunte of the kynges, say-  
inge: goo and enquire of the Lorde for me,  
and for them that are lefte in Israell and  
Juda, concernyng the wordes of the booke  
that is folowid. For great is the wrath of the  
Lorde that is fallen vpon vs, because oure  
fathers kepte not the worde of the Lorde,  
to do after al that is wrytten in thys boke.  
And Helkias with them that pertained to  
the kyng wente to Holdab a prophetesse  
wife of Selum the sone of Thekohath the  
sonne of Asarah keper of the wardroppe  
(whiche prophetesse dwelte in Jerusalem  
in the .ii. ward) and they comuned so with  
her. And she sayde vnto them: thus sayeth  
the Lorde God of Israell, tell ye the man  
that sente you to me: euen thus sayeth the  
Lorde: lo, I wyll byynge euyl vpon thys  
place, and vpon the inhabiterstherof, euen  
al the curses that are wrytten in the boke  
whiche they haue reade before the kyng  
of Juda, bycause they haue forsaken me,  
and haue offered vnto other Gods to an-  
gre me wth all maner works of their han-  
des, therefore is my wrath sette on fire a-  
gainst this place, & shal not be quenched.

And as for the kyng of Juda whiche  
sente you to enquire of the Lorde, so shall  
ye sape vnto hym: thus sayth the lord God  
of Israel, concernyng the wordes whych  
thou haste hearde. Because thynne hert dyd  
melte and thou dyddeste meke thy selfe be-  
fore God, when thou heardest his wordes a-  
gainst this place, & against the enhabiters  
thereof: and blybledst thy selfe before me, &  
tarest thy clothes and wepedst before me,  
that I heard also say the Lord. Beholde  
I wyll take the to thy fathers, & thou shalt  
be put in thy graue in peace, and thynne eyes  
shall not see all the myscheyse that I wyll  
byynge vpon thys place and vpon the inha-  
biters of the same. \* And they brought the  
kyng worde agayne. Then the kyng sente  
and gathered togyther all the elders of Ju-  
da and Jerusalem. And the kyng went vp  
into the house of the Lorde, and all the men  
of Juda, and the inhabiteres of Ierusalem, &  
the prestes, and Leuytes, and all the peo-  
ple greete and smalle, & read al the wordes  
of the boke of the couenant that was found  
in the house of the Lorde. And the kyng stode  
at his standinge and made a couenaunt be-  
fore the Lorde, to folowe the Lorde and to  
kepe hys commaundementes, hys witness-  
ses and hys statutes wth all hys herte,  
and wth all hys soule, and to fulfille the  
wordes of the appoyntemente wrytten in  
the sayde booke.

And he made to come forth al that were  
founded in Jerusalem and Beniamyn,  
and the inhabytours of Jerusalem pro-  
myssed to keepe the couenaunte of God  
whiche was the God of theyr fathers.  
And Josias put awaye all maner abho-  
minacions out of al lands that pertayned  
to the children of Israell, & brought al that  
were founde in Israell to serue the lord theyr

god, & they turned not a side from the Lord  
God of their fathers as longe as he lyued.

The xxxv. Chapter.

Josias holdeh passeouer. He fygtheth a-  
gainst the kyng of Egypt and dyeth. The  
people bewaple hym.

And Josias helde the feaste of passoe-  
uer vnto the Lorde in Jerusalem, & they  
flew passe ouer in the .xiiii. day  
of the .i. moneth. And he set the prestes in  
their offyses, and ayded them in the ser-  
uice of the house of the Lorde. And he sayde  
to the Leuytes that taughte thrououte all  
Israell, and were sanctified vnto the lord:  
put the holy arke in the house whiche Sa-  
lomon the sonne of Dauid kinge of Israell  
dyd buyde, ye nede not to beare it vpon your  
shoulders. Wherfor now we serue the Lord  
your God and hys people Israell. And pre-  
pare your selues by your auncent house-  
holds and compaynes, accordyng to the  
wrytynge of Dauid kyng of Israell, and  
the wrytynge of Salomon hys sonne. And  
stand in þ holy place according to þ deuity-  
ons of the auncent households of your bre-  
thren the children of the people, & after the  
deuision of the auncent households of the  
Leuytes, & kil passeouer, sanctify & prepare  
your brethren þ they maye do accordyng to  
þ word of the lord by the hand of Moyses.

And Josias gaue to the common people  
in lambes and kyddes, for passeouer offe-  
rynges onelye, vnto all that were presente  
thys thousand by tale, and thre thousand  
oxen, euen of the kynges substance. And  
hys Lordes gaue wyllynge borth vnto the  
people, & vnto the prestes, and vnto the Le-  
uytes. Helkia, zacharias, and Jehiell ru-  
lers of the house of God, gaue vnto the pre-  
stes for passouer offerynges, ii. thousand &  
vi. hundred lambes and kyds, and .iiii. hun-  
dred oxen. And Conaniah Semetia, and Sa-  
thanaell his brethren, & Asabiah and Ja-  
iel, and Josabad, Lords of the leuytes, gaue  
vnto the Leuytes fyue thousande passeouer  
offerynges, and fyue hundred oxen.

And so the seruyce wente forward: & the  
prestes stode in theyr places, and the Le-  
uytes in theyr compaynes at the kynges com-  
maundment. And they offered passeouer: and  
the prestes sprynckled the bloude, recea-  
uyng it of the Leuytes, and the Leuytes  
strypte the beastes. And they set awaye the  
burnte offerynges, to geue them vnto the  
commune people as they were deuoyded by  
auncente houses, for to offer vnto the  
Lorde, as is wrytten in the booke of the  
Moyses. And so dyd they wth the oxen to.  
And they dressed the passeouer with fyre, as  
the maner was. But the other halowed de-  
dicare beastes they sod in pots, cauldernes  
& pannes, & dealed them quickly among all  
the commune people. And afterwarde they  
made readye for theym selues and for the  
prestes, and for the children of Aaron,  
whiche were busied in offerynge burnte  
offerynges and the fat, vntyll nyghte. And

the .iii. ther



## II. Chronicles:

therefore the Leuytes prepared for them selues, and for the priestes the sonnes of Aaron. And the syngers the chyldren of Asaph stode in their standynge accordynge to the commaundemente of Dauid and Asaph Heman and Iduthun the kynges sear of visions: and the porters wayted at euery gate, and myghte not departe from their seruyce: But they brethren the Leuytes prepared for them. And so at the seruyce of the Lord went forward the sayd day, in offerynge passeouer of burnte offerynges vpon the aultare of the Lorde, accordynge to the commaundemente of kyng Josias. And so the chyldren of Israel that were found, offered passeouer the same tyme and kept the feast of sweete bread. vii. daies. And ther was no passeouer like to that kept in Israel from the tyme of Samuel the prophet: neyther did any of the kynges of Israel holde such a passeouer feast as dyd Josias, and the priestes and Leuytes and all Juda, and as muche of Israel as coulde be had, and the inhabiteres of Jerusalem. And this passeouer was holden in the eyghtene yere of the raygne of Josias.

iii. Reg.  
xxiii. 6.

**D** After all this, when Josias had synnified the temple, Necho kyng of Egypt, came vp to fyghte agaynst Carramus vpon Euphrates, & Josias went out agaynst hym. And the other sent messengers to hym, saying: what haue I to do wyth the þ kyng of Juda? I came not agaynst the nowe at this tyme, but agaynst an house wyth whome I haue war, & God had me haste. Leue therefore and meddle not wyth God which is wth me, lest he destroye the. Neuertheles Josias turned not hys face from hym, but made hym ready to fyghte wyth hym, & hearken not vnto the wordes of Necho out of the mouth of god. And when he was come to fyght in the valey of Megiddo, the shooters shotte agaynst the kyng Josias. And the kyng sayed to hys seruauntes: carpe me awaye, for I am sore hurt. And hys seruauntes had hym oute of that charer and put him in an other, and brought him to Jerusalem wher he died & was buried in the sepulchre of his fathers. And Jeremy lamented Josias, & al singynge me & singynge womē spake of Josias to this day, & made it an ordinaunce in Israel: & they be wyrtten in lamentaciōs. The rest of the actes of Josias and his goodnes in folowynge the wyrtynge of the law and his dedes first and last, are wyrtten in the boke of the kynges of Israel and Juda.

### The xxxvi. Chapter.

**A**fter Josias raygned Joachaz, Joakim, Joacyan, Sedekias, in whose time al the people were carped awaye to Babylon and were broughte agayne the. lxx. yere after by kyng Cyrus.

Joachaz.  
ii. Reg.  
xxiii. 31.

**A**nd the people of the lande toke Joachaz the sonne of Josias, and made him kyng after his father in Jerusa-

## The xxxvi. Chapter.

salem. And Joachaz was. xlii. yere olde when he beganne to raygne, and raygned thre monethes in Jerusalem. For the kyng of Egypt put hym downe at Jerusalem, & ransomed the land in an hundred talents of syluer and a talent of gold. And the kyng of Egypt made Eliakim hys brother kyng vpon Juda and Jerusalem, and turned hys name vnto Joakim, but Necho toke Joachaz his brother, & caried him to Egypt. Joakim was. xxi. yere old when he began to raygne, & raygned. xi. yere in Jerusalem: & he dyd that dyspleased the Lorde his God. Against him came Nabuchodonosor kyng of Babylon & bound him in fetters to carpe hym to Babylon. Moreover the kyng Nabuchodonosor carped of the vesselles of the house of the Lorde to Babylon, and put the in his temple at Babylon. The reste of the actes of Joakim and his abominacions, and that was laid to his charge, are wyrtten in the boke of the kynges of Israel: and Joacin his sonne raygned in his steade. Joacin was. viii. yere olde when he beganne to raygne, & he raygned thre monethes & ten dayes in Jerusalem, and dyd that dyspleased the Lord. And when the yere was oute, kyng Nabuchodonosor sente, and fet hym to Babylon with the goodly vesselles of the house of the Lorde, and made Sedekias hys brother kyng ouer Juda and Jerusalem. And Sedekias was. xxi. yere olde whē he began to raygne, & raygned. xi. yere in Jerusalem. And he did that dyspleased the Lord his god, & humbled not hym selfe before Jeremy the prophet at the mouthe of the Lorde. And thereto he rebelled agaynst Nabuchodonosor whiche had receyued an othe of hym by God, and was styfnecked & to hard herted to turne vnto the Lord god of Israel. Furthermore all the rulers of priests w the people trespassed a pace after al maner of abominacions of the Danims and poluted the house of the lord, which he had halowed in Jerusalem. And the Lorde God of their fathers sente to them by hys messengers, sendynge them by tymes: for he had compassion on his people and on his dwelling place. But they mocked the messengers of God, & dyspyled they wordes, and mysused hys prophetes, vntyll the wrath of the Lorde so aroose agaynst hys people, þ it was paste remedye. And so he broughte vpon them the kyng of Caldey, and setwe they yonge men wth the sword in they holye temple, and neyther spared yonge man nor mayden, neither old man, nether so much as him, that stouped for age. But gaue all into hys hande.

And all the vesselles of the house of God both greate & small, & the treasures of the house of God, and the treasures of the kyng & his lordes, he carped to Babylon euerye whyle. And they burnt the house of God and brake downe the walles of Jerusalem, and burnt al the palaces therof wth fyre, wth all the goodly stuffe therof, and marred it.

And



**D** And he carped them awaye that had' esca-  
ped the swearde, too Babylon, where they  
were seruauntes to him and his chylde-  
ne vntill the kyngedome of persia began to  
rule: to fulfyll the woorde of the Lorde by  
the mouthe of Jeremi, vntill the lande had  
her pleasure of her Sabboths: for as longe  
as she laye desolate, she kept Sabboth vn-  
till she hadde fulfyllled. lxx. yeares. And the  
first yere of Cyrus kyng of persia, to fy-  
nyshe the word of the Lorde by the mouthe  
of Jeremie, the Lorde stered vpp the spirit  
of Cyrus kyng of persia that he made a  
proclamation thowowoute all his kyng-  
dome, and set it vp in wytyng, sayinge:  
Thus saythe Cyrus kyng of persia, all þ  
kyngedomes of the earth the Lorde God  
of heauen hath geuen me, which hath char-  
ged me to buylde him an house in Jerusa-  
lem, that is in the land of Iuda. Wherfore  
who so euer is amonge you of all hys peo-  
ple, the Lorde his God bee wpth hym, and  
lette hym goo vppe.

1. Chr. i. 1.  
Jer. xlv. 1.  
Esd. vi. 1.

The ende of the .ii. booke of  
Chronicles of the kyn-  
ges of Iuda.

## The first booke of Esdras the prophet.

The first Chapter.

**C**irus sendeth agayne the people that wee  
in captiuitie, and restored them theyr holpe  
vesselles. And commaundeth them to buylde  
agayne the temple.



**I**n the first yere of Cyrus  
king of persia (that the  
woorde of the Lorde spo-  
ken by the mouthe of Je-  
remie myghte be fulfyll-  
led) the Lorde stirred vp  
the spirite of Cyrus king  
of persia, that he caused it be proclaymed  
thowowoute al his empyre, yea and by wy-  
ting also, sayinge: Thus saythe Cyrus the  
king of persia: The Lorde God of heauen  
hath geuen me all the kingedomes in the  
lande, and hath commaunded me to buylde  
him an house at Jerusalem in Iuda. Who-  
soeuer nowe amonge you is of hys people,  
the Lorde his God bee with him, and lette  
him go vp to Jerusalem in Iuda, and build  
the house of the Lorde God of Israell. He  
is the God that is at Jerusale. And who-  
soeuer remaineth yet in any manner of place  
(where he is a straunger) lette the menne  
of hys place, helpe hym wpth syluer and  
goulde, wpth good and cattell, besyde that  
whiche they wyllynge offer for the house  
of God at Jerusalem.

**T**hen gat vp the principall fathers of  
Iuda and Beniamin, and the priestes and

Leuites, and all they whose spirite God  
hadde rapled to go vppe, and to buylde the  
house of the Lorde at Jerusalem. And all  
they that were aboute theym, strenghted  
theyr hand with vessels of siluer and gold,  
wpth good and cattell and Jewels, besyde  
that whiche they gaue of theyr free wyl.  
And kyng Cyrus broughte forth the of the  
vessels of the house of the Lorde, whiche  
Nabuchodonosor had taken oute of Jeru-  
salem, and put in the house of hys God.  
But Cyrus the kyng of persia broughte  
them forth by Mithridates the treasurer,  
and numbred them vnto Selsazar þ prince  
of Iuda. And this is the numbre of them:  
xxx. basens of golde, and a thousande ba-  
sens of syluer, and nyne and twentye kni-  
ues, thyrtye cuppes of golde, and of other  
siluer cuppes. iiii. C. and tennye, and of o-  
ther vesselles a thousande. So that all the  
vesselles bothe of golde and syluer, were  
fyue thousande and foure hundreded, Sel-  
sazar brought them all vp, wpth them that  
came vp oute of the captiuitie of Babylon  
vnto Jerusalem.

The. ii. Chapter.

**T**he number of them that retourned from  
captiuitie.

**T**hese are the chylde-  
ren of the land that  
went vp oute of the captiuitie (whom  
Nabuchodonosor the kyng of Babilon  
had caried awaye vnto Babilon) and came  
agayne vnto Jerusalem and into Iuda, e-  
uerie one vnto hys citty, and came wpth zo-  
robabel, Iesua, Nehemiah, Saraiah, Ra-  
elaiah, Mardochai, Belsan, Mespbar, Be-  
gauai, Rehum, and Baanah. Thys is now  
the numbre of the men of the people of Is-  
raell: The children of Phares. ii. C. an. C.  
and. lxxii. The children of Saphatiah. iii. C.  
and. ii. and seuentye: the children of Arath  
vii. C. and. lxxv. The childre of Pahath Mo-  
ab amonge the chylde-  
ren of Iesua. Joab. ii.  
C. viii. C. and. xii. the children of Elam a C.  
ii. C. and. iii. and. l. the children of Zethua,  
ix. C. and. v. and. xl. the chylde-  
ne of Sacai,  
vii. C. and. lx. The children of Bani. vi. C. &  
xlii. The children of Bebai. vi. C. and. xxiii.  
The children of Afsad. a. C. ii. C. and. xlii.  
The children of Adoniam. vi. C. and. xlii.  
The children of Beguai. ii. C. and. lvi. The  
children of Adin. iii. C. and. liii. The chyl-  
dren of Ater of Ezechias, cxxviii. and. n-  
tye: the children of Bezai thre hundred and  
thre and twentye: The children of Jo-  
rath an hundreded and twelue: The chylde-  
ne of Basum, two hundred and thre and twentye  
The children of Bebar, fyue and n-  
netye: the children of Bethlehem, an hundred and  
thre and twentye: the men of Decopha. vi.  
and. fyfthe: the men of Anathoth, an h-  
undred and cxxviii. and. twentye: The children  
of Asmaueth, two and fourty: the chyl-  
dren of Baniath Jarim, Cephrah, and Be-  
ero: h seuen hundred and thre and fourty:  
the chylde-  
ren of Ramah and Gabaah fyve  
hundred and one and twentye. The menne  
A. iii. of



**D** And he carped them awaye that had' esca-  
ped the swearde, too Babylon, where they  
were seruauntes to him and his chylde-  
nuntill the kyngedome of persia began to  
rule: to fulfyll the woorde of the Lorde by  
the mouthe of Jeremi, vntill the lande had  
her pleasure of her Sabboth: foras longe  
as the lape desolate, she kept Sabboth vn-  
till she hadde fulfyllled. lxx. yeares. And the  
first yere of Cyrus kyng of persia, to fy-  
nyshe the word of the Lorde by the mouthe  
of Jeremie, the Lorde stered vpp the spirit  
of Cyrus kyng of persia that he made a  
proclamation thowowoute all his kyng-  
dome, and set it vp in wytyng, sayinge:  
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Jer. xlv. 1.  
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in captiuitie, and restored them theyr holpe  
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king of persia (that the  
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hathe geuen me all the kingedomes in the  
lande, and hath commaunded me to buylde  
him an house at Jerusalem in Iuda. Who-  
soever nowe amonge you is of hys people,  
the Lorde his God bee with him, and lette  
him go vp to Jerusalem in Iuda, and build  
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Leuites, and all they whose spirite God  
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they that were aboute theym, strenghted  
theyr hand with vessels of siluer and gold,  
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that whiche they gaue of theyr free wyl.  
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salem, and put in the house of hys God.  
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fyue thousande and foure hundreded, Sel-  
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The. ii. Chapter.

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captiuitie.

**T**hese are the chylde-  
ren of the land that  
went vp oute of the captiuitie (whom  
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agayne vnto Jerusalem and into Iuda, e-  
uerie one vnto hys citty, and came wpth zo-  
robabel, Iesua, Nehemiah, Saraiah, Ra-  
elaiah, Mardochai, Belsan, Mespbar, Be-  
gauai, Rehum, and Baanah. Thys is now  
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and. lxxii. The children of Saphatiah. iii. C.  
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vii. C. and. lxxv. The children of Pahath Mo-  
ab amonge the chylde-  
ren of Iesua. Joab. ii.  
C. viii. C. and. xii. the children of Elam a C.  
ii. C. and. iii. and. l. the children of Zethua,  
ix. C. and. v. and. xl. the chylde-  
rene of Sacai,  
vii. C. and. lx. The children of Bani. vi. C. &  
xlii. The children of Bebai. vi. C. and. xlii.  
The children of Afsad. a. C. ii. C. and. xlii.  
The children of Adoniam. vi. C. and. xlii.  
The children of Beguai. ii. C. and. lvi. The  
children of Adin. iii. C. and. liii. The chyl-  
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thre and twentye: The children of Jo-  
rath an hundreded and twelue: The chylde-  
rene of Basum, two hundred and thre and twentye  
The children of Bebar, fyue and n-  
tye: the children of Bethlehem, an hundred and  
thre and twentye: the men of Decopha. vi.  
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ero: h seuen hundred and thre and fourty:  
the chylde-  
ren of Ramah and Gabaah fyve  
hundred and one and twentye. The menne  
A. iii. of



of Machinas, an hundred and two and .xx. The men of Bethell and Ai, two hundred and three and twenty: the chyldren of Rebo, two and fiftie: the chyldren of Magbis, an hundred and fyve and fyfthe: the chyldren of the other Elam a thousand, two hundred and foure and fyfthe, the chyldrene of Harim, three hundred and twenty: the chyldren of Lodhadid and Ono, seven hundred and fyve and twenty: The chyldren of Jericho, three hundred and .v. and fourthe: the chyldren of Senaah. iii. .vi. .c. & thyrtye.

The prestes. The chyldren of Jedaiiah of the house of Jesud, nyne hundred and three and seuentye: the chyldrene of Emer, a thousande and two and .l. The chyldren of Jhashur a thousande two hundred, and seven and fourthe: The chyldren of Harim a thousande and seuentene.

The Levites, The chyldren of Jesua and Cadmiel of the chyldren of Badauiah, four and seuentye. The syngers. The chyldrene of Asaph, an hundred and eghte and twenty. The chyldrene of the doore keepers. The chyldren of Selum, the chyldrene of Ater. The chyldrene of Talmon, the chyldrene of Akub, the chyldren of Batita, and the chyldren of Sobai: al together an hundred and nyne and thyrtye.

The Bethinims, the chyldrene of ziha, the chyldrene of Bafupha. The chyldrene of Tababaoth, the chyldren of Ceros, the chyldren of Sieha, the chyldren of Jhadon, the chyldren of Lebanah, the chyldren of Baga bah, the chyldren of Acub, the chyldrene of Bagab, & chyldre of Semlai, the chyldre of Hanan, the chyldren of Babel, the chyldren of Bahar, the chyldren of Keaiiah, the chyldren of Razin, the chyldren of Recuba, the chyldren of Basan, the chyldren of Ufa, the chyldrene of Jhassiah, the chyldrene of Bessai, the chyldren of Asena, the chyldren of Meunim, the chyldrene of Nephussim, the chyldrene of Bacbuc, the chyldrene of Bafupha, the chyldrene of Barhur, the chyldrene of Bezeluth, the chyldren of Mahira, the chyldrene of Barfa, the chyldrene of Barcom, the chyldrene of Sifara, the chyldren of Thamah, the chyldren of Jeziah, & chyldren of Batipha.

The chyldren of Salomons seruauntes, the chyldren of Sotai, the chyldren of Sophereyth, the chyldren of Jharuda, the chyldren of Jaalah, the chyldren of Darcon, the chyldren of Bedell, the chyldren of Saphatiah, the chyldren of Batil, the chyldrene of Jochereth of zebaim, the chyldren of Ami. Al the Bethinims and the chyldren of Salomons seruauntes were al together. iii. .c. and nyne and two.

And these wente by also, Thelmelah, Bethell Barfa, Addon and Emer. But they coude not shewe they fathers house nor theire seede, whether they were of Israell. The chyldren of Dalatah, the chyldrene of Tobiah, the chyldren of Recoda, sixe hundred and two and fyfthe. And of the chyldren

of the prestes. The chyldrene of Badaiah, the chyldrene of Bakoz, the chyldren of Berzilai, whiche toke one of the doughsters of Barzilai the Galaadite to wife, and was colled among the same names: these sought the register of they byrth, and found none, therfore were they put from the priest hooche. And Bathirsatha sayde vnto them, that they shoulde not eate of the moste holye, tyll there rose vpp a pryeste wth the lyghte and perfectnes.

The hole congregacion as one manne, was two and fourthe thousande, three hundred and three score: besyde they seruantes and mapedens, of whome there were seven thousande, three hundred and seven and thyrtye. And they hadde two hundred syngynge menne and women, seven hundred and fyve and thyrtye horses, two hundred and fyve and fourthe Mules, four hundred and fyve and thyrtye Camels, and .vi. thousande, seven hundred and twenty Asses. And certain of the chiefe fathers, when they came to the house of the Lorde at Jerusalem, they offered willpynglye vnto the house of God, that it shoulde be sette in his place, and gaue after they habpptye vnto the treasure of the worke, three score and one thousande drammes, and fyve thousande pound of syluer, and an hundred prestes garmentes. So the prestes and the Levites, and certayne of the people, and the syngers, and the porters and the Bethinims dwelte in they ctytes, and all Israell in they ctytes.

#### The.iii. Chapter.

After the foundation of the temple ones reuened, they offer sacryfice vnto the Lorde.

Then the seuenthe moneth came, and the chyldrene of Israell were nowe in ii. .c. .vi. .a. they ctytes, the people clustered together as one man, vnto Jerusalem. And Jesua the sonne of Josedecarose and his brethren the prestes, and zorobabel the sonne of Salathiel and hys brethren, and buylded the aulter of the God of Israell, to offer burnt offerpynges thereon, as it is writen in the lawe of Moyses the man of God, and the aulter they dyd sette vppon his founkettes (for there was a fearefulnes among them because of the nations and landes) & offered burnt offerpynges thereon vnto the Lorde in the mornynge and at euen. And held the feast of Tabernacles (as it is writen) and offered burnt sacrifices daylye in order, accordynge to the custome, daye by daye. Afterwarde the daylye burnt offerpynges also, and of the new Moones, and of all the feast dayes of the Lorde that were halowed, and all manner of frewyll offerpynges whiche they dyd of they owne moeion vnto the Lorde.

Upon the fyrste daye of the seuenthe moneth, they began to offer burnt sacrifices to the Lorde. But the foundacyon of the temple of the Lorde was not yet layde. Neuer theles they gaue monye vnto the masons and

Ex. xxviii. c.

ii. .c. .vi. .a.

Au. xviii. a.



Otherwise  
Asapho.  
3020babbell.

and Carpenters, and meate and dryncke, and ople vnto them of zidon and of Tyre, to bypunge them Cedar timber from Libanus by sea vnto \* Joppa, accordyng to the commaundemente of Cyrus kynge of Persia.

In the seconde pere of theyr commynge vnto the house of God at Jerusalem and the second moneth, began 3020babbell sonne of Salathiel, and Jesua sonne of Josedec, and the rest of theyr brethren the priestes & Leuytes, and all that were come oute of captiuitie vnto Jerusalem, and apointed 3 Leuytes from twente pere olde and aboue to ouersee the worckes of the house of the Lorde. And Jesua stode wpth his sonnes & brethren, and Cadmiell wpth his sonnes & the children of Juda, to forther the worckes of the house of God, namelp the childre of Heuadad, with their children and theyr brethren the Leuytes.

1. Pa. xvi. b

And when the buylders layde the foundation of the temple of the Lorde, the priestes stode in theyr arape, wpth trompettes. And the Leuits the children of Asaph with Cimbals, to prayse the Lord: after the maner of Dauid king of Israel. And they sang together, geuynge praises and thanks vnto the Lorde, that he is gracious, & his mercye endureth for euer vpon Israel.

And all the people shouted loude in prayse vnto the Lorde, because the foundation of the house of the Lorde was layde. Many also of the olde priestes and Leuites and aunciente fathers, whiche hadde sene the fyrste house: when the foundation of this house was layde befoze theyr eyes, wepte wpth a loude voyce. And manye shouted wpth ioy, so that the noyse gaue a greatesound, in so much that the people coulde not perceiue 3 ioyfull sounde for the noyse of the weping amonge the people, for the people shouted wpth a lowde crye so that the noyse was hearde, farre of.

The. iiii. Chapter.

The buyldynge of the temple is hindered.

1. Esdras. i. a

At when the aduersaries of Juda and Benjamin hearde that the children of captiuitie builded the temple vnto the Lorde God of Israel, they came to 3020babbell and to the principall fathers, and sayde to them: We wyll buylde wpth you: for we seke the Lorde your God as ye do. And we haue done sacryfice vnto him, synthes that Asor Baddo king of Assur brought vs vppre hyther. But 3020babbell and Jesua and the other aunciente fathers of Israel answered them. It belongeth not too you but to vs to buylde the house vnto our God: for we our selues wyl buylde alone vnto the Lorde oure God of Israel as Cyrus kynge of Persia hath commaunded vs.

1. Esdras. i. a

Then the folcke of the lande hyndered the people of Juda, and made them as frayde to buylde, and hyred counsellours agaynst them and hyndered theyr deuyce as longe as Cyrus kynge of Persia lyued tll the raigne of Darius kynge of Persia.

And when Asuerus was made kinge, in the begynnynge of his raigne, they wrot vnto him a complaynte agaynst them of Juda and Jerusalem.

Also in the tyme of Artaxarces wrote Bithandates, Tabeel, and the other of theyr conspyracie vnto Artaxarces king of Persia. But 3 scripture of the letter was wyrtten in the Sirians speache, and was red in the language of the Sirians. Rehum the chaunceler, and Samsai the scribe wrot also an epistle from Jerusalem, to Artaxarces the kynge, of this tenoure.

We Rehum the chauncelour, and Samsai the scribe, and other of the counsell of Dina, of Arphasath, of Tarparate, of Persia, of Arach, of Babilon, of Susan, of Debba, and of Elam, and other of the people, whome the greates and Noble Asenaphar broughte ouer, and sette it in the ctytes of Samaria, and other on this side the water and in Cenereth. (This is the summe of the letter that they sente vnto kynge Artaxarces) Thy seruantes the men on this syde the water, and in Cenereth to kynge Artaxarces, greting. Be it knowen vnto the king that the Jewes are come by from the vnto vs vnto Jerusalem a cite sedicious and frowarde, and buylde the same, and laye 3 foundation of the walles thereof: and repayre them. Know now therfore, O kynge, that if this ctyte be buylde and the wals made vppre againe, they shall not geue tribute, toll, ne perely custome, and so euen vnto the kynges shall this hurte redounde. But nowe synce we all are thereby, whiche destroyed that temple, we wol no longer se the kynges by honoure. Therfore we haue sente oute, and caused the kynge to be certyfied therof: that serche maye be made in the Chronicles of thy progenitours, and so shalte thou fynde in the same Chronicles, and perceiue that this ctyte is sedicious, and noysome vnto kynges and landes and that they cause others also to rebell of old, and for the same cause was this cite destroyed. Therfore we certify the king, that if this cite be builded, & the wals therof made vp, thou shalt kepe nothyng on this syde the water by reason of it.

Then sente the kynge an answer vnto Rehum the chaunceler, and Samsai the scribe and to the other of their counsel that dwelt in Samaria, and vnto the other beyonde 3 water. Peace and salutacion. The letters whiche ye haue sente vs, haue bene openly redde befoze me, and I haue commaunded to make searche: and it is founde, that this ctyte of olde hath made insurrectyon agaynst kynges, and how that sedition & rebellion hath bene commytted therein. Where haue bene myghty kynges also at Jerusalem, whiche haue raigned ouer all that is beyonde the water, and tol, tribute and perely custome was geuen them. Doe now after this commaundemente, for by the same men, that the ctyte be not builded.

The letters  
vnto Artaxarces.

The kynge  
answers



ded, til I haue geuen you commaundment. Se nowe ye be not negligent herein, least the kinge haue harme by meanes of it.

When king Artaxerces letters were red before Nehum the chauncellour, and Samlai the scribe, and their counsell, they went vp in al hast to Ierusalem vnto the Jewes and forbad them with violence and power. Then ceased the worke of the house of god at Ierusalem, and continued so till the seconde pere of Darius king of Persia.

The worke  
ceaseth.

The. v. Chapter.

By the exortacion of Aggeus and zacharye the temple is reedified.

i. Esd. vi. a.

**T**he prophetes, Aggeus, and zacharye the son of Adu, prophesied vnto the Jewes that wer in Ierusalem, in the name of the God of Israell. Then gat vp zorobabel the sonne of Salathiel, and Iesua the sonne of Iosedec, and beganne to builde the house of God at Ierusalem, and wpth them the prophetes of God whiche helped the. At the same time came to them Thathanai the Capitayn on thys syde the water, and Stharbazanai, & theyr felowes, and sayde thus vnto them. Who hath commaunded you to builde this house, and too make vp the walles therof? Then tolde we them the names of the men, that made this building. But vpo the elders of the Jewes came the eie of their God, so that they could not cause them to cease, til the matter was brought afore Darius, and til they had answered by letters therunto.

**T**his is the copy of the letters that Thathanai Capitain on this side the water, and Stharbazanai and the adherentes of Apharsach (whiche were on this syde the water) sente vnto kynge Darius. The wordes they sente vnto him were these. Vnto Darius the kynge, all peace. Be it knowen to the kynge, that we came into Jewrye to the house of the greate God whiche is builded wpthrough stone, and beames are laid in the walles, and the worcke goeth faste forth, and prospereth in their handes. We asked the elders, and sayde vnto them:

Who hath commaunded you too buylde this house, and to make vp the walles therof? We asked theyr names also, that we myghte certifye the, and haue wyrtten the names of the men that were theyr rulers.

But they answered vs these wordes, and saide: We are the seruaunts of the God of heauen and earthe, and builde the house þ was buylded manye yeres ago, whiche a greate kynge of Israell buylded and sette vpp. And after our fathers had spured the God of heauen vnto wrathe, he gaue them ouer into the hande of Nabuchodonozor kynge of Babylon the Calde whiche ouerthrewe this house, and caried the people away vnto Babilon. But in the first pere of

iii. Re. vi. a

ii. Pa. iii. a

iii. Reg.

xxiii.

and. xlv.

i. Esd. i. a

**C**yrus the kynge of Babilon the same king Cyrus commaunded to buylde this house of God for vessels of gold and siluer in the house of god, which Nabuchodonozor toke

oute of the temple at Ierusalem, & brought them into the temple at Babilon, those dyd. **C**yrus the kynge take oute of the temple at Babilon, and deliuered them vnto Sabazar by name, whome he made capptayn, and sayde vnto him. Take these vessels, go thy waye, and brynge them vnto the temple at Ierusalem, and let the house of God be builded in his place. The same came the same Sabazar, and layde the foundation of the house of God at Ierusalem. Sithens that time hath it bene in buyldynge, and as yet is not fynished. Nowe therefore if it lyke the kynge, let searche be made in the kynges treasure house at Babylon, whether it was kynge Cyrus commaundemente, that the house of God at Ierusalem shuld be buylded: and sende vs the kynges pleasure in thys behalfe.

The. vi. Chapter.

**A**t commaundemente of Darius, when the temple was builded and dedicate, the children of Israell kepte the feast of the vnleuened breade.

**T**hen commaunded kynge Darius, searche to be made in the Librarie of the kinges bookes, whiche lay at Babilon. So at Egbathanis in a castel that lieth in the land of Medes, was found a booke, and in it was a record writte after thys maner: in the first pere of kynge Cyrus, commaunded king Cyrus to buylde the house of God at Ierusalem, in the place wher the sacrifice is made, and to lay a foundation of .lx. cubytes hyghe, and thre skore cubites brode, and thre wals of rough stones, and one wal of timber, and the expences shoulde be geuen of þ kinges house. And the gold & siluer vessels of the house of God (whiche Nabuchodonozor toke out of the temple at Ierusalem and brought vnto Babilon) shuld be restored agayne, that they mape be broughte vnto þ temple at Ierusalem to their place, into the house of God.

Nowe therefore thou Thathanai capptaine beyonde the water, and Stharbazanai, and your felowes which ar beyond the water, get ye awaye from them. Let them work in the house of God that the captain of the Jewes and theyr elders mape builde the house of God in his place. I haue commaunded also, what shalbe done to the elders of Iuda for the buylding of the house of God, that there shall diligently be taken of the kynges goodes, euen of the reuenues beyonde the water, and geuen vnto the men: and that they be not hindred.

That if they haue nede of calues, lambes, or gotes, for burnt offering vnto the god of heauen, wheate, salte, wyne and oyle, after the custome of the priestes at Ierusalem, be it geuen them dayly that no complainte be made herein. And let them offer sweete sauours vnto the God of heauen, & praye for the kings life, and for his childre. Thys commaundemente haue I geuen, & what man so euer uttereth these wordes, ther shall

iii. Es. vi. e



Shall a beame be taken from his house, and set vp, and he shall be hanged thereon, and hys house shalbe forsakted for the dede. Yea the God that hath made hys name to dwell there, destroie all Realmes and people, that putte to their hande to aulter and breake downe the house of God at Ierusalem. ¶ Darius haue commaunded, þ thys be dylgentlye done.

**T**hen Thathanai, the Capytayne beponde the water, and Stharbazanai wpth theyr felowes (to whome kynge Darius hadde sente) dōd their deuoure. And the elders of the Jewes builded, and thei prospered thowre the prophceinge of Aggeus the prophete and zacharie the sonne of Ado: and builded, and set vp the worke, accordyng to the commaundemente of the God of Israell, and after the commaundemente of Cyrus, Darius and Artaxerces kynges of Persia. And they were in synshyng the house vnto the thyr dape of the moneth Adar, that was in the. vi. pere of þ rapgne of kynge Darius.

**U. Pa. vii. b** And the chyldren of Israell, the priestes the Leuites, and the other children of captiuitie helde the dedication of the house of God wpthiope, and offred at the dedication of the house of God, an hundred calues two hundred lambes, four hundred gotes, and for the sinne offeringe for all Israell twelue he gotes, accordyng to the number of the tribes of Israell, and set the priestes in theyr courses, and the Leuites in their offices to minister vnto God whyche is at Ierusalem, as is wyrtten in the boke of Moses.

**D** And the chyldrene of captiuitie helde passeouer vpon the fourtenth dape, of the fyrst moneth: for the priestes and Leuites had purified them selues, so that they wer al as cleane as one man, and offered passeouer for all the children of captiuitie, and for theyr brethren the priestes, and for them selues. And the children of Israell, whyche wer returned out of captiuitie, and all such as had seuered them selues from the filthynes of the Danimes in the land, to seeke þ Lord God of Israell, eat and held the feast of vneleuened breade seven daies wpthiope: for the Lord had made them glad and turned the hert of the king of Assur vnto them so that theyr handes were strengthened in the worke of the house of God, whyche is the God of Israell.

The. vii. Chapter.

**U** By commaundemente of Artaxerces, Esdras taketh the children of Israell, and returneth to Ierusalem.

**E** After these thinges in the rapgne of Artaxerces kynge of Persia, there wente vp from Babilon, Esdras the sonne of Saraiah, the son of Azariah, the sonne of Helkia, the sonne of Selum, the sonne of Sadoc, the sonne of Achitob, the sonne of Amariah, the sonne of Asaria, the sonne of Maraioth, the sonne of Zarahiah,

the sonne of Dsi, the sonne of Boki, the sonne of Abisua, the sonne of Ishinees, the sonne of Eleazar, the sonne of Aaron the chiefe prieste. This Esdras was a quicke scribe in the lawe of Moses, \* whiche the Lord god of Israel did geue. And the king gaue hym all he required, accordyng to the hande of the Lorde his God vpon him.

So wente vp certayne of the chyldrene of Israell, and of the priestes, and of the Leuites, of the fingers, of the porters, and of the Methinims vnto Ierusalem, in the seuenth pere of kynge Artaxerces. And they came to Ierusalem in the fythe moneth, that is the seuenth pere of the kynge. For vpon the fyrste dape of the fyfthe moneth, began he to go vppe from Babilon: and on the fyrste dape of the fyfthe moneth came he to Ierusalem accordyng to the good hande of God vpon him. For Esdras prepared his herte to seke the lawe of the Lord and doo it, and to teache the precepte and iudgement in Israell.

This is the coppe of the letter that king Artaxerces gaue vnto Esdras the prieste, the scribe, whiche was a teacher in the wordes of the Lord, & of his statutes ouer Israell. Vnto Esdras the prieste and scribe in the lawe of God of heauen, peace and gretynge. I haue commaunded that al they of the people of Israell, and of the priestes and Leuites in my realme, whiche ar minded to go vppe to Ierusalem, that they goo wpth the, beyng sente of the kinge and of the seuen Lordes of the counsel, to vpsyte Iuda and Ierusalem, accordyng to the lawe of God, whiche is in thy hande and þ thou take with the, siluer and gold, which the kinge and the Lordes of his counsell haue geuen of theyr good wil vnto the god of Israell (whose habitacion is at Ierusalem) and al the syluer and golde thou canst fynde in al the countrey of Babilon: wpth that also that the people and priestes giue of theyr good wyll vnto the house of God at Ierusalem. Take thou that same and bpe diligently wpth it, calues, lambes, gotes, and sacryfices, and dypke offeringes to be offred vpon the aulter of the house of pour God at Ierusalem. And loo what it lyketh the and thy brethren, to do wpth the reste of the monie, that do after the wil of pour God. And the vesselles that are geuenthe for the mynistratyon in the house of thy God, those deliuer thou before God at Ierusalem.

And whatsoeuer thyng moze shall be nedefull for the house of thy God, whyche is necessarye for the to spende, let the same be geuen oute of the kynges Chamber.

I kynge Artaxerces haue decreed and commaunded to all the keepers of oure treasure beyonde the water, that looke whatsoeuer Esdras the priest and scribe in the lawe of the God of heauen requyeth of pou, that ye fulfyll the same diligently vntil an hundred talentes of siluer, and vntil an. C. quarters



ters of whete, and till an hundred Bathes of wine, and til an hundred Bathes of oyle and salte withoute measure. Whatsoever belongeth to the rites of the God of heauen let the same be done with diligence for the house of the God of heuen, that ther come no wrath thereof, vpon the kyngs realme and hys childzen.

And knowen be it vnto you, that ye shal haue no auctorite to requyre taxes and custome and perely rentes vppon anye of the Priestes, Leuites, singers, porters, Methinims, and Ministers in the house of thys God. But thou Esdras (after the wisdom of the God that is in thy hande) sette thou Judges and presidetes to iudge al the people that is beyond Jordan, euen all suche as know the law of thy God, and the that know it not, those see that ye teache. And whosoever wil not diligently fulfil þe lawe of thy God, and the kings lawe, shal haue his iudgement for the dede, whether it be vnto death or to be banished, or to be condemned in goodes or to be put in prison.

\* Praise be the Lorde God of your fathers, which so hathe inspired the Kinges herte to garnishe the house of God at Jerusalem, and hathe enclyned hys mercye vnto me in the presence of the Kyng and hys counsellours, and before all the kynges byghthe estates. And I was comforted (accordynge to the hande of the Lorde my God ouer me) and so gathered I the heaues of Israell together, that they myghte goo by with me.

## The. viii. Chapter.

The number of them that returned to Jerusalem with Esdras.

These are the heades of the fathers þe wer named, which wente by with me from Babilon: what tyme as king Artaxerces ragned.

Of the chyldren of phinees, Bersom: of the children of Jthamar Damel: of the children of Dauid, Batus, of the children of zecaniah, of the children of pharos, zachary wth hym were numbred an hundred and fyftie men: of the children of pahath, Agab, Elioenai the sonne of zarakiah, and wth hym two hundred men: of the chyldrene of zechaniah the sonne of Jahasiel, and with hym thre hundred men: of the chyldren of Adin, Abed, the sonne of Jonathan, and wth hym fyftie men: of the children of Elam Esaiiah the sonne of Athaliah, & wth hym seuentie men of the chyldren of Saphatia, zabadijah the sonne of Michael, and wth hym lxxx. men.

Of the children of Noab Obodiah the sonne of Jehiell and wth hym two hundred and xviij. men: of the children of Selo mith, the sonne of Josaphiah, and with him an l. and iii. men. Of the children of Bebai, zachari, & sonne of Bebai, & with him xviij. me. Of þe chyldre of Agad, Johanan the son of Bakatay, & with him an l. & ten me. Of the last chyldren of Adonias, & these

were thei names, Eliphelet, Jehiell and Samaiah, and with them lvi. score men.

Of the chyldre of Begui, Uthai and zabud and wth them seuentie men. And I gathered them together by the water that renneth towarde Ahava, and there abode we iii. dayes. And when I looked amonge the people and the priestes, I founde no Leuites ther. Then sent I Eliezer, Ariel, Sememiah, Elathan, Jarib, Elathan, Pashan, zachary and Asollam the rulers, and Joarib and Elathan the teachers and those sent I vnto Edo & chiefest at Casphia, that they shuld fetch vs ministers for the house of our God, and I tolde them what they shuld say vnto Edo, and to his brethren the Methinims at Casphia.

And (accordynge to the good hande of oure God vpon vs) they brought vs a wise man from the chyldren of Agoli the son of Leui, the sonne of Israel, I meane Sarabia wth hys sonnes and brethren xviij. And Salabia, and wth him Esaiiah of the children of Merari with his brethren and thei sons. xx. And of the Methinims, whos David and the Princes gaue to mynister vnto the Leuites. ii. l. and twentye, al named by name.

And euen there at the water beside Ahava caused I a fastinge to be proclaymed, þe we myghte humble oure selues before oure God, to seke of him a right way for vs, and oure childzen, and al our substance.

For I was ashamed to requyre of the kyng, souldyours and horsemen, and to helpe vs agaynst the enemy in the way. For we had sayd vnto the kyng: The hand of our God is vpon al them that seke hym in goodnes, and his violence and wrath vpon al them that forsake him. So we fasted, and sought this at our God, and he heard vs. Then I toke out. xii. of the chiefe Priestes, Sarabia, and Salabia, and x. of the brethren with them, and weied them the syluer and golde, and vesselles for the offering vnto the house of our God, whiche the kyng and the Lorde of hys counsel and princes, and al Israel that wer at had had geuen to the offering: and there weied I them vnder thei hand, sixe hundred and fifty talentes of syluer, and in syluer vessell an hundred talentes, and in gold an hundred talentes, twenty cuppes of gold, a dramme, and two costely ornaments of good brasse, as cleare as gold, and said vnto them: Ye are holpe vnto the Lord, therefore are the vessels holpe also, and so is the syluer and goulde that is geuen of a good wyll vnto the Lorde God of your fathers: Watche ye therefore and kepe it, tye ye wey it down before the chiefe Priestes and Leuites, and auncpente fathers of Israell at Jerusalem in the Tresoury of the house of the Lorde. Then toke the Priestes and Leuites the weped syluer and golde and vessell, to bynge it to Jerusalem vnto the house of oure God. So we marched forward,



ward, from the water of Abana, on the tweluth daye of the fyfte moneth, to goo vnto Iherusalem: and the hand of our god was vpon vs, and deliuered vs from the hand of the enemy & liers in await by the way. And we came to Iherusalem, and abode there thre daies. But on y fourth day was the syluer and gold, and vessel weyed in the house of our God vnder the hand of Meremoth the sonne of Uriah the Prieste, and wyth him Eleazer the sonne of Pharynes, and wyth hym Josabab the sonne of Jhesua, and Noadiah, the sonne of Benoi the Leuytes, accordynge to the number and weight of euery one. And the weight was al written at the same time.

And the chyldren of the captiuyty, whiche wer come out of pryson offered burnt-offerynges vnto the god of Israel, twelue bullockes for al Israel: nineti & sixe rams, seuentye and seuen lambes, and twelue goates for a synnec-offeryng, also the burnt-offeryng of the Lorde. And they deliuered the kynges commysson vnto the kynges offycers, and to the captaynes on this side the water. And they auauenced the people, and the house of God.

## The. ix. Chapter.

Esdraas complaineth on the people, that had turned them selues from God and entered maried wyth the gentyls.

**W**hen al thys was performed, the rulers came to me and said: the people of Israel & the priestes and Leuytes are not seuered from the nacjons in the landes, as touchyng their abominacions namely of the Cananytes, Hethtes, Jebusites, Jebusites, Ammonites, Moabites Egyptians, & Amorytes. \* For they haue taken theyr daughters, and theyr sonnes, and haue myxt the holy seede with the nacjons of the landes: and moreouer the had of the prynces and rulers hath ben pryncipal in thys trespase. \* When I herd thys, I tare my clothes and my raymente, and pluckt of the hette of my head & of my berd, and sat mournyng. The reformed vnto me al such as feared the word of the Lord god of Israel, by cause of the greates transgression. And I sat mournyng til the euening sacrifice. And about the euening sacrifice, I rose vp fro my heuines, and rent my clothes and my raymente, and felle vpon my knees, and spred oute my handes vnto the Lord my God, and sayd: My God, I am ashamed, and dare not lyft up mine eyes to the my god: for our wyckednesses are growen ouer our head, and oure trespases are waxed great vnto the heauen: Sithes the tyme of our fathers, haue we bene in great trespase vnto this day, and because of oure wickednes haue we and oure kynges bene gyven vp into the hand of the kyngs of the nacjons, into the swerde, into bondage, into spoyle, and into confusyon of face, as it is come to passe thys daye.

But nowe a litle ayd sodayne gracious-

nes is come from the lord our God, so that some of vs are escaped, that he maye gyue vs anayle in yps holpe place, that our god maye lpgyre our eyes, and gyue vs a litle lyfe in our bondage, for we are boude men, and our God hath not forsaken vs in oure bondage, but hath enclined mercy vnto vs in the syght of the kyng of Persia, that he shuld geue vs lyfe, & auauance the house of our God, and build vp the desolate places thereof, and to gyue vs an hedge in Iuda and Iherusalem. And now o our god, what shal we say after this: for we haue forsake thy commaundementes, which thou haste commaunded by thy seruauntes the p[ro]phets, & sayd: The land vnto whych ye go to possesse, is vncleane thorow the fylthy-nesse of the people of the lands, by their abhomynacions wherewith they haue fylled it wyth vncleanes on euery side. Therfore ye shall not gyue your daughters to their sonnes, and their daughters shall ye not take vnto your sonnes, and seeke not their peace & welth for euer, that ye maye be strong & enioy the good in the land, and that ye & your chyldren may haue the inheritance of it for euermore. And after all thys is come vpo vs by cause of our euyl dedes and great trespase, thou our God hast spared our wyckednesses, & hast gyven vs a deliuerance as it is come to passe thys daye.

And neuer beleffe we haue turned backe and haue let goo thy commaundementes, to make contracte with the people of these abominacions. Wilt thou then be wroth wyth vs, til we be vtterly consumed, so that notynge remayne and til ther be no deliuerance? O Lorde God of Israel thou arte rightuous, for we remayne yet escaped, as it is thys daye. Behold in thy presence are we in our trespase, for by cause of it ther is no standynge before the.

## The. x. Chapter.

The people repente them, and put away theyr strange wyues.

**W**hile Esdrias prayed after thys manner and knowledged, wept and laye before the house of God, there resorted vnto hym out of Israel a very greates number of men and women, and chyldren: for the people wepte very sore. And Sechias the sonne of Jehiel one of the chyldren of Blam, answered and sayde vnto Esdrias: We haue trespassed against the lord our God, in that we haue strange wyues of al the people of the lande. Now is there hope yet in Israel concernyng this, therefore let vs make a couenaunte nowe wyth our God, to put away al the wyues, and such as are borne of them, according to the counsell of the Lord, and of them that feare the commaundemente of our God, that we maye do accordynge to the lawe. Get the vp therefore, for the matter belongeth vnto the. We wyl be wyth the, be of good conforte and doo it. Then rose Esdrias, and toke an oth of the rulers, priestes and Leuytes

Deu. vii. c.  
and. xii. d.  
Jocu. xiii. c.  
Jud. iii. a  
ii. Es. viii. a

Deut. vii. 5

D

ii. Es. viii. 5

iii. Es. 5

ix. i. nites



ward, from the water of Abana, on the twelfth daye of the fyfte moneth, to goo vnto Iherusalem: and the hand of our god was vpon vs, and deliuered vs from the hand of the enemy & liers in await by the way. And we came to Iherusalem, and abode there thre daies. But on the fourth day was the syluer and gold, and vessel weyed in the house of our God vnder the hand of Meremoth the sonne of Uriah the Prieste, and wyth him Eleazer the sonne of Pharynes, and wyth hym Josabab the sonne of Iesua, and Noadiah, the sonne of Benoi the Leuytes, accordynge to the number and weight of euery one. And the weight was al written at the same time.

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uities

Deu. vii. c.  
and. xii. d.  
Iosu. xiii. c.  
Jud. iii. a  
ii. Es. viii. a

Deut. vii. s

ii. Es. viii. s

iii. Es. s. s



wites, and of all Israell, that they shoulde do according to this word: and they swore. And Esdras stood by before the house of God and went into the chamber of Johana the sonne of Elasib. And when he came thither, he ate no bread, nor dranke water: for he mourned bycause of the transgression of them that had bene in captivite.

**W** And they caused a proclamacion to be made thowout Juda and Jerusalem, vnto all the chyldren which had bene in captivite, that they shoulde resorte vnto Jerusalem. And that whosoever came not wythin thre dayes, accordyng to the determinacion of the rulers & elders, all hys substance shuld be forfeyt, and he to be put out of the congregacion of the captiue. The al the men of Juda and Ben Iampn assembled vnto Jerusalem in thre days, that is on the thretye daye of the nythe moneth: and all the people sate in the streete before the house of God, and trembled because of their synnes, and for the rayne. And Esdras the pyprest stode by & sayd vnto the: \* Ye haue transgressed, in that ye haue taken strange wyues, to make the trespass of Israell yet more: confesse now therfore vnto the Lord God of your fathers, and do hys pleasure and seuer your selues frome the people of the land, and from the strange wyues. The answered all the assemble, and said wyth a loud voyce: Let it be done as thou hast said. But the people are many, and it is a ratny wyther, and they canot stand here wythout, neyther is thys a worke of one day or two, for we are many that haue offended in thys transgression. Let vs appoynt oure rulers therfore in al the congregacion, that al they whiche haue taken strange wyues in our cyties, may come at the time appointed, & the elders of euery cty, & they Iudges wylth the, til the wrath of oure God be turned awaye from vs for thys offence.

**T**hen were appoynted Jonathan the sonne of Asabell, and Nabaspa, the sonne of Thekua ouer thys matter. And Mosolam and Sabathay the Leuite help them. And the chyldren of the captivite, dyd euē so. And Esdra the pyprest, & the ancient heades thowt the house of their fathers and al that were now reuered by name, seuered them selues, and sat the downe on the first day of the tenth moneth to examin this matter. And in the first day of the first moneth they made an end concerning all the men that had taken strange wyues.

That is, finished their busynesse in numbyng all the men, that had.

And amonge the chyldren of the wyues ther were men found that had taken strange wyues, namely among the chyldren of Iesua the sonne of Iosedec and of hys byerthen, Maasiah, Eliezer, Ierib and Godolph. And they gaue theyr handes therevpon, that they wold put away the wyues: and for theyr offerynge to gyue a ram for their trespass. Among the chyldren of Emet, Banani, and zababab. Amonge the chyldren of Barim, Maasiah, Elath,

Semeyah, Jehiel & Olias. Among the chyldren of Iobahur, Eliconai, Maasia, Ismael, Parthanael, Josabed and Elasa. Among the Leuytes, Josabed, Semet, and Belata whych same is Kalithab, Parthabab, Iuda & Eleazer. Among the singers, Elasib. Among the porters: Selum, Elē and Uri.

**O**f Israell. Among the chyldren of Iobahur: Remiath, Iesiah, Melchia, Iampn Eleazer, Melchia, and Banaiab. Amonge the chyldren of Elam, Iarhanan, zachary, Jehuel, Abdi, Ierymoth and Ela. Among the chyldren of Iethua, Elpoenap, Elasib, Iarhanan, Ierymoth, zabab and Aziza. Among the chyldren of Bebai, Iohanan, Hananya, zabab and Achalay. Amonge the chyldren of Beoni, Mosolam, Maluch, Adana, Iasub, Saal and Ierimoth. Amonge the chyldren of Iobahur Moab, Edna, Lal, Banatah, Maasia, Iarhanan, Bezeli, Benui, and Manasse. Among the chyldren of Barim, Eliazer, Iesiah, Melchiah Semetab, Simeon, Ben Iampn, Maluch and Samarias. Among the chyldren of Iasub, Iarhanan, zabab, Eliphelet, Ieremy, Manasse and Semet. Amonge the chyldren of Bani, Iadai, Amram, Huell, Bancab, Chelubi, Badaia, Ianan, Ieremyth, Elasib, Iarhanan, Iarhanan, Iasab, Bani, Benui, Semet, Salama, Parthab, Adana, Iachnadabat, Salai, Sarai Asarael, Selemiab, Samaria, Selum, Amariab, and Ioseph. Among the chyldren of Rebo, Iaiel, Iarhanan, zabab, zabina, Iedai, Joel & Banatah. Al these had taken strange wyues. And amonge the same wyues ther wer some that had borne chyldren.

Some read aptayne of Moab.

The ende of the first booke of Esdras.

## The booke of Nehemias, otherwyse called the second booke of Esdras

The .i. Chapter.

**N**ehemy butler to kinge Artaxerxes, prayeth to God for the people.



These are the acts of Nehemy the sonne of Hachabiah. It fortuned in the month Casleu, in the twenty reare, that I was in the castle at Susan: and neth Casleu Banany one of my byerthen (as Iwes call it) is to be remembered.

When I was in the castle at Susan: and neth Casleu Banany one of my byerthen (as Iwes call it) is to be remembered. I asked the how the Jewes dyd that were deliuered & escaped fro the captivite, and how it wente at Jerusalem. And they sayd vnto me: The remnant of the captiue: so they are there in the lande in greate mylltune and rebuke. \* The walles of Jerusalem are broken downe, and the gates therof are brente wyth fyre.

When



rites, and of all Israell, that they shoulde  
do according to this word: and they sware  
And Elzas stood by before þ house of God  
and went into the chamber of Iohana the  
sonne of Elasib. And when he came thither,  
he ate no bread, nor dranke water: for  
he mourned bycause of the trasgressyon of  
them that had bene in captiuitie.

And they caused a proclamaciō to be made thorough out Iuda and Ierusalem, vnto all the chyldren which had bene in captiuitie, that they should resort vnto Ierusalem. And that whosoever came not wpythin thre dayes, accordyng to the determinacion of the rulers & elders, all hys substance should be forseyt, and he to be put out of the congregacyon of the captiue. The al the men of Iuda and Ben Iamin assembled vnto Ierusalem in thre daies, that is on the thwētye daye of the nythe moneth: and all the people sate in the streete before the house of God, and tēbled bicause of their synnes, and for the rayne. And Esdras the p̄yest stode vp & sayd vnto thē: \* Ye haue transgressed, in that ye haue taken strange wyues, to make the trespass of Israel yet more: confesse now therfore vnto the Lord God of your fathers, and do hys pleasure and seuer your selues frome the people of the land, and from the strange wyues. The answered all the assemble, and said wpyth a loud voyce: Let it be done as thou hast said. But the people are many, and it is a ratyſwether, and they cānot stand here wpythout, neyther is thys a worke of one day or two, for we are many that haue offended in thys transgression. Let vs appoynt oure rulers therfore in al the congregaciō, that al they whiche haue taken strange wyues in our ctytes, may come at the time appointed, & the elders of euery cty, & they Iudges wpyth thē, til the wrath of oure God be touned awaye from vs for thys offence.

Then were appoynted Jonathan the sonne of Asahell, and Nabaspa, the sonne of Thekua ouer thys matter. And Agosolam and Sabathay the Leuite holp theim. And the children of the captiuitie, dyd eue so. And Esora the Priest, & the ancient heades thowto the house of their fathers and al that were now reuered by name, seuered them selues, and sat the downe on the first day of the tenth moneth to examin this matter. And in the first day of the first moneth they made an end\* concerning all the men that had taken strange wyues.

That is, fi-  
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wyues: and for theyr offerynge to gyue a  
ram for their trespase. Among the chyldre  
of Eimer, Hanani, and zabadpah. Amonge  
the chyldren of Barim, Maasiah, Elath,

Semeyah, Ichiel & Olias. Among the children of Ishahur, Eiconai, Maasia, Ismael, Nathanael, Hosabed and Elasa. Among the Leuytes, Hosabed, Semet, and Belata whereby same is Kalithah, Nathavah, Iudah & Eleazer. Among the singers, Eliasib. Among the porters: Selum, Telle and Uri.

Of Israel. Among the children of Isha- **D**  
raos: Kemiad, Heliab, Melchia, Mtampn  
Eleazer, Melchia, and Banaiab. Amonge  
the children of Elam, Marthania, zachary,  
Jehpel, Abdi, Herpmoth and Ela. Among  
the children of zethua, Elpoenay, Eltasyb,  
Marthania, Herpmoth, zabad and Aziza. A  
mong the childre of Webai, Johanan, Ba-  
nanya, zabat and Achalay. Amonge the  
children of Beoni, Mosolam, Maluch, A-  
data, Hasub, Saal and Jerimoth. Amonge  
the childre of \* Sabath Moab, Edna, La- **Some read**  
lal, Banatab, Maasia, Marthaniab, Bezeli **captayne of**  
ell, Benui, and Manasses. Among the chil- **Moab.**  
dren of Harim, Eliazer, Heliab, Melchiab  
Semetab, Simeon, Ben Jamyn, Malluch  
and Samarias. Amōg the chyldre of Basē  
Marthua, Marthatha, zabed, Eliphelet, Je-  
remy, Manasse and Semet. Amonge the  
children of Bani, Madai, Amram, Huell,  
Baneah, Chelubi, Badata, Manan, Mare-  
myth, Eliasyb, Marthania, Marthanat, Ma-  
asa, Bani, Benui, Semeta, Salamia, Ma-  
than, Adata, Machnadabat, Sasai, Sarai  
Asarael, Selemtabu, Samaria, Selum, A-  
mariah, and Joseph. Among the chyldren  
of Nebo, Hael, Marthathiah, zabed, zabi-  
na, Hedai, Joel & Banatab. All these had ta-  
ken strange wyues. And amonge the same  
wyues ther wer some þ had bozne chyldre.

The ende of the first  
booke of Eldas.

**The booke of**  
**Rehemiass, otherwyse**  
**called the second booke of Esdras**

The.i. Chapter.

**R**ehemy butler to kinge Artaxerxes, pray-  
the to God for the people.



**I** These are the acts of the  
 hemph & stone of \* Bacha  
 lia. It fortuneth in y<sup>e</sup> mo-  
 neth Castell, in the twen-  
 ty yere, that I was in the mo-  
 the castell at Susan: and  
 Hanany one of my bre- (as y<sup>e</sup> Iwes  
 then came w<sup>th</sup> certayne men of. Iuda, & call it) is to  
 I asked the how the Jewes dyd that were vs Ponem-  
 delpuered & escaped fro the captivtie, and ber, y<sup>e</sup> pare  
 how it wente at Ierusalem. And they say: added ther-  
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 tune and rebuke. \* The walles of Ierusa-  
 lem are broken downe, and the gates ther  
 of are bzente w<sup>th</sup> fyre.

2006 年



Exod. xx. 8  
v. xxxiii. a  
Deu. vii. b.

**W**hen I heard these wordes, I fate me downe and wept, and mourned thre dayes and fasted and prayed before the God of heauen, and sayed: O Lord God of heauen thou greate and terrible God, \*thou that keepst couenaunt and mercy for them that loue the, and obserue thy commaundementes. Let thine eares harken, and thine eyes be open that thou mayest heare the prayer of thy seruante, wherbye I praye now before the, daye and nyghte, for the childre of Israel thy seruantes, and knowledg the synnes of the children of Israel, which we haue comitted agaynst the. And I and my fathers house haue synned also. We haue ben corrupt vnto the, in that we haue not kepte the commaundementes, statutes and lawes, wherby thou commaundedst thy seruante Moyses. Yet call to remembrance the word that thou commaundedst thy seruante Moyses, and sayedest: If ye trasgresse, I wyl scatter you abrod among the nacjons. But if ye turne vnto me, and kepe my commaundementes and do them though ye wer cast out vnto the uttermost part of heauen, yet wyl I gather you thence and bypunge you euen vnto the place that I haue chosen for my name, to dwel there.

**W**hey are thy seruantes, and thy people, whom I haue deliuered thowm thy greate power, and stronge hand. O Lord let thine eares harken to the prayer of thy seruant, and the prayer of thy seruantes, whose desire is to feare thy name, and let thy seruante prospere this day, and graunt him mercie in the sight of this man: for I was the kynges butler.

The.ii.chapter.

**A**fter Nehemy had obtayned letters of Artaxerxes, he cometh to Jerusalem, and builded the walles.

**I**n the moneth of Nisan in the. xx. yere of kyng Artaxerxes when the wyne stode before him, I toke vp the wine and gaue it vnto the kyng, and I was heauye in hys presence. Then sayed the kyng vnto me: why lookest thou so sadlye? Thou art not speke, thy is not wrythoute cause, but there is somewhat not well in thyne herte. And I was sore afraid & said vnto the kyng: God saue the kynges lyfe for euer, shuld I not loke sadlye? the ctyte of my fathers burpall lyeth wast, and the gates therof are consumed with fire. The said the king to me: what is thy request? then made I my prayer to the God of heauen, and sayd vnto the kyng: if it please the kyng, and if thy seruante be fauoured in thy sight: I beseeche the send me into Iuda, vnto the cty of my fathers burial, that I may buyld it. And the king said vnto me and also his quene that sat by him: how longe shal thy iourney continue, & when wilt thou come agayne? And it pleased the kyng to send me, and I set hym a tyme, & sayed vnto the king: if it please thy king, let hym graue me letters to the captaynes beyond the wa-

ter, that they may coney me ouer, til I come into Iuda: & letters vnto Asaph keeper of the kynges wood, that he may graue me wood for beames to the gates of the temple, for the towres of the house, for the walles of the ctyte, and for the house that I shal enter into.

And the kyng gaue me accordyng to the good hand of God vpon me. And when I came to the capitaynes beyond the water I deliuered them the kynges letters. And the kyng had sente captaynes and horse men wryth me. But when Sanabalat the Horonite, and Tobiah the seruante of the Ammonites heard thys, it greued the soze that ther was come a man which sought the welth of the children of Israel. And when I came to Jerusalem, and had bene there iii. dayes, I gat me vp in the nyght seco, & a few men wryth me: for I tolde no manne what God hadde grauen me in mine herte to do at Jerusalem, and ther was not one beast wryth me, saue that I rode vpon. And I rode by nyght to the valey gate before the dragon well, and to the donge gate, and considered the walles of Jerusalem that wer broken downe, and the gates therof consumed wryth the fyre. And I went ouer vnto the welgate and to the kynges condite and ther was no rowme for my beast, that it coude go vnder me. Then went I on in the nyght by the broke side, and considered the wall, and turned backe & came home as gayn to the valey gate. And the rulers knew not wherbye I went or what I dyd, for he therto had I not told the Jewes and the priestes, the counsellors and the rulers and the other that laboured in the worke. And I sayd vnto them: ye se the mystry that we are in: Jerusalem lieth wast, and the gates therof are brent wryth fire, come let vs build vpon the wals of Jerusalem, that we be no more a reproch. And I told the of the good hand of my God, which was vpon me: and the kynges wordes that he had spokē vnto me. And they said: then let vs arise & build, & their hands wer strenghted to good. But when Sanabalat the Horonite, and Tobiah the seruante of the Ammonites, and Geslem the Arabian heard thys, they laughed vs to scozne, and despised vs, & said: what is this that ye do? Wyl ye sal away agayn fro the king? Then answered I the, & sayd: the god of heauen it is that causeth vs to prosper: and we be his seruantes. Let vs arise & build. As for you, ye haue no porcyon nor tyght, nor remembrance in Jerusalem.

The.iii.chapter.

**T**he nombre of them that builded the wall is.

**A**nd Eliasib the hygh priest gat hym vp wryth his brether the priestes, & buylded the shepegate. They repaired it, & set vp the dores of it: eue vnto the tower of Hananeel. Next vnto hym buylded the son of Jerico, and beside hym builded Sachur the son of Amri. But the sythegate dyd the childre of Asanah buyld, they couered it

Jer. xxi. 8  
zech. xiii. 6



and set on the dores lockes and barres of it. Next vnto hym buylded Marymoth, the sonne of Uriah, the sonne, Bakoz. Next vnto hym buylded Mosolam the sonne of Barachiah the sonne of Meselaheell. Next vnto hym buylded zador the sonne of Baana. Next vnto hym buylded they of Thekua. But they: greate menne put not their neckes to the seruice of their lordes.

The old gate buylded Notada the sonne of Paseah, and Mosolam the sonne of Besodiah, they couered it, and set on the dores lockes, and barres. Next vnto them buylded Malatiah of Babaon, and Fadon of Merano, men of Babaon, and of Maspha for the seate of the capitayne on thys syde the water. Next vnto hym buylded Aspell the sonne of Barachiah the goldsmith. Next to him buylded Hananiah the Apotecaries sonne, and they repayred Ierusalem vnto the broad walle. Next vnto hym buylded Rappaiab the sonne of Hur the ruler of the halfe quarter of Ierusalem. Next vnto him buylded Nedaiab the sonne of Harerah ouer againste his house. Next vnto hym buylded Hatus the sonne of Basaboniah. But Melchia the sonne of Barim, and Basub the sonne of Sabath Moab buylded the other pyce, & the towre besyde the forname. Next vnto hym buylded Selum the sonne of Balobes the ruler of the halfe quarter of Ierusalem, and his daughters.

The valei gate buylded Hanun, and the citezins of zanoh. They buylded it, and set on the dores, lockes, & barres, and a thousand cubytes on the wal, vnto donge gate. But donge gate buylded Melchiah the sonne of Rechab the ruler of the fourthe part of the vyneyardes: he buylded it, and sette on the dores, lockes and bars therof. But the wel gate buylded Selum the sonne of Chohasab, the ruler of the fourth part of Masphab. He buylded it, and couered it, and set on the dores, lockes, & barres, & the wall vnto the poole of Siloah by the kynges garde vnto the steps that go downe from the citty of Dauid. After him buylded Nehemyas the sonne of Azbok, the ruler of the halfe quarter of Bethzur, vnto the other side ouer against the sepulchres of Dauid, & the poole of Asala, and vnto the house of the myghtye.

After him buylded the Leuytes, Rehum the sonne of Bani. Next vnto hym buylded Basabiah the ruler of the halfe quarter of Keilah in his quarter. After hym buylded their brethren, Banai the sonne of Hanabad, the ruler of the halfe quarter of Keilah. After hym buylded Ezer the sonne of Hosua, the ruler of Masphab, the other piece hard ouer against the barnes corner. After him buylded Baruch the sonne of Zabai the other piece worshypfully and costly fro the corner vnto the doze of the house of Eliash the hygh priest. After him buylded Marimuth the sonne of Uriah, the sonne of Marcos the other piece from the doze of the

house of Eliash, euē as longe as the house of Eliash extended. After him buylded the priestes the men of the country. After him buylded Beniamin & Basub ouer against they: house. After them Asariah the sonne of Maasiah, the sonne of Anantah, next vnto hys house. After him buylded Benut the sonne of Hanabad, the other pyce fro the house of Asaph, vnto the turnynge, and vnto the corner. After hym buylded Basal the sonne of Asat ouer agaynst the corner, and the hye towre, which lieth oute ouer from the kynges house, beside the court of the pylō. After him buylded Shadaiab the sonne of Sharos (as for the Perthinimes they dwelte in Dphel, vnto the watergate, toward the East wher the towre lieth oute.) After him buylded they of Thekua the other piece ouer against the gret towre & lieth outward, & vnto the wal of Dphel.

But from horse gate forth buylded the priestes, euery one ouer agaynst hys house. After them buylded zadocke the sonne of Emer ouer agaynst hys house. After hym buylded Semeiah the sonne of Sechanyah keeper of East gate. After hym buylded Hananyab sonne of Selemiah, and Hanan son of zalaph the syrt, the other piece. After hym buylded Mosolam the sonne of Barachiah ouer agaynst hys treasure. After hym buylded Melchiah the goldsmithes sonne, vntil the house of the Perthinimes, & of the merchantes ouer agaynst the counsell gate, and to the parloure in the corner. And betwene the parlour of the corner vnto the shepe gate buylded the goldsmithes and the marchauntes.

The.iii. Chapter.

The building of Ierusalem is hindered and let, but the Jewes build it being redy harneised lest their enemies shuld inuade them.

When Sanabalat heard that we buylded the wal, he was wroth, and toke greate indignacion, and mocked the Jewes, and sayde before hys brethren and the holte of Samaria: what do the weake Jewes? shal they be thus suffred? shal they offer? shal they perfourme it in one daye? shal they make the stones whole agayne that are brought to duste and brente? And Tobys the Ammonite beside hym sayd: let them buylde on, if a fore go vp he shal breake downe they: stoupe wall. Heare thou our God how we are despyled, turn they: shame vpon they: owne heade, that thou mayst geue them ouer into despylyng in the lande of they: captiuitie. Couer not they: wyckednesse, and put not oute they: spume from thy presence: for they haue prouoked the buylders. Yet buylded we the walle, and ioyned it hole together vnto the halfe beygthe. And the people were well mynded to laboure. But when Sanabalat and Tobys, and the Arabians, and Ammonytes, and Asdodytes hearde that the walles of Ierusalem were made vp, and that they had begonne

Some read the sonne of Barachiah.

Some read Bethhacacani.

ii. pa. xlii. c

ii. pa. xlii. c



to stoppe by the gappes, they were herpe  
worsh, and conspired all together to come  
and fight against Jerusalem, and to make  
an hynderaunce therein. Neuerthelesse we  
made our prayer vnto our God, and sette  
watchmen vpon the walle, day and nyght  
ouer agaynste them. And Iuda sayde: the  
strength of the beters is to feble, and ther  
is to much dust, we are not hable to buld  
by the wal. And our aduersaries thought:  
they shal not know neither se, tyl we come  
in the myddes amonge them, and sle them  
by hynder the worke. But when the Jewes  
that dwelte besyde them that came out of  
all the places where they dwelt about vs  
had told vs as good as .x. times, the set I  
the people after they: kincedes with their  
fweardes, speares, and bowes benethe in  
the low places behynde the walle, and lo-  
ked and gat me vp, and said vnto the chiefe  
me and rulers, and to the other people: be  
not ye afraide of the, \*thynke of the great  
Lord, whiche oughte to be fered, and fight  
for your brethren, sonnes, daughters, wy-  
ues, and houses. Neuerthelesse when our  
enemies hearde that we had gotten word  
of it, God brought they: counsell to nought,  
and we turned all agayn to the walle every  
one vnto his labour. And from that tyme  
forthe it came to passe, that the halfe parte  
of the yonge men dyd the labour, and the  
other halfe parte helde the speares, shyldes  
bowes, and breaste plates: and the  
rulers stode behynde al the house of Iuda,  
which builded on the walle, and bare bur-  
thens frome those that laded them. Wyth  
one hand dyd they worke and, wyth the o-  
ther held they they: weapon. And euery  
one that builded, hadde his swearde gyde  
by his syde, and soo builded they, and the  
trumpeters stode besyde me. And I sayde  
vnto the pryncypall men and rulers, and  
to the other people: the worke is great and  
large, and we are deuised vpon the walle,  
one farre frō an other. Loke in what place  
nowe ye heare the noyse of the trompette,  
resorte ye thither vnto vs. Our God shal  
fghte for vs, and we wyl be labouryng in  
the worke. And the halfe part of the held  
the speares frome the morninge spryng, til  
the sters came forth. And at the same tyme  
sayed I vnto the people: euery one abyde  
wyth his seruante at Jerusalem, that in  
the nyght season, we may geue attendance  
to the watche, and to labour on the daye  
tyme. Surely I and my brethren and my  
seruantes, and the man of a watch behynd  
me, we put neuer of our clothes, so muche  
as to washe oute selues.

The v. Chapter.

The people are pered with hunger. A he-  
myaz forbyddeth vsury. He requyryth not  
the hyrnge of a capytayne.

And ther arose a great complainte of  
the people: and of they: wyues a-  
gaynste they: brethren the Jewes.

And there were some that sayd: our sonnes  
and daughters are to manye, lette vs take  
corne for them and eate, that we may lyue.  
Some sayde: let vs set our landes & vynea-  
pardes and houses to pledge, and take vp  
corne in the derth. But some sayd: lette vs  
borowe money of the kynges tribute for  
our landes and vyneyards. Now are our  
brethrens bodies as our owne bodies, and  
their childre as our childre: eis shoulde we  
subdue our sonnes & daughters to bōdage,  
and some of our daughters are subdued al-  
redy, & no strength is ther in our hands, & o-  
ther me shal haue our landes & vineyards.

But when I hearde they: complaynte  
and suche wordes, it dyspleased me sore, & I  
I reuolued so in my mind, that I rebuked  
the heads and rulers, and said vnto them: *Deu. xlii. 6*  
\*wyl ye requyre vsurpe one of another? *vsurpe.*  
And I broughte a great congregacyon a-  
gaynste them, and saide vnto them: we (af-  
ter our bablytpe) haue bought oute bre-  
thren the Jewes, whych wer solde to Sa-  
nimes. And wyl ye sel your brethren, whō  
we haue bought vnto vs? Then held they  
they: peace, and coulde synde nothyng  
to answer.

And I sayde: It is not good that ye do.  
Oughte ye not to walke in the feare of  
God, because of the rebuke of the heathen  
our enemies? I and my brethren, and  
my seruantes haue lentre them mony and  
corne, but as for vsurpe, lette vs leaue it.

Therfore this day, se ye restore them they:  
landes agayne, they: vyneyards, oile gar-  
dens, and houses, yea, the hundred part of  
the mony, of the corne, wyne, and oyle, that  
ye haue won of them. Then sated they: we  
wyl restore them agayne, and wyl requyre  
nothyng of them, and wyl do as thou hast  
spoken. And I called the prestes, and toke  
an othe of them, that they shoulde do so.

And I shoke my lap and sayde: God shake  
out euery man after the same maner from  
his house and labour, that may at anye tyme  
not thys word: even thus be he shaken out  
and voyde. And al the congregacion sayd,  
Amen: and praysed the Lorde. And the peo-  
ple dyd so. And from the tyme that it was  
commytted vnto me to be a captaine in the  
lande of Iuda, namelye from the twen-  
tieth yere vnto the two and thirtieth yere  
of kyng Artaxerxes (that is threlue yere)  
I & my brethren dyd not eate suche suste-  
nance as was geuen to a capitaine. For the  
old captaynes that were before me, hadde  
bene chargeable vnto the people, and had  
taken of them bread and wyne, and four-  
tye syckles of syluer: yea and they: seruants  
hadde oppressed the people. But so dyd  
not I, and that because of the feare of God.  
I laboured also in the woorkes vpon the  
walle, and bought no lande. And al my ser-  
uantes came thither together vnto the  
worke. Moreover there were at my table  
an hundred and fiftye of the Jewes and  
rulers.

ii. Elod. i. b.  
and. ix. f

Gen. xlii. x



ii. Eld. vi. d  
and. xiii. b

ulers, whych came vnto me from the Sas-  
nims that are about vs, and was prepa-  
red me dayly an ore, and fyre chosen shepe  
and bydes, & euer once in ten daies a great  
quantyty of wyne. Yet requited not I the  
lyuyng of a captayn; for the bondage was  
greuous vnto the people, \* Thyncke vpon  
me God vnto the best, accordyng to al that  
I haue done for thys people.

The. vi. Chapter.

The bilding is yet agayne hindred and lette.

**A**nd when Sanabalat, Tobas, and  
Beseth the Arabian, & the other of our  
enemies herd that I had bullded the  
wal, and that ther wer no mo brekers ther  
in (howebeit at the same tyme I had not  
haged p doores vpo p gates) Sanabalat  
and Beseth sent vnto me, sayinge: come &  
let vs meete togither in the villages vpon  
the plaine of the cite Dno. Neuerthelesse  
they thought to do me euill. Notwith-  
standing I sent messengers vnto them say-  
inge: I haue a great busynes to doo, I can  
not come downe. The worke should stande  
stille if I were slacke and came downe to  
you. Howbeit they sent vnto me as good  
as four tymes after p same maner. And I  
gaue the same answer. Then set Sanaba-  
lat his seruaut vnto me the fyfthe tyme,  
with an open letter in his hand, wherein was  
wrytten: it was told p Heathen, & Beseth  
hath sayd it, that p and the Jewes thinke  
to rebel: for the whych cause thou buldest  
the wall, and wylt be the kyng in these  
matters, and haste ordeyned the prophe-  
tes to preache of the at Jerusalem, and to  
say he is kyng of Iuda. Nowe shall thys  
come to p kynges eares: come now there-  
fore, & let vs take our counsell togither. Ne-  
uerthelesse I sent vnto hym, sayinge: there  
is no such thing done as thou sayest: thou  
hast sayned it oute of thine hearte. For  
they were al mynded to make vs a frayde,  
and thoughte: they shall withdraue theyr  
handes from the worke, that they shal not  
laboure. Howbeit I strenghted my hand  
the more. And I came vnto the house of  
Semeyah the sonne of Delayah the sonne  
of Mehetabel, and he had sette hym self  
wth in, & sayd: let vs come togither into  
the house of God, euen into the myddes of  
p temple, & shut the doores of p temple: for they  
wyl come to set the, yea, euen in the nyght  
wyl they come to put the to deathe. But I  
sayd: should any such man as I be? Who is  
that beyng as I am, that wyl go into the  
temple to saue hym self? I wil not go in. For  
I perceiued that God had not sente hym:  
Yet spake the pophet vpon me, neuerthe-  
les Tobas & Sanabalat had byied hym  
for money. Therefore toke he the moneye,  
that through fear I shuld do so, & sin, that  
they myght haue an euill report of me, to  
blaspheme me. My God thinke thou vpon  
Tobias and Sanabalat, accordyng vnto  
to these their workes, and of the pophet

Roadiab, and of the other pophetes, that  
wold haue put me in feare. And the walle  
was fynished on the fyue and twenty daye  
of the moneth Elul, in two and fifty daies  
And when all our enemyes herde thereof,  
all the Heathen that were about vs, were  
afrayde, and theyr courage fayled the, for  
they perceiued this their worke came of  
God. And at the same tyme were ther ma-  
nye of the chyese of Iuda, whose letters  
wente vnto Tobas, and from Tobas vnto  
them (for ther were many in Iuda that  
were sworen vnto him: for he was p sonne  
in law of Sechanyah, the sonne of Arab, &  
hys sonne Iohanan hadde the daughter of  
Mosolam the sonne of Barachyah, & they  
spake good of him before me, and told hym  
my wordes) and Tobas sente letters, to  
put me in feare.

The. vii. Chapter.

After the walle once buylded the watch is ap-  
poynted. They that returned from the cap-  
tivitye are numbred.

**V**hen we had buylded the wal I ha-  
ged on the doores, and the porters, sin-  
gers, and Leuites were appoynted.  
And I commaunded my brother Hanany, &  
Hananiah p ruler of p palace at Jerusalem  
(for he was a saythful man, & feared God  
more then did many other.) And I sayd vnto  
them: let not the gates of Jerusalem be  
opened till the sunne be hote. And whyle  
they are yet standyng in the watche the  
doores shal be shut & barred. And ther were  
certaine citizens of Jerusalem appoynted to  
be watchmen, euery one in his watche, and  
about his house. And the cite was large of  
rowme & great, but the people were fewe  
therin, and the houses were not buylded.  
And my God did put in my herte that I  
gathered together the princypal men, and  
people to number them, and I founde a re-  
gyster of the number of them, whych came  
by a fore out of the captivity: and soold wrie  
te therin: \* these are p sonnes of the land p  
went by from the captivity of the carryng  
awaye (whom Nabuchodonosor the king  
of Babylon hadde broughte awaye) and  
came agayne to Jerusalem and Iuda, e-  
uerie one vnto hys cite, whych came  
wth zorobabell, Iesua, Nehemyas, Asa-  
riah, Raamiah, Rabamani, Gardocher,  
Beelsam, Gespharah, Beguai, Rahum,  
and Baanah.

Thys is the nuber of the men of the peo-  
ple of Israel. The children of Iharos wer  
two thousande, an hundred and two & seue-  
ty: the chyldren of Saphatyah, three hun-  
dred and two and seuentie: the chyldren of  
Arab, sixe hundred and two and fyfety: the  
chyldren of Ihabath Moab, among p chil-  
dren of Iesua, and Joab, two thousande,  
eyght hundred and eyghtene: the chyldren  
of Elom, a thousand, two hundred & foure  
and fyfety: the chyldren of Zachua, eyght  
hundred and fyue and forty, the chyldren  
of Zachai, seven hundred and three score:  
the



the children of Manu. vi. C. and. viii. and. xl  
the children of Bebai. vi. C. and. viii. and. xx  
the children of Algad. ii. C. iii. C. and. ii. and  
xx: the children of Adoniam. vi. C. and. iii.  
score and seven: the children of Begoai. ii.  
thousand and three score and seven: the  
children of Adin. xix hundred and. v. and  
fifty: the children of Ater, of Ezechias,  
eight and ninety.

**D** The children of Basom, three hundred  
and eight, and twenty: the children of  
Bezai, three. C. and. iii. and. xx, the children  
of Bariph, an hundred and twelve: the chil-  
dren of Babaon, five and ninety, the  
men of Bethlehem and Bethophah: an. C.  
four score and eight: the men of Ana-  
thoth, an hundred and eight and twen-  
ty: the men of Beth Anoth, two and. xl:  
the men of Bariah Marim, Cephirah and  
Beeroth, seven hundred and three and four  
ty: the men of Rama and Baba, six hun-  
dred and one and twenty: the men of Mach-  
mas, an hundred and two and twenty: the  
men of Bethel and Ai, an hundred and three  
and twenty: the men of Bebo, an hundred  
and two and fifty: the children of the o-  
ther Elam, a thousand, two hundred and  
four and fifty: the children of Barim,  
three hundred and twenty: the children of  
Jericho, three hundred and five and forty:  
the children of Lodhadid and Ono, seven  
hundred and one and twenty: the chil-  
dren of Senaah, three thousand, nine hun-  
dred and thirty.

**E** The priests. The children of Jodaiah of  
the house of Jesua, nine hundred seventy,  
and three, the children of Emer a thousand  
and two and fifty: the children of Bas-  
our a thousand two hundred and seven  
and forty: the children of Barim, a thou-  
sand and seventy.

**The Levites.** The children of Jesua  
of Cadmiel among the children of Bo-  
duah, four and seventy. **The Singers.**  
The children of Asaph, an hundred and  
eight and. xl. **The porters:** The children  
of Selum, the children of Ater, the children  
of Talmon, the children of Acub, the chil-  
dren of Batita, the children of Sobai, alto-  
gether an hundred and. viii. and. xxx.

**The Bethinims.** The children of Ziba,  
the children of Basupha, the children of  
Tebaboth, the children of Ceros, the chil-  
dren of Sia, the children of Phadon, the  
children of Lebanah, the children of Ba-  
gaba, the children of Salmai, the children  
of Hanan, the children of Bidel, the chil-  
dren of Baher, the children of Raia, the  
children of Razin, the children of Reca-  
da, the children of Besem, the children of  
Ala, the children of Phaleah, the children  
of Besai, the children of Agunim: the chil-  
dren of Nephusaim, the children of Ba-  
chuc, the children of Bacupha, the children  
of Barchur, the children of Bazlith, the chil-  
dren of Agahida, the children of Barfa, the  
children of Berco, the children of Siffira, p

children of Thamah: the children of Rezi-  
ah, the children of Batipha.

**The children of Salomons seruants.** The children of Socai, the children  
of Sophereth, the children of Shereda, the  
children of Jaala, the children of Darcon,  
the children of Bidell, the children of Sa-  
phatiah, the children of Batil, the children  
of Sochereth of Zabaim, the children of A-  
mon. All the Bethinims and the children of  
Salomons seruantes, were three hundred  
ninety and two.

And there wente up also of Thellage-  
la, Thell Barfa, Cherub, Adon and Emer.  
but they could not shewe theyre fathers  
house, nor theyr seede, whether they were of  
Israell. The children of Dalaiah, the chil-  
dren of Tobia, and the children of Recoda  
were hundred and two and forty. And of  
the priests the children of Balaiah: the  
children of Bacos, the children of Bersi-  
lai, whiche tooke one of the daughters of  
Bersilai the Galaadite too wife, and was  
named after theyr name. These sought the  
register of theyr pedigree, and when they  
founde it not, they were putte from the  
priesthoode. And Bathirsatha sayde vnto  
them, that they shoulde not eate of the most  
holpe, till there came up a priest wth the  
lyghte and perfectnesse.

**The hole congregacion** as one manne  
was two and forty thousand, three hun-  
dred and three score, besyde theyr seruants  
and maydes, of whom there were seven  
thousand, three hundred and seven and  
thirty. And they hadde two hundred and  
seven and forty synginge men and wo-  
menne, seven hundred and xix and thirty  
horses, two hundred and five and four-  
ty mules, four hundred and. v. and thirty  
type Camelles: three thousand, seven hun-  
dred and twenty asses.

And certayne of the aunciente fathers  
gave vnto the worke. Bathirsatha gave  
to the treasure a thousand drammes, xix  
type basens, five hundred and thirty prei-  
stes garments. And some of the chiefe fa-  
thers gave vnto the treasure of the worke  
twenty thousand drammes, two thou-  
sand and two hundred pounde of syluer.  
And the other people gave twenty thou-  
sand drammes, and two thousand pound  
of syluer, and three score and seven prei-  
stes garments. And the priests and Le-  
uites, the porters, the singers, and the other  
of the people, and the Bethinims, as al Is-  
rael dwelt in their cities.

#### The. viii. Chapter.

**E** Esdras gathereth the people and readeth  
to them the lawe. They keepe the feaste of  
tabernacles.

**V**hen the seven moneth drew on, and  
the children of Israel were in theyr ci-  
ties, al the people gathered together  
as one man vpon the strete before the wa-  
ter gate, and sayde vnto Esdras the scribe,  
that he shoulde fetch the booke of the lawe of



De. xxi. c.  
iii. Reg.  
xxiii. a.

The booke  
of the lawe  
is read to  
the people.

Moses, which the Lorde commaunded to Israel. \* And Edoas the preste broughte the lawe before the congregation, both of men and women, and of al that coulde vnderstande it, vpon the fyrste daye of the seuenth moneth, and read therein in þe strete that is before the water gate (from þe morninge vntill the none daye) before menne and women, and such as coulde vnderstand it: and the eares of all the people were enclined vnto the boke of the lawe. And Edoas the Scribe stode vppon an hyghe pulpit of woode, whiche they hadde made for the preachinge, and besyde hym stode Maathiah, Sema, Ananiah, Uriah, Belkiah, and Maasiah on his ryghte hande: and on hys leftte hand stode Shadaiah, Misael, Melchiah, Basum, Bassebadanah, Zacharye and Mosolam.

And Edoas opened the boke before all the people, for he stode aboue al the people, And when he opened it, all the people stode vp. And Edoas prayesed the Lorde þe grete God. And all the people answered: Amen, Amen, wth theyr hands vppre, and bowed them selues, and worshipped the Lorde wth theyr faces to the grounde. And Iesua, Bani, Serabiah, Jamin, Acuba, Sebathai, Hodaiiah, Maaseiah, Celita, Azariah, Josabab, Hanan, Shalaiah, and the Leuites caused the people to geue hede vnto þe lawe, and the people stode in theyr place. And they red in the boke of the lawe of God distinctlye and plainely, so that men vnderstode the thing that was red. And Nehemias (which is Bathisatha) and Edoas the preste and the Scribe, and the Leuites that caused the people to take hede, sayde vnto all the people: this daye is holpe vnto the Lorde your God: bee not ye sorre therefore, and weepe not, for all the people wepte when they heard the woordes of the lawe.

Therefore sayde he vnto them: goo your waye, and eate the fatte, and dryncke the swete, and sende part vnto them also that haue not prepared them selues, for this daye is holpe vnto oure Lorde, be not ye sorre therefore: for the iope of the Lorde is your strengthe. And the Leuites stilled the people, and sayde: houlde your peace, for the daye is holpe, beere not poure selues. And all the people went theyr waye to eate and dryncke, and sente parte vnto other, and to make grete myrthe, because they had vnderstande the woordes that were declared vnto them.

And on the nexte daye assembled the chiefe fathers amonge all the people, and the prestes and Leuits, vnto Edoas the Scribe, that he shoulde teache them the woordes of the lawe.

And they founde wyrtten in the lawe \* howe the Lorde hadde commaunded by Moses, that the chyl dren of Israel shoulde dwel in bootes in the feast of the seuenth moneth. And so they caused it to be decla-

red and proclaymed, in al theyr cyties, and at Jerusalem, saying: go vp vnto þe mozt, and fetch the Oliue braunches, þe hye braunches, þe myrt braunches, þe palme braunches, and braunches of thicke trees, to make bootes, as it is wyrtten.

And the people wente vp and fette, and made them bootes, euerye one vppon the rofe of his house, and in theyr courtes, and in the courtes of the house of God, and in the strete by the water gate, and in þe strete by the gate Ephraim. And all the congregacion of theym that were come agayne oute of captiuyty, made bootes, & dwelte therein: for sythen the time of Josua the sonne of Nun vnto this daye, hadde not the chyl drene of Israel doone so, and thec was verpe grete gladnesse. And euery daye from the fyrste daye vnto the laste, redde he in the booke of the lawe of God. And seuen dayes helde they the feaste, and on the eyghte daye they made a gathering, accordyng to the manner.

The. ix. Chapter.

The people repēt and forsake theyr straung wyues. Edoas reciteth þe benifits of God and the synnes of the people.

In the foure and twenty daye of this moneth, came þe chyl dren of Israel together wth fastyng and sacke clothes, and earthe vpon them, and separated the seede of Israel from all the straunge chyl drene, and stode and knowleged theyr synnes, and the wickednesses of theyr fathers, and stode vp in theyr place, and red in the boke of the lawe of the Lorde theyr God, foure tymes on the daye, and they knowleged, & worshipped the Lorde theyr God. iiii. tymes on the daye. And the Leuites stode on hyghe, namely Iesua, Bani, Cadmiel, Sabaniah, Buni, Serebiah, Bani and Chani, and cryed loude vnto the Lorde theyr God. And the Leuites, Iesua, Cadmiel, Bani, Basabniah, Serebiah, Hodiah, Sebaniyah, Shathahiah, said: stand vp, prayse the Lorde your God for euer: and let thankes be geuen vnto the name of thy glorie, which excelleth al thankesgeuing & praise, Lorde, thou alone haste made heauen, and the heauen of all heuens, wth all theyr hooste, the earth & all that is therein: the sea, and all that is therein, thou geuest life vnto all, and the host of heauen bowe them selues vnto the.

Thou arte the Lorde God, that haste chosen Abram, and broughtest hym out of Chaldea, & calledst him Abraham, and foundest hys hearte faptheful before the, & madest a couenaunte with hym to geue vnto hys seede the land of the Canaanites, Hethites, Amorites, Iherosolimites, Jebusites, and Geragesites, and hast made good thy woordes: for thou art righteous, & haste consydered the myserye of oure fathers in Egypte, and heard theyr complaynt by the redde sea, and shewed to them signs and wonders vppon pharaon, and on all

i. Edo. vii. d  
Esa. lvi. a

Gen. xi. d  
Gen. xvi. a  
Gen. xv. a

Exod. iii. d



all hys seruauntes, and on al the people of hys lande: for thou knewest that they wer presumptuous and cruell agaynst theim, and so madest thou the name as it is thys dape. And the redde sea diddest thou deuide in sunder befoze theim, so they wente thowtwe the middes of the sea drye shoed: and they persecuters threwest thou into the depe as a stone, in the myghty waters, and leddest them on the dape tyme in a cloude ppyler, and on the nyght season in a ppyler of fyre, too shewe them lpyghte in the wape that they wente.

Exod. xix. a.  
Deu. xiii. b.

\* Thou camest down also vpon mounte Sinai, and spakest vnto them, fcom heauē and gauest them rpyghte iudgementes, true lawes, good commaundementes and statutes, and declaredst vnto them thy holy Saboth, & commaundedst them precepts, ordynaunces, and laws, by Moyses thy seruaunte: and \* gauest them bread from heauen whē they were hongry, \* and broughtest forth water for them oute of the rocke whē they were thyrsty: and promysedst the that they shuld go in and take possession of the land, ouer which thou hadst lpyft vp thy hande for to geue them.

Exo. xvi. b.

Num. xi. b.

But oure fathers were proude and hard necked, so that they folowed not thy commaundementes, and refused to heare, and were not mindeful of þ wonders that thou dyddest for them: but became sturde, and heady, in so muche that they turned backe to theyr bondage in theyr dysobedience. But thou my God forgauest, and wast gracious, merciful, pacient, and of great goodnes, and forsokest them not.

Exo. xxi. a.

\* And though they made a molten calfe (and said this is thy God þ broughte the out of the land of Egypt) and did great blasphemys, yet forsokest þ the not in the wilderness, according to thy greate mercy.

Exo. xxi. b.

\* And the cloude piller departed not from them on the dape tyme too leade them the way, nepther the piller of fyre in the night season, to shewe them lpyghte in the wape that they wente.

Exod. xvi. b.

Exo. xvi. b.

Deu. viii. b.

Num. xxi. c.

And thou gaueste them thy good spryte too enforme them, \* and wythheldst not thy manna from theyr mouth, \* and gauest them water when they were thyrsty. Fourty yeres longe madest thou prouysyon for them in the wylernes, so that they lacked nothynge \* theyr clothes waxed not old, and theyr fete swelled not. And thou gauest them kynge domes and nacyns, and partedst them accordyng to theyr porcyons, so that they possessed the land of Sehon kynge of Hesebon, and the land of Ogge the kynge of Baasan. And theyr chyldren multipliedst thou as the sterres of heauen, and broughtest them into the land whereof thou haddest spoken vnto theyr fathers, that they shoulde goo into it, and haue it in possession.

Jos. ii. iii.  
and. iii.

And the chyldren went in, and possessed the land, \* and thou subduedst befoze them

the inhabyters of the lande, euen the Cananites, and gauest them into theyr hand, and theyr kynge, and the people of the land that they myghte do wyth them what they woulde. And they wan theyr stronge cities and a fat land, and toke possession of houses that were full of all manner goodes, welles dygged oute, bynepardes, oyle gardens, and mani fruteful trees: and they eat and wer filled, and became fat and liued in welth thowowe thy greate goodnesse. Nevertheless they were disobedient, and rebelled agaynst the, and cast thy lawe behynde theyr backes, & slew thy prophetes (which exhorted them so earnestly that they shuld conuerste vnto the) and dyd greate blasphemys. Therefore gauest thou them ouer into the hand of theyr enemies þ vexed the.

Thys latte land syngteth a fruteful ground that aboundeth wyth all good thynges, as it is sayd of fat bread of Aler. Gen. xli. c.

And in the tyme of theyr trouble they cried vnto the, and thou herdest them from heauen, and throw thy great mercede, thou gaueste them Sauoures, whiche healed them oute of the hande of theyr enemies. But when they came to reste, they tourned backe agayne, to do euill befoze the: there fore leftest thou them in the hand of theyr enemies, so that they had the dompnion ouer them. So they conuerted, & cried vnto the, and thou heardest them from heauen, and many tymes hast thou deliuered them accordyng to thy greate mercede, and testifiedst vnto them, that they shoulde tourne agayne vnto the law.

Sauoures are here called the prynces or captaynes whiche saued þ people fro their enemies. And. iii. b.

Not wythstandynge they were proude, & and harkened not vnto thy commaundementes, but spynned in thy lawes, (\* whyche a man shulde do, and lyue in them) and tourned the shoulder awaye, and wer styf necked, and woulde not heare. And manypes dyddest thou forbear them and dyddest wytnesse vnto them thowowethy spryte, euen by the offyce of thy prophetes, and yet woulde they not heare. Therefore gauest thou them into the hand of the nations in the landes. But for thy greate mercyes sake, thou haste not vtterly consumed them, neither forsaken them: for thou art a gracious and merciful God. \* Now oure God, thou greate God, myghty and dreadful, thou that kepest couenaunt and mercede, regarde not a lytle al the trauaple that happened vnto vs, and oure kynge, prynces, priestes, prophetes, fathers, & al thy people, from the tyme of the kynge of Assur, vnto thys dape. Thou arte rpyghteous in all that thou haste broughte vpon vs: for thou haste done rpyght. As for vs, we haue bene vngodly, and oure kynge, prynces, priestes, and fathers haue not doone after thy lawe, nor regarded thy commaundementes, and thy earnestte exhortacyons, wherewyth thou haste exhorted them, and haue not serued the in theyr kingdom, and in thy greate goodes that thou gauest the, and in the large and plenteous lande whiche thou gaueste them, and haue not conuerted from theyr wycked woorkes. We holde,

Leu. xlii. a.  
Rom. x. a.  
Gala. iii. b.  
Ezech. xx. b.

ii. Elos. i. b.  
and. iii. c.  
Dani. ix. a.



holde, therefore are wee in bondage thys  
haye: euen in the land that thou gauest vn  
to oure fathers too enioye the frutes and  
godoes thereof, beholde there are we bond  
men. And greate is the encrease of it vnto  
the kynges, whome thou haste sette ouer  
vs, because of oure synnes, and they haue  
dominion ouer oure bodys and catel, and  
we are in great trouble. Upon al this ther  
fore we make a sure couenaunt, and wite  
it, and lette oure wynges, Leuytes and  
Priestes seale it.

The. x. Chapter.

The names of them that sealed the coue  
naunte betwene God and the people.

**T**hese sealers wer: Nehemias (that is  
Bathisatha) the sonne of Bachali  
ah, & zedekiah, Saraiah, Azariah, Je  
rempe, Ishaiah, Amariah, Malchiah, Ba  
cus, Sebaniah, Galluche, Barim, Mery  
moth, Obadiah, Daniel, Jenthon, Baruch  
Mosollam, Abpah, Miamin, Maasiah, Fel  
gai, and Semeiah: these are priestes. The  
Leuites were, Jesua the sonne of Azariah,  
Benui, amonge the chyldren of Banadad,  
and Cadmiell. And they brethren, Secha  
niah, Hodiah, Celita, Ishalaiiah, Hanan,  
Micha, Kohob, Basabiah, Sachur, Sere  
biah, Sabanah, Hodiah, Bani and Bani  
nu. The heades of the people wer: Phares,  
Ishath, Moab, Elam, Zathua, Bani, Bo  
ni, Asgad, Bebai, Adoniah, Begoai, Adin,  
Ater, Ezechias, Assur, Hodiah, Basum, Be  
zai, Bariph, Anathoth, Nebai, Magphas,  
Mosollam, Hesir, Mesefabel, Zadoc, Jada  
dua, Ishalasia, Dana, Anaiah, Hosea, Ba  
naniah, Basab, Balohes, Ishalaha, So  
bek, Rehu, Basabnah, Maasia, Ahiah, Ba  
nan, Anan, Galluch, Barim, and Baanah.

And the other people, the priestes, Le  
uites, porters, syngers, Bethinims, and al  
they that had seuered them selves from the  
people in the lands vnto the lawe of God,  
wth they wyues, sonnes and doughters,  
as many as could vnderstand it, and they  
Lordes that hadde rule of them receiued it  
for they brethren.

**Josa. xlii. c.** \* And they came to swere, and to bynde  
e. f. them selues wth an oth to walke in gods  
ii. Pa. xv. c. lawe, whiche was geuen by Moyses þ ser  
uaunte of God, that they wolde kepe and  
do accorpyng vnto all the commaunde  
mentes, iudgementes, and statutes of the  
Lorde oure God: and that we woulde not  
Deu. vii. a. geue oure Doughters vnto the people in  
the Lande, neyther take they Doughters  
for oure Sonnes. And if the people of the  
ii. El. xlii. c. lande broughte ware on the Sabbath, and  
al maner of vitails to sel, that we wold not  
Leui. xxv. a. take it of them on the Sabbath and on the  
Deut. xv. a. holpe dayes. \* And that we woulde lette  
the seu. nith yeare be free concernynge all  
manner of charge.

And we decreed a statute vpon oure sel  
ues, to geue yearly the. iii. parte of a sicke to  
the ministracion in the house of our God,  
namely to the shewbreed, to the daily meat

offerpyng, to the daily burnt offering of the  
Sabbathes, of the newe mones, and feaste  
dayes, and to the thynges that were sanc  
tified, and to the synne offerpynges, to re  
concile Israel withal, and to al the busines  
in the house of oure God.

And we cast the lot amonge the priestes,  
Leuites, and the people, for offering of the  
woode to be brought into the house of our  
God from pere to pere, after the houses of  
oure fathers, that it myghte be brynte at ti  
mes appointed, vpon the aulter of the lord  
oure God, as it is witten in the lawe: and  
perely to bryng the fyrst borne of our land  
and the fyrst borne of oure frutes of all  
trees, yeare by yeare, vnto the house of the  
Lord: and the fyrst borne of oure sonnes,  
and of oure cattell, as it is witten in the  
lawe: and the fyrst borne of oure Oren and  
of oure shepe, that we shuld bryng al this  
to the house of our God, vnto the Priestes  
that mynister vnto the house of our God:  
and that we shoulde bryng the fyrst borne  
of oure meates, and of oure drynckes, and  
the frutes of all maner trees, of wyne also  
and of oyle, vnto the priestes to the chestes  
of the house of oure God. And the tithes of  
oure lande vnto the Leuites, that the Le  
uites myghte haue the tithes in all the cy  
ties of oure ministracion.

And the pyeste the sonne of Aaron shal  
wth the Leuytes haue also of the tythes  
of the Leuytes, so that the Leuytes shal  
bryng vnto the tythes of they tythes vn  
to the house of our God, to the chest in the  
treasure house. For the chylrene of Isra  
ell and the chylrene of Leui shal bryng  
vnto the fyrst frutes of the corne, wyne  
and oyle vnto the chestes. And there shal be  
the vesselles of the Sanctuarie, and the  
Priestes that mynister, and the porters  
and syngers, that we forsake not the house  
of oure God.

The. xi. Chapter.

Who dwelled in Jerusalem after it was  
builded, and wthin the cities of Iuda.

**A**nd the rulers of the people, dwelte  
at Jerusalem. But the other people  
castelottes therfore, so that amonge  
ten one parte wente to Jerusalem into the  
holy city to dwel, and nine partes in the cy  
ties. And the people thanked al the menne  
that wer willynge to dwel in Jerusalem.

These are the heades of the lande that  
dwelte in Jerusalem, and in the cyties of  
Iuda. And euerye one dwelte in hys posses  
sion, & in they cities of Israel, the priestes  
Leuites, the Bethinims, and the chyldren  
of Salomons seruauntes. And at Jerusa  
lem dwelt certayne of the chylren of Iu  
da and of Beniamin.

Of the chyldren of Iuda, Athaiah the  
sonne of Ussiah, the sonne of Zacharie, the  
sonne of Amariah, the sonne of Saphatiah,  
the sonne of Mahalaleel, of the chylren of  
Phares. And Maasiah the sonne of Ba  
ruch, the sonne of Chal Dose, the sonne of  
Dasaia



Basaia, the sonne of Adaia, the sonne of Joarib, the sonne of zachary, the sonne of Sioni. All the children of shares that dwelte at Jerusalem, were. iiii. hundred thre score and eyghte valiante men.

These are the chyldren of Ben Jamin: Sallu the sonne of Mesullam, the sonne of Joab, the sonne of Shadaia, the sonne of Colaiiah, the sonne of Masiah, the son of Jthiell, the sonne of Jsaiah. And after hym Abai, Selai, nyne hundred and eighte and twenty. And Joel the sonne of zechy had the ouerspyghte of them: and Juda the sonne of Senuah ouer the seconde part of the cypre.

Of the priestes there dwelte, Jdaia the sonne of Joarib, Jachin, Saraiah the son of Helkia, the sonne of Mosolam, the son of zadocke, the sonne of Meraioth, the son of Achitob, was prynce in the house of god and hys brethren that performed the work in the house: of whom ther were eight hundred and two and twenty. And Adaiah the sonne of Jeroham, the sonne of Jlalaliel, the sonne of Amazi, the sonne of zachary, the sonne of Shashur, the sonne of Melchiah and hys brethren, chiefe among the fathers: of whome there wer two hundred and two and fourty. And Amasai the son of Asaraell, the sonne of Ahasai, the sonne of Mosolamoth, the sonne of Emer, and hys brethren were valpauke menne, of whome there were an hundred and eyghte and twenty. And they ouerscar was zabiell the sonne of Dagdolim.

Of the Levites: Semeiah the sonne of Basub, the sonne of Aserikam, the sonne of Basabiah, the sonne of Boni: and Sabathai, and Josabad of the chief of the Levites, in the outward bulines of þ house of God. And Mathaniah the sonne of Micha, the sonne of zabdi, the sonne of Asaph, whiche was the pryncypall too begynne the thankesgeyunge vnto prayer. And Bachbukiah the seconde amonge hys brethren, and Abda the sonne of Samua, the sonne of Balal, the sonne of Jduthun. All the Levites in the holpe cypre were. ii. C. lxxiii. And the porters Acub and Talmō, and theyre brethren that kepte the portes, were an hundred seuentye and two. The rest of Israel, the priestes and Levites, wer in all the cities of Juda, euery one in his inheritaunce. And the Methinims dwelte in Dophel: and ziha and Baspha belonged vnto the Methinims. The ouerscar of the Levites at Jerusalem, was Uli the son of Bani, the son of Basabia, the son of Mathania, the sonne of Micha.

Of the children of Asaph there wer synners aboute the ministerie in the house of God: for it was the kynges commaundemente concerninge them, that the singers shulde deale faythefullye euerye daye as was accordynge. And Bathaiah the sonne of Mesefabel of the chyldren of zarah the sonne of Juda nexte the kyng in all mat-

ters concernynge the people and theyre villages, thorowe oute all theyre regions. And the chyldren of Juda that were wythoute the townes of theyre lande, dwelte some at Mariath Arbe, and in the villages thereof: and at Dibon, and in the villages thereof: and at Cabzeel, and in the villages thereof, and at Jesua, Molada, Bethphalet, Bazeruall, Bersabe and theyre villages: and at Sikelag, and Moconah, and in their villages: And at Enremon, zarah, Jerimuth zonoah, Odollam and in theyre villages. At Lachys, and in the fieldes thereof: At Asekah, and in the villages thereof, & dwelt from Bersabe to the valley of Bennom.

The chyldren of Ben Jamin of Baba, dwelte at Machmas, Aia, Bethell and in theyre villages. And at Anathoth, Rob, Ananiah, Bazor, Ramah, Bethaim, Baddid, zeboim, Babalath, Lod, Ono and in the Carpenters vallepe. And certayne of the Levites that hadde porcyons in Juda dwelte in Ben Jamin.

### The. xii. Chapter.

The priestes and Levites which came with zorobabell to Jerusalem, are numbred and the wallis dedicate.

These are the priestes and Levites þ went vp with zorobabell the sonne of Salathiel and wyth Jesua: Saraiah, Jeremi, Esdas, Amariah, Meluch, Batus Sechaniah, Rehum, Merimoth, Ado, Bethoi, Abiah, Miamin, Maadia, Belga, Semaiah, Jaiorib, Jdaia, Salu, Amok, Helkia, and Jdaiah, these were the heades amonge the priestes and theyre brethren in the tyme of Jesua. The Levites wer these: Jesua, Benui, Cadmiel, Sarabiah, Juda and Machaniah, ouer the Offyce of thankesgeyunge, they and theyre brethren: Bachbukiah and Umi and their brethren, were aboute them in the watches.

Jesua begatte Joakim. Joakim begat Eliasib, Eliasib begatte Joiada. Joiada begat Jonathan. Jonathan begat Jadaua. And in the tyme of Joakym wer these the chief fathers amonge the priestes: vnder Saraiah, Araiah, vnder Jeremie, Hananiah: vnder Esdas, Mosolom: vnder Amariah, Hanani: vnder Amoziah, Joana: vnder Milico, Jonathan: vnder Sebaniah, Joseph: vnder Barim, Edna: vnder Araioth, Helcai: vnder Adia, zachari: vnder Bethon, Mosolam: vnder Abia, zechy: vnder Miamin & Maadia, Belta: vnder Belga, Samua: vnder Semeiah, Jonathan: vnder Joarib, Mathanai: vnder Jadaiah, Uli: vnder Selai, Kelai: vnder Amok, Eber: vnder Helkia, Basabiah: vnder Jadaiah, Rathanaell.

And in the tyme of Eliasib, Joiada, Jonathan and Jadaua, were the chiefe fathers amonge the Levites, and the priestes written vnder the raygne of Darius the persian. The chyldren of Levi the pryncypal fathers were wyrtten in the Chronicles, vntill the tyme of Jonathan the sonne of Eliasib.



iasib. And these were the chief among the Levites, Babeliah, Serebiah and Jesua the sonne of Cadmeil, and they brethren ouer agaynst them, to geue prayse & than- kes accordinge as Dauid the man of God had ordeined it, one watche ouer agaynst another: Mathania, Balbuckiah, Obadi- ah, Mosolam, Salmon, and Acub wer por- ters in the watch at the thresholdes of the gates. These were in the time of Joakym the sonne of Jesua the son of Josedec and in the time of Nehemias the capitain and of the priest Esdras the scribe.

**D** And in the dedication of the wal at Je- rusalem, were the Leuites soughte out of al they places, that they might be brought to Jerusalem, to kepe the dedycation and gladnesse, wpth thankesgeuyng, with syn- ginge, wpth Tymbales psalteries and har- pes, And the chyldrene of the syngers ga- thered them selues together from the plain countrey aboute Jerusalem, and from the byllages of Bethphathi, and from the house of Balgall, and oute of the fieldes of Beba and Asmaueth: for the Syngers hadde buylded them byllages aboute Je- rusalem. And the priestes and Leuites pu- rified them selues, and clensted the people, the gates, and the wall.

And I caused the Princes of Juda to go vpon the wall, and apointed two great quiers of thankesgeuyng, whiche wente on the right hande of the wall toward the Donge gate, and after hym wente Bosis- ah, and halfe of the prynces of Juda, and Asaria, Esdras, Mosolam, Juda, Ben Ja- min, Semeiah and Jeremy: and certain of the wyfettes chyldrene wpth trompettes, namelpe zacharye the sonne of Jonathan the sonne of Semeiah, the sonne of Matha- nyah the sonne of Michaiiah, the sonne of zecur, the sonne of Asaph, and his brethren Semeiah, Asarael, Melalai, Balalai, Ma- ai, Nathanaell and Juda, and Hanani, w the musycall instrume ntes of Dauid, the manne of God.

And Esdras the scribe before the, toward the Welgate, and they wet vpon ouer against them vpon the steps of the cytpe of Dauid at the going vpon of the wall to the house of Dauid, vnto the Watergate eastwarde.

The other queer of thanckes geuyng wente ouer agaynst them, and I after the and the halfe parte of the people vpon the walle, toward the Fornacegate vponward, vnto the brode wal, and to the gate of Ephra- im, and to oldgate, and to the fishgate, and to the tower of Hananeel, and to the tow- er of Meah, vntil the pegate.

And in the prisongate stonde they still and so stode the two queres of thankesge- uing of the house of God, and I & the half of the rulers with me, & the priestes, name- ly Eliakim, Maasiah, Miniamin, Michai- ah, Eleonai, zachary, Hananiah with tro- pettes, and Maasiah, Semeiah, Eleasat, Urli, Johana, Melchiah, Elam and Ser.

And the syngers sange loude, and Jezraia was the ouerseer.

And the same daye were there great sa- crifices offered, and they reioised: for God had geuen them greate gladnes, so þ both the wiues and the chyldren wer ioiful, and the mirth of Jerusalem was heard far of. At the same tyme were me appoynted ouer the treasure chestes (wherein wer the offe- rynges, synne frutes, and the tythes) that they shoulde gather them out of the felde about the cities, to deal them vnto the prie- stes and Leuites, accordyng to the lawe: for Juda was gladde of the priestes, and Leuites, that they stode and wayted vpon the offyce of they God: and the office of þ clenysyng. And þ syngers and porters stode after the commaundmēt of Dauid and of Salomon his sonne: for in the tyme of Da- uid and of Asaph, were the cheife Syngers founded, and the songes of praise and tha- kesgeuyng vnto God. In the time of zo- robabel and Nehemias, did al Israel geue porcions vnto the syngers and porters, eue- ry day his porcion, and they gaue thynges halowed vnto the Leuites, and the Leuits gaue thynges that were sanctified, vnto the chyldren of Aaron.

The.iii. Chapter.

Deuteronye is redde, and when they haue heard it, they seuered frome theym all straungers.

**A**nd what time as the boke of Moses was redde in the eares of the people, there was found writen therein that the Ammonites and Moabites shulde ne- uer come into the congregacion of God be- cause they mette not the chyldren of Is- rael wpth breade and water, and byred Ba- laam agaynst them, that he shoulde curse them: neuerthelesse oure God tourned the curse into a blessing. Now when they herd the Lawe, they seuered from Israell eue- ry one that had myrte hym selfe therein. And before this had the prieste Eliasib de- lyuered the chest of the house of God vnto hys kynsman Tobiah: for he hadde made hym a greate chest and ther had they afore tyme layde the offerynges, frankinsence, vessell, and the tythes of corne, wyne and oil (accordyng to the commaundement ge- uen to the Leuits syngers and porters) and the first frutes of the priestes.

But in all thys was not I at Jerusale. for in the.ii. and thyrtye yere of Artaxerces kyng of Babylon came I vnto the kyng and after certayne dayes I got lycence of the king to come to Jerusalem. And I gat knowledge of the euil that Eliasib did vnto Tobiah, in that he had made him a chest in the court of the house of God, and it gre- ued me sore, & I cast forth all the vessells of þ house of Tobiah out of the chest, & com- manded them to clense the chest. And they broughte I againe the vesselles of the house of God, the sacrifice & the incense.

And I percepued, that the porcions of the



the Levites were not gyven the, for whyche cause the Leuytes and spungers were fled, every one to his lande for to worke. Then reproveth he the rulers, and sayd: Why for sake we the house of God? But he gathered the together, & set them in their place. The brought al Juda the tithes of corne, wyne and oyle unto the treasure. And we ordeyned to be treasurours ouer the treasure, eue Selemitah the priest, & zadoc the scribe and of the Levites phadajah, and under their hand Hanan the sonne of zacut, the sonne of mathanah: for they were counted sayethfull, and their office was to by tribute unto their brethren. Thynke vpon me O my God herin, and wipe not out my mercy, that I haue shewed on the house of my God, and on the officers thereof.

1. Esdr. v. c.

At the same time saw I some treading wine presses on the Saboth, and bynyng in clusters, and asses laden with wine, grapes, figs, and bynyng all maner of burthens unto Ierusalem, vpon the Saboth daye, And I rebuked them earnestly the same day that they sold the vytails. Ther dwelte men of Tyre also therein, whyche broughte fyre, and al maner of ware, and solde on the Sabboth vnto the chyldren of Juda, & Ierusalem. Then reproveth he the rulers in Juda, and sayde vnto the: what euill thyng is this ye doo and breake the Saboth daye? Wyl not oure fathers euen thus, and our God brought all this plage vpon vs and vpon this cite? And ye make the wrath more yet vpon I scell, in that ye breake the Sabboth.

And it fortuneth, that when the gates of Ierusalem were touched with the euening shadow on the Sabboth, he commaunded to shut the gates, & charged they shulde not be opened tyl after the Saboth: and some of my seruauntes set I at the gates, that there shoulde no burthen be brought in on the Saboth day. Then remayned they chapmen and marchauntes ones or twyse ouer night without Ierusalem with al maner of wares. The reproveth he them soze, and sayd vnto them: why tarpe ye all nyght aboute the walle? Yf ye doo it ones agayne, I wyl lape handes vpon you. From that tyme forth came they no more on the Saboth. And he sayde vnto the Levites whyche were cleane, that they shoulde come and kepe the gates to halow the Sabboth day. Thynke vpon me (O my God) concerning this also, and spare me accordyng to thy greate mercy.

And at the same tyme saw I Iewes, that married wyues of Asdod, Ammon and of Moab, & their chyldren spake halfe in the spech of Asdod, and could not speke in the Iewes language, but by the rounge myght a man perceyue euerye people. And he reproveth them, and cursed them, and smote certayne men of them and plucke them vp, and toke on the of them, by God, ye shall not gyue your daughters vnto their sonnes, neyther

shall ye take theyr daughters vnto your sonnes, or for your selues. Wyl not Salomon the kynge of I scell spake therein? and yet amonge manye Dauides was there no kynge lyke hym, and he was deate vnto his God, and God made hym kynge ouer al I scell, and yet neuer thelesse straunge women caused hym to synne? And shall we then obey vnto you to do all this greate euill, to halte before oure God, and make straunge wyues?

And one of the chyldren of Josada the sonne of Eliasib the high priest, had made a contract wth Sanabalat the Hozonite but he chaced him from me. O my god, thinke thou vpon them that desyle priesthode, & the law of the priesthode and of the Levites.

Thus cleansed I them from all such as were strangers, and apointed the courttes of the priestes and Levites, euerye one to his office, and to offer the wood at tymes appointed, and the fyrre frutes. Thynke thou vpon me (O my God) for the beste.

The ende of the booke of Nehemias.

## The booke of Esther.

The .i. Chapter.

Kynge Asuerus, which is called Artaxerxes maketh a royall feaste, wherunto the queene Mithry wyl not come: for whyche cause she is dysposed.



In the tyme of Asuerus who reigned from Iuda vnto Ethiopia, ouer an hundred and seue and twenty landes, what tyme as he sat on his seate royal in the castell of Susan in the thirde yere of his raygne, he made a feaste vnto all his prynces and seruauntes, namely vnto the myghty men of Persia & Media, to the capytaines and rulers of his countreys, that he myght shew the noble ryches of his kyngedome, and the gloriouslye worshyppe of his power manye dayes longe, euen an hundred and foure score dayes.

And when these dayes were ended, the king made a feaste vnto al the people that were in the castell of Susa, both vnto great and smalle, seuen dayes longe in the courtte of the garden by the kynges palace: where they hanged white, red, and yelow clothes fastened with cordes of linnen & scarlet in siluer rings, vpon pillers of Marble stone.

The benches were of golde and syluer, made vpon a pavement of grene, whyte yelow and blacke Marble. And the drinke was caried in vessels of golde, & there was euer change of vessel. And the kings wyne

S. l. was



the Levites were not gyven the, for whyche cause the Leuytes and spungers were fled, every one to his lande for to worke. Then reproveth he the rulers, and sayd: Why forsake we the house of God? But he gathered the together, & set them in their place. The brought al Juda the tithes of corne, wyne and oyle unto the treasure. And we ordeyned to be treasurours ouer the treasure, eue Selemitah the priest, & zadoc the scribe and of the Levites phadajah, and under their hand Hanan the sonne of zacut, the sonne of mathanah: for they were counted sayethfull, and their office was to by tribute unto their brethren. Thynke vpon me O my God herin, and wipe not out my mercy, that I haue shewed on the house of my God, and on the officers thereof.

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S. l. was



was exceeding much, according to the great power of the king. And no man was appointed what he should drink: for the king had commanded all the officers of his house, that every one should do as it liked him. And the queen Vashti made a feast also for the women in the palace of Ahasuerus. And on the seventh day when the king was merry of the wine he commanded Memucan, Balthaz, Harboda, Bagatha, Abagatha, Zathar & Carcas the chief chamberlains, that did service in the presence of king Ahasuerus, to fetch the queen Vashti with the crown regale, that he might show the people & princes her fairness: for she was beautiful. But the queen Vashti would not come at the kings word by his chamberlains. Then was the king very wroth, and his indignation kindled in him, and he spake to the wise men that had understanding in the ordinances of the land (for the kings matters must be handled before all such as have knowledge of the lawe and iudgement: and the next unto him were, Carsena, Sethar, Admatha, Tharsis, Mares, Masana and Mamucan the seven princes of the Persians, and Medes, which saw the kings face, and were wont to sit next him,) what lawe should be executed upon the queen Vashti, because she dyd not according to the word of the king by his chamberlains. Then sayde Mamucan before the king & the princes: the queen Vashti hath not only hurt the king, but also all princes, all the people in all provinces of king Ahasuerus: for this dede of the queen shall come abroad unto all women, so that they shall despise their husbands before their eyes, and shall say: the king Ahasuerus commanded Vashti the queen to come before him, but she would not.

And by this example shall all the princes wives of Persia & Media sette at naught the commandment of their husbands when they heare of this dede of the queen, thus shall there arise despitfulnesse and wrath ynough. If it please the king let them go forth a proclamation from him & let it be written according to the law of the Persians and Medians (and not to be transgressed) that Vashti come no more before king Ahasuerus, and let the king give the kingdom unto another that is better then she.

And that this writing of the king whiche shall be made, be published throughout all his empire whiche is great, that all wives may have their husbands in honour, both great and small. This pleased the king and the princes, and the king dyd according to the word of Mamucan. Then were letters sente forth into all the kings lands, into every land according to the writing thereof, & to every people after their language, that every man should be the Lord & chiefe in his owne house. And this caused he to be divulged amongs all people.

The queen put away certain goodly young damoselles are searched out amonges whome Ester pleased the king. Har docheus discloseth to the king those that would betray him.

These things done, when the displeasure of king Ahasuerus was alayed, he thought upon Vashti, what she had done, & was concluded concerning her. Then sayde the kings servants: Lette there be sayde young virgins sought for the king, and let the king appoint overseers in all the lands of his empire, that they may bring together all sayre young virgins unto the castle of Susan to the womens lodging, under the hand of Hagei the kings chamberlaine that keepeth the women, and let him give them their apparel. And loke which damosel pleased the king, let her be queen in Vashtis steede. This pleased the king & he dyd so.

In the castle of Susan ther was a Jew, whose name was Har docheus, the sonne of Jair the sonne of Semei, & sonne of Lys, the sonne of Memini, whiche was carped away from Jerusalem, when Nekonias the king of Juda was led away, whom Nabuchodonosor king of Babylon carped away, and he nourished Hadasab, otherwise called Esther, his uncles daughter: for she had neither father nor mother, and she was a sayre and beautiful damosel. And when her father and mother dyed Har docheus received her, as his owne daughter.

Nowe when the kings commandment was published, and according to it many damosels were brought together unto the castle of Susan under the hand of Hagei. Esther was taken also unto the kings house under the hand of Hagei, the keeper of the women: and the damoselle pleased him, and she founde grace in his sight. And he caused her ointments to be given her, and her gifts, and gave her seven notable gentill women of the kings house, and arrayed both her & her gentill women very richely in the house of the women. But Esther shewed not her people nor her kindred: for Har docheus had charged her, that she should not tel it. And Har docheus walked euery day before the court of the womens building, that he might knowe howe Esther dyd, & what should become of her. And when the appointed time of euery damsel came that she should come to the king Ahasuerus, after that she had ben. xii. moneths in the decking of the women (for their decking muste haue so much time: namely. vi. moneths with balme and myrrour, and. vi. moneths with good spices, so were the women bewtyfied) then wente there one damosell unto the king, and what so euer she required that muste be given her to go with her out of the womens building unto the kings palace. And when one came in the evening, the same wente from him on the morowe in



## Esther.

In the kynges gate, that had sacke clothe on. And in all landes and places, as far as the kynges worde and commandemente extended, there was greete lamentacyon among the Jewes, & many fasted, wepte, mourned, and laye in sacke clothes and in ashes. So Esthers Damofelles, and her chamberlaynes came and tolde it her.

The Jewes were fyrste called by the byes of her, the son of Sale son of Arpharat, as it appeareth. Gene. xi. b. x. i. pa. 1. r. after were they called Israel of Jacob

after Jews of one of the sons of Jacob, that is to wete of Juda.

When was the quene exceedinglye astounded. And she sent rayment, that Mardocheus shuld put them on, and lay the sackcloth from hym. But Mardocheus woulde not take them. Then called Esther Barthab one of the kynges chamberlaynes (which stode before her) and gaue hym a commandement unto Mardocheus, that he myght knowe what it were, and wherefore he dyd so. So Barthab went forth to Mardocheus unto the streete of the ctyte, whych was before the kynges gate.

And Mardocheus tolde hym of al þ had happened unto hym, and of the summe of syluer that Haman had promysed to wepe downe in the kynges chamber because of the Jewes for to destroye them: and he gaue hym the coppie of the commaundement, that was deuised at Susa to destroye them, that he myghte shew it unto Esther, and to speke to her and charge her that she shuld go into the kinge, & make her prayer & supplicacion unto him for her people.

And when Barthab came in, & tolde Esther the wordes of Mardocheus, Esther spake unto Barthab, & commaunded hym to sape unto Mardocheus: all the kynges seruantes, & the people in the landes of the kyng knowe, þ whoso euer comethe wyth in the courte unto the kyng whether it be man or woman, whych is not called, the commandemente is that the same shall dre immediately, onles the king hold oute the golden scepter vnto him, in token of clemency þ he may lyeue. As for me, I haue not ben called to come into the kyng now this thyrtye dayes.

And when Mardocheus was certyfyed of Esthers wordes, Mardocheus had sape agayne unto Esther: thyncke not to saue thyne owne lyfe, while thou art in the kynges house, before al Jewes: for if thou holdest thy peace at this tyme, then shal the Jewes haue help & deliuerance oute of another place, and thou and thy fathers house shalbe destroyed, and whoe knoweth whether thou art come to the kyngedome for this tyme sake? Esther had geue Mardocheus this aunswere: go thou thy waye and gather together all the Jewes that are founde at Susa, and fast ye for me, þ ye eate and dryncke not in. iij. dayes neyther day nor nyghte, I and my Damofelles wyll faste lykewyse: and so wyll I go into the kyng, contrary to þ commaundement: if I perishe, I perishe. So Mardocheus went this waye, and dyd all that Esther had commaunded hym.

The. v. Chapter.

## The. v. Chapter.

Esther entereth in to the kyng, and biddeth him and Haman to a feast. Haman prepareth a galowse for Mardocheus.

On the thyrtye daye put Esther on her royal apparel, and stode in the court of the kynges palace wythin, ouer against the kynges lodgyng. And the kyng sat vpon his royall seate in his palace ouer against the gate of the house. And when the kyng saw Esther the quene standinge in the courte, she founde grace in his sight. And the kyng helde oute the golden scepter in his hande toward Esther. So Esther kept forth, and touched the top of the scepter. Then said the kinge vnto her: What wilt thou quene Esther? and what requierest thou? aske euen the halfe of the empyre and it shalbe geuen the. Esther said: Yf it please the kyng, let the kyng and Haman come this day vnto the bakete, that I haue prepared. The king said: Cause Haman to make haste: that he maye doo as Esther hath sayde.

Now when the kyng and Haman came to the bakete that Esther had prepared, the kyng sayde vnto Esther after he had largelye drunke of the wyne: Esther, what is thy petition? and it shalbe geue the. And what requierest thou? Yf it be eue the halfe of the empyre, it shalbe done.

Then answered Esther & said: my petition & desier is, if I haue founde grace in þ syghte of the king, & if it please þ kyng to geue me my petition, & to fulfill my request, the let the kinge and Haman come to the bakete that I shal prepare for them, and so wyll I do to morowe as the kyng hath sayde.

Then went Haman for the the same daye forful and mery in his mynde. And when he saw Mardocheus in the kynges gate, that he stode not by and kneled before him he was full of indygnacion at Mardocheus. Neuerthelesse he refrayned byn selfe: and when he came home he sent, and called for his frendes, and zares his wyfe, and tolde them of the glorie of his ryche, and the multytude of his children all togeher, how þ king had promoted him so greatly, and how that he was taken aboue all the prynces and seruants of the king. Haman sayd moreouer: Yea, and Esther the quene let no man come wyth the kyng vnto the bakete that she hadde prepared, excepte me, and to morowe am I bydden vnto her also wyth the kyng. But in all this I am not satisfysed as longe as I se Mardocheus the Jewe sittinge at the kynges gate. The sayd zares his wyfe & al his frendes vnto hym: Let them make a galowse of fifty cubites high, and to morowe speake thou vnto the kyng, that Mardocheus may be hanged thereon, and so thou shalte go merely wyth the kyng vnto the bakete. Haman was wel contente herewith, and caused a galowse to be made readye.

The. vi. Chapter.

The



to the seconde house of women, vnder the hande of Salsagas the kynges chamberlayne, whiche kepte the concubynes. And she must come vnto the kyng no more, vntill it pleased the kyng, and that he caused her to be called by name.

**N**ow when the time came of Esther the daughter of Abihail Marдохеus vncle (whom he had receiued as his own daughter) that she shoulde come to the kyng, she despayred nothyng but what Hagei the kynges chamberlaine the keeper of the women said. And Esther found fauoure in the sight of al that looked vpon her. So Esther was taken into king Asuerus into the house to all, in the tenth moneth which is called Tebeth in the vii. yere of his reigne.

And the kyng loued Esther aboue all women, and she founde grace and mercye in his sight, before al the virgins: and he sette the quenes crowne vpon her head, & made her quene in stede of Vashti. And the kyng made a great feast vnto al his princes and seruauntes (whiche feast was because of Esther:) and he gaue rest to al the landes, and gaue to all gyfts accordinge to a kynges magnificence.

And when the vyrgyns were gathered together the seconde tyme, Marдохеus sat in the kynges gate. And as yet had not Esther shewed her kintred and her people accordinge as Marдохеus had bydden her: for Esther did after the word of Marдохеus, lyke as when he was her tutor. At the same tyme whyle Marдохеus sat in the kynges gate, two of the kynges chamberlaynes Bagathan and Thares whiche kepte the doore were wroth, & sought to lay handes on the kyng Asuerus: wherof Marдохеus gat knowledge, and tolde it vnto quene Esther, & Esther certified the kyng therof in Marдохеus name. And when in quyre was made, it was founde so. And they were both hanged on tree: and it was writte in the Chronicles, before the kinge.

The. iiii. Chapter.

**H**aman obtained of the kyng that all Jewes shoulde be put to death bycause Marдохеus had not gyven hym worshipp, as other had.

**A**fter this the kyng promoted Haman the sonne of Amadatha the Agagite, and set hym hygh, & set his seate aboue all the princes that were with hym. And al the kings seruauntes that were in the gate bowed their knees, and did reverence vnto Haman, for the kyng had so commanded. But Marдохеus bowed not the knee, & worshipped hym not. Then the kings seruauntes which were in the kynges gate, sayde vnto Marдохеus: why breakest thou the kynges commaundement?

**A**nd when they spake this dayly vnto hym, and he obeyed them not, they tolde Haman, that they might see whether Marдохеus matters would endure, for he had tolde them that he was a Jew. And when Haman sawe that Marдохеus bowed

not the knee vnto hym, nor worshipped hym, he was full of indignacyon, and thoughte it to litle to lay handes onelye on Marдохеus: for they hadde shewed hym the nation of Marдохеus, but he soughte to destroye all the Jewes, the nation of Marдохеus, that were in the hole empyre of Asuerus. In the fyrste moneth (that is the moneth Nisan) in the xii. yere of kyng Asuerus, they cast pur (which is a lot) before Haman, on what daye and what moneth this shoulde be done: and ther came out the xii. moneth that is the moneth Adar. And Haman sayde vnto king Asuerus: There is a people scattered abroad & disperpled from themselves amonge all people in the landes of thyne empyre, and theyre lawe is contrarye vnto all people, and they do not after the kynges lawes, neyther is it the kings profit to suffre the after this maner. If it please the kyng, let him enact, that they be destroyed, and so wyll I weye downe ten thousande talentes of siluer, vnder the handes of the workemen, to be brought in to the kynges chamber. Then toke the kyng his ringe from his hand, and gaue it vnto Haman the sonne of Amadatha the Agagite, the Jewes enemye. And the kyng sayd vnto Haman: Let the siluer be geuen the, and that people also, to doo wryth all what please the.

Then were the kynges scribes called on the xiii. daye of the fyrste moneth, and there was wrytten (accordinge as Haman commaunded) vnto the kynges princes, & to the captayns euery where in the landes, and to the rulers of euery people in the countreys on euery side, accordinge to the wryttinge of euery nation, and after theyre language in the name of kyng Asuerus, and sealed with the kynges ring. And the wryttinges were sent by pursuauntes into al the kynges landes, to rote oute, to kyll and to destroye al Jewes, both young and olde, chyldren, & women in one daye, that is to wryt vpon the thirtenth daye of the twelveth moneth, whiche is the moneth Adar, and to spoyle theyre goodes.

This was the sum of the letters, that ther shoulde be a commaundement geuen in al landes, to be published vnto all people, that they shoulde be ready agaynst the same daye. And the pursuauntes went in al the haste accordinge to the kynges commaundement. And in the castell of Susan was the commaundement deuysed. And the kyng and Haman sate and dranke. But the cytye of Susan was disquetered.

The. iiii. Chapter.

**M**arдохеus geueth the quene knowledge of the cruel decree of the kyng agaynst the Jewes.

**W**hen Marдохеus perceyued all that was done, he rente his clothes and put on sacke cloth & ashes, & wote out into the middes of the cite, and cryed loud & lamentably, & came before the kyngs gate: for there myghte no man entre wryth



**T**he kyng turnethe ouer the Chronicles & syndeith the synclerpe of Mardocheus: and the is the confusyon of Haman, he commaundeth Mardocheus to be had in honoure.

**T**he same nyghte coulde not the kyng slepe, and he commaunded to byrge the Chronicles and bystoyres, whych when they were read before the kyng, they happened on the place where it was wyrtten how Mardocheus had tolde that the kynges two chamberlaynes (whych kept the thresholdes) sought to lay hands on kinge Asuerus. And the kyng said: what worshipp and good haue we done to Mardocheus therfore? Then sayde the kynges seruantes that ministered vnto hym: Ther is nothyng done for hym. And the kyng sayde: Who is in the court? (for Haman was gone into the court wythoute before the kyngs house that he myght speake vnto the kyng to hange Mardocheus on the tree, that he had prepared for hym.) And the kyngs seruantes said to him: behold, Haman standeth in the court. The kyng said let hym come in. And when Haman came in, the kyng sayde vnto hym: what shalbe done vnto the man, whom the kyng wold fayne byrge vnto worshyppe? But Haman thought in his herte: Whom shulde the kynges els be glad to byrge vnto worshyp, but me? And Haman sayde vnto the kyng: Let the man vnto whom the kyng wolde be glad to do worshyp, be broughte hither, that he may be arayed with the roiall garmentes whych the kyng vseth to weare: and the horse that the kyng rydeth vpon, and that the crowne royal may be set vpon his heade. And let this raiment and horse be deliuered vnder the hande of one of the kynges prynces, that he may carrye the man wythall (whome the kyng wolde fayne honoure) and carie hym vpon the horse thorow the streete of the cytye, and cause it to be proclaymed before hym: thus shal it be done to euerye man, whom the kyng wold fayne honoure.

The kyng sayde: make hast, and take as thou hast sayde the raiment and the horse, and do euen so wyth Mardocheus & Iet what sytteth before the kynges gate, and let nothyng sayle of al that I hast spoken. Then toke Haman the raiment & the horse and arayed hym, and broughte hym on horse backe, thorow the streete of the cytye, and proclaymed before him: Euen thus shal it be done to euerye man, whom the kyng is dysposed to honoure. And Mardocheus came agayne to the kynges gate. But Haman gatte hym home in al the, hast mourninge with bare head, and tolde zares his wyfe and all hys frendes, euerye thyng that had happened hym. Then sayed hys wyse men of hys counsaile, and zares hys wyfe vnto hym: If it be Mardocheus of the seide of the Jewes, before whom thou haste begon to falle, thou canst do nothing vnto hym, but shalte falle before hym.

Whyle they were yet talkyng with hym, came the kynges chamberlaynes, and caused Haman to make hast to come vnto the banquet that Esther had prepared.

The.vii. Chapter.

**T**he quene byddeth the kyng and Haman agayne, and prayeth for her selfe and her people. He accuseth Haman: and he is hanged on the house, whych he had prepared for Mardocheus.

**A**nd whethe kyng and Haman came to the banquet that quene Esther had prepared, the kyng said vnto Esther on the second day at the bankette of wyne what is thy petition quene Esther, that it may be geue thee? and what requierest thou? Yea aske euen halfe of the empyre, & it shalbe done. Esther the quene answered & sayd: If I haue founde grace in thy syghte (O kyng) and it please the the kyng, the grace me my life at my desyre, and my people for for my peticions sake: for we are solde both I & my people to be destroyed, to be slayne and to perishe. And woulde God we were solde to be bondmen and bondwomen, then wold I hold my tong, & so shulde not the enemye be so hygh to the kynges batme. The kyng Asuerus spake, and said vnto quene Esther: Who is this? Or wher is he that dare presume in hys mynde to do suche a thyng after I maner? Esther sayd: the enemye & aduersary is this wycked Haman. Which thyng when Haman herde he was exceedingly afrayed before the kyng and the quene. And the kyng arose from the banquet and from the wyne in his dyspleasure, and wente into the palace garden. And Haman stode by, and besoughte quene Esther for hys lyfe: for he saw ther was a myscheyse prepared for hym of the kyng allready.

And whett the kyng came agayne oute of the palace garden into the parlar wher they had eaten, Haman had layd hym vpon the bed that Esther sat vpon. Then said the kyng: wyl be force the quene also be side me in the house? As lone as the worde went out of the kynges mouth, they covered Hamans face. And Harbonah one of the chamberlaynes that stode before the kyng sayed: Beholde, there standeth a galowes in Hamans house sytye cubites hye which he had made for Mardocheus that spake good for the kyng. The kyng sayed: hang him thereon. So they hanged Haman on the galowes that he had made for Mardocheus. So was the kynges wrath apeced.

The.viii. Chapter.

**A**fter the death of Haman, Mardocheus is promoted the are comfortable letters sent vnto the Jewes.

**T**he same daye kyng Asuerus gaue the house of Haman the Jewes enemye, vnto quene Esther. And Mardocheus came before the kyng: for Esther told how he belonged vnto her. And the kyng toke the kyng of hys synger, whych he hadde

S.iii. taken

Some read although I enemy shuld not recompence I kinges harme.

Or in my presence. To couer his face, is to shew him the worthye of death.



taken from Haman, and gaue it **M**ardocheus. **M**ordecai **E**sther set **M**ardocheus ouer the house of Haman. And she spake yet more before the kynge, and fell downe at his fete, and besought him, that he wold put awaye the malice of Haman the Agagite, and by a mooste vngarrouse deuyces that he hadde ymagyned against the Jewes. And the kynge helde out the golden scepter vnto **E**sther. Then rose **E**sther, and stode before the kynge, and sayd: if it please the kynge, and if I haue found grace in hys syght, and if it be conuenient for the kynge, and if it be accepted in hys syght, then let it be wyrtten, that the letters of the deuyce of Haman the sonne of Hamadatha the Agagite, may be called agayne: whiche letters he wrote, to destroye the Jewes in all the kynges landes.

For howe can I se the euyl that shall happen vnto my people? & howe can I loke vpon the destruction of my kyn?

Then said the king **A**suerus vnto quene **E**sther, and to **M**ardocheus the Jew: Beholde I haue gyue **E**sther the house of Haman, & hym haue they hanged vpon a tree, because he layed hande vpon the Jewes. Wryte ye now therefore for the Jewes, as it lyketh you in the kynges name, and sele it with the kynges ring (for the wyrttyngs that were wyrtten in the kynges name, and sealed with the kyngs ring, durst no man discanulle.) Then were the kynges scribes called at the same tyme in the iii. moneth, that is the month **S**uan, on the thre and twentye daye.

And it was wyrtten accordyng as **M**ardocheus commaunded, vnto the Jewes and to the prynces, to the deputies and tapynes in the landes, from **J**nd vntyll **E**thiopia, namely an hundred and seuen and twenty landes, vnto euery one accordyng to the wyrttyng therof, vnto euery people after theyr speach, and to the Jewes accordyng to theyr wyrttyng and language. And it was wyrtten in the kynge **A**suerus name, and sealed with the kynges ringe. And by wyrtte messengers, sent be the wyrttynges, wherein the kynge graunted the Jewes (in what cities so euer they were) to gather theym selues togyther, and to stande for theyr lyfe, and for to roote out, to slay, and to destroye all the power of the people and lande that woulde trouble them, with chyldren and womenne, and to spoyle theyr good vpon one day in all the landes of kynge **A**suerus, namely vpon the thre and twentye daye of the twelue moneth, which is the moneth **A**dar.

The summe of the wyrttyng was, howe ther was a commaundement geuen in all landes to be publyshed vnto all the people that the Jewes shoulde be redye agaynst that daye to auenge theym selues on theyr enemyes. And the messengers that bare the wyrttynges wente for the wyrt al speede accordyng to the kynges worde: and the

commaundement was deuised in the castell of **S**usan.

And **M**ardocheus wente oute from the king in royall apparell of yelow & white and with a greate crowne of golde, arrayed with a garment of lynne & purple, & the citty of **S**usa reioysed & was glad: but vnto the Jewes there was come light and gladnes and ioy and worship. And in all landes and ctyes, into what places soeuer the kynges word and commaundement reached, ther was ioy and much prosperyty & good dayes among the Jewes: in so muche that many of the people in the lande became of the Jewes belefe, for the feare of the Jewes came vpon them.

The ix. Chapter.

**A**t commaundement of the kynge, the Jewes put theyr foes to deathe. The sonnes of Haman are hanged. The Jewes kepe a feastful daye in remembrance of theyr deliuerie.

**I**n the twelue moneth (that is the moneth **A**dar) the thirtene day, whiche the kynges word and commaundement had appoynted, that the enemyes shoulde haue destroyed the Jewes, it tourned contrarie wise, that the Jewes shuld subdue their enemyes. The assembled the Jewes to gyther in theyr ctyes in al the lads of king **A**suerus, to lay hand on such as woulde haue done them euil, and no man could withstand therfor the feare of them was come ouer al people. And al the rulers in the landes, & prynces and deputies, and officers of the kynge promoted the Jewes: for the feare of **M**ardocheus came vpon them. For **M**ardocheus was greate in the kyngs house, and the report of hym was bruted in all landes how he encreased and grew.

Thus the Jewes smote all theyr enemyes with a soore slaughtre, and slew, and destroyed, and dyd after theyr wyll vnto such as were theyr aduersaries. And at the castell **S**usan the Jewes slew and destroyed syue hundred men, and slew **S**harisanda tha, **D**elphon, **A**spathar, **S**horathar, **A**dalia, **A**ridathar, **S**harmasthar, **A**risoi, **A**ridai, **M**aiathar, the tenne sonnes of Haman, the sonne of Amadatha the enemye of the Jewes: but on hys Gooddes they woulde take no botyes. At the same tyme was the kynge certifyed of the number of those that were slayne at the castelle **S**usan. And the kynge sayed vnto quene **E**sther: The Jewes haue slayne and destroyed syue hundred men at the castelle of **S**usan, and the tenne sonnes of Haman: What shall they do in the other landes of the kynge? What is thy requeste, that it maye be gyuen the? and what requyeste thou more to be done? **E**sther sayde: Yf it please the kynge, lette hym suffer the Jewes to morowe also to do accordyng vnto theys dayes commaundement, that they hange Hamans ten sonnes vpon the tree. And the kynge charged to doo so, and the commaundement was deuised at **S**usan, and

To stande for their life, is a manner of speake: kynge famislier to the Jewes, for we say, to defend their liues, & wylt for theyr lyues from & cruel persecution of their enemyes



and Hamans ten sonnes were hanged. And the Jewes gathered them selues together at Susan, vpon the fourtene daye of the moneth Adar, and slewe thre hundred menne at Susan, but they goodes they woulde not spoyle.

Take in the next chapt. before at, p letter. d.

Moreover the other Jewes in the kynnes landes, stode for theyr lyues, and gat reaste from theyr ennemys: and slewe of theyr ennemys. lxxv. Howbeit they laid no handes on theyr goodes. Thys was done on the .xiii. daye of the moneth Adar, and on the .xiiii. daye of the same moneth rested they, whiche daye they ordeined to a daye of feastinge and gladnesse. But the Jewes at Susan wer come together both on the .xiii. daye and on the .xiiii. and on the xv. daye they reasted, and the same day ordeined they to be a daye of feasting & gladnes. Therefore the Jewes that dwelt in the villages and vnwalled townes ordeyned p .xiii. daye of the moneth Adar, to be a daye of feastinge and gladnesse, and one sente gyftes vnto an other.

A feastfull daye.

And Mardocheus wrot al these actes, and sente the wytynges vnto al the Jewes that were in all the landes of kynge Asuerus, bothe nyghe and farre, that they shoulde perylve receiue and holde the .xiii. and .xv. daye of the moneth Adar, as p daies wherin the Jewes came to rest from theyr enemies, & as a moneth wherin their payn was tourned to ioye, and theyr sorowe in to prosperitie: that they shuld obserue the same as dayes of wealth and gladnes, and one to send gyftes vnto an other, and to distribute vnto the poore.

And the Jewes receiued al that thei had begon to do, and that Mardocheus hadde wytten vnto them: howe that Haman the sonne of Hamadatha ennemye to all the Jewes, hadde deuised too destroye all the Jewes & caused to cast shur (that is a Lot) for to put them in feare, and to bring them too naughte: and howe Hester wente and spake to the kynge, that thowowe letters hys wycked deuise, whiche he pmagined a gainste the Jewes, myghte be tourned vpon hys owne heade, and howe he and hys sonnes were hanged on the tree. For whiche cause they called thys daye shurim after the name of shur, accordyng to al the wordes of thys wytyng: and what they the selues had seene, and what had happened to them. And the Jewes set it vp, and toke it vpon them and theyr seede, and vpon all such as ioined them selues vnto them, that they woulde not mysse to keepe these two dayes perylve, accordyng as they wer wryten and appointed, how these daies ar not to be forgotten, but to be kept of childrens chyldren amonge all kynredes in all landes and ctytes. These ar the dayes of shurim, that is to saie of lottes, whych ar not ouerslypte amonge the Jewes, and the memoriall of them ought not to perishe from theyr seede. And quene Hester the daughter

of Abihail and Mardocheus the Jewes, wrot wpth all authoryte, to con firme this seconde wytyng of shurim, and sent the letters vnto all the Jewes in the hundred and .xxvii. lands of the empyre of Asuerus, wpth frendly and faithfull words, to con firme these dayes of shurim, in their time appoynted, accordyng as Mardocheus the Jewe, and Esther the quene had ordeined in that behalfe: lyke as they vpon their soule and vpon theyr seede had con firmed the actes of the fastinges and of her com playnte. And Ester commaunded too stablysh these acts of thys shurim, & to wryte them in a booke.

Hester. lxxv.

The .x. Chapter.

The gloire and noblenes of Asuerus: and authoryte of Mardocheus.

And the kynge Asuerus layde tribute vpon the lande, and vpon the fles of the sea. But as touchyng al the acts of hys power and authoryte, and the great worship of Mardocheus, whiche the kynge gaue him, beholde, it is wytten in the chronicles of the kynge of Media and Persia.

For Mardocheus the Jewe was the seconde nexte vnto kynge Asuerus, & greate amonge the Jewes, and accepted amonge the multitud of his brethzen, as one that seeketh the wealth of hys people, and speaketh the best for al his seide.

The ende of the booke of Esther.

## The booke of Job.

The .i. Chapter.

Job is plagued of God by the losse of hys goodes and chyldren



In the land of Bus, was a man called Job: a perfect and vpryghte man, such one as feared God and eschewed euyll.

This man hadde seven sonnes, and thre daughters.

His substance was .vii. myles. iiii. Camels, x. yoke of Oxen, v. C. Asses, and a verpe greate houshoulde: so that he was one of the myghtyeste men amonge all them of the east country. And his shenes wente and made bankets: one daye in one house, and an other daye in an other, and sente for theyr iiii. wyf, to eate, & drynke wpth them. So when they had passed ouer the tyme of theyr bankettyng rounde aboute, Job sente for them, and clenched the agayne, and gattt vpp earylpe, and offered for every one a sacrifice. For Job thought thus: peraduenture my sonnes haue done some offence, & haue be vnthakful to God in theyr heartes. And thus did Job everye

S. lxxv.

daye

shurim, p is a lotte.



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A feastfull daye.

And Mardocheus wrot al these actes, and sente the wytynges vnto al the Jewes that were in all the landes of kyng Asuerus, bothe nyghe and farre, that they shoulde perylve receiue and holde the .xiii. and .xv. daye of the moneth Adar, as p daies wherin the Jewes came to rest from theyr enemies, & as a moneth wherin their payn was tourned to ioye, and theyr sorowe in to prosperitie: that they shuld obserue the same as dayes of wealth and gladnes, and one to send gyftes vnto an other, and to distribute vnto the poore.

And the Jewes receiued al that thei had begon to do, and that Mardocheus hadde wytten vnto them: howe that Haman the sonne of Hamadatha ennemye to all the Jewes, hadde deuised too destroye all the Jewes & caused to cast shur (that is a Lot) for to put them in feare, and to bring them too naughte: and howe Hester wente and spake to the kyng, that thowowe letters hys wycked deuise, whiche he pmagined a gainste the Jewes, myghte be tourned vpon hys owne heade, and howe he and hys sonnes were hanged on the tree. For whiche cause they called thys daye shurim after the name of shur, accordyng to al the wordes of thys wytyng: and what they the selues had seene, and what had happened to them. And the Jewes set it vp, and toke it vpon them and theyr seede, and vpon all such as ioined them selues vnto them, that they woulde not mysse to keepe these two dayes perylve, accordyng as they wer wryten and appointed, how these daies ar not to be forgotten, but to be kept of childrens chyldren amonge all kynredes in all landes and ctytes. These ar the dayes of shurim, that is to saie of lottes, whych ar not ouerslypte amonge the Jewes, and the memoriall of them ought not to perishe from theyr seede. And quene Hester the daughter

of Abihail and Mardocheus the Jewes, wrot wth all authoryte, to con firme this seconde wytyng of shurim, and sent the letters vnto all the Jewes in the hundred and .xxvii. lands of the empyre of Asuerus, wth frendly and faithfull words, to con firme these dayes of shurim, in their time appoynted, accordyng as Mardocheus the Jewe, and Esther the quene had ordeined in that behalfe: lyke as they vpon their soule and vpon theyr seede had con firmed the actes of the fastinges and of her com playnte. And Ester commaunded too stablysh these acts of thys shurim, & to wryte them in a booke.

Hester. l.iii.

The .x. Chapter.

The gloire and noblenes of Asuerus: and authoryte of Mardocheus.

And the kyng Asuerus layde tribute vpon the lande, and vpon the fles of the sea. But as touchyng al the acts of hys power and authoryte, and the great worship of Mardocheus, whiche the kyng gaue him, beholde, it is wytten in the chronicles of the kyngs of Media and Persia.

For Mardocheus the Jewe was the seconde nexte vnto kyng Asuerus, & greate amonge the Jewes, and accepted amonge the multitud of his brethzen, as one that seeketh the wealth of hys people, and speaketh the best for al his seide.

The ende of the booke of Esther.

## The booke of Job.

The .i. Chapter.

Job is plagued of God by the losse of hys goodes and chyldren



In the land of Bus, was a man called Job: a perfect and vpryghte man, such one as feared God and eschewed euill.

This man hadde seven sonnes, and thre daughters.

His substance was .vii. myll. shepe, .iii. myll. Camels, .x. yoke of Oxen, .v. m. Asses, and a verie greate houshoulde: so that he was one of the myghtyeste men amonge all them of the east country. And his shewes wente and made bankets: one daye in one house, and an other daye in an other, and sente for theyr .iii. wyfes, to eate, & drynke wth them. So when they had passed ouer the tyme of theyr bankettyng rounde aboute, Job sente for them, and clenched the agayne, and gattt vppon earlye, and offered for every one a sacrifice. For Job thought thus: peraduenture my sonnes haue done some offence, & haue be vnthakful to God in theyr heartes. And thus did Job everye

S. l.iii.

daye

shurim, p is a lotte.



dape. Howe vpon a tyme when the (a) ser-  
uauntes of God (b) came and stode before  
the Lorde, Satan came also among them.  
And the Lorde saide vnto Satan: whence  
comest thou? Sathan answered the Lorde  
and sayde: I haue compassed the land and  
walked thorowe it. Then sayde the Lorde  
vnto Sathan: hast thou not considered my  
seruaunte Job, howe that he is a perfecte  
and vpryghte manne: suche one as feareth  
God, and eschueth euyl, and that there is  
none lyke hym in the lande? Satan answe-  
red, and sayde vnto the Lorde: Dothe Job  
feare God for naughte? haste thou not pre-  
serued hym, his house and al his substance  
on euerye syde, haste thou not blessed the  
workes of hys handes? Is not his posses-  
sion encreased in the lande. But lay thine  
hande vppon hym a lytle, and touche once  
all that he hath, and yf he curse the not too  
thy face, I maruayle. And the Lorde sayde  
vnto Sathan, loo all that he hath, bee in  
thy power: onlpe vppon hym selfe se thou  
sape not thine hande. Then wente Satan  
forthe from the Lorde.

So vppon a certayne dape when hys  
sonnes and daughters were eatynge, and  
drynkyng wyne in the eldeste brothers  
house, there came a messenger vnto Job,  
and sayde: Whyle the oxen were plowynge  
and the asses goynge in the pasture besyde  
them, the Sabees came in with force, and  
toke them all awaye: yea they haue slaine  
thy seruauntes wth the swerd, and I on-  
lye haue escaped, to tell the.

And whyle he was yet speakynge, there  
came an other, and sayde: The fyre of God  
is fallen from heauen, it hath consumed  
and brente vp al thy shepe and seruauntes,  
and I onlpe ranne awaye, too bynng the  
tydynge. In the meane season whyle he  
was yet speakynge, there came an other,  
and sayde: The Caldees made .iii. armys,  
and rushed vpon thy Camels, whiche they  
haue carped awaye, yea and slayne thy ser-  
uauntes wth the swerde: and I onlpe am  
gotten awaye, to bynng tydynge. While  
he was speakinge, there came yet a fourth  
and sayd: Thy sonnes and daughters wer  
eatynge and drynkyng wyne in the el-  
deste brothers house, and sodenly ther came  
a myghty greete wynde out of the South,  
and smote the .iiii. corners of the house, whi-  
che fell vpon thy childrene, so that they are  
deade: and I am gotten awaye alone too  
bynng tydynge.

Then Job stode vppe, and rente hys  
clothes and shaued hys heade, fell downe  
vppon the ground, worshipped, and sayde:  
Naked came I oute of my mothers womb  
and naked shall I retorne thither againe.  
The Lorde gaue, and the Lorde hath ta-  
ken awaye: \* nowe blessed be the name of  
the Lorde. In all these thynges, dyd Job  
not offende, \* ne murmured folowelye a-  
gaynste God.

The Notes.

(a) By the seruantes of God, here vnderstande,  
not onely angels, by whom he ordreth & course  
and workes of the world: but also the godly and  
chosen, whom he continually careth and prou-  
deth for. Job. ii. a.

(b) Came and stode before the lord. Thinke not  
that God somtyme appeareth to the angels, and  
somtyme not, for the good angels do alwayes se  
the face of God. Neither cometh God either  
wth the angels or wth the Deuyl wth bodily  
speache, but the holy gost in the scriptures  
speaketh many thynges vnto vs accordynge to  
our feelyng, and vseth a maner of speakynge fa-  
miliar to vs, attributing aparyng, speakynge,  
enquiryng, answerynge, to God, and to angels,  
whych thyng man only vseth, to the intent that  
we thereby may the easier perceiue his meaning.  
The comynge of the angels is no nother thing,  
then to geue accomptes of the office toynded the:  
which they geue, knowynge that God seeth wth  
what trust they dyd it: and to geue thanks and  
wayte for theyr reward. They came (sayth Di-  
gen) honoryng, magnifyng, praylynge, geuyng  
thanks. Of Satan also he wyrteth thus. He  
came neyther wth goynge to, or comynge in, but  
he came in thought, counsel, and most wicked de-  
syre to accuse the ryghteous before God. Hys  
thought and desyre, are taken as a comynge.  
The Deuill then is counted to haue come in to  
the sight of God, not that the most wicked came  
in deede in the syght of the good God, but be-  
cause hys cruel and most wycked thoughts came  
in to the syght of God. And thus euen nowe a  
dapes also cometh the deuyl wth them in to  
the sight of God, in y he daily accuseth, findeth  
fault, de. eth, persecuteth, & troubleth the godly.

The.ii. Chapter.

Job is plagued wth sore byles, and after-  
warde is mocked of hys wyfe. His frends  
visite hym, and haue compassion on hym.

It happened also vpon a tyme, that whē  
the seruauntes of God came and stode  
before the Lorde, Satan came amonge  
the, and stode before hym. (a) And the lorde  
sayde vnto Satan: whence comest thou?  
Satan answered and sayd: I haue circui-  
ted the lande, and walcked thorowe it.  
Then sayde the Lorde vnto Sathan: haste  
thou not considered my seruaunt Job, how  
that he is an innocent and vertuous man  
suche one as feareth God, and eschueth eu-  
yll, and that there is none lyke him in the  
lande? But thou mouedest me agaynst him  
to punishe hym: yet is it in vayne, for he co-  
ntinueth styll in hys godlynesse. Satan an-  
swered the Lorde, and sayde: Skynne for  
skynne, and all that euer a manne hath, he  
wyl geue for his life. But lay thine hande  
vppon him, touch hym ones vpon the bone  
and fleche, and then thou shalt see he shall  
curse the to thy face. Then sayde the Lorde  
vnto Satan: lo, he is in thy power, but spare  
hys lyfe. So wente Satan forthe from the  
Lorde, and smote Job wth maruelous  
soore byles, from the sole of the foote vnto  
the croune: so that he late vpon the ground  
in the ashes, and scraped of the fylth of his  
soores wth a potsherde. Then sayde hys  
wyfe vnto him. Dost thou continue in thy  
perfectnesse? curse God and dye. But Job  
sayde vnto her: Thou speakest like a folish  
woman.

The greke  
and Dyge  
ad herunto  
as it plea-  
sed the lord  
so is it done  
\* The gre.  
addeth w  
hys lypes.



woman. Seynge we haue receyued prosperite at the hande of God, wherfore shuld we not be content with aduersitie also? In al these thinges dyd not Job syn wth hys lpps. Now when Jobs frendes heard of al the trouble, that happened vnto him, there came. iij. of them, euerye one from his own place: Eliphaz the Themanite: Baladad the Suhite, & zophar the Naamathite.

For they were agreed together to come to shewe theyr compassion vpon hym, and to comforte hym. So when they lifte vpp the eyes a farre of, they knewe hym not. Then they cryed, and wepte: then euerye one of them rente his clothes, and sprinckled duste vpon theyr heades in the ayre. They sat them down by him also vpon the grounde seuen dayes, and seuen nightes. Neither was ther anye of them that spake one worde vnto him, for they saw that his payne was verie greate.

#### The Notes.

(a) God is here described as synge and demaundynge, not that he vnto whome all thynges are knowne shulde thereby learne anye thyng: but that the deceates and rancour ofathan whiche alwayes lyeth in wayte, myghte be vnto vs the better knowne, to thetente that we shoulde walke the more warlye.

#### The.iii. Chapter.

The wordes of Job, wherin he declareth that this presente lyfe is myserable, and the deathe of the ryghteous, ioyous and fortunable.

**A**fter this Job opened hys mouth (a) and cursed hys daye, and sayde: losse be that daye, wherein I was borne, and the nyghte in which it was said there is a man chyld conceiued. The same daye be touned to darckenes, and not regarded of God aboue, neither be shined vpon wth lyghte, but be couered with darckenes, and the shadowe of deathe. Lette the dyminne cloude fall vpon it, and lette it be wrapped in sorow. Lette the darck storme ouercome that night, let it not be reckened amonge the dayes of the yere, ne counted in the monethes. Despyed be that night, and discommended: (b) let them that curse that day, those I saye that be readye too rapse vpp leuiathan, gyue it also theyr curse. Lette the starres be dyminne thowre darckenesse of it. Lette it looke for lighte, but se none, neyther the rpyngge vpp of the mornynge, because it shutte not vp the wombe that bare me, ne hys these sorowes from myne epen.

Alas, whye dyed I not in the matrice? whye did not I perishe, as sone as I came oute of my mothers wombe? Why set they me vpon theyr knees? Why gaue they me sucke vpon theyr breasts? For now I shuld haue lien still, I shoulde haue slepte, & ben at rest: lyke as the kynge and Lordes of the earth, whiche buyde them selues so lytarge places: or the Prynces that haue greate substance of golde, and theyr houses full of syluer. O that I bitterlye hadde

no beyng, or were as a thyng borne oute of tyme (that is put a syde) eyther as possibyl children, whiche neuer sawe the lyghte. There the wycked do cease from theyr tyrannye, there suche as are ouerlaboured be at rest: there are those let oute fre, whiche haue bene in pryson, so that they heare no more the voyce of the oppressoure. Ther are small and greate: the bondman is free from hys master.

Wherfore is the lyghte geuen hym that is in wretchednes? and life them that haue heuie hertes? Whyche longe for deathe, if it come not: and search for it more then for treasure, and woulde be excedynge glad, and reioyce if they founde theyre graue? That shoulde be ioye to the manne whose waye is hydde, which God kepeth backe to deathe, so frome hym. For my syghes come before I that he can eate, and my torynges fall oute lyke flowynge water. For the thyng I feared is come vpon me: and the thyng that I was afrayed of, is happened vnto me. Was I not happye? Had I not quietnes? Was I not in reaste? And nowe cometh indignacyon vpon me.

#### The Notes.

(a) Cursed his day. Like as a man hauing an impostume (sayth Crisostome) if he be cut of by a surgeon, hauing nothyng wherewith he maye relye, during the tyme of his cutting, holdeth fast the thynges that be nye hym, and is redy to byte them that stand by hym, & yet can do nothyng vnto them: euen so Job fearynge the greuouesnesse of blasphemynge and cursynge, dothe wronge to vniuersally thynges, and speakynge after the maner of the common people whiche impute their misery to the influence of the starres, and to the daye of theyr byrth, curseth hys daye: that is, testifieth wth cursynge, howe bytter a lyfe he lyueth, and vnto how great misery he was borne (as we comenly saye) in an unhappy houre, euen as though nowe adapes a man repentyng hys synnes, shulde saye: Wo is me wretch. In an unhappy houre was I borne, which by my deedes haue denyed my maker, wo worth it. &c.

(b) They that curse the daye, are those that are werpe of theyr lyfe, in somuche that they fall in dede to cursynge.

#### The.iiii. Chapter.

Job is by Eliphaz reprimed of impacience and iniustice, & of the presumption of hys owne rightuousnes.

**T**hen answered Eliphaz the Themanite and sayd vnto hym. If we begin too comen wth the, peradventure thou wylte be discontente, but who canne wythhold hym selfe from speakynge? Beholde thou haste bene a teacher of many, & haste comforted the werpe handes.

Thy wordes haue sette vp those that were fallen, thou hast refreshed the weake knees. But now that the plage is come vpon the, thou shynkest awaye: nowe that it hath touched thy selfe, thou arte fainte harted. Where is thy awe, thy stedfastnes, thy patience, and the perfectnesse of thy wayes? Consydre (I pray the) who euer perished beinge an innocent? Or when were the Godly destroyed? As I haue sene them that

Or sorowe.

B



that plowe wyckednes, and sowe malice, reape the same. Wp̄th the blast of God did they per̄she, and w̄th the breathe of hys anger consumed they awape. The (a) roaringe of the Lyon, the voyce of the Lyons helpe, and the teeth of the Lyons whelpes are broken. The Lyon per̄peth, for lacke of praye, and the Lyons whelpes are scattered abroad.

And vnto me was the worde hidde, and myne eare hath receyued a litle therof. In the phantasies and thoughtes of the visions of the nyghte, when sleepe commeth vpon men, feare came vpon me and dreed, and made my bones to shake. And whē the wind passed by before my presence, it made the heares of my fleshe stande vp. He stood there, and I knewe not hys face, an image there was before me, and there was stilnes so that I hearde thys voyce (b). Shal man be more iust then God? Or shal manne be purer then hys maker? (c) Beholde ther is no trust to hys seruantes, and in hys angels hath he found crokednes. How much more in them that dwell in houses of clape, whose foundacyon is but earth: whiche shall be consumed by the mothe. They shal be smitten from the morninge vnto the euenynge: they shal per̄she euerlastynge, and no man thynke thereon. Is not the (d) dignitie taken away w̄th them? they shal dye and that ere they be ware.

The Notes.

(a) By the roaringe, the voyce, and the teeth, are vnderstand the blasphemies and backbitynages that are vsed agaynst the innocent, as it is said Psal. xxi. b. By the similitude of the Lyon, he meaneth that the wycked shall per̄she, howe great or myghtye so euer they be.

(b) Shal man be more iust? &c. Of this principle wyl Eliphaz reason thus agaynst Job. If god wolde destroy an innocent, it shuld folowe that man were more ryghteous and pure then God, but thys is impossible, for the contrary is shewed vnto me by reuelacion.

(c) Behold there is no truste. &c. He laboureth in confirmynge that whych he had before propounded. The summe of the reason is. Angels are not purer then God, ergo not men.

(d) Dignitie signifieth here what soeuer they haue wherein they excelle other, whether it be riches or honour, power or conning. &c. For none of these shall redeme them from death.

The.ii. Chapter.

The ende of a foole. The rightuousnes of God. The Lord chasteneth hys, and deliuereth them agayne.

All men els, if thou canst finde any peake loke aboute the, vpon any of the holp men. As for the folp̄she man, displeasure kylleth him, and anger slayth the ignorant. I haue sene my self, when the folp̄she was deeperoted, that hys bewtye was sodenlye destroyed, that hys chyldren were w̄thoute prosperitie or health: that they were slayne in the doore, and no man to delp̄uer them: that hys haruest was eaten v̄ppe of the hungrye, that the weapened manne had spoyled it, and that the thurstie had dronke v̄p his ryches. It is not the

earth that byrgeth forth trauayle, nether commeth sorowe oute of the grounde: but it is man, that is borne vnto myserye, like as the byrd to flyghte.

But nowe wyl I speake of the Lorde, and talke of God: whiche dothe thynges that are vnsearchable, and marueles withoute numbze: whych geueth raygne vpon the earth, and powreth water vpon all thynges: whych setteth v̄p them of lowe degre, and sendeth prosperite, to those that are in heuynesse. Whych destroyeth the thoughtes of the wycked, so that they are not able too perfourme the thynges that they take in hande: whych compasseth the wyle in theyr owne craftines, & ouerthroweth the counsell of the wycked. In so muche that they run into darcknes by fayre daye, and grope about them at the noone daye, lyke as in the nyghte.

And so he deliuereth the poore from the swearde, from the mouthe, and from the hand of the cruel, that the poore may haue hope, and that the mouthe of the oppres- soure may be stopped.

Beholde, happy is the man whome God punisheth: therefore despyse not thou the chastenynge of the almighty. For though he make a wounde he geueth a medicine agayne: though he smyte, hys hande maketh hole agayne.

(a) He deliuereth the out of sixe troubles, so that in the. vii. there can no harme touch the. In the myddest of hunger he saueyth the from deathe: and when it is war, from the power of the swearde.

He shall kepe y from the scourge of the tongue, so that when trouble cometh, thou shalt not nede to feare. In hauock & derth thou shalt be merce, and shalt not be afrayed of the beastes of the pearthe: But the stonnes in the lande shall be confederate w̄th the, and the beastes of the field shall geue the peace.

Yea thou shalt know that thy dwelling place shall be in reaste: thou shalt beholde thy substance, and be no more punished for sinne. Thou shalt see also, that thy sede shall encrease, and that thy progenye shall be as the grasse vpon the earth. Thou shalt come too thy graue in a fayre age, lyke as corne sheues are broughte into the barn in due season: Loo, thys is the thyng that we oure selues haue proued by experience. Therefore nowe that thou hearest it, take better hede to thy selfe.

The Notes.

(a) He deliuereth the. &c. Thys sentence propounded after the maner of a Prophecie, signifieth al one w̄th that of Psal. i. Cor. x. c. God is saythful whych shall not suffer you to be tempted aboue your strengthe, but that in the myddeste of temptation make a waye to escape oute. Eliphaz meaneth, he hath verely w̄raped the in many myseryes, but when the cruelth cometh, and when it shall seeme to hym that the offence is sufficientely punished, and that thou hast sette thynne impacience (for that layeth he to Job, though vnjustly) then wil he prosper the w̄th

The power of God

C

D



with so greate healtie, that thou shalt after  
leade thy lyfe moſte fortunatlye.

## The. v. Chapter.

**J**ob answereth, that his payne is moze gre-  
uous then his faute, yet not wythstandyng  
he delitteth therein.

**J**ob answered, and ſayd: O that my my-  
ſerpe were weped, and my punyſhment  
layde in the balaunces: for then ſhulde  
it be heuier then the ſande of the ſea. This  
is the cauſe that my wordes are ſo ſorrowful

(a) For the arrowes of the almyghty are  
in me, whoſe indignation hath droncke vp  
my ſpyte, and the terrible feares of God  
ſpyghte agaynſte me. Dothe the wylde aſſe  
roare when he hath the graſſe. Or crieth the  
ore, when he hath the fodder ynough? That  
whyche is vnſauere, ſhall it be eaten with  
oute ſalte, or is there any taſte in the white  
of an egge? The thynges that ſome time I  
might not away with, are now my meate  
for very ſorrowe. O I might haue my de-  
ſyre: O God wold graunt me ſomething that  
I long for, that he wold begyn & ſmite me,  
that he wold let his hand go and hewe me  
downe. Then ſhulde I haue ſome comfort  
yea I wolde deſyre him in my pain, that he  
ſhulde not ſpare, for I wil not be agaynſte  
the wordes of the holpe one.

What power haue I to endure. Or what  
is myne ende, that my ſoule myghte be pa-  
repente? Is my ſtrength the ſtrength of  
ſtones? Or, is my fleſhe made of braſſe? Is  
it not ſo that there is in me no helpe: and  
that (b) my ſubſtaunce is taken from me?  
That is in tribulation oughte to be com-  
forted of hys neyghboure: but (c) the feare  
of the Lorde is cleane awape: Myne owne  
brethren paſſe ouer by me as ſ water broke  
that haſtelye runneth thowowe the valeyes  
But thei that feare the hore froſt, the ſnow  
ſhall fall vpon them.

When they tyme commeth, they ſhall  
be deſtroyed and perſh: and when they be  
ſet on fyre, they ſhall be remoued out of their  
place, for the pathes that they go in, are cro-  
ked: they haſte after vayne thynges, & ſhall  
perſhe. Conſidre the pathes of the man,  
and the wayes of Saba, wherein they haue  
put theyr truſt. Confounded are they that  
put any confidence in them. For wher they  
came to obtayne the thynges they looked  
for they were broughte to confuſion.

Euen ſo are ye alſo come vnto me: but  
nowe that ye ſemy myſerpe, ye are aſtraied  
did I deſyre you too come hyther? Or, too  
geue me anye of your ſubſtaunce? To de-  
liuer me from the enemyes hande, or to ſaue  
me from the power of the myghty? Teache  
me and I wyl hold my tongue: and if I do  
erre, ſhewe me wherein.

Wherefore blame ye then the wordes,  
that are well and trulye ſpoken? whyche  
of you can reprove them? Hauyng onelye  
that ye are ſotiſh to checke mennes ſayings  
and canne ſpeake manye wordes in the  
wynde. Ye fall vpon the fatherles, and goo

aboute to ouerthrowe your owne frende.  
Wherefore loke not onelye vpon me, but vpon  
your ſelues: whether I lye or no. Turne  
into your owne ſelues (I praye you) be in  
differente iudges, and conſydre myne vn-  
gyltynneſſe: whether there be anye vnrygh-  
teouſneſſe in my tongue, or vayne wordes  
in my mouth.

## The Notes.

(a) The arrowes of the almyghty after ſome  
mens opinion, are the ſozenes of hys iudgement,  
and his wrath: after ſome other, they are the  
trouble whych the law moueth in the hertes of  
men, whyle they therby are ſtirred to hate them  
ſelues, and ſo are healthfulllye kylled, as it is  
ſayd. Iſal xxxvii. a. Some agayne expounde  
them to be the croſſe of miſery and wretchedneſſe  
wherein God had now wrapped hym. For the  
ſayntes (ſay they) receyue theyr croſſe of the hand  
of God. The ſame wyl, that thys ſentence be an  
increaſyng and amplifying of that, whyche hys  
aduerſarie had fiercely layd agaynſt hym. Ely-  
phas in the begynnyng of the fourth chapter  
had ſayde that the plage was come vpon hym,  
and had touched hym, wyth thys (ſay they) mea-  
teth he now. Beholde, it not onelye toucheth me,  
but woundeth me wyth arrowes, and thoſe ve-  
nomed wyth venome, happely wyth the gall of  
Dragons, wyth which touching, both my blood  
wareth woode, and all my ſpīte is ſupped vp.  
Moreover, God hath not onelye thowen theſe  
dartes vpon me, but alſo hys dreadfull feares,  
that is, what ſoever he hath that is terrible, lay-  
eth he on me.

(b) That my ſubſtaunce is taken from me. The  
Chalde interprete. hath: My ſubſtaunce is departed  
from me. And that after Iſa. Moles the wiſe  
dome of dyſuſyng iudgements & tryng of thyng-  
ges. As though he ſhuld ſay, ſo ſore is my grieve  
ſyth my helpe is taken from me, that I am not  
permitted to breath ſo longe, tyll I maye call to  
remembraunce what is moſt acceptable to god.  
Some reade: Is not all the ſtrength of myne in  
forcement gone from me?

(c) But the feare of the Lorde. &c. As though he  
ſayd: but alas now adayes, there is no feare of  
the Lorde left: & therfore it is no meruell if cha-  
ritie alſo whych is loyned to the feare of God,  
be not in vſe.

## The. vii. Chapter.

**J**ob ſheweth that this lyfe is but a battail  
or warrefare.

**A** Warrefare is the life of manne vpon  
earth, and his daies are like ſ daies  
of an hyred ſeruaunte. For like as a  
bonde ſeruaunte deſpyeth the ſhadow, and  
as an hyredlinge wolde fayne haue an ende  
of his worke: euen ſo haue I laboured hole  
monethes longe, (but in vayne) and many  
a carefull nyghte haue I tolde. When I  
layde me downe to ſlepe, I ſayde: When  
ſhall I ariſe? Agayne, I longed ſore for the  
nyghte. Thus am I replete with ſorrowes,  
tyll it be darcke. My fleſhe is clothed with  
wormes, fylthynes and duſt: my ſkinne is  
withered and crompted together, my daies  
paſſeouer more haſtely, then a weauer can  
weave oute his web: and are gone or I am  
ware. Remember, that my life is but a wind  
and that mine eye ſhall no more ſe the plea-  
ſures thereof, and that none other man  
ſhall ſee



eye shall see me any more. For if thou fasten thine eyes upon me, I come to nought, like as a cloude is consumed and vanisshed away: even so he that goeth downe to hell, cometh no more up, ne turneth agayn in to his house, neyther shall his place know hym any more.

Therefore I will not spare my mouth, but will speake in the trouble of my spirit in the bytternes of my minde wil I talke: Am I a sea or a Whale fysh, that thou kepest me so in prison? When I saie: my bed shall comforte me, I shall haue some restesinge by talking by my self vpon my couch, then troublest thou me with dreames, and makest me so afraide thowow visions, that my life wiseth rather to be strangled, and my bones be deade.

I can see no remedy. I shall lye no more. Spare me then for my dayes are but vaine. What is manne, that thou haste hym in such regarde, and settest so much by him. Thou takest diligent care for hym, and so denyest doest thou tye hym.

Why goest thou not fro me, ne letttest me alone, so longe tyll I swallowe downe my spittle? I haue offended, what shall I do vnto the, o thou preseruer of men. Whi haste thou made me to stande in thy waye, and am so heauye a burthen vnto my selfe. Why doest thou not forgeue me my sinne? Wherefore takest thou not awaye my wickednes? Behold, now I muste sleepe in the dust: and if thou sekest me to morow in the morninge, I shall be gone.

The. viii. Chapter.

Job is reprehended and noted to haue deserved his payne. A description of hypocrite.

When answered Baldad the Suhite, and sayde: Howe longe wylt thou talke of such thynges? howe longe shall thy mouth speake so proud wordes? Doth God peruert þ thing that is lawful? Or doth he the almyghtye destroy the thing that is ryghte? When thy sonnes spinned agaynst hym, did not he punyssh them for wickednes? If thou woldest now resort vnto God by tymes and make thine humble prayer to the almyghtye: if thou wouldest lye a pure and a godly lye: shulde he not wake vp vnto the forthewyth, and giue the the beute of righteousnes agayne? In so much, that wherein soeuer thou hadst a litle afore, thou shuldest now haue a great aboundance. Enquire of the that haue ben before the, searche diligently amonge thy forefathers. (For we are but of yester day, and we knowe not that oure dayes vpon earth are but a verpe shadowe.) They shall shewe the, they shall tell the, yea they shall gladly confesse the same.

Make a rushe be grene withoute moisture: make the grasse growe wthout water? No, but it or euer it be shot forth, and or euer it be gathered, it wthhereth, before any other herbe. Euen so goeth it with all

them that forget God, and euen thus also shall the hypocrites hope come to nought. Hypocrite. His confidence shall be destroyed, for he trusteth in a Spiders webbe. He leaneth hym vpon his house, but he shall not stande: he holdeth hym selfe faste by it, yet shall he not endure. Ofte tyme a thyng dothe flourish, and men thinke that it maye abide the sun shining: it shouteth forth braunches in his garden, it take th many rootes, in so much that it is like an house of stones.

But if it be taken out of his place, every manne denieth it, saying: I know the not. Loo, thus is it wth hym that reioysseth in his owne deynge: and agayn other growe oute of the earth.

Behoulde, God wyl not caste awaye an vpryghte manne, neyther wyl he helpe the vngodlye. Thy mouth shall he fille wth laughing, and thy lippes wth gladnesse. They that hate the, shall be confounded, and the dwellnges of the vngodlye shall come to nought.

The. ix. Chapter.

Job declareth the benefites of God, & howe mannes eyghtuousnes is nothinge.

Job answered and sayd: Certes I knowe it is so of a truthe, that a man compared vnto God, canne not be iustified: If he wyl argu wth hym, he shall not be able to aunswere him one among a thousand. He is wyle of heart, and myghtye in strength. Who euer prospered, þ toke parte agaynst hym? (a) He translateth the mountaynes, or euer they be aware, and ouerthroweth them in his wrath. He remoueth the earth oute of her place, and her pylles, he all to shaketh. He commaundeth the sunne, and it ryseth not: he closeth by the sterres, as it were vnder a signet. He him self alone spredeth out the heauens, and goeth vpon the waues of þ sea. He maketh the waines of heauen, the Orions the seven sters, and the secrete places of the south: He doth great things such as are vnsearcheable, yea and wonders wthoute number.

If he came by me, I myghte not looke vpon him: if he wente his way, I shuld not perceyue it. If he be hasty too take any thyng away, who shall make him restore it agayn? Who shall saie vnto hym: what doest thou? He is God, whose wrath no man can withstand: but the proudest of all must stoupe vnder him. Howe shulde I then answer him, or what words shuld I finde out agaynst him? Yea, though he be righteous yet wil I not geue him one word agayne, but mekely submit my selfe to my iudge. Albeit that I call vpon him, and he heare me, yet am I not sure that he hath heard my voice he shall trouble me so with the tempest, and wound me out of measure without cause. He shall not let my spirit be in rest, but filleth me with bitternesse.

If men wyl speake of strengthe, he is the strongeste of all: if men wyl speake of ryghteousnesse, who dare be my recorder?

(b) If



(b) If I wil iustify myself, in owne mouth  
shal condemne me: If I wyl put forth my  
selfe for a perfecte man, he shall proue me  
a wycked doer: For that I shoulde be an  
innocente, my conscience knoweth it not:  
yea I my selfe am wery of my life.

This one thing wil I say: He destroyeth  
bothe the ryghteous and vngodlye. And  
though he slep sodapnly w the scourge, yet  
laugher he at the punishment of the in-  
nocēt. As for the world, he giueth it ouer in  
to the power of the wicked, such as the ru-  
lers be, wherof all lāds are ful. Is it not so?  
wher is ther any but he is such one?

My dayes haue ben more swifte then a  
pursuait: they are gone sodenly, and haue  
sene no good thyng. They are passed as  
may, as the thynnes that are good vnder  
sayle, and as the Egle that hasteth to her  
praye. When I am purposed to forget my  
complaynynges, to chaunge my counte-  
naunce, and to comforte my selfe: then am  
I afraide of all my workes. I know thou  
fauoureste not an euill doer. If I bee  
then a wycked one, why haue I laboured  
in vaine? Though I washed my selfe with  
snowe water, and made myne handes ne-  
uer so cleane, yet shouldest thou dryppe me  
in the myer, and mine owne clothes shuld  
defile me. For he that I muste gyue an-  
swer to, & wyth whom I go to law, is not a  
man as I am. Neither is there any dayes  
men to reprove both the partes, or to laye  
hys hand bitwen vs. Let him take his rod  
away fro me, yea let him make me more a-  
fraid of hym, & then shall I answer hym  
wythout feare. For as lōg as I am in such  
fearefulnesse, I can, make no answer. And  
why? it greuet my soule to lye.

### The Notes.

(a) God translateth the mountaynes: not onely  
these of the earth, but also the arrogant & proud  
tyrantes, and the greates realmes of the worlde  
whiche by a borrowed speache are often times in  
the scripture signified by mountaynes & hylles  
So translated he Pharaos Exodi. xiii. g. and  
hynge Sennacherib. Esaye. xxxvii. g.

\*(b) Here is it good to se that Job presumeth  
not of hys owne ryghteousnes: nor magnifyeth  
hym selfe of hys owne good workes, though  
they wer many, as it appeareth in the chapters  
bothe before and after, but playnely confelleth  
hym selfe vnyghteous and a sinner before god,  
althoughe before the worlde he had luyed blame-  
lesse. God loketh on the harte though men loke  
but onely on the outward apperaunce. Hys ad-  
uersaries thoughte that he shoulde neuer haue  
had suche a crosse layde on hym, vnlesse then he  
had outwardely and openly luyed in wycked-  
nesse. To that answereth Job in dyuerse pla-  
ces, that he therein was not culpable, and there-  
fore accuseth as it were after the maner of me,  
the iudgement of God, concernyng such as are  
outwardely ryghteous, and standpoule to lye  
vertuoussly: namelpe suche as lye wythoute  
blame amonge men, and that bothe entende, and  
do wel to all men, and yet are wraped in manye  
myseryes and wretchednes, often tyme ouer cru-  
ell. And herein lieth, the chiefe of the controuer-

sey betwixt Job and hys aduersaries, that Job  
defendeth hym selfe not to haue deserued hys  
punishment by hys outwardely luyng: where  
as hys aduersaries armed only wyth mannelye  
and fleshy wit, thoughte God to be vnyght-  
ous if he woulde so greuously punishe hym that  
had not bene an outward synner agaynst hym.  
Job, hys conscience bearyng hym wytnes, had  
luyed innocentely and straptely, and hurte no  
manne, had alwayes feared God and worshypp-  
ed hym onely, hys chyldren also had he noue-  
red to the feare of God, and hadde harboured  
the strangers, and bene lyberalle to the needye,  
and coulde of no man be accused of wyckednes.  
Yet witnesseth he iustly here (as all the godlye  
do) that he was not vterly wythoute sinne,  
for otherwyle had he bene a lyar. i. John i. If  
we saye, we haue no synne, we deceaue our sel-  
ues, and truche is not in vs. Wherefore in the  
places where he sayeth that he hath not des-  
erued hys punishment, and that shoulde seme  
to shewe hym blamelesse knowe that he spea-  
keth of hys outward maner of luyng, not  
of the inward thoughtes and desyers of the  
hert, wherein, he was vndoubted an offender.

### The .x. Chapter.

Job is weary of hys lyfe, and setteth out of his  
fragyltye before God. He despyeth tyme to  
repente. A descriptyon of deathe.

**N** Euer thelesse, nowe wyl I put forth  
my wordes: I wyl speake out of the  
berpe beaupnesse of my soule, and  
wyl say vnto God: Ah doo not condemne  
me, but shewe me the cause why thou iud-  
geste me on this maner? Thynkest thou  
it well done to oppresse me, to caste me of  
(beyng a worke of thy handes) and to  
maynetayne the counsell of the vngodlye?  
Hast thou sheld thy euen, or doeste thou  
loke as a man loketh? Are thy peres as man-  
nes peres, that thou makeste suche inqur-  
tye for my wyckednes, and searcheste oute  
my synne? wher as thou knowest I am no  
wycked person, and that there is no man  
hable to rescoume me out of thyne hād. Thynke  
handes haue made me, and sacroued me al  
together roundabout, wylte thou then  
destroye me sodeynlye? Remember (I be-  
sech the) that thou madest me of the molde  
of earthe, and shalt brynge me to earth a-  
gain. Hast thou not milked me like milke, and  
pressed me lyke cheese? Thou hast couered  
me wyth skynne and fleshe, and ioyued me  
together wyth bones and synowes. Thou  
hast graunted me lyfe, and done me good:  
and the diligente hede that thou takest vp  
on me, hath preserued my spirite.

Thoughe thou hydest these thynges in  
thyne herte: yet am I sure that thou reme-  
berest them all. Wherefore dyddest thou kepe  
me, when I synned, and hast not cleansed  
me fro myne offence? If I do wyckedlye,  
wo is me therefore: If I be ryghteous, yet  
date I not lyfte vp my my heade: so ful am  
I of confusyon, and semre owne misery.

Thou huntreste me oute, oppressed wyth  
heupnesse, as it were a Lyon, and troublest  
me beyonde all measure. Thou bryngeste  
freshe witness agaynst me, thy warthe



increased thou upon me: full many are the  
plages that I am in. Wherefore haste thou  
brought me out of my mothers wombe?  
That I had perished, and that no eye  
had sene me. Yf they had carped me to my  
grauē, as sone as I was borne, they should  
I be nowe as though I had neuer bene.

Shall not my short lyfe come sone to an  
ende? holde the fro me, let me alone that  
I may ease my selfe a lytle afore I go thi-  
ther, whence I shal not returne. Namelye  
to that land of darknes & shadow of death:  
yea into the darke cloudy lande and dead-  
ly shadow, where as is no order, but ter-  
rible feare continuallye abydeth.

## The. xi. Chapter.

Job is vniustly reprobued of Sophar. God  
is not reprobable. He is merciful to & repeat

**T**he answered Sophar & Ramathite  
and saide: should not he that maketh  
many wordes be answered? Should  
he that babbleth muche be commended the  
in? Shuld me giue eare vnto & only? Thou  
wylt laugh other men to scorne, & shal no  
body mocke the agayne? Wylt thou say vnto  
God: the thyng that I take in hande is  
perfecte, and I am cleane in thy syghte?  
That God woulde speake, and open his  
lips against & that he myght shew the out  
of his secret wisdom how manyfolde his  
law is, then shouldest thou know that god  
had forgotten the bycause of thy synnes.

**W**ylt thou finde out God with thy se-  
kyng? wylt thou attayne to the perfecte  
nesse of the almyghty? He is hygher then  
heauen, what wylt thou doo? Deper then  
the helle, howe wylt thou then knowe  
him? His length exceedeth the length of the  
earth, and his bredth the breadth of & sea.  
Though he turne al thyngs vp set downe,  
close them in, or thrust them together, who  
dare checke him therfore?

**F**or it is he that knoweth & vanity of me,  
beseecheth their wyckednes also, shuld he not  
then consider it? A vayne bodye vaunteth  
him selfe, and the sonne of man is lyke a  
wyld asses foale. Yf thou haddest nowe a  
ryght bert, and lyftedst vp thyne handes  
towards hym: if thou wouldest put awaye  
the wyckednes whych thou hast in hande,  
so that no vngodlynes dwelte in thy house  
then myghtest thou lyfte vp thy face with  
out shame, then shouldest thou be sure, and  
haue no nede to feare.

**T**hen shouldest thou forget thy mysery,  
and thynke no more of it then of the wa-  
ters that runne by. Then shoulde thy lyfe  
be as cleare as the noone daye, and spryng  
forth as the morning. Then mightest thou  
haue comforte in the hope that thou hast:  
and sleepe quyetelye when thou arte layed  
in. Then shouldest thou take thy reste, & no  
man to make the a frayd, yea manye one  
should sette muche by the. But the eyes  
of the vngodlye shal be consumed and not

escape: they hope shall be mysery and so-  
rowe of mynde.

## The. xii. Chapter.

Job in shewing his patience declareth & might  
and power of god.

**S**o Job answered & sayd: Now vndou-  
stedly I se ye are only men, and shal wyl-  
dome dye wyth you? But I haue vn-  
derstandyng as wel as ye, and am no lesse  
theye. Yea who knoweth not those thyngs  
Thus he & calleth vpon God, & who God  
heareth, is mocked of his neyghboure: the  
godly and gyltes man: s laughed to scorn  
Godlines is the lampe despyed in the her-  
res of the ryche, and is set for them to stom-  
ble vpon. The houses of robbers are in  
wealthe and prosperyty, and they that ma-  
liciouslye meddle agaynst God dwell with-  
out feare: yea God gyueth al thyngs rich-  
ly wyth his hande. For aske the cattelle, &  
they shal enforme the: the foules of & ayre,  
and they shal tel the: Speake to the earth,  
and it shal shew the: Or to the fishes of the  
sea, and they shal certifye the.

Who is he that knoweth not that the  
hand of the Lord made all these? In whose  
hande is the soule of euery lyuyng thing  
and the breathe of all men? Haue not the  
eares pleasure in hearyng, and the mouth  
in tastyng the thyng that it eateth? A-  
monge olde personnes there is wysdome,  
amonge the aged is vnderstandyng. Yea  
with God is wysdome, and strength, it is  
he that hath counsell and foreknowledge  
Yf he breake downe a thyng, who ca set  
it vp agayne? If he shutte a thyng, who  
wyl open it? If he wyth hold the waters  
they dry vp: If he let them go, they destroy  
the earth. Wyth him is strength and wise-  
dome: he knoweth both the desceiuer and  
him that is dysceyued. He carpech awaye  
the wyse men, as it were a spoyle, & byn-  
geth the iudges out of their wits: He loo-  
seth the handes of kyniges, & gyrdeth their  
loynes wyth a bande.

He leadech away & pryestis into capty-  
uety, & turneth the myghty vp set downe  
He taketh & truth out of the mouth, & disa-  
pointeth the aged of their wysdō. He pou-  
reth out confusion vpon princes, & comfort-  
eth the that haue be oppressed. Loke what  
lyeth hid in darknes, he declareth it open  
ly: and the very shadow of death bringeth  
he to lyght. He both increaseth the people,  
and destroyeth the. He maketh the to mul-  
tiple, & dyueth the awaye.

He changeth the hert of the prynces and  
kyniges of the earthe, and dysappointeth  
them: so that they go wanderyng out of the  
way, & grope in the darcke without lighte  
raggering to and fro like drunken men.

## The. xiii. Chapter.

Job reprobuech his frendes wyth theyr owne  
sayynges, and condemneth hypocrisy.



**L**et al this haue I sene wyth mine eye,  
 hearde wyth myne eare, and vnder-  
 stande it. Looke what ye knowe, that  
 same I knowe also, neither am I inferior  
 vnto you. Neuertheles I am purposed to  
 talke with the almighty, and my desire is  
 to comen with God. As for you, ye are  
 workemasters of lyes, and vnprofitable  
 phisicians altogether. Would God ye kept  
 your tounge, that ye myghte be taken for  
 wyle me. Therefore heare my wordes, and  
 ponder the sentence of my lippes: Wylle  
 ye make answer for God wyth lyes, and  
 mapnetayne hym wyth dysceyte? Wylle ye  
 accept the person of God, and intreate for  
 hym? Shall that he alpe you, when he cal-  
 leth you to accomptes? Thyncke ye to be  
 gyde hym, as a manne is begyled? He shall  
 punyssh you, and reprove you, if ye doo se-  
 cretely accepte anye person. Shall he not  
 make you a scapde, when he sheweth hym  
 selfe? Shall not his terribyle feare fall vpon  
 you? your remembraunce shal be lyke duste,  
 and pryde shal be touned to claye. Holde  
 your tounge nowe, and let me speake, for  
 there is somethynge come into my mynde.  
 (a) Wherefore do I beare my fleche in my  
 teeth, and my soule in mine hands? Lo ther  
 is neither comfort or hope for me, if he wil  
 slep me. But if I bitter & reprove mine own  
 wayes in his syghte, he is euen the same  
 that maketh me hole: and why? ther maye  
 no dyssembler come before hym. Heare my  
 wordes, and ponder my sayings wyth your  
 eares. (b) Beholde nowe haue I prepared  
 my iudgemente and knowe that I shall be  
 founde ryghtous. What is he that wyl go  
 to lawe wyth me? For if I holde my tounge,  
 I shall dye. Neuerthelesse grante me two  
 thynges, and then wylle I not hyde my  
 selfe from the.

Wythdrawe thyne hande from me, & let  
 not the ferful dread of the, make me afraid.  
 And then sende for me to the lawe, that I  
 may answer for my self, or els let me speake  
 and gyue thou the answer.

Howe greete are my mysdoedes and  
 synnes? Let me knowe my transgressions  
 and offences. Wherefore hydeste thou thy  
 face, and holdest me for thine enemy? Wilt  
 thou be so cruel and extreme vnto a dying  
 lease, and solow vpon dry stuble, that thou  
 layest so sharply to my charge, and wilt vt-  
 terly vndo me for the synnes of my yowthe?  
 Thou hast put my feete in the stocks, thou  
 lokest narrowly vnto al my pathes, & mar-  
 kest the steppes of my fete: wher I must co-  
 sume lyke a foule carpon, and as cloth that  
 is mothe eaten.

#### The Notes.

(a) Wherefore. &c. These bothe are prouerbyal-  
 ly spokē, of the that offer theyr luyes to Jeopar-  
 dy, and spare not theym selues. For he spareth  
 not hym selfe that feareth his flech w<sup>th</sup> his teeth,  
 & agayne he that bereth his soule in his hand, ca-  
 rieth it as a thing redy to be sold, cut as though  
 he wold streyght leaue it, and cast it of.

(b) Behold. &c. this is his meanyng. The sum  
 of my contention was this, thus dyd I order &  
 defend my cause agaynst your reasons, that my  
 hope is to be iustified. Armed wyth this sayth,  
 I come wythout feare vnto iudgement. He wyl  
 not pronounce him vnrighteous & so vnfained  
 ly hoth trusted to his mercy. Hypocrites, the more  
 they are to iudgement, the more they fear: I &  
 nuer I am to deatly the more strong is my hope.  
 (c) Wherefore hydest thou thy face. What & hiding  
 of his face meaneth, looke Deut. xxxi. d.

#### The.xiiii.Chapter.

God describeth the lyfe of man, and prophes-  
 syeth of the resurrection. Hope susteyneth  
 the Goddelge, till they haue that they  
 looke for.

**M**an that is borne of a woman, hath  
 but a short tyme to lyue, and is full  
 of dyuers miseries. He cometh be-  
 vp, and falleth away lyke a floure. Hee fle-  
 eth as it were a shadowe, and neuer con-  
 tueneth in one state. Thynkeste thou it now  
 wel done, to open thine eyes vpon such one  
 and to byngme before the iudgement?  
 Why can make that cleane, that cometh  
 of vnclene seede? No body. The dayes of ma-  
 are short, the number of his monethes are  
 knowen onely vnto the. Thou hast appoin-  
 ted hym his bondes, he cannot go beyond  
 theim. Good from hym, that he may taste a  
 lytle, vntill his daye come which he loketh  
 for, lyke as an hyrlinge doth.

Yf a tree be cut downe, ther is some hope  
 yet that it wil sprout & shat forth the bra-  
 ches agayne. For though a tote be waken  
 olde and dead in the ground, yet when the  
 stocke getteth the sent of water, it wyl bud  
 and byngme for the boughes, lyke as when  
 it was fyrste planted. But man when he is  
 dead, perished and consumed away, what  
 becommeth of hym? The foudes wher they  
 be dyed vpon, and the ryuers when they be  
 emptye, are filled agayne thow the flow-  
 ynge waters of the sea: but when man sle-  
 peth, he ryseth not agayne: vntill the hea-  
 uen perceyue, he shall not vponerise oute of  
 his sleepe. O that thou wouldest kepe me, &  
 hyde me in the hel, vntill thy wrath were  
 stilled: and to appoynt me a tyme, wher in  
 thou myghtest remeber me. May a deade  
 man lyue agayne? All the dayes of this my  
 pylgrimage, am I loking wher my chaun-  
 gyng shal come. Yf thou wouldest but cal  
 me, I should obey the: onelye despise not &  
 worke of thine owne handes.

For thou hast numbred al my goynge,  
 yet be not thou extreme vpon my synnes.  
 Thou hast sealed vpon myne offences, as it  
 were in a bagge: but be merciful vnto  
 my wyckednesse. The mountaynes falle a  
 waye at the laste, the rockes are moued  
 out of theyr place, the waters pearse tho-  
 rowe the very stones by lytle and lytle,  
 the foudes washe awaye the grauell and  
 earth: Euen so destroyest thou the hope  
 of man. Thou preuaplest agaynst hym, so  
 that he passeth awaye: thou chaungest his



state, and puttest him forth. Whether his children come to worshipp or no, he can not tell: And if they be men of lowe degree, he knoweth not. Whyle he lyueth, his flesh must haue trauaile: and while the soule is in hym, he must be in sorow.

## The. xv. Chapter.

Eliphaz reproveth Job because he ascribeth wisdom and purenes to hym selfe. He desireth the curse that falleth on the wycked, rekenyng Job to be one of the number.

**T**hen answered Eliphaz the Themanite, and sayd: (a) Shuld a wise mā answer as the sentence of the wynd, and sylpys help wryth the wynd of the East? Thou reprovest wryth wordes that are no thyng worth: and speakest thynges whiche can do no good. As for shame thou hast set asyde, els wouldest thou not make so manye wordes before God: but thy wyckednes teacheth thy mouth, and so thou hast chosen the a craftye tounge. Thyne owne mouth condemneth the, and not I: yea thyne owne lippes shalpe the an answer, Art thou the fyrst mā that euer was borne? Or wast thou made before the hills? Hast thou hearde the secrete counselle of God, that all wysdome is to lytle for the? What knowest thou that we knowe not? What understandest thou, but we canne the same? Wryth vs are olde and aged men yea suche as haue lyued longer then thy fore fathers.

**I** thinkest thou it a smal thyng of consolation of God: and art thou wryth the a (b) lpyng word? Whyp doth thyne herte make the so proude? Why standest thou so greatly in thyne owne conceyte? Where vnto looke thine eyes, that thy mynde is so puffed up agaynst God, and lettest suche wordes go oute of thy mouth? What is man, that he shoulde be cleane? what hath he (whiche is borne of a woman) wherby he might be knowne to be ryghtuous? Behold there is no truste to his sayntes: yea the verpe (c) heauens are not cleane in hys sight. How much more then an abhominable & byle man, whiche (d) drynkerth wyckednes lyke water? I wil tel the, heare me: I wil shew the a thyng that I knowe, whiche wyse men haue tolde, and hath bene bydded from the fathers, vnto whom onely the lande was gauen, that no strainger shoulde come amonge them.

The vngodlye dyspayreth all the dares of his life, and the number of a tyrantes peres are vnknewen. A fearefull sound is euer in hys eares, and when it is peace, yet feareth he destruction: He beleueth neuer to be deliuered out of darknes, the sword is alwaye before his eyes. When he goeth forth to get hys lpyng, he thynketh plainly that the daie of darknes is at hande. Sorowe and carefalsnes make hym afraid and compassed by a rounde aboute, lyke as it were a kynge wryth hys hoste readye to the battaile. For he hath stretched out

hys hande agaynst God, and armed hym selfe agaynst the almyghtye. He runneth proudly vpon hym, and wryth a styffe necke fyghteth he agaynst hym: where as he couereth his face wryth fatnes, and maketh hys bodye well lpyng. Therefore shal his dwellynge be in desolat cyties, and in houses which no man inhabyteth, but are become heapes of stones.

He shal not be ryche, neyther shal hys substance contynue, nor encrease vpon earth. He shal neuer come out of darknes, the flame shal drye vp hys branches: wryth the blast of the mouth of God shal he be taken awaye. He wyl neyther applye hym selfe to saythfulnes ne truthe, so sore is he desceyued wryth vanyte.

He shal perishe afore hys tyme be worne oute, and hys hande shal not be grene. He shal be plucked of as an vntymelye grape from the vyne, and shal lette hys floure fall as the olyue dothe. For the congregacyon of hypocrytes is vnfeythfull, and the fyre shal consume the houses of such as are greedy to receyue gyftes. He conceyuetrauaile, he beareth myschance, and hys bodye dryngeth for the disceyte.

## The Notes

(a) That is, Shoulde a wise man speake vayne wordes, and shoulde he hym selfe be vayne and vult vpon wryth vnproffitable and tryfelinge doctryne? The east wynd dryeth vp al thynges, & therfore by a belly fylled with it, is signified by a borrowed speech, a stomache of hert, out of whiche procedeth suche false doctryne as dryeth vp the moistnes of the soule in triffing out of truthe.

(b) Some read, secrete. The whole sentence doeth Rab. Moyles thus expounde. God can yet comfort the agayne in thys lyfe, regardest thou so lyttell hys comforte, and takest them for a lye? Other thus: Heame the comfortes of men of gravity Beldad and Sophar vnworthy for the, and seme they to the lyes.

(c) Under the name of the heauens, vnderstandeth he the angelles.

(d) To drynke wyckednes lyke water, is, to be fylled w wyckednes: it is a maner of spekyng of the heuies. So to drynke scornfulnes signifieth to be fylled therwryth, as after in the. xxi. a.

## The. xvi. Chapter.

Job repentyng his misery, saith that he suffereth more then hys wyckednes hath deserued.

**J**ob answered and said: I haue oft tymes hearde such thynges, miserable geuerys of comfort are ye al the sort of you. Shal not thy vayne wordes come yet to an end? Or hast thou anye more to saye? I coulde speake as ye do also, But would God that your soule were in my soules steade: then shoulde I heape vp wordes agaynst you, and shake my heade at you. I shoulde comfort you wryth my mouth, and release your payne w the talking of my lips. But what shal I do? For al my wordes, my sorowe wil not cease: and though I hold my tounge yet wil it not depart from me. And now that I am ful of paine, and al I haue desceyued (whereof my wyngles beare wytnesse) there standeth by a dyssembler to make me



me answereth with lies to my face. He is angry at me, he hateth me, and gnaweth upon me with his teeth. Myne enemy scouleteth upon me with his eyes.

**T**hey haue (a) opened theyr mouthes wyde vpon me, and smitten me vpon the cheeke despytfully: they haue eased theyr selues thowtow mine aduersity. God hath giuen me ouer to the vngodly, and deliuered me into the handes of the wycked. I was sometyme in wealthe, but sodayne he hath brought me to noughte. He hath takē me by the necke, he hath rent me, and set me as it were a marcke for him to shote at: he hath compassed me round about with his darts, he hath wounded my loynes, and not spared. My bowels hath he poured vpon the ground. He hath giuen me one wounde vpon an other, and is fallen vpon me lyke a gaunte. I haue sowed a sacke cloth vpon my skynne, and lye with my strength in the duste.

**M**y face is swollen with weapynge, and myne eyes are waxed bymme. Howe be it ther is no wyckednesse in my handes, and my prayer is cleane. (b) O earth couer not my bloude, and let my crying fynd no rouse. For loo, my wrenesse is in heauen, and he that knoweth me, is aboue in the height. My frends laugh me to scorne but mine eye pouereth out teares vnto god. Though a bodye myghte pleade with God as one man doeth with another, yet the number of my yeares are come, and I muste goo the waye, from whence I shall not turne agayne.

#### The Notes.

(a) To open theyr mouthes, spaketh to threetyen with most extreme and cruell punishment, and to reprove with shamefull and spitefull wordes, as in the 13. l. xxi. c.

(b) O earth couer not my bloude, that is, as a be Abraham expoundeth it: hyde not my bloude but that it be auenged, let not the auengement therof be vnknewen, but open vnto all mennes eyes, as was the auengment of Dathan & Abiram, whom the earth swallowed. Nu. xvi. c. Ye maye also expound it thus: hyde not my blood, but let it testify and witness mine innocency, as did the bloude of Abel, of whom we reade that his blood cryed from the earth. Gene. in the. iiii. b.

#### The .xvii. Chapter.

**J**ob sayth that he consumeth away, and yet doth patiently abyde it.

**M**y breath sayleth, my daies are thowred. I am harde at deathes doore, I haue deceyued no manne, yet muste mine eye continue in heuyness. O deliuer me, & set me by: who shall the be able to thrust my handes together? Thou hast withholdeu theyr herres frome vnderstandynge. therefore shall they not be set vp on hye. He promyseth his frendes parte of his good, but his owne children spende it. He hath made me as it were a byword of the comune people. I am his gestynge stocke amonge them. My countenance is heauye for heuy anger, and the members of my body are become lyke a shadowe. Vertuous

me therefore shall wel consider this, & the innocent shall take part against the hypocrite.

The righteous wyll kepe his waye, and be that hath cleane handes, wyll euer be stronger and stronger. As for you, touch you and get you vence, for I can not se one wyse man among you. My daies are past, my thoughtes are vanyshed away, whych haue vered mine hert, changynge the night into daye, and the lycht into darknesse. Though I say neuer so much, yet I graue is my house, and I muste make my bedde in the darke. I call corruption my father, and the wormes call I my mother and my syster. What helpeth then my longe tarynge? Or who wyll fulfyll the thinge that I loke for? All that I haue shall go downe into the pit, & lye with me in the duste.

#### The .xviii. Chapter.

**B**aldad reherseth the paynes of the vnfaithfull and wycked.

**T**he answered Baldad the Subit, and sayd: when wyll ye make an ende of your wordes? Marke well and consider, we wyll speake also. Wherefore are wee counted as beasts, and reputed so vile in youre syghte? Why destoyeste thou thy selfe with anger? Shall the earth be forsaken, or the stones remoued out of theyr place because of the? Shall not the lycht of the vngodlye be put oute? yea the flame of his fyre shall not burne. The lycht shall be darke in his dwellynge, and his candle shall be put out w him. His presumptuous goings shall be kept in, and his owne counsel shall caste him downe. For his fete shall he taken in the net, and he shall walcke in the snare. His fete shall be holden in the trap and the chysse shall catch him. The snare is layed for hym in the grounde, and a pit falle in the waye.

Fearefulness shall make hym astrayd on euerye syde, that hee shall not knowe to bere to get oute. Hunger shall be his substance, and misfortune shall hange vpon hym. He shall eate the strength of his skynne (a) the fyre borne of deathe shall eate his members. All his comforte and hope shall be red out of his dwellynge, very fearefulness shall bringe him to the kynge.

(b) Other men shall dwel in his house (whiche now is none of his) and bymestone shall be scattered vpon his habitacon. His rotes shall be dryed vnderneath, and aboue shall his harueste be cutte downe. His remembraunce shall perishe from the earth, & his name shall not be prayled in the streets: he shall be dryuen from the lycht into the darknesse, and be cast elene out of the worlde, he shall neyther haue children nor kynfolke among his people, no, ne anye posterity in his country: younge and olde shall be astonished at his death. Such are now the dwellings of the wycked, & this is the place of hym that knoweth not God.

#### The Notes.

(a) That is, an horrible and sodayne death. I. iii. Some



Some reade the pynce of death.

(b) *Q*ue the shal dwell: that is to saye to hys wyfe wythoute hym.

The. xix. Chapter.

*J*ob recypteth his myseries, & greuous paynes  
He prophesyeth of the generall resurrection.

*J*ob answered and sayde: how long wyl  
ye bere my mynde, and trouble me w<sup>th</sup>  
wordes? Too ten tymes haue ye repro-  
ued me: are ye not ashamed to laughe me  
to scorn? if I go wronge, I go wronge to  
my selfe. But if ye enhaunce your selues a-  
gaynst me, and accuse me to be a wycked  
person because of the shame that is come  
vpon me: knowe this then, that it is God  
whiche hath handled me so violently, and  
hath compassed me aboute w<sup>th</sup> his scour-  
ges. Behold, though I crye, yet vpolace is  
done vnto me, I can not be heard: Though  
I complayne, ther is none to geue sentence  
w<sup>th</sup> me. He hath hedged v<sup>th</sup> my parhe, I can  
not get away, he hath set darknes in my  
gate. He hath spoyled me of mine honour  
& taken (a) the crowne away from my heade.  
He hath destroyed me on euerye syde, & I  
am vndon: My hope hath he taken awaye  
from me, as it were a tre plucked v<sup>th</sup> by rote.  
His wrath is kyndled agaynst me, he ta-  
keth me as though I were his ennemye.

His men of war came together, whiche  
made theyr way ouer me, and besieged my  
dwellynge rounde about. He hath put my  
brethren far away from me, and such as were  
of myne acquaintance, are become stra-  
gers vnto me. Myne owne kinsfolks haue  
forsaken me, and my frendes haue put me  
out of remembraunce. The seruantes and  
maidens of mine own house, take me for a  
stranger, and I am become as an aleaunt  
in their syghte.

When I call vpon my seruaunte, he ge-  
ueth me no answer: no thoughte I praye  
hym w<sup>th</sup> my mouth. Myne owne wyfe  
mape not abyde my breath, I am fayne to  
speake say: vnto the chyldren of mine own  
body. Yea the verie foolles despyse me, and  
when I am gone from them, they speake  
euyl vpon me. All such as were my most fa-  
miliars abhorre me: and they whom I lo-  
ued best, are turned agaynst me. My bone  
hanger to my skyn, and my flesh is away,  
onely ther is left me the skynne about my  
teeth. Haue p<sup>tye</sup> vpon me, haue p<sup>tye</sup> vpon  
me (O ye my frendes) for the hande of  
the Lord hath touched me. Why do ye per-  
secute me (b) as God and (c) are not satisfi-  
ed of my flesh?

That my wordes were wyrtten, &  
that they were put in a booke: woulde God  
they were grauen w<sup>th</sup> an yron penne in  
leed or in stone. For I am sure that my re-  
surrection. demer lyueth, and that I shall ryse oute of  
the earth in the later daye: that I shall be  
clothed agayne w<sup>th</sup> this skin, and se god  
in my flesh. Yea I my selfe shal behold him  
not w<sup>th</sup> other, but w<sup>th</sup> these same eyes.  
My paynes are consumed within me, when

ye say: Why do not we persecute hym? we  
haue founde an occasion agaynst him. But  
beware of the swerde, for the swerde wyl  
be auenged of wyckednesse, and be sure  
that there is a iudgement.

The Notes.

(a) Rabbi Abraham vnderstandeth by the crowne  
the dignitie that cometh to the ryche by the me-  
nes of theyr ryches: for al men haue the ryche in  
honoure: althoughe some vnderstande thereby  
his chyldren, as in the p<sup>ro</sup>uerbe. The crown of  
oulde men are theyr chyldrens chyldren. Other  
some vnderstande the dygnitye that came vnto  
hym of hys wysdome and cunnyng. So Jobs  
meanynge is, that of a worshipful & riche man,  
he is become poore & despised.

(b) The heabynes reade as they doo, meanynge  
the cruell whiche are not satisfi-  
ed w<sup>th</sup> hys flesh: suche woulde he not that hys frendes  
shoulde counterfete.

(c) Are not satisfi-  
ed of my flesh. To eate and  
be satisfi-  
ed of a mans flesh, is a borrowed spech  
taken both in the good and euyl parte. In the  
good parte it sygnifyeth to loue, to iudge friend-  
ly, and then at length to fal to pray-  
syng. In the  
euyl part, it is cruelly & beastly to mis-  
say, & (as it  
were) to feare w<sup>th</sup> spiteful & haynouse wordes.

The. xx. Chapter.

Sophar sayeth, that the vnfaithfull, the coue-  
rouse and the wicked, shal haue a short end.

*T*hen answered Sophar the Naama-  
thyte, and sayde: For the same cause  
do my thoughtes compelle me to an-  
swere. And why? my mynde is tossed here &  
ther. I haue sufficiently herd thy checking  
and reprove, therefore am I purposed to  
make answer after myne vnderstandynge.  
Knowest thou not this, namely that from  
the beginning (euer sithens the creatyng of  
man vpon erth) the praise of the vngodlye  
hath bene short, and that the toy of hypo-  
crites continued but the twinklinge of an  
eye? Though he be magnified v<sup>th</sup> to he-  
uen, so that his head reacheth vnto the clou-  
des, yet he perissheth at the last lyke dong:  
in so much that they which haue sene him,  
say: Where is he? He vanissheth as a dreame  
so he ca no more be found, & passeth away  
as a vision in the nyghte. So that the eye  
which sawe hym before, getteth now no  
syght of him, & hys place knoweth hym no  
more. Hys chyldren goo a begginge, their  
hads bring them to sorow and heauynesse.

From hys yowth hys bones are full of  
vice, which shal lie downe w<sup>th</sup> him in the  
earth. When wyckednesse is swete in hys  
mouth, he hideth it vnder his tonge. That  
he fauoureth that wyl be not forsake, but  
keepeth it close in hys throte.

The meate that he eateth shal be touned  
to the poyson of serpentis within hys bo-  
dy. The ryches that he deuoureth, shal be  
perbake agayne, for God shal draw them  
out of hys bellye. (a) He shal sucke the ser-  
pentes head, and the adders tounge shal  
sley him: so that he shal no more se the ri-  
uers and brokes of honye and butter: But  
laboure shal be, and yet haue nothyng  
to eate. Greate trouaile shal he make for  
rychelle, but he shal not enioye them.

And



And whype? he hath oppressed the poore, and not helped them: houses hath he spoiled, and not builded them. His helpe coulde neuer be fylled, therefore shall he perishe in hys couetyse. He deuoured so greedely that he lefte nothyng behynde, therefore hys goodes shall not prospeare. Though he hadde forson of euery thyng, yet was he poore, and therfore he was but a wretch on euery syde.

**F**or though he the wycked haue neuer so muche to fyll hys bellye, yet God shall sende hys wraethe vpon hym, and cause his battayle to ragne ouer hym: so that yf he fynde the yron weapon, he shall be shotte wth the steale bowe. The arrowe shall be taken forth, and go oute at his backe, and a glysteringe swearde thorowe the gall of hym, feare shall come vpon hym. <sup>(b)</sup> There shall no darcknesse be hable to hyde hym. And vnkynndled fyre shall consume hym, & loke what remaineth in his house, it shall be destroyed. The heauen shall declare his wickednesse, and the earth shall take parte agaynst hym. The substaunce that he hath in hys house, shall be taken awaye and perishe, in the dape of the Lordes wraethe. This is the porcyon that the wycked shall haue of God, and the heritage that he mai loke for of the Lorde.

#### The Notes.

(a) He shall sucke the serpent's heade, that is, he shall be subject to al cursednes, and suffer al manner sorowes. It is such a manner of speech as is before in the fiftene <sup>(b)</sup> of drinking wickednes.

(b) That is, he cannot hide hym from perilles.

#### The.xxi.Chapter.

**J**ob recytleth the prosperytye of the wicked and after describeth theyr sodayne ruyne and destruction.

**I**ob answered and sayd: O heare my wordes and amende your selues. Suffer me a litle, that I may speake also, and then laughe my wordes to scorn if ye wil. Is it with a man that I make this disputacion? Whiche if it were so, shoulde not my spirit be then in sore trouble? Marke me wel, be abashed, and laye your hande vpon your mouthe. For when I ponde and consyder this, I am afrayd and my fleche is smitten with feare. Wherfore do wicked men lyue in healthe and prosperytye come too theyr old age, and encrease in riches? Their childrens children liue in their sight, and their generation before theyr eyes. Their houses are safe from al feare, for the rod of God doth not smite them. Their bullocke gendereth, & that not oute of tyme: their cowe calueth, and is not vnfruteful.

**T**hey sende forth theyr children by flockes, and their sonnes leade the daunce. They beare wth the tabrettes and harps and haue instrumentes of musike at theyr pleasure. They spend theyr dayes in welth but sodenly they go downe to hell. They saye vnto God: go from vs, we desyre not the knowledge of thy wayes. What manner felowe is the almyghty, that we shuld

erue him? What profite shoulde we haue to submit oure selues vnto him? Loon there is vtterlye no goodnesse in them, therefore wyll not I haue to do with the counsell of the vngodly. Howe ofte shall the candle of the wicked be put oute? howe oft cometh their destruction vpon them? What sorowe shall God geue them for theyr parte in hys wraethe? Yea they shall be as chaffe before the wynde, and as duste that the storme carpeeth awaye.

And though he God saue theyr children from suche sorowe, yet will he so rewarde them selues that they shall knowe it. Their owne destruction and myserye shall they se wth theyr eyes, and drynke of the fearful wraethe of the almyghty. For what careth he what becommeth of hys household after hys death, whose moneths passe away swifter then an arrowe. In as muche then as God hath the hyste power of all, who can teache him anye knowledge? One dyeth nowe when he is myghty, and at his best, rych, and in prosperiti: euen when his bowelles are at the fattest, \* and hys bones full of marpe. An other dyeth in sorow and heynynes, and neuer hadde good dayes. Now slepe they bothe alpyke in the earth and the wormes couer them. But I know what ye thynke, yea and what ye ymagin agaynst me vnrightrouslye. For ye saye: where is the Synces palace? Wher is the dwelling of the vngodly? Aske anye manne that goeth by the waye, and (if he wyll not regard theyr tokens and dedes) he shall tell you, that the wicked is kepte vnto the dape of destruction, and that the vngodlye shall be broughte forth in the day of wraath. Who dare reprove hym for his waies to his face, who rewardeyth him for the vngaciousnes that he dothe? Yet shall he be broughte too hys graue, and wathe amonge the heape of the deade. Then shall he be fayne too be buried among the stones by the broke side. All menne muste folowe him, and there are innumerable gone before hym. O howe bayne is the comforte that ye geue me? Are not your aunsweres clene contrary to ryghte and truthe.

\* After the greke, some reade pappe.

#### The.xxi.Chapter.

**E**liphaz reprehendeth Job of vnmerecyfulnesse.

**S**o Eliphaz the Temanite gaue answere and sayde: May a man be compared vnto God in wysdom, though he seme to hym selfe for to be lyke hym? What pleasure hath God in that thou art righteous? Or what dothe it profytte hym, that thy wayes are perfect? Is he afrayd to reprove the, and to stepp forth with the into iudgement? Commeth not this for thy greates wickednes, and for thine vngacious dedes whiche are innumerable? Thou hast taken the pledge from thy brethren for noughte, and robbed the naked of theyr clothinge. To suche as were weare, haste thou geue no water to dryncke: thou hast withdrawn



bread from the hungry: Should such one then as doeth violence, wronge & oppression (doing all thing of parcialtie, & hauing respect of persons) dwell in the land? Thou hast sent widowes away emptye, and oppressed the poore fatherlesse.

**B** Therefore arte thou compassed aboute wth snares on euerye side, and sodeynlye vexed wth feare. Shouldest thou then see no darkenesse? Shuld not the water floud runne ouer thee? Howe because that God is hier then the heauens, and because thou seest that the sterres are so hye, wylte thou therefore saye: Tushe howe shoulde God knowe? Dothe hys dominion reache beyond the cloudes? Tushe the cloudes couer hym that he may not see, for he dwelleth in heauen. Well thou wylte kepe the old way that all wicked men haue gone, bothe olde and yong, whose foundation is a running water, whiche saye vnto God: go from vs. **A** and after this manner: Tushe, what wyl the almyghty do vnto vs? Where as he (not withstandinge) fylleth theyr houses wth all good. Whych meanynge of the vngodly be far from me. For wth ioye shall the godlye, and wth gladnesse shall the innocent see, that theyr encrease shall be hewen downe, and theyr posteritye consumed wth fyre.

Therefore reconcile the vnto God, and be contente, so shall all thynges prospere with the righte well. Receiue the lawe at hys mouth, and lay by his words in thyne herte. For if thou wylt turne to the almyghty, thou shalt stande faste, and all vnrighteousnesse shall be farre from thy dwelling: He shall geue thee as haruest which in plentie and aboundaunce shall exceede the dust of the earth, and the golde of Ophir lyke riuier stones. Yea the almyghty hys owne selfe shall be thine haruest, and the heape of thy monye. When shalt thou haue thy desypte in the almyghty, and lyfte vpp thy face vnto God. When shalt thou make thy prayer vnto him, and he shall heare thee, and thou shalt keepe thy promises. Then loke what thou takest in hande, he shall make it to prospere with thee, and the lyghte shall shine in thy wayes. For who so humbleth hym selfe, hym shall he sette vpp: and who so looketh mekelye, shall be healed. If thou be innocent, he shall saue thee, and thorow the vngodlynesse of thine hands, shalt thou be deliuered.

## The. xlii. Chapter.

**A** Job sayeth that he bothe knoweth and feareth the power and sentence of the iudge and sayeth that he hath walked in his righteousness.

**A** Job answered and sayde: Appoyning is yet this daye in bytternes, and my hand heuie amonge my gronnynges. That I myghte see hym and finde hym: That I myghte come before hys seate to pleade my cause before hym, and to fyll my mouth wth argumentes, that I myghte knowe

what answer he wolde geue me: and that I myghte vnderstande what he would say vnto me. Will he pleade againste me wth hys greafe power and strengthe, or wyl he leane hym selfe vnto me? Oh no, let hym not do so wth me. But lette hym geue me lyke power to go to the law, then am I sure to win my matter. For though he go before, I finde hym not: If I come be hynde I can gette no knowledge of hym. If I goo on the lefte syde too ponder hys worckes, I can not atteine vnto them. Agayne if I goo on the righte side, he hideth hym selfe that I cannot see hym: but as for my waye he knoweth it, and trieth me as golde in the fyre.

Reuerthelesse my fete keene hys pathe, hys hygh streete haue I holden, and not gone oute of it: I haue not forsaken the commandemente of his lippes, but loke what he charged me wth hys mouth, that haue I shut in my herte. It is he hym selfe alone, who shall turne him backe: He doth as him lusteth, and bringeth to passe what he wil. He rewardeth me into my bosome, and manye other thynges dothe he, as he may by hys power. This is the cause that I shrinke at hys presence, so that when I consider him, I am a frayde of hym. For in so muche as he is God, he maketh my hert softe: and seinge that he is almyghty, he putteth me in feare. Thus can not I gette oute of darkenesse: the cloude hath couered my face.

## The. xlii. Chapter.

**A** Job describeth the wickednesse of menne, and sheweth what curse belongeth to the wicked.

**C** Onspyderyng then there is no time hid from the almyghty, howe happeneth it that they whiche knowe hym wyl not regarde his dayes: For some there be that remoue other mennes lande markes: that robbe them of theyr cattel, and kepe the same for theyr owne: that dyspue awaye the asse of the fatherles, that take the widows ore for a pledge: that thrust the pore out of the waye, and oppresse the symple of the wolde together.

Beholde, the wilde asses in the desert go by tymes, as theyr manner is, to spople. Yea the verbe wyldecnes multiplyeth fode for theyr chyliden. They reape the corne felde that is not theyr own: and gather the grapes oute of hys vyneyard, whome they haue oppressed by violence. They are the cause that so manye menne are naked and bare, hauinge no clothes too couer them and kepe them from coude. So that when the showers in the mountaynes haue rained vppon them, and they be all wet, they haue none other succour, but to kepe them amonge the rockes.

They spople the suckynge fatherlesse chyliden, and putte the poore in prison: in so much that they let them go naked wthoute clothynge, and yet the hungrye beare the



the sheues. The poore are faine to labour in thei oyle presses, pea and too treade in thei wine presses, and yet to suffer thirst. The hole cypre cryeth vnto the Lorde with syghynge, the soules of the flayne make thei complaynt: But God destroyeth thei not for al this, wher as thei (not withstanding) are rebellious and disobedient enemies, which seke not his lighte & waye, ne turne again into his path. Timeli in þ morning do they arise to murder the simple & poore, & in þ night they go a stealyng,

**T**he eye of the vngodlye is lyke the aduouterer, that wapeth for the darckenesse and sayth thus in hym selfe: Tushe, there shal no man se me, and so he disguiseth his face. In the nyghte season they search the houses, and hyde them selues in the dape tyme, but wyl not knowe the lychte. For as soone as the day breaketh, the shadowe of death cometh vpon them, and they go in horrible darckenesse. The vngodlye is verye swifte, & that his porcion also vpon earthe wyl swifter then the runnyng water, which suffereth not the shyppe manne to behoulde the fayne and pleasaunte vineyardes. & that they (for the wyckednesse whiche they haue doone) were drawn to the hell soner then snowe melteth at the heate. & that all compassyon vpon them were forgotten, that they dainties were wormes, that they were cleane put oute of mynde and vnterlye hewen downe like an vntrufetull tre: For they maynetayne the baren and make them that they canne not beate, and vnto widowes they do no good. They plucke down the mighty wpth their power, and when they them selues are gotten vppon, they are neuer withoute feare, as longe as they liue. And though they might be safe, yet they wil not receiue it, for their eyes loke vpon their owne waies. They are exalted for a litle: but shortlye are they gon broughte to extreme pouerty and take out of the waye, pea and vnterlye plucke of, as the eares of come. Is it not so? Who wyl then reprove me as a liar, and say that my wordes are nothinge worthe?

#### The. xxv. Chapter.

**B**aldad proueth that no man is cleane, and wythoute synne before God.

**T**hen answered Baldad the Subite, and sayd: Power & fear is with hym a boue, that maketh peace, sitting in his highnes, whose menne of war are innumerable: and whose lighte ariseth ouer all. But howe may a man compared vnto god be iustified. Or how can he be cleane, that is borne of a woman? Behoulde, the moone synneth nothyng in comparyson to hym, and the sterres are vncleane in hys syghte. Howe muche more then manne that is but corrupcion: and the sonne of manne, whiche is but a worme?

#### The. xxvi. Chapter.

**J**ob sheweth that man can not helpe God, and proueth it by his miracle.

**J**ob answered and saide: O howe helpest thou the weake? what comforte geueste thou vnto hym that hath no strengthe, where is the counsell that thou shouldeste giue him whiche hath no wisdome? Wylt thou that so shewe thynne excellente ryghtuousnes: before whome hast thou spoken those wordes, who made the breathe to come out of the mouth? The giauntes and worthie that are flayne, and lye vnder the worlde wpth their companions, pea and all they whiche dwel beneth in the hell are not hyd from hym, and the verbe destruction selfe can not be kepte oute of his sight. He stretcheth oute the North ouer the empty, and hangeth the earthe vpon nothinge. He byndeth the water in hys cloudes, & they fal not downe together. He holdeth backe his steele, that can not be seene, and spreadeth his cloudes before it.

He hath compassed the waters wpth certayn boundes, vntill the day and night come to an end. The very pillars of heauen (a) tremble and quake at hys reprofe. He filleth the sea with his power, and thorow his wisdome hath he set forth the worlde. With his spyrte hath he garnished the heauen, and wpth hys hand hath he wounded the rebellious Serpente. This is now a short summe of his doinges. But who is hable sufficient to reherse hys workes? Who can perceiue and vnderstand the thowght of hys power.

#### The Notes.

(a) Heauen and earthe haue properlye no pillars nor anye thyng to leane too that shoulde sustayne and bear them by, as it appereth of the earthe aboue in this c. apier: But Job taketh hys synplytude of oure earthelye buyldynges, he cause hys hearers shoulde so the soner vnderstande hym.

#### The. xxvii. Chapter.

**T**he constancy and perfectnes of Job, and the parte of the vnfaythful with God.

**A**nd Job wente forth in his communication, saying: as truly as God liueth (whiche hath taken awaye my power from me) and the almyghty, that hath beread my minde: my lippes shal talke of no vantage, and my tonge shal speake no discepte, whyle my breath is in me, and as longe as the wynde (that God hath geuen me) is in my nostrils.

God forbyd I shulde graunt your cause to be ryghte. As for me, vntill myne ende come, wyl I neuer go from myne innocence. My ryghteous dealinge kepe I faste, whiche I wyl not forsake: my herte shal not reprove me of my (a) dayes. Therefore myne enemye shal be founde as the vngodlye, and he that taketh parte agaynst me, as the vnrightheous. What hope hath the hypocrite, though he haue great good and though he God gaue hym ryches after hys hertes desyre? Dothe God heare hym the soner, when he cryeth vnto hym in his nede? Hath he suche pleasure and delpte in the almyghty, that he dare alwaye call vpon

The won-  
ders of god

A



Upon God? I will teache you in the name of God, and the thing that I haue of the almyghty will I not kepe from you. **H**olde ye stande in your owne conceyte as though ye knewe all thynges: Wherefore then do ye goo about wth such vaine wordes? sayinge: This is the porcion that the wicked shall haue of God, and heritage that tyrantes shall receiue of the almyghty. If he get manie children they shall perishe wth the swerde, and his posteritie shall haue scarcenesse of breade. Like whō he leaueth behind him, they shall die and be buried, and no man shall haue pitie of hys widowes. Though he haue as muche monye as the dust of the earth, and raymente as readye as the clape, he may wel prepare it: but the godlye shall put it vpon hym, and the innocent shall deale oute the monye.

**H**is house shall endure as a mothe, and as a booth that a watchman maketh. When the ryche man dyeth, he carryeth nothyng wth hym: he is gone wth a twinklynge of an eye. Destruction taketh hold vpon him as a water floude, and the tempest stealeth hym awaye in the nyghte season. A vehement wynde carryeth him hence and departeth: a storm plucketh him out of his place. It rusheth in vpon hym and spareth hym not, he may not escape fro the power thereof. Then clappe menne theyre handes at hym, yea and ieste of hym when they looke vpon hys place.

## The Notes.

(a) Understande my selfe. He meaneth that he will not suffer that his conscience be faulty and that he will not haue an euill conscience for my selfe pendinge of hys lyfe tyme, in whyche he had liued most innocentlye.

## The xxviii. Chapter.

**J**ob sheweth that the wysdome of God is vnsearcheable.

**T**here are places where siluer is molten and where golde is tryed: where pyron is dygged out of the ground, & stones resoluēd to metall. The darckenesse shall come to an ende, he can seke oute the grounde of all thynges: the stones, & darke and the horrible shadowe. Wth the ryuer of water parteth he a sūder the straunge people, that knoweth no good neyghbourheade: suche as are rude, vnmannerly, and boysteous. He byngeth foode oute of the earth, and that whyche is vnder consumption he wthlyfeth. There is founde a place whose stones are cleue Saphires: and wher the clottes of the earth are golde. There is a wape also that the byrdes knowe not, that no vulturs eye hath seene: wherin the proude and hye mynded walcke not, and wher no Lyon cometh. There putteth he his hande vpon the stonye rockes, and ouerthroweth the mountaynes. He puer flowe oute of the rockes, and loke what is pleasaunte, his eye seeth it. Oute of drops byngeth he greates floudes together, and the thyng that is hid, byngeth he to light. Howe cometh a man then by wysdome?

Where is the place that menne fynde vnderstandynge? Merelye no manne can tell howe worthie a thing he is, neyther is she founde in the land of the lypynge. The depe saythe: she is not in me. The sea saythe: she is not wth me. She can not be gotten for the moste fyne golde, neither may the price of her be boughte wth anye monye. No wedges of golde of Ophir, no precyous Dynir stones, no Saphires, may be compared vnto her. No neyther golde, ne chrystal, neither swete odoures, ne golden plate. Ther is nothyng so worthye, or so excellent, as is once to be named vnto her: for perfecte wysdome goeth far beyonde them all. The Topas that cometh oute of Inde, maye in no wyle be lykened vnto her, yea no manner apparel, howe pleasaunte and fayre so euer it be. Whence then cometh wysdome? and where is the place of vnderstandynge? She is hid from the eien of al men, yea and from the foules of the ayre. Destruction & death saye, we haue hearde tell of her with oure eares. But God seeth her wape, and knoweth her place. For he beholdeth the ends of the world: and loketh vpon al that is vnder heauen. When he weped the wyndes, and measured the waters: when he set the rayne in order, and gaue the myghty floudes a lawe, then dyd he se her, then declared he her, prepared her, and knew her. And vnto man he sayd: Behold to feare the Lorde is wysdome: and to forsake euill, is vnderstandynge.

## The xxix. Chapter.

**J**ob complayneth of the prosperitie of the tyme past, subtelly reproouynge his frendes of iniury, because they said that Job suffered as cōdyng to hys deservynge.

**J**ob proceeded and went forth in his communication, saying: O that I wer as I was in the monethes paste, and in the dayes when God preserued me, when his lychte shined vpon my heade, when I wente after the same lychte, and shynynge, euen thowhe the darckenesse. As it stode wth me, when I was welthe and hadde ynoughe: when God prospered my house: when my wapes ranne ouer wth butter, and when the stonye rockes gaue me ryuers of oyle: when I wente thowhe the cite vnto the gate, and when they sette me a chaire in the strete: when the younge men (as sone as they sawe me) hidde them selues, and when the aged arose, and stode by vnto me: when the princes left of their talkynge, and layde theyr hande to theyr mouthe: when the myghty kepte still their voice, and when theyr tounge cleaued to the rofe of theyr mouthes. When all they that heard me, called me happye: and when al they that sawe me, wished me good. For I deliuered the poore when he cryed, and I fatherles that wanted help. He that shuld haue bene losse, gaue me a good word, and the wydowes herte praysed me. And why? I put vpon me (a) righteousenesse, whyche coue-



couered me as a garment, and equitie was my crowne: I was an eye vnto the blynde, and a fote to the lame: I was a father vnto the poore, & when I knew not theyr causes, I sought it out diligently. I brake the crannes of the vnrighteous, and pluckt & spoile oute of theyr teethe. Therefore I thought vnto my selfe, that I shulde haue dyed in my nest, and that my daies shoulde haue bene as mannyng as the sandes of the sea. For my roote was sprede out by the watersyde, and the dewe laye vppon my corne. Myne honoure encreased more and more, and my bow was euer the stronger in my hand. Vnto me me gaue eare, me they regarded, and wpth silence they tarped for my counsel. If I had spokē, they wold haue it none other waies: my wordes were so well taken amonges them. They wayted for me as the earth doeth for the raine: and gaped for me as the ground doth to receiue the (b) later showre. When I laughed, they knewe well it was not earnest: and thys testimonie of my countenance fell not to the earth. When I agreed vnto theyr waie, I was the cheife, and safe as a kynge amonge hys seruauntes: Or as one that comforteth such as be in heauynesse.

## The Notes.

(a) Thys ryghteousnes is no other thyng, then to lyue iustlye amongste men: hurtynge no man, and geuyng vnto euerye manne that whiche he longeth vnto hym. Gene. xxx. e. and Psal. xv. a.  
(b) By the latter showre is vnderstand wholsom doctrine, which causeth iustice and iudgemente to sprynge.

## The. xxx. Chapter.

The greates despyrnyng of men and curse of God that Job suffereth.

**B**ut nowe they that are myne inferyours & ponger then I, haue me in derision: yea euen they, whose fathers I wolde haue thoughte scorned to haue sette wpth the dogges of my cattell. The power and strengthe of theyr handes myghte do me no good, and as for their age, it is spent and paste awaye wpthoute anye profyte. For verpe myserpe and hunger, they went aboute in the wilderness like wretches and beggers, pluckynge by herbes among the bushes and the Junipers roote was theyr meate. And when they were dyspued for the men cryed after them as it had bene after a thiefe. Theyr dwellynge was beside foul brokes, yea in the caues and demmes of the earth. Vpon the dyke heth wente they aboute cryng, and in the brome hilles they gathered them together. They wer the childe of fooles and bylaines, whiche are deade, awaye from the worlde. Now am I theyr songe, and am become theyr iestynge stocke: they abhorre me, they fye far from me, and stayne my face wpth spettle. For the Lorde hath opened hys quier, he hath hit me, & put my brydle in my mouth. Vpon my ryghte hand they rose together against me, they haue hurte my feete, made a way to destroy me, and my path haue they clene

marred. It was so easpe for them too doo me harme that they neded no man to helpe them. They fell vppon me, as it hadde bene the breakynge in of waters, and came in by heapes to destroye me. Fearefulnes is turned agaynst me.

Myne honoure banissheth awaye more swiftly then wynde, and my prosperyte departeth hence lyke as it were a cloude. Therefore is my mynde poured full of heuines, and the daies of my trouble haue taken hould vpon me. My bones are pearced thorowe in the nyghte season, and my synowes take noo reaste. Wpth all theyr power haue they chaunged my garmente and gyrded me therewyth as it were with a cote. I am euen as it were claye, and am become lyke ashes and duste. When I cry vnto the, thou dost not heare me: and though I stande before the, yet thou regardeste me not. Thou arte become myne enemy, and with thy vpolente hande, thou takest parte agaynst me. In tymes past thou diddest sette me vppe on hye, as it wer aboute the wynde, but nowe haste thou geuen me a verpe soze fall. Sure I am that I wylt de lyuer me vnto death: where as a lodging is prepared for all thyngge lyuyng. Now vse not men to do violence vnto them that are destroyed alredi: but wher hurt is done, ther vse they to helpe. Wpd not I weepe in the time of trouble? Had not my soul compassid vpon the poore? Yet neuertheles, wher as I looked for good, euill happened vnto me: & wher as I wayted for lychte, there came darckenes. My bowelles seth wpthin me, and take no reste, for the dapes of my trouble are come vpon me. My kelype and lowly came I in, yea and withoute anye displeasure: I stode vp in the congregation and communed wpth them. But nowe, I am a companion of Dragons, and a felowe of Estriches. My skynne vppon me is touned to blacke, and my bones are brent with heat, my harpe is touned to sorow, and my pipe to weppynge.

## The. xxxi. Chapter.

Job recypteth the innocency of hys lyuing, and numbre of his vertues.

**I** made a (a) couenaunte with mine eyes, that I wold not loke vpon a Damosell. For howe greates porcion shall I haue, of God from aboue? & what inheritaunce from the almyghty on hye? As for the vngodlye, and he that ioineth hym selfe to the company of wicked doers, shal not destruction and myserpe come vppon hym? Doth not he se my wayes, and tel all my goings? If I haue cleued vnto vaniti, or if my fete haue runne to discepyue: let me be weped in an euen balaunce, that God maye se myne innocency. If so be that I haue wpthdrawen my foote oute of the righte way: if mine herte hath folowed mine eye sighte, if I haue stained or defiled my handes: & then is it reason that I sowe, and an other eate, yea that my generation and of spring



be cleane roted oute. If myne herte hathe  
lusted after my neighbours wife; or if I  
haue sayde wapte at his doze: Or then lette  
my wife be an other mannes harlotte, and  
let other lye wpth her. For this is a wicked  
nesse and synne that is worthe to be puni-  
shed, yea a fyre that vtterlye shoulde con-  
sume me, and roote oute al my substance.  
Dyd I euer thynke scozne to do righte vnto  
my seruantes and maidens when they  
had anye matter agaynste me? But seynge  
that God wil not sit in iudgmet, what shal  
I doe? And for as muche as he wyl nedes vi-  
sit me, what answere shal I geue hym? He  
that fastponed me in my mothers wombe;  
made he not hym also? were we not bothe  
shapen a like in our mothers bodies? Whe-  
the poore despered anye thyng at me, haue  
I denied it them? Haue I caused the wi-  
dowe to stande waitynge for me in bayne?  
Haue I sene anye man perpe the thorow na-  
nednesse and wante of clothyng. Or anye  
poore manne for lacke of rayment, whose  
sydes thanked me not because he was war-  
med wpth the wolfe of my shepe.

Dyd I euer lifte vp my hande to hurte  
the fatherlesse? yea in the gate where I  
sawe my self to be in authoritie: then lette  
myne arme fall from my shoulder, & myne  
arme holes be broken from the ioyntes.  
For I haue euer feared the vengaunce and  
punishment of God, and knew very wel  
that I was not hable to beare his burthen.  
Haue I put my truste in golde? Or haue I  
sayde to the fyneste golde of all: thou arte  
my confydence? Haue I reioysed because  
my substance was grete, and because  
my hande gat so muche? Dyd I euer great-  
lye regarde the (b) ryng of the sonne?  
Or had I the gonyng downe of the Moone  
in grete reputation? Hathe my herte med-  
led pryuelye wpth anye disceyte? Or did I  
euer kysse myne owne hande? that were a  
wyckednesse worthe too be punished, for  
then shoulde I haue denyed the God that  
is aboue. Haue I euer reioysed at the hurt  
of myne enemye? Or was I euer gladd  
that anye harme hapned vnto hym? Oh no  
I neuer suffered my mouth to do such a  
synne as to wyshe hym euill. Yet they of  
myne owne houshold saye: who shal lette  
vs to haue oure bellie full of hys fleshe? I  
haue not suffered a straunger too lye wpth  
oute, but opened my dozes vnto him. Haue  
I euer done anye wycked dede, where  
thorow I shamed my selfe before menne,  
or anye abhominacion, that I was fayne  
to hyde it? For if I hadde feared anye great  
multitude of people: if I had ben despised  
of the simple: Or then shoulde I haue bene a  
fayde. Thus haue I quietly spent my life  
and not gon out at the doze. Or that I had  
one whiche woulde heare me. Loo, this is  
my cause: Lette the almyghty geue me an  
swere: and lette hym that is my contraye  
partye, sue me wpth a lybell. Then shall I  
take it vpon my shoulder, and as a garlad

about my head. I haue told the number of  
my goynges, and deliuered them vnto him  
as to a pryce. But if case be so (c) my land  
crye agaynst me, or that the forowes there  
of make anye complaynte: If I haue ea-  
ten the frutes thereof vnpaid for, yea if I  
haue greued any of the plowmen: then let  
thistles growe in stede of my wheate, and  
thornes for my barlye.

Here ende the wordes of Job.

The Notes.

(a) To make a couenaunte wpth hys eyes, is to  
mortyfy the concupiscence of the hert that com-  
meth by the meanes of the eye: which is to pluck  
oute the eye, as is sayde. Math. v. c.

(b) To regarde the ryng of the sonne and the  
gonyng downe of the moone is, to be gloryous  
in prosperyte, and too vble the thynges of this  
worlde to pleasure. Jeremi. xxi. c. For on them  
that be in prosperite is the Sonne counted too  
myne, and the Moone to goo downe pcepou-  
lye and pleasauntlye, and on the contrary part,  
to them that be in tribulacion, are bothe the  
Sonne and the Moone counted cloude, and  
darksome.

(c) The lande cryeth agaynste hym, when  
the husbände menne defrauded of theyr wages  
crye therfore agaynste hym: so that the hyze of  
the workemenn cryeth. Jacob. v. a. And the fo-  
rowes make lamentation, when they that plow  
the grounde and make the forowes, are depre-  
ued of theyr dutye.

The. xxxii. Chapter.

Elu after the other hadde synned  
theyre communicacion, reproveth them of  
folynes. Age maketh not a manne wysse,  
but the spryde of God.

These. iii. men woulde stryue no more  
wpth Job, because he helde him selfe a  
righteous man. But (a) Eliu the sonne  
of Barachel the Bussite of the kinredde of  
Ram, was verpe sore displeased at Job,  
that he called hym selfe iust before God.  
And with Jobs. iii. frendes he was angry  
also, because they had founde no reasona-  
ble answere to ouercome him. Now taried  
Eliu til they had ended theyr communica-  
cion wpth Job, for why they wer elder the  
he. So when Eliu the son of Barachel the  
Bussite saw that these. iii. men were not a-  
ble to make Job answer: he was miscōtēt,  
so that he gaue answer himselfe, and sayd:

Consyderynge that I am yonge, and ye  
be men of age, I was afrayde, and durste  
not shewe forth my mynde, for I thought  
thus wpthin my selfe: It becommeth olde  
men to speake, and the aged to teache wis-  
dome: Euery man (no doubt) hath a minde  
but it is the inspiration of the almyghty  
that geueth vnderstandynge. All men are  
not wysse, neyther doth euery aged manne  
vnderstande the thyng that is lawefull.  
Therefore wyl I speake also (in so farre  
as I maye bee hearde) and wyl shewe you  
myne opinion. For when I hadde waped  
tyll ye made an ende of your talkinge, and  
hearde your wisdom, what argumentes  
ye made in your communicacion: yea when  
I had diligently pondred what ye sayde:



I founde not one of you that made anye good argumente agaynst Job, or that dyrectly could make answer vnto his wordes: lest ye shoulde prayse your selues to haue founde oute wysdome: because it is god that hath cast him out, and no manne. Neuerthelesse seing he hath not spokē vnto me, therfore wil not I answer hym as ye haue done (for they were so abashed, that they coulde not make answer, nor speake one word) but sythe ye wyll not speake, standynge still lyke dumme men, and makynge no answer: I haue a good hope for my parte to shewe hym an answer and to shewe hym my meanynge. For I am full of wordes, and the spirite that is with in me, compellerh me.

Beholde, I am as the newe wyne, which hath no veyl, and bursteth the newe vessels in sunder. Therefore wyll I speake that I maye haue a vent: I will open my lips and make answer. I wyll regard no manner of person, no man wyll I spare. For if I woulde go aboute to please men, I knowe not howe sone my maker woulde take me awaye.

## The Notes.

(a). S. Hierome in hys treatise of the tradycions of the Hebrewes vpon Genesys sayeth, that this Eliu was that Balaam, of whome is spoken. Numeri. xxi.

## The xxxiii. Chapter.

Eliu sheweth wherein Job offendeth. Whyth God may we not stryue, nor curiously serche out hys workes.

**V**herfore heare my wordes (O Job) and herken vnto me all that I wyll say: Behold, I wyll open my mouth, and my tong shall speke out of my chawes. My herte shall order my wordes a righte, and my lippes shall talke of pure wisdom. The spirite of God hath made me, and the breath of the almyghty hath gyuen me my life. Yf thou canst then gyue me answer: prepare thy selfe to stande before me face to face. Beholde before God am I euen as thou, for I am fashioned and made euen of the same mould. Therefore thou nedest not be afrayed of me, nether nedest thou to feare, for my authoryte shall be as beaue for the: now haste thou spoken in myne eares, and I haue herde the voyce of thy wordes: I am cleane wythout any faute. I am innocent, and there is no wyckednes in me. But lo, he hath pyked a quarelle agaynst me, and takerh me for hys enemye: he hath put my fote in the stocks, and looketh narrowly vnto all my pathes. Beholde, vnto these vntreasonable wordes of thyn wyll I make answer.

Should God be repproued of man? Why doest thou then stryue agaynst him because he giueth the no accomptes of all hys doynge? For when God doth once commaund a thyng, there shoulde no man be curious, to serche whether it be righte. In dreames and visions of the nyght season (wherfrom

byng cometh byd men that they sal asleepe in their beddes) he rowneth them in peaces, he infourmeth them, and sheweth the playnely that it is he which wyrdiawerh man from euyl, deliuereth him from pryde, keperh hys soule from destruction, and vislyse from the swearde. He chasteneth him wyth syckenesse, and byngeth hym to hys bedde: he layeth soore punishment vpon hys bones, so that hys lyfe maye awaye wyth no breade, and hys soule abhorreth to eate anye danyerous meate: in so muche that hys bodye is cleane consumed awaye, and hys bones appeare no more. Hys soule draweth on to destruction, and hys lyfe to deathe.

Now if ther be a messenger (one among a thousande) sent for to speake vnto man, and to shewe him the ryght waye: the Lord is mercifull vnto hym, and sayeth: He shall be deliuered, that he sal not downe to destruction, for I am suffycientely reconcyled. Then hys fleshe (whiche hath bene in myserye and trouble) shall be as it was in hys yowthe. For if he yelde hym selfe vnto God, he is gracious, and sheweth hym hys countenance ioyfullye, and rewardeth man for hys ryghteousnesse: Suche a respecte hath he vnto men. Therefore let a man confesse (and saye) I offended, but he hath not chastened and refourmed me: I dyd vnrighthouse, neuer theles he hath not reppenced me thereafter. Yea he hath deliuered my soule fro destruction, and my lyfe that it seeth the lyghte. Lo thus worketh God alwaie with man, that he keperh hys soule fro peryshinge and letteth hym to see the lyghte of the lyuinge. Marke well (O Job) and heare me: holde the stille, vntyl I haue spoken. But if thou haste anye thyng to saye, then answer me. If thou haste nothyng, then heare, and holde thy tonge, so shall I teache the wysdome.

## The xxxiiii. Chapter.

Eliu prayseth the iustyce of God whiche iudgeth the worlde, & gouerneth all.

**E**liu proceedynge forth in hys communion, sayeth: heare my wordes (O ye wyse men) herken vnto me, ye that haue vnderstandynge. For lyke as the mouth tasteth the meates, so the eare reppoueth & discerneth the wordes. As for I iudge ment, let vs seke it oute amonge our selues, for we may know what is righte. And why Job hath sayed: I am ryghtous but God doth me wronge. I must nedes be a lyer, though my cause be right, and violently I am plagued where as I made no faute: where is ther such one as Job that dyngeth by scornfulnes lyke water, which goeth in the company of wycked doers, and walketh with vngodly men? For he saith: Though a man be good, yet is he nought before God. Therefore herken vnto me ye that haue vnderstandynge.

Farre be it from God, that he shoulde

That is, an instructour with the worde of God.

Job. xxxv.

U. t. melle



medle wyth wickednes: and sarre be it for  
the almyghty, that he should medle with  
vnrightrous dealing: but he rewardeth the  
wozkes of man, and causeth euery manne  
to synde accordyng to hys wales. For sure  
it is that God codemnerh no man wrong-  
fully, and the iudgemente of the almyghty  
is not vnrightrous.

Who ruleth the earth in hys steede? Or  
whō hath he set to gouern & whole world?  
To whome hath he gyuen hys verte, for to  
drame hys spirite, and bzeathe vnto hym?  
Al flesh shall come together to naught, and  
al mē shall turne again vnto earth. If thou  
now haue vnderstandynge, heare what I  
say, and harkē to the voyce of my wordes.

May he be made whole, that loueth no  
ryghte? If thou were a verpe innocent  
man shouldest thou then be punished? For  
he is euen the same, that knoweth the re-  
bellious kynge, and sayth to princes: Un-  
godly men are ye. He hath no respect vnto  
the personnes of the Lordelye, and regar-  
deth not the ryche more then the poore. For  
they be al the wozke of his handes. In the  
twinkling of an eye shall they be slaine: and  
at midnyght, when the people and the ty-  
rantes rage, then shall they perishe and be  
taken away without bads. And why? hys  
eyes loke vpon the wales of mā, and he se-  
erh al his goynge. There is no darckenes  
nor thicke shadow that can hyde the wyck-  
ed doers fro him. For no man shall be suffe-  
red to go into iudgement wyth God.

Many one, yea innumerable doth he pu-  
nysh, and setteth other in their steades, for  
he knoweth they: euyl and darke wozkes  
therfore shall they be destroyed. They that  
were in the steede of Seers, dwelte lyke  
vngodly men. Therfore turned they backe  
trayterously and vnsaythfullpe fro him,  
and woulde not receyue his wapes. In so  
muche that they haue caused the voyce of

the poore to come vnto hym, and now he  
heareth the complainte of suche as are in  
necessyte. If he delpyer and graunte par-  
don, who wil iudge or condemne? But if he  
hyde away hys countenance, who wyl  
turne it about agayne, whether it be to the  
people or to anye mane? For the wickednes  
and synne of the people he maketh an hy-  
pocrite to raigne ouer them. For so much  
as I haue begonne to talke of God, I wil  
not hynder the. Yf I haue gone amysse, en-  
fourme me: if I haue done woznge, I wyl  
leue of. Wylte thou not gyue a reasonable  
answere? Art thou afayed of any thyng,  
seyng thou beganest fyrst to speake, and  
not I? For els the men of vnderstandynge  
and wysdome, that haue herd me, myghte  
saie: What causest thou speake? As for Job  
he hath euer spoken to the purpose:  
nor wysely. O father, let Job be wel tryed  
because he hath turned hym selfe to the  
wycked: yea aboue hys synnes he hath  
blasphemed, whych offence he hath done  
euen before vs, in that he stryuethe agaynst

God wyth hys wordes.

The. xxxv. Chapter.

Neither doth godlynesse profyt, or vngod-  
lynes harte to God, but to man.

Elu spake mozeouer, and saide: Thin-  
kest thou it ryghte that thou sayest: I  
am ryghteous before God? seyng thou  
sayest so, how dost thou knowe it? What  
thyng hast thou more excellent then I,  
that am a sinner? Therfore wyl I giue an  
swer vnto the and thy frendes: looke vnto  
the heauen, and beholde it: cōsyder the clou-  
des, howe they are hygher then thou. If  
thou synnest, what doste thou vnto hym?  
If thine offences be many, how gettest thou  
hys fauoure? If thou be ryghteous: what  
guyest thou hym? Or what receiuethe he of  
thy handes? Of such an vngodly personne  
as thou, and of the sonne of man that is  
ryghteous as thou pretendest to be? Ther  
is a greate crye and complaynte made by  
them that are oppressed wiche violence, yea  
euerye man complayneth vpon the cruelle  
arme of tyrauntes. For such one neuer sat-  
erh: What is God that made me, and what  
shinerh vpon vs, that we might praise him  
in the nyght? Whych gyueth vs moze vn-  
derstandynge then he doeth the beastes of  
the earth, and teacheth vs. moze then the  
soules of heauen.

If any such complayne, no man gyueth  
answere, and that because of the wycked-  
nesse of proude tyrauntes. But if a man  
cal vpon God, doth not he hear him? Doth  
not the almyghty accept hys crye. When  
thou speakest then shouldest not be pardoned  
the? If thou open thy selfe before hym, and  
put thy truste in hym. When vseth he no vy-  
olence in hys wrath, neither hath he plea-  
sure in curious and depe questyons.

Therfore hath Job opened his mouthe  
but in vayne, and solylyly hath he made so  
manye wordes.

The. xxxvi. Chapter.

Elu sheweth wherfore god punissheth and  
correcteth.

Elu proceeded forth in hys talking and  
saide: Holde the styll a litle, and I shall  
shewe the what I haue yet to speake  
on Gods behalfe, I wyl open vnto the yet  
moze of myne vnderstandynge, and proue  
my maker ryghteous. True are my wo-  
des, and no lye, and the knowledge, wher-  
wyth I argue agaynst the, is perfect. Be-  
holde, God casteth not away the myghty,  
for he hym selfe is myghty in power and  
wysdome.

As for the vngodly, he preserueth them  
not, but healeth the poore to their ryght.  
He turneth not hys eyes away from the  
ryghteous, he setteth vp kynge in the  
trone, and setteth them, so that they alway  
sytt therein. But if they be layed in pry-  
son and cheynes, or bounde wyth the bon-  
des of pouertye, then sheweth he the my-  
ghte



they: workes and deedes, and the synnes wherewith they haue vsed cruel violence.

(a) He wyth punynginge and nurynginge of them considereth them in the cares, warneth them to leaue of from their wyckednesse: and to amende. Yf they nowe wyll take hede and be obediente, they shal weare out they: dayes in prosperytie, and their yeres in pleasure and ioye. But if they wyll not obey, they shal go thorow þe swerde, and perishe, or they be ware. As for suche as be fained dissemblers, and hypocrites, they heape vp wrath for them selues: for they cal not vpon hym, though he they be his prisoners. Thus they: soule perissheth in folie and they: life wyth the condemned. The poore deliuereth he out of his straighnes and comforteth such as be in necessity and trouble. Euen so shal he kepe the (if thou wyll be content) fro the bottoomelesse pyt þe is beneth: and if thou wyll hold the quier, he shal fyll thy: table wyth plenty.

Neuerthelesse thou haste condēned the iudgement of the vngodly, yea euen suche a iudgemente and sentence shalte thou suffer. For then shal not thy cause be stylled wyth cruelte, nor pacysed wyth manye gyftes. Hath God ordeyned that the glorious lyfe of the, and al suche myghty men, should not be put downe? Prolonge not thou the tyme, tyll ther come a nyghte for the, to set other people in thy stede. But beware that thou turne not asyde to wyckednesse and synne, whiche byther to thou haste chosen more then mekenesse. Behold God is of a myghty bygh power: Where is such a guyde and law giuer as he? Who shal reprove hym of his waye? Who wyll saye vnto hym: thou haste donne wronge.

Consider howe greate and excellent his workes be, whome all men loue and prayse: yea and wonder at hym, and yet they se him but afar of. Beholde, so greate is God, that he passeth our knowledge, nei ther are we able to come to the experience of his peates. He turneth the water to smalle droppes, he dryueth his cloudes together for to rayne, so that they poure downe a drop vpon me. He can spred out the cloudes (a coueryng of his tabernacle) and cause his light to shine vpon them, and to couer the bottom of the sea. By these thinges gouerneth he his people, & gyueth the abundaunce of meate. In the turnyng of an hande he bydeth the light, and at his commaundement it cometh agayne. The ry synge vpon thereof sheweth he to his fren- des, and to the cattell.

#### The Notes.

(a) Wyth punynginge and nurynginge to roude them in the cares, is to byng them to the knowledge of they: synnes, and to cause theym to be perswaded in them selues that they be punyshed for them.

#### The xxxvi. Chapter.

It is proueth that the wysedome of God is vnsearcheable.

**A**t this, my hert is astoyned, and mo- ued out of his place. Heare then the sound of his voyce, and the noyse that goeth oute of his mouthe. He gouerneth euery thyng vnder the heauen, and his light reacheth vnto the ende of the world. A royinge voyce foloweth hym: for his glorious maiestye gyueth suche a thounder clappe, that (though he a man heare it) yet maye he not perceyue it afterward. It gy ueth an horryble sounde, when God sendeth oute his voyce: greate thynges do- eth he, whiche we canne not compyse. When he commaundeth the snowe it fall- leth vpon the earthe.

As sone as he gyueth þe rayne a charge, forwyth the showers haue they: strength, and falle downe. He sendeth feare vpon e- uerie man, that they myghte knowe they: owne workes. The beastes creepe into they: dens, and take their rest. Out of the Southe, cometh the tempeste, and colde out of the Northe.

At the breathe of God, the froste com- meth, and the waters are shedde abrode. The cloudes doo they: labour in giuyng moystnes, the cloudes poure downe their rayne. He destroyeth also on euery side, accordyng as it pleaseth him to deale out his workes, that they maye do what so e- uer he commaundeth them thorow the hole worlde, whether it be to punysh anye lande, or to doo good vnto theym, that seeke him.

Hearken vnto this (O Job) stande still, and consider the wonders workes of God. Arte thou of counsell wyth God, when he doth these thynges? When he causeth the lyght to come forth of his cloudes? Art thou of his counsel whiche spredeth oute þe cloudes? Hast thou þe perfect knoweledge of his wondrous? and howe thy clothes are warme, when the land is still thorow the south wind? Hast thou helped hym to spredde out the heauen, whiche is to loke vpon, as it were cast of cleare metal? Tych vs what we shal saye vnto hym, for we are vnmete because of darknes.

Shall it be told hym what I say? Shuld a man speake, or shoulde he kepe it backe? For euery man seeth not the lyght that he kepeth clere in the cloudes, whiche he clen- seth whiche he maketh þe wind to blow. Gold is brought out of the Northe, but the praise and honoure of Goddes feate cometh from God hym selfe.

It is not we that can fynde oute the al- myghty: for in power, equitye, and rygh- teousnesse, he is higher then can by expre- sed. Seynge then that euery body feareth hym, why shuld not al wysemen also stand in feare of hym?

#### The xxxviii. Chapter.

The wonders that the Lord hath done from the begynnyng.

W. II. Then

The breath of god, here signifieth a strong wind as is the north wind



**T**hen spake the Lorde vnto Job oute of the storme, and sayde: what is he that hydech bys minde wth folyshe woordes? Wyde vp thy lopnes lyke a man: for I wyl question wth the, se thou gyue me a dyrect answer: Wber wast thou (a) when I layed the foundacyons of the earth. Tel playnely if thou hast vnderstandynge? Who hath measured it, knoweste thou? Or who hath spread the lyne vpon it? Or who layde the corner stone? Wber wast thou when the mornynge stars praysed me together, and all the chyldre of god reioyced triumphantly? Who shut the sea wth doores, when it brake forth as a childe out of his mothers wombe? Wher I made the cloudes to bee a couerynge for it, and swaddled it wth the darcke? When I gaue it my commandment, makynge doores and barres for it, sayinge: Hitherto shalt thou come, but no further, and here shalt thou laye downe thy proude and byghe waues. Haste thou gyuen the mornynge his charge, (as sone as thou wast borne) and shewed the daye sprynge bys place, that it myghte take hold of the corners of the earth, and that the vngodly myght be shaken oute? They tokens and weapons, haste thou turned lyke claye, and set them by agayne as the changynge of a garment? Yea haste thou spoyled the vngodlye of theyr lyghte, and broken the arme of the proude? Camest thou euer into the groud of the sea? Or hast thou walked in the lowe corners of the deepe? Haue the gates of death bene opened vnto the? Or haste thou sene the doore of euerlastynge treasure? Haste thou also perceyued howe broade the earthe is? Nowe if thou haste knowledge of all, then shewe me where lyght dwelleth, and where darckenesse is: that thou mayeste bynge vs vnto theyr quarters, if thou canste telle the waye to theyr houses.

**I** knowest thou (when thou wast borne) how olde thou shouldest be? Wentest thou euer into the treasures of the snowe? Or hast thou sene the secrete places of the hayle, whych I haue prepared agaynst the tyme of trouble, agaynst the tyme of battayle and warre? By what waye is the lyghte parted, and the heate dealete oute vpon the earthe? Whoe deuydeth the aboundaundance of waters into cyuers, or who maketh a waye for the storme whether, that it watreth and moystureth þ dry and baren groud: to make the grasse grow in places where no bodye dwelleth, and in the wyldernesse where no man remaineth? Whoe is the father of rayne? Or whoe hath begotten the droppes of dewe? Oute of whose wombe came the yse? Whoe hath gendered the coldenesse of the ayre? that the waters are as harde as stones, and yce congeled aboue the deepe. Haste thou broughte the seven starrs to-

gyther? Or art thou able to breake the circle of heauen? Canst thou bynge forth the mornynge starre, or the euenynge starre at conuenient tyme, and coueie theym home agayne? Knoweste thou the course of heauen, that thou mayeste sette vp the ordynance therof vpon the earthe? More ouer, canst thou lyft vp thy voice to þ cloudes, that they may pwayne downe a greate rayne vpon the? Canste thou thondre also that they may go theyr waye, and be obedyente vnto the, sayinge: Lo here are wee. Whoe geneth sure wysdome or stedfast vnderstandynge? Whoe numbryth the cloudes in wysdome? Whoe stylleth the vehement waters of the heauen? Whoe turneth the clottes to duste, and then to be clottes agayne? Huntteste thou the prape from the Lyon? Or seabeste thou bys whelpes lying in theyr dennes, and luryng in theyr couches? Whoe putteyth meate for the rauens when bys younge cpe vnto God, & sticker aboute for wante of meate.

## The Notes.

(a) He sayeth not that heauen was made before the earth, but when bys godlye wysdome made them, he saith he had a dwelling place, & that he needed no earthly mansyon: for then was he praysed of the angels, whych here are called the chyldre of god. He meneth also that there was no man by, or helped him, wher he made þ stars & created the intellectuall and spiryтуal natures.

## The xxxix. Chapter.

**G**od speaketh vnto Job, shewynge hym by the examples of his workes, that bys ryghte onnes is vnsearchable.

**K**noweste thou the tyme when þ wild goates bringe forth the young among the stony rockes? Or laist thou waite wher the bindes vse to fawne? Reknest thou the monethes after thei engedre, that thou knowest the tyme of theyr bearyng or wher they lie down, wher they cast theyr younge, and wher they are deliuered of theyr trauail and paine? How their young grow vp, and ware great thorow good fedynge. Whoe leeteth þ wild asse goo fre? Or who lewseth the bodes of the mule? Vnto wher I haue genen þ wyldernes to be theyr house, and the vntylled lande to be theyr dwelling place. That they maye geue no force for the multitude of people in þ cities, neyther regard the cryng of the dyuer: but seke theyr pasture aboute the mountaynes, and folowe the grene grasse.

Wyl the Unycorne be so tame as to do þ seruice, or to abyde styll by thy crib? Canst thou bind the yocke aboute hym in thy sorowes, to make hym plow after the in the baleies? Maist thou trust him, bycause he is strong, or commit thy labour vnto him? Maist thou beleue him, þ he wil bring home the corn: or to cart any thing vnto þ barn?

The Estrich (whose feathers are softer then the wings of the sparowe hawke) when he hath layed bys Egges vpon the ground

Unicorn.

The Estrich



grounde, he breedeth them in the duste, and forgetteth them: so that they myght be troden wpth feete, or broken wpth some wilde beaste. So harde is he vnto hys pounge, as though he they were not hys, and labourerth in vayne wpthout feare. And that because God hath taken wisdom from hym, and hath not geuen him vnderstanding. When his time is, he mounteth vpon high, and careteth nether for horse ne man.

**H**ast thou geuen the horse his strength, or learned hym too bowe downe his necke wpth feare, that he letteth hym selfe be driuen forthe lyke a grasshopper, where as the stout neynging that he maketh, is fearful? He breaketh the grounde wpth the hofes of his feete chearefullpe in hys strengthe, and runneth to mete the harnessed menne. He laythe asyde all feare, his stomacke is not abated, neyther starteth he abacke for any swearde. Though the quipers ratttle vpon hym, though the speare and shield glyste: petruseth he in fearcelpe, and beareth vpon the ground. He feareth not the noyse of the trompettes, but as soone as he heareth the shawmes blowe, tushe (sayeth he) for he smelleth the battaile a far of, the noyse, the capptaynes and the shouting.

**W**hen the Boshaue flieth toward the Southe? **The Eagle.** Doth y Egle mount vp, and make his nest on hye at thy commaundement? He abideth in the stonperockes, and vpon the highe toppes of harde mountaines: wher no man can come. Frome thence maye he behoulde hys praye, and loke farre aboute wpth hys eyes. Hys pounge are fedde wpt i bloude, and where anye deade bodpe lyeth, there is he forthe wpth.

**M**oreouer, God spake vnto Job & sayd: Can he that strueth with the almighty, be at rest? Shoulde not he whiche disputeth with God, geue him an answer? Job answered the Lorde, sayinge: Beholde, I am to vile a personne, to answer the: therfore wpll I (a) laye my hande vpon my mouthe. Once or twyse haue I spoken, but I wpll saye no more.

#### The Notes.

(a) To put his hand vpon his mouth, is to hold hys peace, and to be stil & astonied at the sodaine anger of God. Mich. vii. d.

#### The .xl. Chapter.

**J**ob humbled hym selfe vnto God, the description of an Elephant, Leviathan.

**J**ob. xxxviii. **T**hen spake the Lorde vnto Job out of the storme, and sayde: Bygd vpp thy lopnes like a man, and tel me the thinges that I wpll aske the. Wilt thou defete my iudgement? Or wylte thou condemne me, that thou thy selfe mayst be made righteouse? Is thyne arme then lyke the arme of God? Maketh thy voyce suche a sounde as hys dothe? Then arme thy selfe wpth thyne owne power, aryse, decke the in thy iopelpe arape, powre oute the indignacion of thy wrath: see that thou caste

downe all the prowde, looke thou makeste all suche as be stubbourn, to obey: Treade all the vngodlie vnder thy feete, caste them downe into the myre, and couer theyre faces wpth darckenesse: Then wpll I confesse also, that thyne owne ryghte hande hath saued the.

**B**ehold, \*Behemoth (whome I made wpth the) whiche eateth haye as an Oxe: loo, howe stronge hee is in hys lopnes, and what power he hath in the pawell of hys bodpe. He spreadeth oute hys taylor like a Cedre tree, all hys baynes are styrre. Hys synnes are lyke pyres of brasse, hys rigges bones are lyke stauces of yron. Firste when God made him, he ordained the wylernes for hym, that the mountaynes shulde geue hym graspe, where al the bestes of the feld take theyr pastyme. He lyeth amonge the redes in the Mosses, the fennes hidde hym wpth theyr shadowe, and the wylowes of the brooke couer hym rounde aboute, Loo, wpthout anye labour maye he dryncke oute of the hole floude, and suppe of Jordan wpthout anye trauayle. Whoe darre laye hande vpon hym openly, and undertake to catche hym? Or, who darre putte a hooke throuwe hys nose, and laye a snare for hym.

**D**arrest thou drawe oute \*Leviathan wpth an angle, or binde his tongue wpth a snare? Canste thou putte a ryng in the nose of hym? or boore hys chaftes throuwe wpth a naule? Wpll he make manye fayre woordes wpth the (thinkest thou) or flatter the? Wpll he make a couenaunte with the? Or arte thou hable to compell hym to doo vnto the continuall seruyce? Wylte thou take thy pastyme wpth hym as wpth a byrde? Or geue hym vnto thy maydens, that thy companions maye hew hym in peeces, to be parted amonge the Marchaunte menne? Canste thou fyll the net wpth hys skyn, or the fishe pannier wpth hys heade? Darrest thou laye hande vpon him? It is better for the to confidre what harm might happen the there throuwe, and not touche hym. For when thou thinkest to haue hold vpon hym, he shall beguilde the: Euerpe manne also that seeth hym, shall go backe. And whye? there darre none be so bolde, as to rapse him vppe.

#### The .xli. Chapter.

**O**f the same Leviathan, wherof is mentioned in the chapter afoze.

**W**ho is able to stande before me? Or who hath geuen me any thing afoze hand, that I am bounde too rewarde hym agayne? All thinges vnder heauen are myne: I feare hym not, whether he threath or speake fayre. Who lyfteth him vp, and stryppeth him oute of hys clothes? Or whoo taketh hym by the bit of hys bydle? Whoo openeth the doore of hys face? for he hath horrible teth rounde aboute. Hys bodpe is couered with scales, as it were wth shildes lockte in, kepte, and well compacte together.



ther. One is so ioynded to an other, that no  
aie canne come in: Yea one hangeth so  
pon an other, and stycketh so together,  
that they can not be sundered. Hys neling  
is lyke a glysternge fyre, and his eies like  
the moynynge shyne. Oute of hys mouthe  
goe torches and fyre brandes, oute of hys  
nostrilles there goeth a smoke, lyke as out  
of an hotte sethyng potte. Hys bryethma-  
kethe the coles burne, the flamme goethe  
oute of hys mouthe. In hys necke remay-  
neth strengthe, and before hys face sorowe  
is tourned too gladnesse. The members of  
his body are ioynded so strait one to another,  
cleue so faste toogether, that he canne not  
be moued.

Hys hearte is as harde as a stone, and  
as faste as the stythpe that the hammer mā  
smyteth vpon. When he goeth, the mygh-  
tyest of all are afraid: and the waues heui.  
If he drawe oute the swearde, there maye  
neither speare, ne breste plate, abyde hym.  
He setteth as much by a strawe as by yron  
and as muche by a rotten stocke as by me-  
tal. He starteth not away fro him that ben-  
deth the bowe: and as for flying stones, he  
careth as much for stubble as for them. He  
counteth the hammer no better then a straw,  
he laugheth him to scozne that shaketh the  
speare. He treadeth þ gold in the myre like  
the sharpe potsherd. He maketh the depe  
to seth and boyle lyke a pot, and stereth þ  
sea together lyke as oymtmente. The way  
is lpyght after hym, the depe is his walking  
place. Upon earth is there no power lyke  
vnto hys, for he is so made that he feareth  
not. If a man wyl conspyre al hygh thin-  
ged, thys same is a kynge ouer all the chyl-  
dren of pryde.

The xlii. Chapter.

The repentance of Job. He prayeth for  
hys frendes, and hys goodes are restored  
double vnto hym.

**Esa. xlviii. c.**  
**1. Reg. xvi.**  
**T**hen Job answered the Lorde, & said:  
I know that thou hast power ouer al  
things, and that there is no thoughte  
hid vnto the. For who can keepe his owne  
counsell so secret, but it shal be knowen. Ther-  
fore haue I spoken so vnwysely, & seynge  
these things are so hye, and passe myne vn-  
derstandynge. O hearken thou vnto me al  
so, and lette me speake: aunswere vnto the  
thyng that I wyl aske the. I haue ge-  
uen diligent eare vnto the, and now I se  
the with mine eies. Wherefore I geue mine

own self the blame, and take repentaunce  
in the dust and ashes.

Now when the Lorde had spoken these  
woordes vnto Job, he sayde vnto Eliphas  
the Themanite: I am displeased wth the  
and thy twoo freindes, for ye haue not spo-  
ken the thyng that is ryghte before me,  
lyke as my seruaunte Job hath doone.  
Wherefore take .vii. oxen. and .vii. rammes,  
and go to my seruaunte Job: offer vp also  
for your selues a burnt offering: and let my  
seruaunte Job praye for you. Hym wyl I  
accept, and not deale wth you after your  
folynesse: in that ye haue not spoken the  
thyng whych is right, like as my seruaunt  
Job hath done.

So Eliphas the Themanite, Baldad  
the Suhyte, and Sophar the Naamathite  
wente theyr waye, and dyd accordynge as  
the Lorde commaunded them. The Lorde  
also accepted the personne of Job, and the  
Lorde turned hym vnto Job, when he  
prayed for hys frendes. Yea the Lorde gaue  
Job twise as muche as he hadde afore.

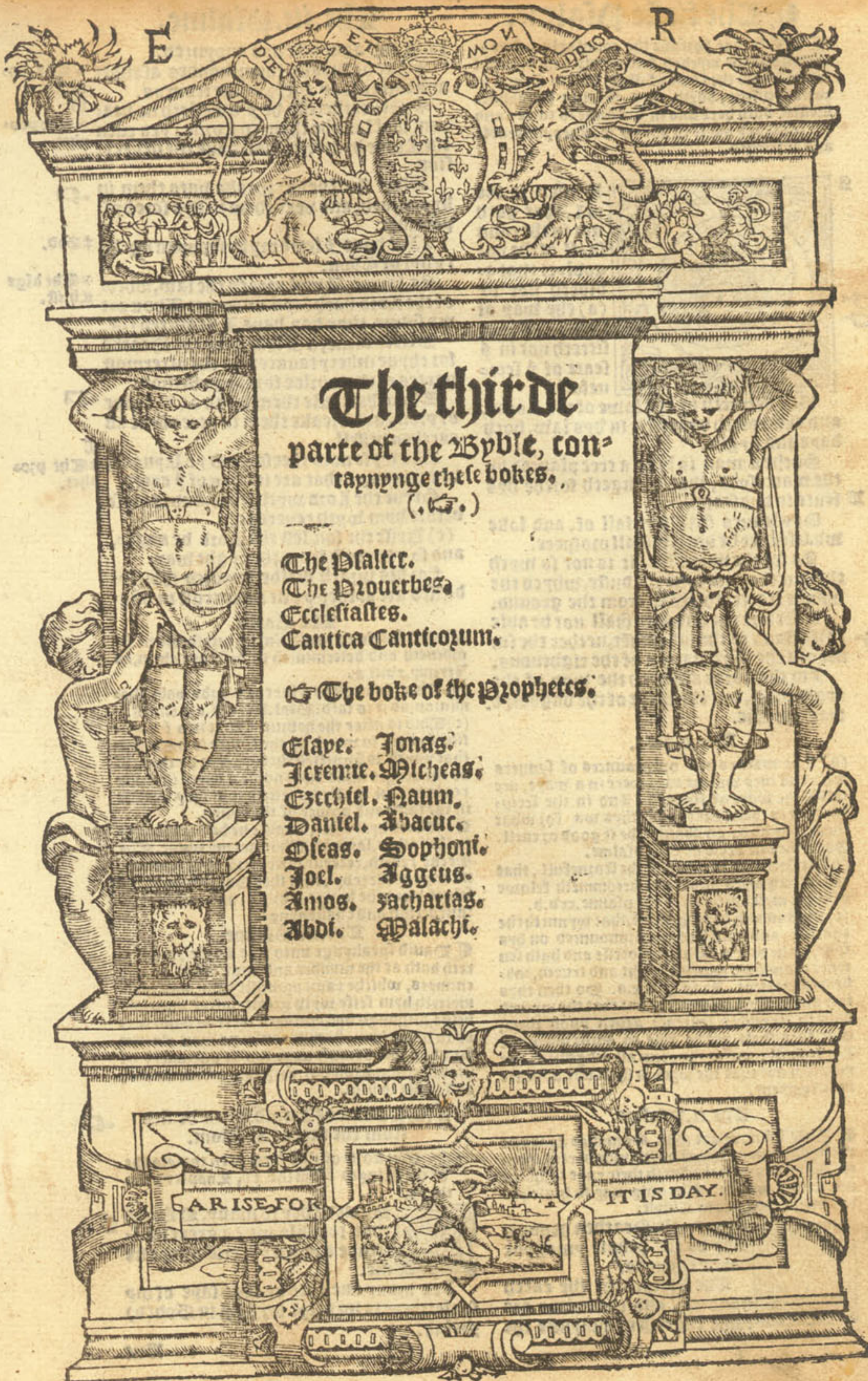
And then came there vnto hym all hys  
bryethren, all hys systers, with all them that  
had bene of hys acquaintaunce afore, and  
eate breade wth hym in his house, won-  
derynge at hym, and comfortynge hym o-  
uer all the trouble that the Lorde hadde  
brought vpon hym. Euerie man gaue hym  
a shepe, and a Jewell of Golde.

And the Lorde made Job rycher then  
he was before: for he had fourtene thou-  
sande sheepe, syxe thousande Camelles, a  
thousand pokes of Oxen, and a thousande  
asses. He had chylidren also, seuen sonnes,  
and thre daughters. The fyrste called  
Dabe: the seconde, Nouette: the thyrde,  
All plenteousnesse. In all the lande were  
none founde so fayre, as the daughters  
of Job, and theyr father gaue  
them enheritaunce amonge  
theyr bryethren. After  
thys lpyed Job  
fourtye yea-  
res, so

that he sawe hys chylidrene, and hys  
chylidrenes chylidren to the fourth  
generation. And so he dyed,  
beinge olde and of  
a perfect  
age.

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**The thirde**  
parte of the Byble, con-  
taynyng these booke,  
(.k.).

The Psalter.  
The Prouerbes  
Ecclesiastes.  
Cantica Canticozum.

¶ The booke of the Prophets.

Esaye. Ionas.  
Jeremie. Micheas.  
Ezechiel. Naum.  
Daniel. Abacuc.  
Oleas. Sophoni.  
Joel. Aggeus.  
Amos. zacharias.  
Abdi. Malachi.



## The firste psalme.

Those that forsake the counsailes and traditions of the wycked, and wholy geue them selles to know the lawe of God, and to shew it in their lyuinge, doeth this psalme pronounce blessed, both here and in þe worlde to come: and the contrary parte in both þe worldes, miserable and wyretched.



Blessed is the mā, that geth not in the counsaill of the vngodlye: that abiderth not in (a) the way of sinners, (b) and sitteth not in þe seate of þe scornefull.

But, deliuereth in the lawe of the Lorde, and exercyseth hym selfe in hys law, both daye and nyght.

Suche a man is lyke a tree planted by the watersyde, that bryngeth forth the hys frute in due season.

Hys leaues shall not fall of, and loke whatsoeuer he doth, it shall prospere.

As for the vngodlye, it is not so wyth the: but they are lyke the duste, whych the wynde scattereth away from the ground.

Therefore the vngodly shall not be able (c) to stand in the iudgement, neither the sinners in the cōgregation of the righteous.

For the Lorde sloweth the way of the ryghteous, but the waye of the vngodlye shall perishe.

### The Notes.

(a) The maners and ordynaunces of synners whercon they walche as it were in a waye, are called the waye of sinners. And in the scrip-tures, it is commūn to take this way for what soeuer we do or go aboute, be it good or euell. As in the last verse of this psalme.

(b) He sitteth in the seate of the scornefull, that conspireth wyth them, and becommeth fellowe of theyr myscheyfe, as in the psalme. xlv. b.

(c) He standeth in iudgement, that wynteth the processe, and hath sentence pronounced on hys syde, as he that letteth the processe and hath sentence pronounced agaynst ryght and trueth, rob-beth iudgement. As in Ecl. x. a. So then this text meaneth no more here, but that the wycked haue so terrible a sentence geuen vpon them, that they shall not be able to abide when the Lorde shall come to the generall iudgement. It meaneth not that the wycked shall not appeare in iudgement.

### The.ii. psalme.

They þe know not God are moued agaynst the kyngdome of Christ wyth wonderfull intentes, but in vaine: yet rāneth their rage thowoe the whole worlde. The only way to health is to commit thy selfe to Christ.



\*Why do the heathen grudge, why do the people ymagyne vayne thynges?

The kynges of the earth stand by, and the rulers are come together, agaynst the

## The.iii. psalme.

Lorde and agaynst hys anoynted.

\*Let vs breake theyr bondes asunder and caste away theyr yoke from vs.

\*Neuerthelesse he þe dwelleth in hea-uen, shall laughe them to scoone: yea euen the Lorde hym selfe shall haue the in derp-  
ston.

Then shall he (a) speake vnto them in hys wrath, and bere them in hys sore dys-pleasure.

\*Yea haue I sette my kyng vpon my ho-ly hyl of Syon.

As for me, I wyl preache the law, wher- of the Lorde hath sayd vnto me: Thou art my sonne, this day haue I begotten the.

Desire of me, & I shall geue the heathen for thyne inheritaunce: yea the uttermost partes of the worlde for thy possession.

Thou shalt rule them wyth a (b) rodde of yron, and breake them in peces lyke an earthen vessel.

\*We wyl now therfore, O ye kynges, be warned, ye that are iudges of þe earth.

Serue the Lorde wyth feare, and reioyse before hym wyth reuerence.

(c) Kysse the son, lest the Lorde be angry, and so ye perishe from the ryght way.

For his wrath shall be kyndled shortly: blessed are al they þe put their trust in him.

### The Notes.

(a) God speaketh to men in his wrath, when he ordeneth and determineth to destroye them, as Jeremy. xviii. a.

(b) This Iron rod is a sure and vndowable do- minion, as it is said. Psal. lxxviii. c. & xlii. b.

(c) This is after the hebrue, and it is a figuratiue speech, in which by the figure is vnderstand that which is signified thereby. For by the kisse of the kynges hand euen nowe a dayes in many regions, the subiectes testify that they wyl be in the faith and power of the kyng.

He calleth hym sonne, because he before brought in the father, sayinge, Thou art my sonne. The Greke redeth, receyue instructiō or be learned, meanyng thereby, that they should submit the selues vnto the kyng Christe, and receyue hys instruction and chastenyng.

### The.iii. psalme.

Dauid speakyng vnto the Lorde, wondereth both at the number and confidence of hys enemyes, whiche came agaynst hym, and com- mytteth hym selfe wyth greute lastye vnto hys helpe, although hys enemyes were at hand ready to strike hym, both because no man els can saue him, and because none can be partakers of health or saluacion but they that helue in him, and truste to him.

A (a) psalme of Dauid when he fled from the face of Absalom.

The storye of this ditle is in the seconde of the kynges from the. xv. Chapter vnto the. x.



Why are they so many, O Lorde that trouble me: a great mul- titude are they þe rise agaynst me.

Yea many one ther be that saue of my soule: there is no helpe for hym in God (b) Selay.

But

\*The En-  
emie.  
Is  
\*The pro-  
phet.

\*The hige  
Christ.

\*The pros-  
phet.

\*The pro-  
phet.



## The.iii. Psalme.

But thou, O Lord, art my defender,  
my worshipp, and thy lyfter vp of my head.  
I call vpon the Lord with my voyce,  
and he heareth me oute of his holpe pyl.  
Selah.

I layed me downe and slept, but I rose  
vp agayne, for the Lord sustayned me.

**B** I am not afrayed for thousands of the  
people, that compass me rounde aboute.

**U**p Lord, and helpe me O my God,  
for thou smyttest all myne enemyes vpon  
the cheke bones, and (c) breakest the teeth  
of the vngodly.

Helpe belongeth vnto the Lord, there-  
fore let thy blessinge be vpon thy people.

### The Notes.

(a) In he Hebrue tong a psalme is called Mis-  
com, that is a song, or as some wyll, the sound  
of an harpe.

(b) This word after Rabi Bincht was a signe  
or token of lyfing vp the voyce, and also a mo-  
nycion and aduertisment to enforce the thought  
and mynde earnestly to geue hede to the mea-  
nyng of the verse, whereunto it is added.  
Some wyll that it sygnifye perpetuallie or  
verelye.

(c) The teeth of the vngodlye are broken, whē  
they blasphemys is broughte to naughte, as  
Ps. lmc. lvi. b.

### The.iiii. Psalme.

David prayseth the beneuolence and ready  
helpe of God towarde hym in the conspira-  
cy of Absalon. He reprouerth the madnes of the  
heades and rulers of Israccil that conspired a-  
gaynste hym, and calleth them agayne to a  
mendement: and after gloryeth of the aboun-  
dancer of goods, peace, and safetye restored  
agayne vnto hym by the benefyte of the Lord.

(a) To the Chaunter in (b) Regynoth,  
a psalme of David.

**H**ear me when I call, O God  
of my ryghteousnes, thou  
comforteste me in my trou-  
ble: haue mercye vpon me,  
harken vnto my prayer.

O ye sonnes of men howe long wyll ye  
blapheme myne honour, why haue ye such  
pleasure in vanyty and seke after lyes?  
Selah.

Know this, that the Lord dealeth mar-  
uelously with his saynt: and when I cal  
vpon the Lord, he heareth me.

**O** rather. Be angrye, \* but sinne not: come with  
your owne hertes vpon your beddes, and  
remember your selues. Selah.

**B** Offer the sacrifice of ryghteousnes, &  
put your trust in the Lord.

**U** There be many that say: who wyll do  
vs any good? Lord (c) lyfte vp vpon vs the  
lyght of thy countenance.

Thou reioycest myne hart, though there  
encrease be greate both in corne & wyne.

Therefore will I lay me downe in peace,  
and take my rest: for thou lord only setteest  
me in a sure dwellinge.

### The Notes.

(a) That which is here translated, to the chan-

## The.v. Psalme. Fol.ii.

ter: is in Hebrue Lammazeah. Whiche worde  
after Ezra and David kynny (expositours  
in Hebrue) signifieth, to the chyefe of the syn-  
gers. Whom we commonly call in englysh, the  
father of the quyre or chaunter. This inter-  
pretacion also, do boeth the most number & the  
best lerned of the latinistes, best allow: and there-  
fore I haue folowed the same the whole psal-  
ter thowowe, expessyng it by this worde  
chaunter. Not wythstandinge diuers authours  
do diuerslye interprete it. Some say that it sy-  
gnifieth, to the victoure ouercomer, some to the  
victorie, whiche maye thus agree together, if  
thou take a psalme to be a syttinge vp and ex-  
hortacion to put our truste in God, beinge sure  
to obtayne the victorie. And where some inter-  
prete vnto the ende, vnderstand euen the same.  
For therefore dooe we put oure truste in god,  
that we may come to the ende of the victorie.

Some translate the title thus. A vehement and  
often made exhortacion in instrumentes of mu-  
like, a psalme to David, that is as they them sel-  
ues expound it: A psalme reuelate vnto David.  
For David is in Hebrue the datine case & not  
the gentiue.

(b) This worde signifieth the tune or note of  
the instrumentes: Wher after the psalmes, be-  
fore whiche it is presyred, were longe. For the  
psalmes were song at certen instrumentes, but  
so that the swete tune and instrumente, prepa-  
red the mind more perfectly to receyue the word  
of the holy dytye.

(c) God lyfeth vp the lyghte of his counte-  
nauce vpon vs, when by manifeste benefices  
shewed vnto vs, he declarcth hym selfe to fa-  
uoure vs.

### The.v. Psalme.

**A** prayer of hym that is oppressed of wic-  
ked enemyes, whom whē he knoweth that they  
can not but be hated of God, he taketh hert that  
after he is deliuered from al reopardy, he shall  
geue thanks to God his sauour in the compa-  
ny of the holy. Therefore besecheth he the Lord  
to lead and conduct hym that he be not trapped  
with their wyles: and further to ouerthrowe  
them, and to cheare and incourage the godly.

To the chaunter by (a) \* Rehylab  
a psalme of David.

**H**ear my wordes (O Lord) con-  
sider my callinge \*.

**U** marke the voice of my pe-  
ticion my kynge and my God, thou my  
for vnto the wyll I make my prayer.

**H**ear my voyce (b) betimes (O Lord) for  
early in the morning wyll I get me vnto  
the, pea and that with diligence.

For thou arte not the God that hath  
pleasure in wickednesse, ther may no vni-  
godly person dwell with the.

Suche as be cruell maye not stand in  
thy lyght, thou art an enemy vnto al wyck-  
ked doers.

Thou destrouest the lyers: the Lord ab-  
horreth the bloud thursty and disceatfull.

But as for me, I wyll come into thy  
house, euē vpon the multitude of thy mer-  
cy: & in thy feare wyll I worshipp toward  
thy holy temple.

Lead me (O Lord) in thy ryghteousnes,  
because of myne enemyes, and make thy  
waye playne before me.

A.ii. For



## The. vi. psalme.

For there is no fapethfulnesse in theyr  
mouthes, they dessemble in theyr hertes:  
theyr throte is an open sepulchre, wyth  
theyr tonges thy disceane.

Synneth them (O God) that they may  
perpeth in theyr owne ymagynacions: cast  
thē out because of the multitude of theyr  
vngodlynesse, for they rebel agaynst the.

Agayne, let al them that put theyr trust  
in the, reioyce: yea let thē euer be geuynge  
of thankes, because thou defendest them,  
that they whiche loue thy name, be ioy-  
ful in the.

For thou Lord geuest thy blessing vnto  
the ryghtuous: and wyth thy fauora-  
ble kyndnes thou defendest hym, as wyth  
a shyld.

### The Notes.

(a) Psalms, signifieth by interpretation. Heer-  
tagis. As some wyll, a certen instrument of  
musicke.

(b) He sayeth by tymes and earlye in the morn-  
nyng because that tyme is conuenient to praye,  
and to heare the worde of God in. At whyche  
tyme also they accustomedly came together both  
to the tabernacle and vnto the temple of God.

### The. vi. psalme.

This psalme containeth a feruente prayer  
of one that is oppressed wyth grefe, and that  
greatly abhorreth death, fearynge lest the glorie  
of God shoulde be any thyng darchened ther-  
wyth, and that also glozyeth of the health resto-  
red agayn vnto hym.

To the chaunter by Reginoth  
vpon.

(a) Sheminith, a psalme of Dauid.

**O** Lord (b) rebuke me not in  
thyne anger: O chaste me not  
in thy heuy displeasure.

Haue mercy vpon me (O Lord)

for I am weake: O Lord heale me for all

my bones are vexed.

My soule also is in great trouble, but  
lord howe longe?

Turne the (O Lord) and delouer my  
soule. O saue me for thy mercyes sake.

For in death no man remembereth the:  
O who wyll gyue the thankes in the

hel? I am wepyng of groupng, euery nyght  
washe I my bedde, and water my couche  
wyth my teares.

My countenance is chaunged for very  
inward griefe: I consume awaye I haue  
so many enemyes.

Awaye fro me all ye wycked doers, for  
the Lord hath hearde the voyce of my we-  
pyng. Thee Lord hath hearde myne humble  
petitiō, the Lord hath receaued my pray-  
er. Al myne enemyes shalbe confounded &  
forevered: yea they shalbe turned backe  
and put to shame, and that ryghte soone.

### The Notes.

(a) This word signifieth an eight or an instru-  
mente of musyke, that hath eynghthe strynges.

(b) God rebuketh vs in his anger, when he sen-  
deth greute and sharpe plagis vpon vs, euen  
as though he were moued wyth great and hye  
deuote indignacion. Some expounde anger an

## The. vii. psalme.

heuy displeasure, or (as the commune transla-  
tion readeth) furpe, to synnysie the dreadeful  
iudgemente of god, whiche no man auoydeth,  
but he that here seeketh for merce. And where  
God doeth alwayes iudge wyth tranquillyte  
and peaceableness, and hath neither anger nor  
furie in hym, yet can not the scripture shewe vn-  
to vs, when God shall appeare vnto them that  
shal fele his iudgemente, vnlesse it speake of  
God after our manner, as though it spake of  
a man. As in the. ii. psalme.

### The. vii. psalme.

He desyareth to be saued from the great and  
greuouse persecutiō of Saule. He mentioneth  
his owne innocency. He prayeth that he maye  
obtaine the kyngdome promysed hym, to the in-  
tent that the people myght be gathered to God,  
and the myschefe of the wycked expelled: Then  
sayeth he that the wycked shall perpeth wyth  
theyr own sword, and endeth the psalme wyth  
the prayse of God.

(a) \*Sigeron of Dauid, which he sang  
the wordes of Eus the sonne of Hemini.



Lord my God, in I do I truste,  
saue me from all them that per-  
secute me, and delouer me.

Lette \* he deuoureth vp my he meaneth  
soule lyke a lyon, & teare it in peces while Eus or els  
there is none to helpe. as the ves-

O Lord my God, if I haue done anye  
suche thyng, if ther be anye vnyghtuous-  
nes in my handes.

If I haue rewarded euyl vnto them I  
dealt frendly wyth me, or hurt them that  
wythout any cause are myne enemyes.

\* Then let myne enemye persecute my By this is  
soule, and take me: ye let hym treade my meat vnto  
lyfe downe in the earthe, and laye myne destrucciō.

honoure in the dust. Selah.  
Stande vp (O Lord) in thy wrath, lyft  
vp thy selfe ouer the furpous indygnacy-  
on of myne enemyes: aryse vp (for me) in  
the vengeance that thou haste promysed.

That the congregaciō of I people may  
come aboute the, for their sakes therfore  
lyfte vp thy selfe agayne.

The Lord is iudge ouer the people: a-  
venge me then (O Lord) according to my  
ryghteousnes and innocency.

O let the wickednes of the vngodlye  
come to an ende: but mainteyne the iust,  
thou ryghtuous God, that \* triest I very  
hertes and the reynes.

My helpe cometh of God, whiche pre-  
serueth them that are true of heart.

God is a ryghtuous iudge, and God  
is euer threathynge.

If men wyll not turne, he hath whette  
hys \* swerde, he hath bent hys bowe &  
made it readye.

He hath prepared hym the weapons of  
death, & ordered hys arrowes to be des-  
troyed. Beholde, he trauaileth wyth mis-  
chefe, he hath conceyued unhappines, and  
broughte forth a lye.

He hath grauen and digged vp a pyt,  
but he shall fall hym selfe into the pytte I  
he

ela. xxxviii.

They be in  
death & hel,  
I despayre  
& blasphem  
god.  
psalme. cxv

li. Re. xvi.

he meaneth  
Eus or els  
as the ves-  
bues vn-  
derstands  
Saul.

By this is  
meat vnto  
destrucciō.

li. Re. xvi. b  
Pro. xvi. a

ela. xxxviii. a



be hath made.

ecc. x. v. d. For by unhappynesse shall come vpon  
hys owne heade, and bys wyckednes shall  
fall vpon hys owne pate.

As for me, I wyll geue thanckes vnto y  
Lord for hys rychtuousnes sake, and wyll  
praise y name of the Lord the most hyste.

The Notes.

(a) As some wyll, this worde signifyeth an ex-  
ercise that is a paynfull and heauy tentaciō of  
Dauid. Other interprete it an ignorance, be-  
cause he knewe not the faure that was laide vnto  
hym. Some saye that it was one of the in-  
strumētes wherāt al the psalmes were songe,  
before whiche it was set. Some thynke that  
it is a certen kinde of melodie. Moreover that  
whiche is here called Lūs, in the place of the  
hinges aboue reherled, is called Senet.

The. viii. psalme.

The prayseth and greatly wondereth at the  
inestimable benefyte and liberaltye of God,  
maker of al thynges, towarde mankynd, which  
euerie where wyth an vnspeakable glorie  
sheweth hys euerslastyng power & strengthe.

To the chaunter (a) vpon Syrach,  
a psalme of Dauid.

**A** Lord oure gouernour, how wō-  
derfull is thy name in all the  
worlde: howe excellent is thy  
glory aboue the heauens?

Oute of the mouth of the verie babes &  
sucklynge thou haste ordeyned prayse, be-  
cause of thine enemies, that thou myght-  
est destroye the enemy and the auenger.

For I consider thy heauens, euen the  
worke of the syngers: the moone and the  
starres whiche thou hast made.

Oh what is man, that thou \* arte so  
mynde full of hym: euer the sonne of mā  
that thou vntest hym?

After thou haddest for a season made  
hym lower then hys angyelles, thou (b)  
croudest hym wyth honour and glory.

Thou hast set hym aboue the workes  
of thy handes: and thou hast put al thyng-  
es in subiectyon vnder hys fete.

Al shepe and oxen, yea, and the bestes  
of the felde.

The foules of the ayre, the fyshes of the  
sea, and whatsoeuer walketh thorow the  
wayes of the sea.

O Lord oure gouernour, howe wonder-  
full is thy name in all the worlde?

The Notes.

(a) After some, Syrach signifyeth as muche as,  
for the wyse prestes. After some, conceyvinge  
the Githithes. After other, it is an instrumente  
of musike.

(b) God crouned man wyth honoure and glory  
when he made hym kyng ouer all hys crea-  
tures at hys fyrste creation. Of the whiche  
glorie Chyste (beinge man) was made parte-  
nar, after hys resurrection (and so shall we at  
oures) Math. xxviii. d. For of Chyste dothe  
the Epistle to the Hebrewes expound this verse.  
Hebrewes. ii.

The. ix. psalme.

The greatly thanckes for a greate victory:

of sayned, and for the fall of a greate enemye,  
suche as Goliath or some other prynce of the  
Philistynes. He prayseth the rychtousnes of  
God, whiche alwaye auengeth his: he prayeth  
god to pull vnder the wycked.

To the chaunter vpon (a) Almutz Lade,  
a psalme of Dauid.



Wyll geue thackes vnto  
the (O Lord) wyth  
my hole harte, I wyll  
speake of all thy mer-  
cyous workes.

I wyll be glad, & re-  
ioyse in the, yea, my son-  
ges wyll I make of thy name, O thou  
mooste hyste.

Because thou haste dyscussyd myne ene-  
myes abacke they were discomfyted, and  
peryshe at thy presence.

For thou haste maputayned my ryghte  
and my cause: thou syttest in thy throughe  
that arte the true iudge.

Thou rebukeste the Heathen, and de-  
stroyest y vngodly, thou puttest out theyr  
name for euer and euer.

The enemyes swerdes are come to an  
ende, y hall ouerthrowen they: \* ctyres, \* Liffes  
they: memorial is peryshe wyth them.

But the Lord endureth for euer, hee  
hath prepared hys seate vnto iudgement.

He gouerneth the worlde wyth ryghte-  
ousnes, and mynistreth true iudgement  
vnto the people.

The Lord is a defence for the poore, a  
defence in the tyme of trouble.

Therefore they that knowe thy name,  
putte theyr trust in the: for thou (Lord)  
neuer faylest them that seke the.

O prayse the Lord, whiche dwelleth in  
Syon, shewe the people of hys dognges.

And why \* he maketh inquisition for  
theyr bloud, & remembreth them: he for-  
getteth not the (b) cōplaine of the poore.

Haue mercy vpon me (O Lord) con-  
sidre y trouble that I am in amonge myne  
enemies, thou that lystest me vp from the  
(c) gates of death.

That I maye shewe all thy prayses, y  
in the (d) portes of the daughter of Syon,  
and reioyse in thy sauyng health.

As for the Heathen, they are suncken  
downe in the pytte that they made: in the  
same net whiche they spred oute pryuellye,  
is theyr owne feete taken.

Thus the Lord is knowen to execute  
true iudgemente, when the vngodlye is  
trapped in y workes of hys owne handes.  
Selah.

The wycked must be turned into hell,  
and all the Heathen that forget God.

But the poore shall not alwaye be oute  
of remembraunce, the patient abyding of  
suche as be in trouble shall not peryshe for  
euer.

O Lord, let no man haue y vpperhand,  
let the Heathen be condemned before the.

O Lord set a \* scholemaster ouer them, her.

That

*morning prayer  
second day*

*That is, he  
forgetteth  
not y crye  
of y oppres-  
sed, but re-  
uengeth  
their bloud*



## The.x. Psalm.

that the Heauen maye knowe them sel-  
ues to be but men. **Selah.**

### The notes.

Almuth.

(a) As some men thynke Almuth laben sygnify-  
eth a certayn instrumente of musike. Some say  
that Almuth sygnifyeth: of the death, whiche  
some vnderstande by laben Goliath, or some o-  
ther idyllistines. Some reade the tittle thus.  
An often made, and vehemente exhortacion of  
a secrete and folp the sonne. They vnderstande  
thereby, the ryghteous, whose by faythe is the  
sonne of God, and the same is to the worlde fo-  
lyme, because hee is continuallye in death and  
sorowes, for his lyfe is hyd in Christe till the  
thynges be shewed agayne in the iudgement of  
God. Then shall they perceyue that the death  
of this worlde is glorie. Felix readeth the tittle  
thus: vnto the victoure ouercome of the death  
of a foole. Whiche you maye well vnderstande  
of the death of folp Antichrist, and of the fall  
of his kyngdome. Howe be it this tittle should  
scue more couenient for the next Psalm, which  
after the Hebrewes, is a dyspuncte Psalm from  
this, where as the Latinistes make this & the  
next boeth one.

The com-  
plaint of  
the poze.

(b) The complaint of the poze, is the seruente de-  
spise and burning affection, wher with they crie  
vnto the Lorde, and be heard. By the poze is vn-  
derstand in the scripture the afflicted, who fele  
theyr nede and tentation, and do sorow and la-  
ment & the truth is ouertrode, puttyng no trust  
in any thyng that is in this world. Yea these  
be they that be despised & forsaken of the world,  
and cleaue vnto the lyuinge God onely, assured  
that at his hande they shall fynde helpe, though  
the world be neuer so extreme against them. As  
in the next Psalm.

The gates  
of death.

(c) The gates of death, are the iudgements to  
death, the counsellies of the wycked, the congre-  
gations of Satan, the doctrines of falsenes,  
and whatsoeuer leadech to death.

Voices of  
Sion.

(d) The voices of Sion, are the companies of  
the good and faythfull, where in are recited &  
true the of god, and all that leadech to lyfe. As  
Psalm. lxxvii. a.

### The.x. Psalm.

A prayer agaynst froward, malicouse, and  
wycked men, whiche both wyth wyles and vio-  
lence oppresse all that are poore and helplese:  
wherein also theyre intolerable pryde and vn-  
godlynes, wyth theyr studge and desyre to hurt  
other, are described.

There is no Tittle in the  
Hebrew.

A



By arte thou gone so far of,  
O Lorde? wilt thou hyde thy  
selfe in tyme of trouble?

While the vngodlye harbe  
the ouer had, the poore muste  
suffer persecution.

That they were taken in the ymagy-  
nacion whiche they go aboute.

For the vngodlye maketh bolte of his  
own hertes desyre, the couereous blesseth  
hym selfe, and blasphemeth the Lorde.

The vngodlye is so proude and full of  
indignacion, that he carech not: nether is  
God before his eyes.

His wayes are alway filthy, thy iudge-  
mentes are farre out of his syght, hee de-

## The.xi. Psalm.

syeth all his enemyes.

For he sayeth in his hert: Tushe, I shal  
neuer be caste downe, ther shall no harme  
happen vnto me.

His mouth is full of cursynge, fraude  
and disceite: vnder his tounge is \* trauail  
and sorowe.

He sytterh larekyng in the gardens,  
that he maye pryuelly murder the inno-  
cente, his eyes are set vpon the poore.

He lyeth wayfynge secretly, as it wer  
a lyon on his denne.

He lurketh that hee maye rauyn the  
poore, yea to rauyn the poore, when he hath  
gotten hym into his net.

Then smyteth he, then oppresseth he,  
and casteth downe the poore wyth his au-  
thorite.

For he sayeth in his herte: Tushe, God  
hath forgotton, he hath turned away his  
face, so that he wyll neuer se it.

Arise Lorde God, lyfte vp thyne hand,  
and forget not the poore.

Wherefore shoulde I wycked blaspheme  
God, and saye in his herte: tushe, he carech  
not for it.

Thys thou seest, for thou consyderest  
the mysery and sorowe.

The poore geneth hym selfe ouer into  
thy hand, and commytteth hym vnto the,  
for thou art the helper of the scendelle.

Breake thou the arme of the vngodly &  
malycious, searche oute the wyckednes  
whych he hath done, that he maye perishe.

The Lorde is kyng for euer, the Hea-  
then shall perishe out of his laude.

Lorde, thou hearest the despyous lon-  
ginge of the poore: theyr herte is sure that  
thyne care hekeneth thereto.

Helpe the fatherlesse & poore vnto theyr  
ryght, that the vngodly be no more exal-  
ted vpon earth.

### The.xi. Psalm.

He reasoneth his wronge wyth them that  
thrust hym forth of all the dominion of Isra-  
ell, so that he founde no place to abyde in.  
Hee praiseth his confidence to God warde, and  
the iudgemente of God both towarde the good  
and euill.

To the chaunter, of David.



At the Lorde put I my  
trust: howe wyll he re-  
sawe to my soule, that  
he should flye as a byrd  
vpon your hyll?

For lo. (a) the vngod-  
ly haue bent theyr bo-  
wes, & made ready theyr arrowes in & qui-  
uer, that they maye pryuelly shote at them,  
whiche are true of herte.

The verye foundation haue they caste  
down, what ca the ryghteous then dowall?

But the Lorde is in his holpe temple, &  
the Lordes seate is in beauen: He consy-  
dereth it wyth his eyes, his eye lyddes  
beholde the chyldren of men.

The



## The .xii. and .xiii. Psalme.

The Lord seeth both the righteuous and vngodly, but who so delieth in wickednes, hym his soule abhorreth.

Upon the vngodly he shal cast snares, fyre, byrmstone, storme, and tempest: thys reward shal they haue to dyvne.

For the lord is righteous, and he loueth righteousnes: his countenance beholderth the thyng that is iust.

### The Notes.

(a) Thys is a borrowed speche, by whiche is signified that the wyched enemyes of Dauid were most prest and ready to destroye hym. For thys psalme, as some suppose, was made when he fled from Saule, and had hymselfe in dyuers and sundry places, as ye reade i. Regum frome the .xii. chapter, to the .xvii. wher his persecucion was so greates, that at the lengthe he was fayne to flye out of the coast of Israel vnto the Philistines. After lyke maner doo oure Saules persecute the christen. psalme .xxvii. b.

### The .xii. psalme.

The complayneth that righteousness and faith are euery wher decayed, and that wylle and gylefull flatterers rule all, and prayeth the Lord to haue compassio on the afflicte, which they cruelly bere: and also to helpe them accordynge to his worde, whiche onely can not deceyue, and to deliuer hym from the fylthy company of the wyched.

To the chaunter vpon Sheminith, a psalme of Dauid.

A



Elpe Lord, for there is not one saynt more: very fewe sayntfull are there amonge the chyldren of menne.

Euerye man telleth lyes to his neyghbour, they do but flatter wth theyr lyes, and dyssemble in theyr hearte.

O that the Lord would roote out al dyscreetful lypes, and the tounge that speaketh proude thynges.

Whiche saye: oure tounge shoulde preuaile, we are they that ought to speake, who is Lord ouer vs?

Now for the trouble sake of the oppressed, and because of the complaynte of the poore, I wil vp (saith the Lord) I wil help them, and set them at rest.

That is often tymes.

The words of the Lord are pure wordes, euē as the syluer, which from earth is tried and purged .vii. tymes in the fyre.

Some vnderstand here certain me, some Gods word.

Kepe them therefore (O Lord) and preserue vs from thys generation for euer. And why? when vanitie and idelnes getteth the ouerhand amonge the chyldren of men, al are ful of the vngodly.

### The .xiii. psalme.

Dauid beinge in iopardous case and in great perill, doth earnestlye wyth pytyfulnes desire Gods healpe, to the intent that his enemyes shoulde not reioyce of his deathe, but that he rather myghte reioyce of his health obtayned, and worthelye magnifye and prayse his preseruer God.

To the chaunter, a psalme of Dauid.

A



O how long wilt thou forget me O Lord, for euer? howe longe wylle thou hyde thy face from me?

O (a) how long shal I seeke coun-

## The .xiii. psalme. Fol. liii.

saile in my soule: how long shal I be so vexed in myne heart: how long shal myne enemye triumphe ouer me?

Consyder, and heare me, O Lord my God: (b) lighte myne eyes, (c) that I slepe not in death.

Least mine enemy say: I haue preuailed agaynst him: for if I be caste downe, they that trouble me wyl reioyse at it.

But my truste is in thy mercye, and my heart is ioyfull in thy sayng health.

I wyl syng of the Lord, that dealeth so louingly wth me.

Yea, I wyl praise the name of the Lord the most hyest.

### The Notes.

(a) We are sayd to seeke counsaile in our troubles: when we take deliberacion.

To seeke counsaile. To lighte the eyes.

(b) God lyghteth our eyes, when he maketh vs circumspete and dyligente, that we neyther let light to do that which ought to be done: neither folishly attempt that which ought to be eschewed, and so come vniwytely into the hands of our enemyes, and be oppressed of them. And therefore do some read, kepe me awake, for that whiche is here, lyghten myne eyes.

(c) It is sayd that we slepe in death, whiche we dye or be slaine of our enemyes, wherfore it foloweth least myne enemy say: I haue preuailed, &c.

To slepe is death.

### The .xiii. psalme.

He bewayleth that al places are ful of wyched and open synners, and describeth theyr most corrupt, fylthy, and vyolēt condicion: and farther, he prophesieyth vengeance to them, and saluacion to the innocent, whom they oppresse and deuoure.

To the chaunter of Dauid.

The folish bedies say in theyr heart: A res: tushe, ther is no God.

They are corrupt, and become abhominable in theyr doynges, there is not one that doth good.

The Lord looketh downe from heauen vpon the chyldren of men, to se if ther wer any that wold vnderstand and seke after God.

But (a) they are al gone out of the waye, they are al together become vniuersallye, ther is none that doth good, no not one.

How can they haue vnderstanding, that worke myschiese, eatyng vpon my people, as it wer breade, and cal not vpon the Lord.

Therefore shal they be brought in greate feare, for God standeth by the (b) generation of the righteuous.

(c) As for youe haue made a moeke at the counsaile of the poore, because he putteth his trust in the Lord.

O that the sayng health were geuen Israel out of Syon.

O that the Lord wold deliuer his people out of captiuitie.

Then shoulde (d) Iacob reioyse, and Israel shoulde be ryght glad.

### The Notes.

(a) We go out of the way, when we depart from the way of God, and set a part his law, falling to our own intencions, counsailes and prouysions. As psalme liiii. a. Ro. iii. b.

(b) Thys generation, is the number of the, that by saythe are made the sonnes of God, iustified by the righteousnes of Christ. psal. cxli. a.

A. liii. They



## The .xv. and .xvi. Psalme.

(c) They make the counsaile of the poore, that take them for fooles that put theyr whole trust in god, vnfayn. dly beleuing that for his sonnes sake he wyl be theyr defence, succoure and ayde.  
(d) By Jacob, or Israel, is vnderstand þe whol stocke, progeny and of pyng of Jacob of Israel, as in the psalm. xi. a.

### The .xv. psalme.

This psalm describeth what maners and condicions the very churche of heauen and members of the churche of God must haue.

### A psalme of David.

**W**orde, who shall dwell in thy tabernacle: who shall reaste vpon thy holy hill?

Even he that leadeth an vncorrupte lyfe: that doth the thynges whych is ryghte, and that \* speaketh the truthe from his hearte.

He that vseth no disceate in his tounge: he that doth no euill to his neighbour, and sleaundreth not his neighbours.

He that setteth not by the vngodly, but maketh much of them that fear the Lord: he that sweareth vnto his neighbour, and dysapoynteth hym not.

He that geueth not his money vpon vsurpe, and taketh no rewarde agaynst the innocent.

Who so doeth these thynges, shal neuer be remoued.

### The .xvi. psalme.

He despyeth God to be his defender. He praiseth that he is geuen to the fauour of the sayntes, and that he abhorreth Idolaters, he looketh to haue the perfect and continuall ioye of the syght of God.

### (a) Michtam of David.

**R**efectie me (O God) for in thee do I trust.

I haue sayde vnto the Lord: thou art my God, my goodes are nothyng vnto the.

All my helpe is vpon the (b) sayntes that are in the earth, and vpon such lyke.

But they that ruine after another, shal haue great trouble.

Theyr drynkofferpynges of bloude wyl not offer, neyther make mencion of theyr name in my mouth.

The Lord him self is my good, & my portion, thou maintainest mine enheritaunce.

The lot is falle vnto me in a fayr ground pea, I haue a goodly heritage.

I wyl thanke the Lord for geuyng me warnyng: my reines also haue chastered me in the nyght season.

Afore hand saw I God alwayes before me, for he (c) is on my ryght hand, that I should not be remoued.

Therefore did my heart reioyce, & my ryg was glad my flesh also shal rest in hope.

For whye? (d) thou shalt not leane my soule in hel, neyther shalt thou suffer thy saynte to se corrupcion.

Thou hast shewed me the wayes of lyfe: thou shalt make me full of ioye wyth thy countenance.

## The .xvii. psalme.

At thy ryght hand ther is pleasure and ioye for euermore.

### The Notes.

(a) That is nobilitie, or honoure of chivalry, or an instrument of musycke.

(b) Here and in many other places, the scripture calleth the saythful, sayntes, as psalm. xli. a, and the Apostle in many of his epistles.

(c) God is on the ryght hand, when he helpeth, aideth, and succoureth vs, and is prest and ready thereto, psalm. cxi. d.

(d) God leueth not our soules in hel, when he suffereth them not to dye: neyther forsaketh vs nor taketh his assyduous grace fro vs, And that whych foloweth, neyther shalt thou suffer thy saynte to se corrupcion, sygnifyeth, Thou shalt not suffer my body to abyde in the graue, and so to corrupt. So doth Peter expound this place of Christ, Act. ii. Paul. Act. xiii.

### The .xvii. psalme.

A vehement and feruent prayer of David, that he myght be deliuered from the persecutions of Saul. He innocently prayeth his own innocency, as he dyd in the. vii. psalm. He crieth for helpe, describeth the proude condicions and vayne intencions of his persecuters, and confesseth that his felicity consisteth in the knowledge of God.

### A prayer of David.

**W**ate the ryght (O Lord) consider my complaynt, hearken vnto my prayer, that goeth not oute of a faryned mouth.

Let my sentence come forth fro thy presence: & loke vpon the thyng that is equall.

Thou hast proued & visited myne hert in the night season: þu hast tried me in þe fire, & hast found no wickednes in me: for I vtterly purposed þe my mouth shuld not offend. Because of the wordes of thy lypes, I haue kepte me from the workes of men, in the way of the murderer.

Order thou my goynges in thy pathes: that my fore steppes dyspyce not.

For vnto þe I cry, hear me O god: encline thine eares to me: & hearken vnto my words.

Shew thy maruelous louing kyndnes, thou that sauest the whych put theyr trust in the, from such as resyst thy ryght hand.

Kepe me as an apple of an eye, defende me vnder the (a) shadow of thy wynges.

Fro the vngodly þe trouble me, fro mine enemies which copas my soul round about.

Which mayntayne theyr own welthy: nelle wyth oppresyon, and theyr mouth speake proude thynges.

They lie waiting in our way ouer euerie side, turning theyr eyes down to þe ground.

Like as a Lion þe is greedy of his pray, & as it met a Lions whelp larking in his denne.

Up lord, disaioyne him, & cast him down: deliuer my soul wth thy sword fro þe vngodly.

Fro the me of thy hand (O lord) fro þe me of þe world, which haue theyr porcion in this life, whose bellies þe fillest wth thy treasure.

They haue chyldre at their desire, & leaue the rest of their substance for their babes.

But as for me, I wyl beholde thy presence in righteousness: and when thy glory appeareth, I shal be satisfyed.



**Shadowe of wynges,** (a) Here doth the shadow of the wynges signify that protection & unspeakable goodnes of god, by which only we stand in safety. It is a borrowed speche of the nature of an hen, who nourisheth, feedeth and defendeth her chickens vnder her wynges, yea, fyghteth for them, and despyseth her own life to saue them. Christ borroweth a lyke speche. Math. xxiii. d.

The. xviij. Psalme.

First he describeth the great and feruent confidence whiche he had in God, and then the euyls wherewith he was overladen, after that the power of God, and good wyll toward hym. Then sheweth he hys own deliuerance, hys innocency, and the iudgement of God toward al men. And after these, the great victorie obtained of hys most myghty enemy, and that the coastes of his kingdome were meruelously enlarged, and hys power confirmed for euer: at the last he endeth the Psalme with prayles, and with a prophesy of Christ.

To the chaunter of Dauid, seruaunt of the Lorde, whiche sayde vnto the Lorde the wordes of this songe, on the day in which the Lorde deliuered hym from the hande of all hys enemyes, and from the hande of Saule, and sayde.

**A** Wyl loue thee (O Lorde) my strength.



The Lorde is my succoure, my refuge, my saupoure, my God, my helper in whome I trust: my buckler (a) the horne of my helth, and my protection.

I wyl prayse the Lorde, and cal vpon him so shal I be safe from myne enemyes.

(b) The sorowes of death compassed me and the brokes of vngodlynes made me afraied.

The paynes of hell came aboute me, the snares of death toke hold vpon me.

Yet in my trouble I called vpon the lord, and complained vnto my God.

So he hearde my voyce oute of his holy temple, and my complaint came before him, yea euen into hys eares.

Then the earthe trembled and quaked, the very foundations of hys hyls shoke, and wer remoued, because he was wroth.

Ther went a smoke out of hys nostrils, and a consuming fyre out of hys mouth: so that coales were kyndled at it.

He bowed the heauens and came down and it was darke vnder hys feete.

He rode vpon the Cherubyns and dyd flye: he came flyinge with the wynges of the wynde.

He made darknesse hys pavilion round about him, with darcke water and thicke cloudes to couer hym.

At the brightenes of hys presence the cloudes remoued, with hayle stones and coales of fyre.

The Lorde also thundred out of the heauen and the hygh gaue hys thundet with hayle stones and coales of fyre.

He sent out hys arrowes and scattered

them, he cast soze lyghtenynge, and destroyed them.

The springs of waters were reue, and foundations of the round worldes wer discovered at thy chiding (O Lorde) at thy blaspheming and byeth of the dyspleasures.

He sent downe fro the heigh to fetch me, and toke me out of great waters.

He deliuered me from my strong enemyes, and from my foes whiche were to myghte for me.

They persecut me in the tyme of my trouble, but the Lorde was my defence.

He brought me forth also into liberty: and deliuer me, because he had a fauoure vnto me.

The lord shal reward me after my righteous dealing, & according to the clenness of my handes shal he recompence me.

For I haue kept the wayes of the Lorde: and haue not behaued my selfe wyckedlye agaynst my God.

I haue an eye vnto al his lawes, & cast not out hys commaundementes from me.

Uncorrupte wyl I be before hym, and wyl schewe myne owne wyckednes.

Therfore shal the Lorde reward me after my righteous dealing, and according vnto the clenness of my handes in his eye syght.

With the holy thou shalt be holpe, and with the innocent thou shalt be innocent.

With the cleane thou shalt be cleane, and with the frowarde thou shalt be frowarde.

For thou shalt saue the poore oppressed, and bynne downe the hye lokes of the proude.

Thou lyghtest my candell, O Lorde my god: thou makest my darcknes to be light.

For in the I can discryt an host of me: yea in my God I can leape ouer the wall.

The waye of God is a perfecte waye: the wordes of the Lorde are tryed in the fyre: he is a shyld of defence, for al them that trust in hym.

For who is God, but the Lorde? Or who hath any strength, but our God?

It is God that girded me with strength, and made my waye vncorrupt.

He hath made my fete lyke hartys fete, and set me vpon hye.

He teacheth mynde handes to fight, and maketh mine armes to breake euen a bow of Steele.

Thou hast geuen me the defence of thy health, thy right hand vpholdeth me, and thy louing correccion maketh me great.

Thou hast made troume ynoughe vnder me for to gooe, that my foote steypes should not slide.

I wyl folowe vpon myne enemyes, and take them: I wyl not turne tyll they be dyscomforted.

I wyl smite them, they shal not be able to stand, but fall vnder my feete.

Thou hast gyrded me with strength vnto the battayl, thou hast throwen them all downe

That is mighty and valaunt enemyes,

That is Gods wrath and indignacion. Gene. xi. a.

Thys sygnefyeth abundance and prosperite of all thynges,

F



## The. xix. Psalme.

Downe vnder me that rose vp agaynst me.

Thou haste made myne ennemyes to turne theyr backes vpon me. thou hast destroyed them that hated me.

They cryed, but there was none to help them: yea euen vnto the Lorde, but he herd them not.

I wyl beate them as small as the duste in the wynde, I wyl caste them out as the clay in the stretes.

Thou shalt deliuer me fro the stryngs of the people, thou shalt make me þe head of the Heathen.

Head signi-  
fies a ruler  
or gouernor

A people whome I haue not knowen shall serue me.

He meaneth  
dissemblers  
& hypocrites.

As soone as they heare of me, they shall obeye me, but the straunge chyldren dyssemble wylth me.

The straunge chyldren are wakened, and go halting out of theyr pathes.

The Lorde lyueth, and blessed be my helper: praysed be the God of my health.

Euen the God whych seeth that I be auenged, and subdueth the people vnto me.

It is he that deliuereth me from my cruell enemyes: thou shalt lyft me vp from the that ryle agaynst me, thou shalt redme me from the wycked man.

For thys cause I wyl geue thanks vnto the (O Lorde) among the gentyles, and syng prayses vnto thy name.

Create prosperytie geueth he vnto his kynge: and sheweth louyng kyndnesse vnto Dauid hys appointed, yea and vnto his seede for euermore.

The Notes.

(a) He calleth God the horne of hys health, because by hym he hath subdued hys enemyes, and obtained health. It is a borrowed speche of horned beasts, who with theyr hornes defende them selues and dyue away them that syght agaynst them as. Psalm. xliiii. a

(b) By the sorowes of death, and brokes of vngodlynes: by which is meant the obstinate multitude of the wicked vngodly, the paines of hel, and the snares of death, are signified the iacobdous and terrible feares, which by the wickednes of hys enemyes happened vnto him, and brought hym very often, euen to deathes doore, so that by the iudgement of the flesh, he thought hym selfe utterly cast away.

(c) Thys is an Hebrew word, and signifieth in English swyft byrds. And by al the things here rehearsed, is described the power, myghte, and maiesty of almyghty God, whych he declarath in tempests, of whych the whole. xxix. Ps. i. en- treateth, and in Job. xxxviii. are lyke things mentioned, to the settinge out of hys power. Often tymes we reade, that God when he would moze openly and moze expressely declare hys power vnto men, causeth thunder, lightnyng and earthy quakes. xx. Ps. in Exod. xix. c. when the law was geuen, and. i. Kynges the. xii. when the people de- lyed a kyng, Math. xxviii. when Christ was on the crosse. Act. ii. when the holy gost came vpon the Apostles. Act. iiii. when they prayed. Wylth such lyke wonders doo some suppose that God dyd at one tyme or other shew hys benedicti- on to Dauid, and confirmed hys promise with shal- tyng of the earth, sendyng thunder, lyghtnyng, hayle, cloudes, stormes, and other terrible tokens

## The. xx. Psalme.

wherewith he holpe Dauid, and ouerthrew his enemyes. Neyther letteth it that the scripture mentioneth not thereof in anye place, for it maketh no mention of the tempest that came vpon Ierusalem from the Assyrians, yet who wyl denye but that it was in very dede so done.

The. xx. Psalme.

He describeth the power of God, wonder- fully declared by the workmanship of the hea- uens. He sheweth the excellencies of the law of god, desyeth to be saued fro syn, & wisheth that whatsoeuer he either thynketh in herte, or spea- keth w mouth, may be good & acceptable to god (a) \* To the chaunter, a psalme of Dauid

**I**n the very heauens declare the glo- ry of God, and þe very firmament sheweth hys handy worke.

One daye telleth another, and one nyght certifyeth another.

There is neyther speche nor language, but theyr voyces are heard amonge them.

Theyr sounde is gon out into al lands, & theyr words into the endes of the world.

In them hath he sette a Tabernacle for þe Sunne, which cometh forth as a byde- grome out of hys chamber, and reioyseth as a Spauit to runne hys course.

It goeth forth from the one ende of the heauen, and runneth about vnto the same ende agayne: and ther maye no man hyde hym selfe from the heate therof.

\* The lawe of the Lorde is a perfect law, it quickeneth the soule.

The law  
teacheth how  
to lyue wel.

The testimony of the Lorde is true, and geueth wysdome euen vnto babes.

comman-  
dyng what  
shoulde be  
done & for-  
bidding the  
cont. ary.

The statutes of the Lorde are ryght, and reioyce the hert: the comaundement of the Lorde is pure, & geueth light vnto the eyes.

The fear of the lord is cleane, and endu- reth for euer: the iudgements of the Lorde are true and ryghtuous altogether.

More pleasaunt are they then gold, yea then myche fyne golde: sweter then honye and the hony combe.

These thy seruante kepeth, and for ke- pyng of them, ther is great reward.

Who can tell, how oft he offendeth? Ob- clense thou me fro my secret fautes.

Kepe thy seruante also from presumtu- ous synnes, least they get the dominion o- uer me: so shal I be vndefyled and innocent from the great offence.

Yea the wordes of my mouth, and the meditation of my harte shalbe acceptable vnto the O Lorde, my helper & my redemer.

The. xx. Psalme.

A prayer wherin the people desyeth health to kyng Dauid, goynge to a dyfficulte iacob- dous battel, and also a thankesgeuyng of health and victorie geuen from aboue.

To the chaunter, a psalme of Dauid.

**I**n the Lord heare the in the tyme of trouble, the (a) name of the (b) God of Jacob defend thee.

Send the help fro the Sanctuary, and streighten the out of Syon.





# The. xxi. Psalm.

Remember al thy offerynges, and accept thy brent sacrifice.

Grante the thy hartes desyre, and fulfill all thy mynde.

We wyl reioyce in thy health, and triumphe in the name of the Lord our God: the Lord performe al thy petition.

Nowe knowe I that the Lord helpeth bys annointed, and wyl heare hym from bys holy heauen: myghtye is the heale of bys ryght hande.

Some put theyr trust in charrettes, and some in horses: but we wyl remember the name of the Lord our God.

They are brought down and fallen, but we are risen and stand vp ryght.

Save Lord, and heale vs O kyng, whos we call vpon thee.

The Notes.

(a) By this name of God is meant his maiesty, (b) By the God of Jacob or Israel is vnderstand the God of the whole stocke, progeny and offspring of Jacob or Israel, and further, of all the people of the Lord, as in *Exod. xlii. a.* The cause whye, is, that Jacob, whiche as ye reade, *Gene. xxxv. b.* was after called Israel: was father vnto the xii. Patriarches, of whom the xii. tribes and the whole people of Israel descended.

The. xxi. Psalm.

A thanksgyving which the people vsed, for the victory and other benefytes that Dauid abundantly receyued.

To the chaunter, a Psalm of Dauid.

**L**ord, how ioyful is the kyng in thy strength? how exceeding glad is he of thy saving health? Thou hast geue hym his hartes desyre, and haste not put hym from the request of his lyps. *Selah.*

Blessynges do synners honour.

For thou hast preuented hym with liberal \*blessynges, and set a crowne of golde vpon his head.

He asked lyfe of thee, and thou gaueste hym a long lyfe, euen for euer and euer.

His honour is great in thy saving helth, glorie and great worship shalt thou laye vpon hym.

For thou shalt geue hym euerlastyng felicity, and make hym glad with the ioye of thy countenance.

And whye? because the kyng putteth bys trust in the Lord, and in the mercy of the most myghty, he shal not myscarry.

Let al thyne enemyes fele thy \*hande: let thy ryght hande fynde out al them that hate thee.

Thou shalt make them lyke a frye ouen in tyme of thy wrath: the Lord shal destroy them in his displeasure, and the fyre shal consume them.

Theyr fruit shalt thou roote oute of the earthe, and theyr seede from amonge the chyldren of men.

For they intended myscheyfe agaynst thee, and ymagyned such deuyces, as they were not able to performe.

Therfore shalt thou put them to flight, and with thy synnges thou shalt make

# The. xxi. Psalm.

Fol. vi.

readye thyne arrowes agaynst the faces of them.

Wilt thou exalted, Lord, in chynz of one strength, so wyl we synge and prayse thy power.

The. xxi. Psalm.

David declareth verie euidentlye in this Psalm, that he was a figure of Christ. First he declareth Christes detection and smal estimation, and then the exaltacion and dilatacion of his kyngdome, euen to the coastes of the earthe and ende of the world, and al vnder the figure and shadowe of hym selfe.

To the chaunter vpo. (a) Arieleth (b) of the dawnyng, a Psalm of Dauid.



Y God, my god, why hast thou forsaken me? the words of my complaynte are farre from my health.

Psalm. xxi. a.

O my God, I \*crepe in the day tyme, but thou \*hearest not: and in the nyght season also I take no rest.

Psalm. xxi. a. answered

Yet dwellest thou in the Sanctuary, O not, thou worshippinge of Israel.

Our fathers hoped in thee, they trusted in thee, and thou bydest delruer them.

They called vpon thee, and wert healded: they put theyr truste in thee, and were not confounded.

But as for me, I am a worme and no man: a very scorne of men, and the out cast of the people.

Al they that se me, laughe me to scorne: they shoute oute theyr lyppes, and shake theyr heades.

He trusted in God, let him deliuer him: let hym helpe hym, yf he wyl haue hym.

But thou art he that toke me out of my mothers wombe: thou wast my hope whē I hanged yet vpon my mothers brestes,

I haue bene left vnto the euer sence I was borne, thou art my God, euen from my mothers wombe.

O go not from me then, for trouble is hard at hand, & here is none to heale me.

\*Great bulles are come about me, fat lars & men oren close me in on euery syde.

Psalm. xxi. a. answered

They \*gape vpon me with theyr mouthes, as it wer a ramping & roaring Lion.

I am poured oute lyke water, all my bones are oute of ioynte: my hearte in the myddest of my bodye is euen lyke meltinge waxe.

My strength is dreyed vp lyke a potsherd, my tong cleuet to my gommes, and thou hast brought me into the duste of death.

\*For dogges are come aboute me, the counsaile of the wycked hath layed seage agaynst me.

They pearced my handes and my feete I myght haue tolde all my bones: as for them, they scoode starunge and lookynge vpon me.

They haue parced my garments among them, and cast lottes vpon my bestute.

But be not thou far fro me, O Lord: thou art my succoure, haste thee to helpe me.

Deliver



## The. xxii. Psalme.

**D**eliver my soule from the sword, my  
dearlyng from the power of the dog.  
Save me from the Lyons mowthe, and  
heare me from amonge the hornes of the  
Unyornes.

**These** Unyornes sygnifye the comon people of the Jewes whiche cryed crucifixe hym.

So wyl I declare thy name unto my brethren in the myddest of the congregation wyl I prayse the.

O prayse the Lorde ye that feare hym: magnifye hym all ye seede of Jacob, and let al the sede of Israel feare hym.

For he hath not despyed nor abhorred the myserable estate of the poore: he hath not hyd his face from me, but whē I called unto hym, he hearde me.

**That is** the church both of the Jewes and Gentyles.

I wyl prayse the in the \* great congregation, and performe my vowes in the syght of al them that feare the.

The poore shall eate and be satysfied: they shal seke after the Lorde, shall prayse hym: our hert shal lyue for ever.

Al the endes of the worlde shall remember themselves, and be turned vnto the Lorde: and al the generacions of the heathen, shal worshyppe before hym.

For the kyngdome is the Lordes, and he shal be the gouernour of the heathen.

**pl. lxxviii d** Some vnderstande the deade, some the rich, who for their miscrep ar lyke the deade.

Al suche as be \* sat vpon earth, shal eate also and worshyppe. \* All they that lyen in the dust, and lyue so hardly, shal fall downe before hym.

Thy seede shal serue hym, and preache of the Lorde for ever.

They shal come, and declare his ryghteousnes: vnto a people that shal be bozne whom the Lorde hath made.

The Notes.

(a) This sygnifyeth a certayne instrumente of musycke, or as some wyl, a certayne kind of melody, by whiche our hert doth vnto the expounde it.  
(b) This psalme was made of oure saupoure Christe, because it was not conueniente to describe hym wythout a mystyca word, he calleth hym the dawninge, or (as some wyl) the morninge starre.

## The. xxiii. Psalme.

He describeth the wonderful surety, & great grace of faythful and sure confydence in God.

A psalme of David.

**W**hen the Lorde is my shephearde, I can want nothyng.

He feedeth me in a grene pasture, & leadeth me to a \* freshe water.

**Gods heith** full worde.

He quickeneth my soule and bryngeth me forth in the wage of ryghteousnes for his names sake.

**That is,** barcknes & aduocation.

Though I shoulde walke now in the valley of the shadowe of death, yet I feare not euell, for thou arte wyth me: thy staffe and thy shephoke comfort me.

Thou preparest a table before me against myne enemyes: thou anointest my heade wyth oyle, and fillest my cup ful.

O let thy louing kyndnes and mercye follow me al the daies of my lyfe, & I may dwel in the house of the Lorde for ever.

The. xxiii. Psalme

When the Lorde had shewed vnto David that the thynging flour of Dymam the Jebusite,

## The. xxiiii. Psalme.

whiche was in the hill Moia, was the place wher he wold haue a temple buylded for hym. David monyshed wyth the syngular goodnes of God toward the Israelites amongst whom he had chosen hym a dwelling place, describeth to who the place of God doth verelye belonge, and whiche is the very nation of God, and amongst whom he vouchsaureth to dwell. The exhorteth them to the buyldyng of the temple.

A psalme of David.



The earth is the Lordes, and al that therein is: the compasse of the worlde, and al that dwel therein.

For he hath founded it vpon the seas, & buylded it vpon the floudes.

Who shal go vnto the hil of the Lorde? Or who shal remayne in his holy place?

Euen he that hath innocent hands and a cleane hert: which \* listeth not vpon his minde vnto vanitie, and sweareth not to disceue.

He shal receiue the blessing fro the lord and mercy from God by his sauiour.

This is the generaciō of the \* seke him, of the \* seke thy \* face, O Jacob. Selah.

Open your gates (O repynners) let the euerlastyng dores be opened, that the king of glory may come in.

Who is this kyng of glory? It is the Lorde strong and myghty, euen the Lorde myghty in battayle.

Open your gates (O repynners) let the euerlastyng dores be opened, that the king of glory may come in.

Who is this kyng of glory? It is the Lord of hostes, he is the kyng of glory. Selah.

The. xxv. Psalme.

A prayer of David oppressed both wyth sin and wyth enemyes. He prayeth the Lord to deliuer him from his syns, to shewe hym his wayes and to ryd hym from the furpe of his enemyes. In the ende he prayeth for the people.

Of David.



Unto the (O Lord) I lyfte vp my soule. My god, I trust in the, O let me not be confounded leaste mine enemyes triumphe ouer me.

For al they that hope in the shal not be ashamed: but such as be scornful despylers wout a cause, they shal be put to cofusion.

Shewe me thy \* wayes, O Lorde, and teache me thy pathes.

Lead me in thy truth and learne me, for thou art the God of my heath, and in the is my hope al the day long.

Cal to remembraunce, O Lorde, thy tender mercyes, and thy louyng kyndnes whiche haue bene euer of olde.

O remember not the syns and offences of my yowth, but accordyng vnto thy mercie tynke vpon me, O Lord, for thy goodnes.

O how frendly & righteous is the lord: therefore wyl he teach synners in the way.

He ledeyth the simple arygth, & suche as be \* make, them leauneth he bys wayes.

Al the wayes of the Lord are very mercie and faythfulnes, vnto such as kepe his testamēt

That is: Is not he mynded, or proude of hym selfe.

Face is taken for the fauoure of God.

Gods wayes are his commaundes whiche wher in we ought to walke,

pl. lxxviii. a.



Testament  
signifyeth  
Gods wyl,  
confirmed by  
the drathe  
of Christe.

testament and couenaunt.

For thy names sake, O Lord, be merciful vnto my synne, for it is great.

What so euer he be that feareth the Lord, he shal shewe hym the way that he hath chosen.

Hys soule shal dwell at ease, and hys seele shal possesse the land.

The secreete of the Lord is among them that feare hym, and he sheweth them hys couenaunte.

Myne eyes are euer lookynge vnto the Lord, for he shal plucke my seele oute of the netre.

Turne the vnto me, and haue mercy vpon me, for I am desolate and in myserye.

The sorowes of my hert, are greete, O byng me out of my troubles.

Looke vpon myne aduersitee and misery, and forgeue me al my synnes.

Consyder how myne enemies are many, and beate a malicious hate agaynst me.

O kepe my soule, and deliuer me: let me not be confounded, for I haue putte my trust in thee.

Let innocency and ryghtuous dealyng walte vpon me, for my hope is in the.

Deliuer Israel, O God, oute of all hys trouble.

The. xvi. Psalme.  
The descreyber the ensauple of the good, what endeuerance he gaue to innocency, & how warily he eschued the company of the euil: then prayeth he to eschape the vengeance that abydeth the wicked, & prayeth holily, and despyeth nothyng more then to set out the glory of God.

Of Dauid.

**B**E thou my iudge, O Lord, for I walk innocentely: my trust is in the Lord, therefore shal I not fal.

Examine me, O Lord, & proue me: trye out my \*craynes and my hearte.

For thy louyng kindnesse is before mine eyes, and I walke in thy truth.

\*I syt not among vayne persones, and haue no felowshyp wth the disceatful.

I hate the congregacion of the wycked, and I wyl not syt among the vngodly.

I washe my handes wth innocency, O Lord, and so go I to thyne altar.

That I may shew þ voice of thy prayse, and tel of al thy wondrous workes.

Lord I loue the habitation of thy house and the place wher thy honour dwelleth.

O destroy not my soule wth þ sinners, nor my lyfe wth the bloud thursty.

In whose \*handes is wyckednesse, and they: ryght hand is ful of gyftes.

But as for me, I wyl walke innocentely: O deliuer me, and be merciful vnto me.

My \*foote standeth right: I wyl praise the (O Lord) in the congregacion.

The. xvi. Psalme.

This psalme made Dauid vpon some great Jeopardous peryll, agaynst whiche he hartened hym selfe not a lytle, by calling to remembraunce the promys of God: and thereby perswaded hym selfe that he shoulde haue the victory, and after lyue peaceably in the trade of Godly luyng.

Of Dauid.



**B**E Lord is my lychte and my dealth: to whom then shoulde I feare? the Lord is the strengthe of my lyfe, for whom then shoulde I be afrayed?

Therefore when the wycked, euen myne enemies and my foes came vpo me to eate vp my flesh, they stombled and fel.

Though an hoste of men were layed agaynst me, yet shall not my hert be afraid: and though they rose vp war agaynst me, yet wyl I put my trust in hym.

One thyng haue I desired of the Lord, which I wyl requyre: namely that I may dwell in the house of the Lord al the dayes of my lyfe, to behold þ fayre beauty of the Lord, and to vser hys temple.

For in the tyme of trouble he hath byd me in hys tabernacle, yea in þ secret place of hys dwelling hath he kepte me, and set me vpon vpon a \*rocke of stone.

And nowe hath he \*lyfte vp my heade aboue myne ennemyes, that compassed me rounde aboute.

Therefore wyl I offer in hys dwellinge the oblacis of thankesgeyng: I wyl sing, and speake prayse vnto the Lord.

Harken vnto my voice, O Lord, whil I cry vnto the: haue mercy vpon me & beate me.

My herte speaketh vnto the, my face seeketh the: yea Lord, thy face wyl I seke.

O \*hyde not thou thy face from me, caste not of thy seruauit in dyspleasure.

Thou art my succour, leaue me not, neyther forsake me O God my sauour.

For my father and my mother haue forsaken me, but the Lord hath taken me vpon.

Shew me thy way O Lord and lead me in þ ryght path, because of mine ennemyes.

Deliuer me not into þ twils of mine aduersaries, for they are false wytnesses risen vp agaynst me, and they ymagin mischise.

Reuerbelasse I beleue verely to see the goodnesse of the Lord, in the \*land of the luyng.

O (a) tarye thou the Lordes leasure, be strong, let thyne hert be of good comforte, and wayte thou styl for the Lord.

The Notes.

(a) He taryeth the Lordes leasure that appoynteth not God a tyme to heale hym, but patiently abydeth being assured that God wyl heale hym at such tyme as he hath appointed. As in the xxvii. psalme. &c.

The. xvii. psalme.

He prayeth the Lord, not to forsake hym in hys great necessitie. He despyeth that he beinge innocent, be not aunged wth the wycked: and wytheth that euen they also may not haue suche iudgement as they haue deserued: Then geueth he thanks to God for the victorie, and prayeth for the people.

Of Dauid.



**B**E to the wyl I cry, O my strong defence: thynke no scozne of me, least yf thou make the as though thou herdest not, I become lyke them, that go downe into the \*pyt.

That is vpon a lyfte, the stronge rocke and headcorner stone, & that is, he hath vasyllid myne ennemyes.

That is, drawe not thy helpe & succour.

Psal. cxli.

This wyte signyfyeth the pyty of graue of the earth.

Thoughts  
and affecti-  
ons of the  
Ieshe.  
That is to  
say: I con-  
fesse not.

Ps. lxxvii.

Foote here  
signyfyeth  
fourme of  
luyng.

W.B.A. Deare



## The. xxix. Psalme.

Hear the voyce of my humble petition,  
when I cry vnto the, and hold vp my handes  
toward thy holy temple.

O plucke me not awaye among the vn-  
godlye and wycked doers, whyche speake  
frendly to ther: neyghboure, but ymagyn  
myschefe in theyr hartes.

**B** Reward the according to theyr dedes, &  
wyckednesse of theyr swynne inuencions.

Recourence the after the works of their  
hands, pay them that they haue deserued.

For they regard not the woorkes of the  
Lorde, nor the operacion of hys handes:  
therefore shall he breake them downe, and  
not bylde them vp.

Praised be the Lorde, for he hath hearde  
the voyce of myne humble petition.

**L** The Lorde is my strengt hand my shyld,  
my heart hoped in hym, and I am helped:  
therefore my hearte daunteth for loye, and  
I wyl syng prayles vnto hym.

The Lorde is the strength of hys people,  
he is y defender & sauour of his anointed.

O healte thy people, geue thy blessinge  
vnto thyne inheritaunce: feede them, and  
set them vp for euer.

The. xxx. Psalme.

**L** He prayseth God by the power that he shew-  
eth in thunder and other tempestes, & reioyseth  
of hys goodnes toward the people of Israel.

A Psalme of David.

**A** Serpbe vnto the Lorde, O ye  
mighty, ascribe vnto the Lorde  
woorthyp and strength.

Geue the Lorde the honoure  
of hys name, bow your selues  
to the holy magesty of the Lorde.

It is the Lorde that commaunded the  
waters: It is the glorious God y maketh  
the thunder: it is the Lorde y ruleth the sea,

**B** The \* voyce of the Lorde is myghty in  
operacion, the voyce of the Lorde is a glo-  
rious voyce.

**L** The voyce of the Lorde breaketh the Ce-  
dre trees: yea the Lorde breaketh the Ce-  
ders of Libanus.

He maketh them to skip like a calfe: Li-  
banus and Sirion like a ponge Unicorne.

The voyce of the Lorde deuydeth the fla-  
mes of fyre: the voyce of the Lorde \* shaketh  
the wyldernes, yea the Lorde shaketh the  
wylderneesse of Cades.

**L** The voice of the Lorde moueth y hundes,  
and discovereth the thicke bushes: in his re-  
ple shal euery man speake of hys honoure.

The Lorde styllt the water foud, and  
the Lorde remaineth a kyng for euer.

The Lorde shal geue power vnto hys  
people, the Lorde shal geue hys people the  
blessyng of peace.

The. xxxi. Psalme.

**L** He geueth thanks for the obtaining of helth,  
he greatly prayseth the goodnes of God, which  
sendeth not aduersitye vnto hys people but  
for the best, and protesteth that he despyeth not  
the lengthenynge of hys lyfe for anye other  
cause then to restore and set forth the thynges  
that make for the glorie of God, and profyte of  
the sayntes.

## The. xxx. Psalme.

**L** A Psalme and songe of the dedicacion  
of the house of \* David.



Myl magnifye the, O Lorde,  
for thou hast set me vp, and  
not suffered my foes to try-  
umpehe ouer me.

O Lorde my God, I \* cryed  
vnto the, and thou hast healed me.

Thou Lorde hast brought my soule oute  
of (a) hel: thou hast kepte my lyfe, wher as  
they go downe to the pyt.

Syng prayles vnto the Lorde (O yefal-  
tes of hys) geue thanks vnto hym for a  
remembraunce of hys holynesse.

For hys wrath endureth but the twink-  
lyng of an eye, and hys pleasure is in life:  
heynesse may wel endure for a nyght, but  
loye commeth in the mornynge.

As for me, when I was in prosperytye,  
I sayd: Tush I shal neuer fal more.

And whye? thou Lorde of thy goodnesse  
haddest made my hyl so strong.

But as soone as thou turnedest thy face  
fro me, I was brought in feare.

Then cryed I vnto the, O Lorde, yea vn-  
to the Lorde made I my prayer.

What profyt is ther in my bloude, if I  
go downe to corrupcion?

May the dust geue thanks vnto the? O  
shal it declare thy saythfulnesse?

Hear, O Lorde, and haue merce vpon  
me: Lorde be thou my helper.

And so thou hast turned my heynesse in  
to loye: thou hast put of my (b) sacke cloth,  
and gyrded me wth gladnesse.

That myne honour myght syng prailes  
vnto the without ceasing: O Lorde my god  
I wyl geue thanks vnto the for euer.

The Notes.

(a) Here is it manifest, that hel is taken for the  
estate of the dead, as wel of the good, as of the e-  
uyl. As it is sayd. Gene. xxv. 29.

(b) He putteth of sackcloth, that putteth away  
sannes from hys harte, for it was the maner of  
the Jewes to weare sackcloth when they were  
sadden in sadnes by any myffortune, or when  
they bewayled theyr wyckednes, as yse in Ec-  
hes, and many other places.

The. xxxi. Psalme.

**L** He sheweth wherwith he strengthened his  
hope, what he despyed for, what he complayned  
of, in what case he was, and how he was myn-  
ded when he and hys wer beset round about in  
the wyldernes of Arab, and sought a meane to  
escape. He prayseth the great goodnes of God  
toward al such as fear him. And moueth me to  
fearre and loue of God, whyche can not forsake  
them that leane vnto hym.

**L** To the chaunter, a Psalme of David.

**I**n the o lord, is my trust: let me neuer  
be put to confusion, but deliuer me in  
thy \* righteousness.

Bow downe thine eare to me, make hast  
to deliuer me: be thou my strong rock and  
a house of defence, that y maifest saue me.

For thou arte my stronge holde and my  
castell: O be thou my gyde, and lead me for  
thy names sake.

Draw me out of the net that they haue  
laped

And  
God  
A

Exo. xlii. 2  
i. Re. vii. 6.

B

B

C

D

D

A

A

B



## The. xxxi. Psalme.

laied pruely for me, for þ art my strength.  
Into thy hands I comēd my spirit: thou  
hast deliuered me, O Lord þ God of truth.  
I hate them that hold of vanyties, and  
my trust is in the Lord.

I wyl be glad and reioyse in thy mercy,  
for thou hast consydered my trouble, thou  
hast knowen my soule in aduersity.

Thou haste not deliuered me ouer into  
the handes of the enemye, but hast set my  
feete in a large rouse.

**C** Haue mercy vpon me, O Lord, for I am  
in trouble: mine eye consumed for very be-  
uines, yea my soule and my body.

My lyfe is waken old wth heauynes,  
and my peaces wth mournyng.

My strength faileth me because of myne  
aduersitie, and my bones are corrupt.

I am become a very reprove among all  
mine enemies, my neighbours and they of  
myne own acquaintance are afraid of me:  
they that se me in the streete, conuey them  
selues from me.

I am clene forgottē and out of mind, as  
a dead mā: I am become like a broke vessel.

**D** For I haue heard þ blasphem of þ mul-  
titude, every mā abhorreth me: they haue  
gathered a counsel together agaynst me,  
and purposed to take away my lyfe.

But my hope is in the Lord, and I saye:  
thou art my God.

My tyme is in thy hand: deliuer me fro  
the hand of myne enemyes, and from them  
that persecute me.

Shew thy seruant the light of thy com-  
mendaunce, helpe me for thy mercyes sake.

**E** Let me not be confounded, O Lord, for I  
cal vpon the: let the vngodly rather be put  
to confusion, and brought vnto the hel.

Let the lying lips be put to silēce which  
eruelly, disdainfully, & despitely speake  
agaynst the ryghteous.

O how great and manifold is the good,  
whych thou hast byd for the that feare the.

O what thynges bringest thou to passe  
for them that put theyr truste in the, euen  
before the sonnes of men?

**F** Thou hidest the pruely by thine own pre-  
fere fro the proude mā, þ kepest the secret-  
ly in thy tabernacle, fro þ strife of tonges.

Thaks be to þ lord, for he hath shewed me  
meruelous great kindnes in a strong city.

For when the sodayne feare came vpon  
me, I sayd: I am cast out of thy syght.

Neuerthelesse, thou herdest myne hum-  
ble prayer, when I cried vnto the.

O loue the Lord (al ye hys sayntes) for  
the Lord preseruethe the saythful, and plens-  
teously rewardeth be the proude doer.

Be strong therfore and take a good hert  
vnto you, al ye þ put your trust in the lord.

The. xxxii. Psalme.

**T**he sheweth that al aduersities come of syn, &  
he therfore is happy þ hath hys syns forgiven.  
And further, þ both forgiveness of synnes & the  
protection & defence of god are obtained by earnest  
acknowledging of our offences, & seruēt prayer.

An instruction of David

## The. xxxii. Psalme. Fol. bñ

**B**lessed are they whose vnyghtousnes  
is forgiven, & whose sins are conered.

\* Blessed is the mā, vnto whō þ Lord im-  
puteth no sin, in whose spirit ther is no gile

Rom. iiii.

For while I held my tong, my bones con-  
sumed awei thow mi daili complaining.

And because thy hand was so beny vpo  
me both day and night, my moisture was  
lyke the drouth in Sommer.

Selah.

Therfore I confessed my syn vnto thee,  
and hyd not myne vnyghteousnes.

\* I sayd: I wyl knowlege myne offence  
& accuse my selfe vnto þ lord, & so thou for-  
gauest me the wickednes of my sin.

Ezay. lvi.

For this shal every saint make his prai-  
er vnto the in due season, therfore shal not  
the great water stoues, come nie hym.

Pla. viii. &  
Gene. vi. c.

Thou art my defence in trouble that is  
come about me, O compass thou me about  
also with the ioye of deliuerance.

Selah.

I wyl enfourme the, and shewe thee the  
way wherin thou shalt goo, \* I wil fasten  
myne eyes vpon the.

That is: I  
wyl be care-  
ful to se vnto  
thee.

Be not ye nowe lyke horses and mules,  
whych haue no vnderstandyng.

Whose mouthes thou must holde wth  
byt and bydle, if they wyl not obeie thee.

Create plagues shal the vngodly haue,  
but who so putteth hys trust in the Lord,  
mercy shal compasse hym on euery syde.

Be glad, O ye ryghteous, & reioyse in þ  
Lord, be ioyful al ye that are true of hert.

Pla. lxi.

The. xxxiii. Psalme.

**T**he exhorteth and moueth men dyligently  
to prayse God. And sheweth that al thynges are  
ful of hys goodnes.



Reioyse in the Lord, O ye ryghte-  
ous, for it becometh wel the iuste  
to be thankeful.

Prayse the Lord wth harpe:  
syng psalmes vnto hym with the lute, and  
instrumentes of ten stringes.

Syng hym a new song, yea, syng lustily  
vnto hym, and wth a good corage.

For the word of the Lord is true, and al  
hys workes are saythful.

He loueth mercy and iudgemente, the  
earth is ful of the goodnes of the Lord.

By the word of the Lord were the hea-  
uens made, and al the hostes of them by the  
bryth of hys mouth.

Exodi. xv.

\* He gathered the waters together as  
it were in a bottel, and layed vp the deepe  
in secrete.

Let al the earth feare the Lord, and let  
all them that dwel in the worlde, stande in  
awe of hym.

\* For looke what he sayeth, it is done: &  
and looke what he commaundeth, it standeth faste.

Jud. xvi.

The Lord bryngeth the counsaile of the  
Heathen to naught, and turneth the deu-  
ises of the people.

But the counsaile of the Lord endureth,  
and þ thoughtes of hys heart fro ges-  
neracion to generacion.

Blessed are the people þ holde the Lord

WB. ii. for



## The. xxxiii. Psalme.

for they: God, and blessed at the folke whō  
he hath chosen to be hys herptage;

**D** The Lord looketh downe from heauen,  
and beholdeth al the chyldren of men: fro  
that dwell in the world.

That is:  
hys strong  
that it du-  
rath cur.

He only hath fashyoned all the heartes  
of them, and knoweth al they: workes.

A kynge is not helped by hys own great  
host; neyther is a giaunte saued thowowe  
the myght of hys own strength.

A horse is but a bayne thynge to saue a  
mā, it is not the power of hys strength that  
can deliuer hym. Beholde, the eye of the  
Lord loketh vnto them that fear him, and  
put they: trust in hys mercy.

**E** That he may deliuer they: soules from  
death, and fede them in the deare tyme.

Let our soule patiently abyde the Lord,  
for he is our helpe and shyld.

So shall our heart reioyce in hym, be-  
cause we haue hoped in hys holy name.

Let thy merciful kyndnes (O Lord) be  
vpon vs, lyke as we put our trust in the.

### The. xxxiii. Psalme.

**D** David prayseth the Lord, because he prou-  
deth for hys chosen in tyme of nede: and moueth  
al men to endeuer them selues to innocency and  
Godlines, because such as are indued therewith,  
are ryd forth of al perils, and abundantly re-  
warded wth al goodnes.

\* Of David, when he sayned hym selfe to  
be madde before Abimelech: whych droue  
hym away, and he departed.



Wyl alway geue thanks vnto  
to the Lord, his prayse shal e-  
uer be in thy mouth.

My soule shall make her  
boast in the Lord, the (a) hum-  
ble shall beate therof, and be glad.

O prayse the Lorde wth me, and let vs  
magnifye hys name together.

I soughte the Lorde, and he hearde me,  
yea he deliuered me out of al my feare.

They that haue an eye vnto him, shal be  
lightned, & their faces shal not be ashamed.

Forys poore man cryed vnto the Lorde,  
and he heard hym, yea, and deliuered hym  
out of al hys troubles.

The Angell of the Lorde pyched hys  
tent round about them that feare hym, and  
deliuereth them.

O taste and se how frendly the Lord is,  
blessed is the man that trusteth in hym.

O feare the Lord, ye that be hys saintes:  
for they that feare hym lacke no thynge.

The (b) ryche shall want and suffer hun-  
ger, but they whych seke y Lord, shal wāt  
no maner of thynge that is good.

Come hyther, O ye chyldre, hearken vnto  
me, I wyl teach you the feare of the Lord.

\* Who so lysteth to liue, and would saue  
(c) se good dayes.

Let hym refrayne hys tounge from curs,  
and hys lippes that they speake no gyle.

Let hym eschue euyl, and do good: Lette  
hym seke peace and ensue it.

\* For the (d) eyes of the Lord ar ouer the

## The. xxxv. Psalme.

ryghtuous; and hys eares are open vnto  
they: prayers.

But the face of the Lord beholdeth the hea-  
that do euyl, to destroye the remembraunce  
of them out of the earth.

When the righteous crye, the Lord hea-  
reth them, and deliuereth them out of all  
they: troubles.

The Lord is nye vnto them that ar con-  
trefte in hert, and wyl helpe suche as be of  
an humble spryte.

Great are the troubles of the ryghtes-  
ous, but the Lord deliuereth the out of all.

He keepeth all they: bones, so that not  
one of them is broken.

But myffortune shal slep the vngodlye,  
and they y hate the righteous shalbe gilty.

The Lorde deliuereth the soules of hys  
seruaunts, and al they that put their trust  
in hym, shal not offende.

### The Notes

(a) Suche as haue determined with them selues  
to beate the crosse, and are euyl entreated of the  
world, because they are not of the worlde (as in  
Jhon. xv.) are they, that are called humble and  
meke. These are dyspleased wth they: owne e-  
uyls, and they: ryghteousnes, and do in remou-  
ryng them selues, comytte them selues into the  
hand of God, as vsc. 2e in the. xv. b.

(b) By the ryche are vnderstand the cruel rane-  
ners, vsurars, and suche as lyue of the sweate  
labour of other men. As Psalme. lxx. c.

(c) He seeth good dayes that lyteth in peace and  
lyueth quyetlye in tranquyltye, and leadeh a  
peaceable lyfe. i. Pet. iii. d.

(d) The Lordes eyes do commonly signifye hys  
fauour. As Psalme. lxx. b.

### The. xxxv. Psalme.

He desireth the Lord to fight for him agaynst  
Saul and hys adherentes, and to deliuer hym  
forth of they: handes.

### Of David.



Tryue thou wth the, O Lord y  
strive wth me, syght y agaynst  
them that syght agaynst me.

Lay hand vpon the shilde and  
speate, and stande vp to helpe me.

Draw out thy swearde, and stop y way  
agaynst them that persecute me, save vnto  
my soule: I am thy hea lpe.

Let them be confounded & put to shame, y  
seke after my soule: let the be turned backe  
and broughte to confusyon that ymagyn  
mischiefe for me.

Let them be as the dust before the wind,  
and the angel of the Lord scattering them.

Let they: way be darcke and slipperye,  
and the angel of the Lord to persecute the.

For they haue pryncely layed their net to  
destroy me without a cause, yea, & made a  
pyt for my soule, which I neuer deserued.

Let a sodē destruction come vpo him vnto  
wates, and the net that he had layed pry-  
uely catche hym selfe, that he may fal into  
hys owne myschiefe.

But let my soule be ioyfull in the Lorde  
and reioyce in hys hea lpe.

All my bones shal saye: Lords, who is  
lyke vnto the: whych deliuereth the poore  
from those that are to strong for hym, yea  
the



## The. xxxv. Psalme.

the poore and the neddy from hys robbers.

Alas mynnes are risen up, and lay to my charge thynges that I know not.

**E** They rewarde me euill for good, to the great discomfort of my soule.

Neuerthelesse, when they were sycke, I put on a sack cloth: I humbled my soule w<sup>th</sup> fastyng, and my prayer turned into myne owne bosome.

I behaued my self as though it had ben my frend or my brother, I went deuely as one that mourneth for hys mother.

But in mine aduersitie they reioyse, and gather them togyther: Yea the very lame come together agaynst me by wares, making mores at me, and cease not.

W<sup>th</sup> the greedy and scornful hypocrites, they gnashed vpon me w<sup>th</sup> theyr teeth.

Lord, when wilt thou loke vpon this?

O restore my soule from the wycked rout of them, my dearling frō the Lyons.

So wilt I geue thee thanckes in the greate congregacion, and prayse thee among much people.

O let them not triumphe ouer me, that are myne enemies for nought: O let them not wyneke w<sup>th</sup> theyr eyes, that hate me w<sup>th</sup>out a cause.

And whye? theyr comynge is not for peace, but they ymagyn fals woordes agaynst the outcastes of the land.

**D** They gape v<sup>o</sup> me w<sup>th</sup> their mouthes, saying: ther, ther: we se it w<sup>th</sup> oure eyes.

Thys thou seest, O Lord: holde not thy tong then, go not far fro me, O Lord.

Awake Lord, and stand vp: auenge thou my cause, my God, and my Lord.

Judge me, o lord my god, according to thy ryghteousnes, & theyr triumphe not ouer me.

O let them not say in theyr bertes: ther, ther, so woulde we haue it: O let them not say, we haue overcome hym.

Let them be put to confusio and shame, that reioyse at my trouble: let them be clothed w<sup>th</sup> rebuke and dishonour, that boast them selues agaynst me.

Let the also be glad and reioyce, that fauour my ryghteous dealing: yea, let them say alway: blessed be the Lord, whych hath pleasure in the prosperitie of hys seruaut.

And as for my tonge, it shal be talkyng of thy ryghteousnes and of thy prayse, all the day long.

**The. xxxvi. Psalme,**  
He prayeth the goodnes of God exceedingly in that he trusteth not v<sup>o</sup> hys mercy from the vngodly. when they haue greuously offended him. He sheweth also that the chosen receiue his goodnes before other, and prayeth hym more largelye to distribute hys benefytes vnto them that know him: and to deliuer hym from the violence of the wycked: whos fall, and rayne he also prophesyeth.

**To the chanter, of Dauid the seruant of the Lord.**

**M**y bert sheweth me the wyckednesse of the vngodly, that ther is no feare of God before hys eyes.

For he dissembleth before hys face, so long

## The. xxxvii. Psalme.

tyhis abhominable synne be found out.

The words of his mouth are vnrightrousnes and disceate, he wyl not be learned to doo good.

He imagineth mischief vpon his bed, he wyl come in no good way, nor refuse the thyng that is euyl.

Thy mercy, O Lord, reacheth vnto the heauen, & thy faithfulness vnto the clouds.

Thy rightousnes staderth like a strong mountaine, & thy iudgemēt like a great deepe.

Thou Lord preteruest both mē & beasts.

How precious is thy mercy, o god, that the children of men may put theyr trust vnder the shadow of thy wynges?

They shal be satisfied w<sup>th</sup> the plenteousnes of thy house, & thou shalt geue the drynke of the ryuer of thy pleasures.

For by the is the wel of lyfe, and in thy lyght, shal we se lyght.

O spread forth thy louing kyndnes vnto them that know the, and thy rightousnes vnto them that are true of heart.

O let not the soore of pryde ouertake me, O lette not the bande of the vngodlye caste me downe.

As for wycked doers, they fall. they are cast downe, and are not able to stand.

**The. xxxvii. Psalme.**

Let the prosperitie of the euill shoulde greue the good, he sayeth that vnto such as fear God, and lyue ryghteouslye, all thynges shal happen wel, and that they shal in verpe dede be happye, wher as the vngodly although they seme to flourish for a tyme, that at the laste be rooted, and wypped cleane out of the way.

**A psalme of Dauid.**

**L**et not thy selfe at the vngodly, be not thou enuious agaynst the euyl doers.

For they shal sone be cut downe lyke the grasse, and be wythered ouen as the grene herbe.

\*But thou thy trust in the Lord, and be doing good: so shalt thou dwel in the land, and verely it shal fede the.

Delyste thou in the Lord, and he shal geue the thy bertes desyre.

Commit thy way vnto the Lord, set thy hope in hym, and he shal bring it to passe.

He shal make thy ryghteousnesse as cleare as the lyght, and thy iuste dealinge as the noone dape.

Hold the styl in the Lord, & abide patiently vpon him: but greue not thy selfe at one & hath prosperitie, & liueth in abhominatio.

Leaue of thy wrath, let go displeasure, let not thy gelousy moue the also to do euyl.

For wycked doers shal be rooted oute, but they that patiently abyde the Lord, shal enherit the lande.

Suffer yet a lytle whyle, and the vngodly shal be cleane gone: thou shalt loke after hys place, and he shal be away.

\*But the meke spyped shal possesse the earth, and haue pleasure in much rest.

The vngodly layeth wayte for the iuste, and gnasheth vpon hym w<sup>th</sup> hys teeth.

**But**

By fastyng  
is signified  
ed al maner  
chastityng  
of the body  
and morty-  
fication of  
the soule.

Thon. xv.





## The. xxxvii. Psalme.

But shall  
I have longer  
then they  
desyre ven-  
geaunce.  
That is ar-  
ready bent  
prepared.

But the Lord laugheth hym to scorn,  
for he seeth that bys day is cummyng.

The vngodly shall drawe oute the sword,  
and bende theyr bowe, to caste downe the  
simple and poore, and to slay such as go the  
ryght waye.

Neuerthelesse, theyr swerde shall goo  
thorow theyr owne heart, and theyr bowe  
shal be broken.

A smal thyng that the righteous hath, is  
better then great ryches of the vngodlye.

Armes syg-  
nifyeth po-  
wer.

For the armes of the vngodlye shal be  
broken, but the lord upholdeth the righteous.

The Lord knoweth the dayes of the  
Godlye, and theyr inheritaunce endu-  
reth for ever.

They shal not be confounded in the pe-  
rilous tyme, and in the dayes of death they  
shal haue ynoughe.

As for the vngodly, they shal perishe: and  
when the enemies of the Lord are in theyr  
flowers, they shal consume, yea euen as the  
smoke shal they consume awaye.

I Some red  
thus. The  
vngodly le-  
deth vpon  
surge  
and not for-  
nought,

The vngodlye shall borrowe and payeth  
not agayne, but the ryghteous is mercy-  
full and lybterall.

Such as be blessed of hym, shall possesse  
the land: and they whom he curseth, shall  
be rooted out.

The Lord ordreth a good mans goyng,  
and hath pleasure in bys waye.

Ecclesiast. ii. c.

Though he fall, he shall not be hurte, for  
the Lord upholdeth hym wyth bys hand.

I haue bene yonge, and now am old: yet  
sawe I neuer the ryghteous forsaken, nor  
hys sede to seke theyr breade.

The ryghteous is euer mercyfull, and  
lenderth gentlye, therefore shall bys seede  
be blessed.

Flye from euyl, and do the thyng that  
good, so shalt thou dwel for ever.

For the Lord loueth the thyng that is  
ryghte, he forsaketh not bys sayntes: but  
they shal be preserued for euermore: as for  
the sede of the vngodly it shal be rooted out.

Yea, the ryghteous shal possesse the land,  
and dwel therein for ever.

Ecclesiast. ii. c.

The mouth of the ryghteous is erect:  
cylced in wysdome, and bys tounge talketh  
of iudgement.

The law of his God is in his hert, ther-  
fore shal not bys footesteppes slide.

The vngodlye seeth the ryghteous, and  
goeth aboute to slay hym.

But the Lord wyl not leaue him in bys  
hands, nor cōdempne him whē he is iudged.

Hope thou in the Lord, and kepe his way,  
and he shal so promote thee, that thou shalt  
haue the land by inheritaunce, and se whē  
the vngodly shal perishe.

I my self haue sene the vngodly in great  
power and flourishyng like a grene bay tre:  
but when I went by, lo he was gonne: I  
sought him, but he could no wher be found.

Kepe innocency, and take hede vnto the  
thyng that is ryght, for that shall byng  
a man peace at last,

## The. xxxviii. Psalme.

As for the transgressours, they shall pe-  
rish together, and the vngodly shal be root-  
ed out at the last.

The help of the ryghteous cometh of  
the Lord, he is theyr strength in the tyme  
of trouble.

The Lord shal stand by them, and saue  
them: he shall deliuer them from the vn-  
godlye, and heaue them, because they put  
theyr trust in hym. The. xxxviii. Psalme.

David taketh wyth a seruēt dyscase, desirith  
to be ryd therof, although bys synnes haue de-  
serued to be chastened. He complayneth wōder-  
fully of the intollerable vyolence of bys sycke-  
nes, of the fayntnes of bys frendes, whych for-  
soke hym, and of the cruelties of bys enemyes.  
Then requyeth he the helpe of God, vnto whō  
he wholly commytted hym selfe.

To the chaunter to byng to  
remembraunce. (a)



(b) Dē me not to rebuke (O Lord) in thyne anger: O Lord  
chasten me not in thy beaue  
dyspleasure.

For thyne arrowes stycke  
fast in me, and thy hand presseth me sore.

There is no whole part in my bodye, be-  
cause of thy dyspleasure: there is no reaste  
in my bones, by reason of my synnes.

For my wyckednesse are gonne ouer  
my heade, and are lyke a sore burthen, to  
beaue for me to beare.

My woundes stycke and are corrupte,  
thorow me my fooly shewes.

I am broughte into so greate trouble  
and myserye, that I goo mournyng all  
the daye longe.

For my lynes are cleane dyed by, and  
there is no whole parte in my body.

I am feble and sore smitten, I roare for  
the very dysquyetnes of my herte.

Lord, thou knowest al my desyre, and my  
groyning is not hyd from the.

My bearte panteth, my strengthe hath  
fayled me, and the lyghte of myne eyes is  
gonne from me.

My louers and frendes stande loo-  
kyng vpon my trouble, and my kynsemen  
are gonne a farre of.

They that sought after my lyfe, and to  
dooe me euyl, spake lyes, and ymagyned  
dysceate all the daye longe.

As for me, I was lyke a deafe man and  
hearde not: and as one that were domme,  
not openyng bys mouth.

I am become as a manne that heareth  
not: and that can make no resistance wyth  
bys mouth.

For in thee, O Lord, is my truste, thou  
shalt heare me, O Lord my God.

My desyre is, that myne enemyes try-  
umphe not ouer me: for if my foote slippe,  
they reioyse greatly agaynst me.

I am ready to suffer trouble, and my be-  
yngnesse is euer in my syght.

For I confesse my wyckednesse, and my  
synne greuethe me.

Bus



## The xxxix. Psalm.

But myne enemies lue, and are mygh-  
ty: & they that hate me wpythout a cause,  
are many in number.

They that rewarde me euell for good,  
speake euell of me, because I folowe the  
thyng that good is.

Forake me not (O Lord my God) I  
go not farre fro me.

Haste the to helpe me, O Lord my suc-  
cour.

### The Notes.

(a) Understand, the benefite of God into the  
heretes of the people, because he had deliuered  
hym from so paynfull disease, and restored hym  
to hys health. Howe be it some thynke þ this  
whole psalme entreateth of the sickness of the  
soule, that is, of the synnes wherein Dauid was  
exercised. And they vnderstande the title thus:  
To byng to remembraunce, and to knowe  
oure corruption and frailnes, taken awaye by  
Christ, to as many as repente and beleue.

(b) Some suppose that this psalme, and the  
vi. & the xxx. and xxxi. do bel. rpe some greate  
and feruent sickness where wpyth Dauid was  
soze troubled and vered. And that he in this, &  
the other aboue reherfed psalmes, cōplayneth  
vpon the greuous paynes whiche he suffered  
by the meanes of that sickness. Whych paynes  
(saye they) he here calleth a chastenyng in an-  
ger and heauye dyspleasure. The arrowes and  
hande, that is the plague of God. Loke before  
in the vi. psalme. a.

### The xxxix. Psalm.

He sheweth that although he were vered  
wpyth the greuous paynes of hys sickness, yet  
he kept hym selfe so wpythin his boundes, that  
he let no vnfittinge wordes escape hym in the  
tyme of hys complayninge, chieselye whyle the  
wyched hearde hym.

To the chaunter for (a) Aduthu, a psalme  
of Dauid.



Sayd: I wyll kepe my  
wayes that I offed not  
in my tonge.

And so I shutte my  
mouthe whyle the vn-  
godly layed waye for  
me.

I belde my tonge, I was dombe, I  
kept silence, yea euen from good wordes,  
but it was payne and grese to me.

My heart was bore within me, & whyle  
I was thus musynge, the fyre kyndled: so  
that I spake wpyth my tonge.

Lord, let me knowe mine ende, and the  
number of my dayes: that I may be cer-  
tified what I want.

Beholde, thou haste made my dayes a  
spallonge, and my life as it were nothyng  
before the.

O how bayne are all men lyupng? Se-  
lah. Yea euerie man walketh as it were a  
shadow, & disquieteth hym selfe in vaine:  
he heapech vp ryches, and can not tell to  
whome he gathereth them.

And nowe Lord wherin shall I com-  
forte me? my hope is in the.

Delpyet me from all myne offences, &

## The xl. Psalm. Fol. x.

make me not a scozn vnto the folish.

I kepe silence, and open not my mouth,  
for thou hast done it.

Turne thy plages awaye fro me, for I  
am consumed thowowe the feare of thy  
hande.

Whē thou punyhest mā for sinne, thou  
chastenest hym: so that hys betwye consu-  
meth awaye, lyke as it were a morbe: O  
how bayne are al men? Selah.

Hear my prayer O Lord, and consy-  
der my callynge: shewe not thy selfe as  
though thou sawest not my teares. For I  
am a straunger and pylgrimme wpyth the,  
as all my forefathers were.

O spare me a litle, that I may refresh  
my selfe, before I go vce, and be no more  
sene.

### The Notes.

(a) Aduthun is the name of a chaunter. f. Pa-  
ralip. vi. d. x. r. b. a. Rymh thinketh þ Dauid  
made this psalme, and that it was wont to be  
song of the kind of singers, ouer whom Adu-  
thun bare rule. Some thynke it to be a certen  
tune after whiche the psalme was song.

### The xl. Psalm.

He retyeth that he is ridde forthe of hys  
great leopardy by the helpe of God, and won-  
dereth at his vnspcakable goodnes toward the  
that fear hym: and for it, lth he setteth not by  
sacrifices, but requirerh the whole man, he cō-  
mitteth hym selfe vnto hym: and saierh that he  
will praise his rightuousnes and goodnes con-  
tinually: Then sheweth he the greuousnes of þ  
leopardie wherein he was, and the cause ther-  
of, which was his synne. At þ last he beseecheth  
God to ouerthrow his ennemis, and to glabbe  
the heretes of the good.

To the chaunter, a psalme of Dauid.



Wayted patiently þ Lord,  
which enclined him selfe vn-  
to me: and herd my callynge.

He brought me out of the  
bozypble pit, out of the myre  
and claye: he set my fere vpon the rocke, &  
ordered my goinges.

He hath put a netwe song in my mouth,  
euen a thankefgeupnge vnto our God.

Many men seynge this shal feare the  
Lord, and put theyr trust in hym.

Blessed is the mā that setteth hys hope  
in the Lord, & turneth not vnto the proud,  
and to suche as go about with lyes.

O Lord my God, greate are thy won-  
derous workes whych thou hast done, &  
in thy thoughtes towardes vs there may  
none be lykened vnto the.

I wolde declare them, and speake of  
them: but they are so many, that they can  
not be tolde.

Sacrifyce and offerynge thou wouldest  
not haue: but a body haste thou or-  
deyned me: burnt offerynge and sacrifi-  
ce for synne thou hast not allowed.

\*Then sayd I: Lo, I come: In the be-  
gynnyng of the booke is it wpytten of  
me, that I shoulde fullfyll thy wyll O my  
God, and that am I content to doo: yea

WB. lxxi.

thy



## The.xli.Psalme.

thy lath is within my hart.

I wyl preache of thy ryghtuousnesse in the great congregacion: Lo, I wyl not reitayne my lippes, O Lorde, and that þ knowest.

I do not hyde thy ryghtuousnes in my hart, my talkynge is of thy truth and sayynge health: I keepe not thy lounge mercy and faythfulnesse backe from the greates congregacion.

Turne not thou thy mercede from me O Lorde, but let thy lounge kyndnesse and truth alwaye preserue me.

For innumerable troubles are come about me: my synnes haue taken suche hold vpon me that I am not able to loke vp: pea they are mo in number then þ beates of my head, and my hart hath sayled me.

O Lorde, let it be thy pleasure to deliuer me, make haste (Lorde) to healepe me.

Soule is  
gnifieth  
lyfe.

Let them be ashamed and confounded, þ seke after my \* soule, to destroye it: let the fall backwarde and be put to confusyon, that wythe me euyl.

Let them soone be brought to shame, þ crye ouer me, there there.

But let al those that seke the, be ioyfull and glad in the: and let al suche as desire in theyr sauynge health, say alwaye: the Lorde be praysed.

As for me, I am poore and in miserie, but the Lorde careth for me.

Thou art my healeper & redemer, make no long tarynge, O my God.

The.xli.Psalme.

In this psalme also speaketh he of a dyscase wherin while he was holden, his enemies were greatly reioyced, hopinge that he shoulde be made awaye wyth the violence of his dyscase. And in which also his frendes had forsaken hym, but God holpe hym whyche alwayes woulde preserue hym: And therfore in the begynnyng, he pronounceth hym happye whyche perceaueth the counsell of God concernynge hym.

(a) To the Chaunter, a psalme of Dauid.

In þ scrip-  
ture, poore  
signifieth a  
sorrowfull  
herte.

**B**lessed is he, that cōsidereth the \*poore: the Lorde shall deliuer hym in the time of trouble.

The Lorde shall preserue hym and keepe hym alwaye: he shall make hym to prosper vpon earth, and shall not deliuer hym into the wyll of his enemyes.

The Lorde shall refrethe hym, when he lyeth sycke vpon his bed, pea thou makest his bed in al his sycknesse.

I sayed: Lorde be mercifull vnto me, heale my soule, for I haue synned againste the.

Myne enemies speake euyl vpon me: when shall he dye, and his name perishe?

Though he came in to se, yet meaued he falsed in his hart, beapynge mischief vpon hym selfe.

All they that hate me, cōne together againste me, and ymagin euell againste me.

They haue geuen a wycked senten-  
ce

## The.xlii.Psalme.

vpon me: when he lyeth, he shall crye vp no more.

Yea euen myne owne famylie frend, to whome I trusted, whyche dyd eate my breade, hath lyft vp his hele agaynst me. mat. xx. Luk. x.

But be thou merciful vnto me (O Lorde) saye thou me vp, and I shall reward the.

By this I knowe thou sauourest me, þ my enemy shall not triumph ouer me.

Thou hast vpholden me because of my innocency, and set me before thy face for euer.

O blessed be the Lorde God of Israell, from henceforth and for euermore. Amen.

## The seconde Creatyfe.

The.xlii.Psalme.

The sheweth howe sorrowful he was because he was let from the holy assemble and feaste of the Lorde, by the conspiracye of his sonne Absalon, and howe he was disquieted wyth the voyces of the wicked, which blasphemed the desire of Godlynes, wherunto he was geuen, for a vaine and vnprofitable thyng.

To the chaunter, a monition of the sonnes of Corah.



Like as the hart desireth the water brookes, so longeth my soule after the, O God.

My soule is a thurstie for God, pea euen for the lounge God: when shall I come, and beholde the face of God?

My teares are my meate daye & nyght whyle it is daye sayed vnto me: wher is now thy God?

Nowe whē I thynke ther vpon, I poure oute my herte by my selfe: for I woulde saye go hence wyth the multitude, and passe ouer wyth them vnto the house of God, in the voyce of prayse and thanksgyvinge, among such as kepe holy daye.

Why art thou so full of heynnes, (O my soule) and why art thou so vnquiete wythin me?

O put thy trust in God, for I wyl yet geue hym thanks, for the healepe of his countenance.

O my God, my soule is vexed wythin me: therfore I remēber the lade of Moabate, and the lytle hyl of Hermonim.

One deepe calleth another wyth þ voyce of thy wyssles, all thy waues and water cloudes are gone ouer me.

The Lorde hath promysed his lounge kyndnesse dayly, therfore wyl I prayse hym in the nyghte season, and make my prayer vnto the God of my lyfe.

I wyl say vnto God my stony rocke: why hast þ forgotten me? why go I thus heuely, whyle the enemye oppresseth me?

Whyle my bones are broke, while mine enemyes cast me in the teeth, dayly saying vnto me: wher is now thy God?

Why art thou so heyn (O my soule) & why art thou so disquieted wythin me?

O put thy trust in God, for I wyl yet geue hym thanks



thanke hym for the helpe of hys countenance, and because he is my God.

The. xliii. Psalm.

He desyret to be deliuered from the conspirers wth Absalon, & he may worthele prayse God in hys holy temple.



**D**e sentece vpon me (O God) and defende my cause agaynst the vnbolye people: O delpue me from the disceatfull & wretched man.

For thou (O God) art my strength: why haste thou shut me from the? Why go I then so heuily, whye I enemye oppresseth me?

O sende out thy lyght and thy truth, that they maye leade me, and brynge me vnto thy holy hyl, and to thy dwellynge.

That I maye goo vnto I altar of God, euen vnto the God whych is my ioye and pleasure, and vpon the harpe to geue thankes vnto the, O God, my God.

Why art thou so heuie (O my soule) & why art thou so dysquieted within me?

O put thy truste in God, for I wyl yet geue hym thanckes for the dealue of hys countenance, and because he is my God.

The. xliiii. Psalm.

He complayneth that Israell suffereth so greuous persecution for the honour of God, & holy liuinges sake, and that yet God is not present wth the in miracles doing, as he in times past was. And prayeth him to put forth his power, and delpue hys from the iniuries of the wyched.

To the chaunter an instruccyon of the sonnes of Lozah.



**W**e haue herde with our ears (O God) our fathers haue told vs, what thou haste done in theyr tyme of olde.

How thou hast dryuen out the Heathen wth thy hand, and planted the in: how thou hast destroyed the nacjons and cast them out.

For they gat not the land in possession thow their owne swerd, neyther was it theyr owne arme that helped them.

But thy ryght hande, thyne arme and the lyghte of thy countenance, because I hadde a fauoure vnto them.

Thou arte the kynge and my God, I sendest helpe vnto Iacob.

Thow we the, wyl we ouerthrow oure enemyes: and in thy name wyl we tread them vnder, that ryle by agaynst vs.

For I wyl not trust in my bowe, it is not my swerd that shal helpe me.

But it is thou that sauest vs from oure enemyes: and putteste them to confusyon that hate vs.

We wyl alway make our boist of God, and prayse thy name for euer. Selah.

But now thou forsakest vs, and puttest vs to confusyon, and goest not forth wth oure Hostes.

Thou makest vs to turne oure backs vpon oure enemyes, so that they wyche

hate vs, spoyle our goodes.

Thou lettest vs be eate by lyke shepe, & scatterest vs amonge the Heathen.

Thou sellest thy people for noughte, & takest no money for them.

Thou makest vs to be rebuked of oure neyghbours, to be laughed to scorn & had in derision of them that are rounde about vs.

Thou hast made vs a very byworde amonge the Heathen, and that the people shake theyr beddes at vs.

My confusyon is dayly before me, and the shame of my face couereth me.

For the voyce of I schlanderer and blasphemmer, for the enemye and auenger.

All this is come vpon vs, and yet haue we not forgottē the, nor behaued oure selues vnfaithfully in thy couenaunt.

Oure hert is not turned backe, neyther oure steppes gone out of thy waye.

For thou hast (a) smitten vs in I place of draggones, and couered vs wth the shadowe of death.

If we had forgottē the name of oure God, and holden by oure handes to any straunge God.

Shoulde not God fynde it oute? for he knoweth the bette secretes of the herte.

But for thy sake we are kylled all the day long, and are couēted as sheepe appointed to be slayne.

O Lord, why sleepest thou, wake, and cast vs not of for euer.

Wherefore (b) hidest thou thy face? wylt thou cleane forget oure mysery and oppression.

For oure soule is broughte lowe euen vnto the dust, and oure bely cleucth vnto the grounde.

Arise O Lord, helpe vs and delpue vs for thy mercy sake.

The Notes.

(a) God smiteth vs in the place of dragons wher he condemneth vs to the place of dragons. That is to be in the captiuitie and bondage to oure enemyes, bringe heathen, who, for cruclenes may be called dragons. The same callēth he the shadowe of death, for it is worse then death, & more to be fered, to be put in all thynges to the arbitrement & pleasure of the vngodly, to hear the name of God continually blasphemed, all Godlines despised, and all maner of iniures & wronges done to the fauourers therof. Therefore sayth he. Thou hast couered vs wth the shadowe of death, that is wth the verpe darkness of death.

(b) God is sayed to hyde hys face, when he suffereth the good to be persecuted of the euil.

The. xlv. Psalm.

The sonnes of Lozah prayse Salomō for I bewtye, eloquence, strength, power, & noblenesse both of him, & of his wyfe: & also the nobilitie of theyr childre. In the do they also figure Christ, and the power and nobilitie of hys kyngdome.

To the chaunter vpon (a) Sossanin, an instruccyon of the chyldren of Lozah, a songe of loue.

\* Some read reuēge me.

Understand our fathers

Psalm. x. d.



## The .xlii. Psalme.



**M**y heart is enditinge of a good matter, I speake of that whych I haue made of the kyng: my tong is pen of a ready wyter.

Thou art the sayest amonge the chyldren of men, full of grace are thy lypes, therfore God blesseth the for ever.

Byde the wyth thy swerde vpon thy eghth (O thou myghty) wyth worshyppe and renowne.

**G**ood lucke haue thou wyth thyne boure, ryde on with the truch, mekenesse & ryghteousnes: and thy ryght hande shall teach the wonderfull thynges.

**G**ods arrows may signify the wordes wher wyth the conspyence is prynced thow the feare of the iudgement of God.

Thy \* arrowes are sharpe, the people shalbe subdued vnto the, even in the middest amonge the kynges enemyes.

Thy seate (O God) endureth for ever: the Septer of thy kyngedome is a ryght Septer.

Thou hast loued ryghtuousnesse, and hated iniquyte: therfore God, (whych is thy God) hath annointed the wyth the oyle of gladnes aboute thy felowes.

All thy garmentes are lyke myrrour, & lilies & Cassia, when thou comest oute of thine puerp palaces in thy beautiful glori.

Kyngs daughters go in thy goodly array, and vpon thy ryghte had stander the quene in a vesture of the most fyne gold.

**H**erken (O daughter) consyder, and enclpne thyne eare: forger thyne owne people, and thy fathers house.

So shal the kyng haue pleasure in thy bewtye, for he is thy Lorde, and thou shalt worshyp hym.

The daughters of Tyre shalbe there w gyftes, the ryche amonge the people shall make thei supplicacion before the.

The kynges daughter is all glayous within, her clothing is of wrought gold.

**S**he shalbe brought vnto þ kyng in raimet of nedle worke, & maidens after her: suche as be next her shalbe broght vnto þ.

Wyth loye and gladnesse shall they be brought, and go into the kynges palace.

In steade of thy fathers thou hast gotten \* chyldren, whiche thou shalt make prynces in all landes.

I wyll remembre thy name from one generacion to another: therfore shall the people geue thakes vnto the, world without ende.

### The .xlii. Psalme.

**T**he surety wherein the godly be in al manner of icopardies, by the helpe of God.

To the chaunter, a songe of the chyldren of Corah vpon Almutb.



**M**oure troubles and aduersyte, we haue founde that God is our refuge, our strengthe and healepe.

Therfore wyll we not fear though the earth sel, and though the hyls were caried into the myddes of the sea.

Though the waters of the sea raged and wer neuer so troublous, and though

## The .xlii. & xliiii. Psalme.

the mountaynes shooke at the tempeste of the same. Selah.

For ther is a floude, whych wyth bys ryuers resoyseth the cytie of God, the holy dwellynge of the most hyst.

God is in the myddest of her, therfore shall she not be remoued: for God helpeth her, and that ryght early.

The Heathen are mad, the kyngdoms make much ado: but when he sheweth bys voyce, the earth melteth awaye.

The Lorde of hostes is wyth vs, þ God of Iacob is our defence. Selah.

Come hyther, and beholde the woorkes of the Lorde, what destructions he hath brought vpon the earth.

He hath made warres to cease in all þ worlde: he hath broken the bowe, he hath knapped the speare in sander, and brent þ charettes in the fyre.

We stil then & confesse that I am God, I wyll be exalted amonge the Heathen, & I wyll be exalted vpon earth.

The Lorde of hostes is wyth vs, the God of Iacob is our defence. Selah.

### The .xliiii. Psalme.

**O**f the excellent glory of God declared thow rowe the whole worlde. Of the conuersion of kynges and people vnto God.

To the chaunter, a psalme of the chyldren of Corah.



**C**lappe youre handes together (all ye people) & synge vnto God wyth þ voyce of thankes geuyng.

For the Lorde the moste hyst is to be feared, and he is the great kyng vpon al þ earth.

He shall subdue the people vnder vs, & the Heathen vnder our fete.

He choseth vs for an heritage, the beuty of Iacob whom he loued. Selah.

God is gone vp wyth a mery noyse, & þ Lorde wyth the sound of the trompet.

Þ synge prayles, synge prayles vnto God: Þ synge prayles vnto our kyng.

For God is kyng of all the earth, & synge prayles vnto hym w vnderstanding.

God is kyng ouer the Heathen, God sitteth in bys holy seate.

The prynces of the people are gathered together vnto the God of Abraham, & for God is farr vper exalted, then the myghty lordes of the earth.

### The .xliiii. Psalme.

**T**he great glory and felicity of þ Church and congregation, in that they haue God euer present wyth them, to be thei defender: descrybed vnder the fygure of Hierusalem.

A songe of a psalme, of the chyldren of Corah.



**G**reate is the Lorde and bysye to be prayled, in the cyty of oure God, euen vpon bys holy hyl.

The \* hyl of Syon is lyke a vnderstande sayre plant, wherof all the land reioyseth: the church vpon the north syde lyeth the cytye of the great

\* Some read The protectours of defence of þ earth, be longe to God.



## The. xlix. Psalme.

great kynge.

God is wel knowen in her palaces, that he is the defence of the same.

For lo, kynges are gathered, and gone by together.

**B** They marueyled, to se suche thynges: they were astonied, and sodely cast doune.

Feare came vnto them, and sorowe as vpon a woman in her trauayle.

Thou shalt breake the hyppes of y sea, thorow the East wynde.

Lyke as we haue herde, so se we in the cypre of the Lord of hostes, in the cypre of our God: god vpholderth y same for euer. Selah.

We wait for thy louynge kindnesse (O God) in the myddest of thy temple.

**O** God, accordynge vnto thy (a) name, so is thy prayse vnto the worldes ende (b) thy ryght hand is ful of ryghtuousnes.

**O** let the mounte Syon reioyse, & the daughters of Iuda be gladd, because of thy iudgements.

Walke about Sion, go rounde aboute her, and tel her towers.

**M**arke well, her walles, set by her houses, y it may be tolde the that come after.

For this God is oure God for euer and euer, & he shall alway be oure guyde.

The Notes.

(\*) By the hyl of Sion is vnderstand y church as in the. ii. Psalme. b. and. lxxviii. g.

(a) By the name of God is signified hys maiesty, power, wisdom, and goodnes, as aboue in the. viii. Psalme. a. xxi. b. &. xxxiii. a. beneth in the. lxxiii. b. and. cxxiii. a. & cxxiii. b.

(b) That is, y whych thou doest, is righteouse.

(c) Loke in the Psalme. lxxiii. b.

The. xlix. Psalme.

**T**he myscrey and madnes of them that set by eythelle, whych receyue they felicity in thys worlde, and shall after continuallye remayne in hell: where as the vertuous shall haue euerydaye ioye.

**T**o the chaunter, a psalme of the chyldren of Corah.

**H**earke thys, all ye people: ponde it well, all ye that dwell vpon the earth.

**H**ere and lowe, and ryche and poore, one wyth another.

**M**y mouth shall speake of wysdom, and my hert shall muse of vnderstandynge.

**I** wyll encline myne eare to the parable, and shewe my darke speach vpon the harpe.

**W**herfore shoulde I feare the euyl dayes, when the wyckednes of my heles compasseth me rounde aboute?

**B** They y put they truste in they good, and boast theym selues in the multitude of they ryches.

**N**o man may delouer his brother, nor make agreement vnto God for hym.

**F**or it costeth more to redeme they soules, so that he muste let that alone for euer.

**Y**ea, though he lyue longe, and see not

## The. i. Psalme. Fol. xii.

the graue.

For it shall be sene, that suche wyse men shall dye and perishe together, as well as the ignorant and folye, and leue they goodes for other.

**L**ooke what is in they houses it continueth styl: they dwellynge places endure from one generacyon to another, and are called after they owne names vpon the earth.

**N**euertheless man abyderth not in such honour, but is compared vnto y brute beastes, and becommeth lyke vnto them.

**T**hys way of theys is very folishnes, and yet they posteritie prayse it wyth they mouth. Selah.

**T**hey ly in the hell lyke sheepe, death shall gnawe vpon them, and the ryghteous shall haue dominacion of them in the mornynge by tymes: they strength shall consume, and hell shall be they dwellynge.

**B**ut God shall delouer my soule from the \* power of hel, when he receyue me. Selah.

**D**e not thou afraied, when one is made ryche, and the glory of hys house increased.

**F**or he shall carpe nothyng awaye wyth hym when he dyeth, neyther shall hys pompe folow hym.

**W**hy he lyueth, he is counted an happy man: and so long as he is in prosperity men speake good of hym.

**B**ut when he foloweth hys fathers generacyon, he shall neuer se lyght any more.

**W**hen a man is in honour and hath no vnderstandynge, he is compared vnto the brute beastes, and becommeth lyke vnto them.

The. i. Psalme.

**T**he prophesy: th y God will cal al nacions of the earth vnto hym, by the Gospell: And that he wyll requyre the confession, and prayse of hys name, and not sacrifice: And howe greatly he wil abhorre them, which boast them selues to be religious and holy, and are in dede nothyng lesse.

A psalme of Asaph.



**H**e Lord euen y might: A type God hath spoken, & called the worlde from the risinge vp of y sunne vnto the goynge doune of the same.

**D**ute of Sion appeareth the glorious beuty of God.

**O**ur god shall come, and not kepe silences ther goeth before hym a consuming fyre, and a myghty tempest round aboute hym.

**H**e shall call the heauens from aboue, and the earth, that he maye iudge hys people.

**G**ather my sainctes together vnto me, those that set more by the couenaunt then by any offerynge.

**A**nd the heauens shall declare hys rightuousnes,

That is from perdition and eternal damnation.

Job. xxviii. b.



## The. li. Psalme.

troules, for God is iudge hym selfe.  
Selah.

Hearc, O my people, let me speake, let  
me testyfy amonge you, O Israell: I am  
God, euen thy God.

I reprove the not because of thy sacry-  
fyce: thy burnt offerynges are alway be-  
fore me.

I wyll take no bullockes oute of thy  
house, nor goates out of thy foldes.

For all the bestes of the felde are  
myne, and thousandes of cattell vpon the  
hilles.

I knowe all the foules vpon the moun-  
taynes, and the wyld beasts of the felde  
are in my syght.

If I be hungry, I wyll not tel the: for  
the whole worlde is myne, and all that  
therin is.

Thynkest thou, that I wyll eate the  
flesh of oxen, or drinke the bloud of goates?

Offer vnto God prayse and thankes-  
geuyng, and paye thy (a) vowes vnto the  
most hyst.

And call vpon me in the tyme of trou-  
ble, so wyll I heare the, that thou shalt  
thanke me.

But vnto the vngodlye sayeth god: Why  
doest thou preache my lawes, and takest  
my covenaut in thy mouth?

Wher as thou hatest to be reformed  
and castest my wordes behynde the.

If thou seest a thefe, thou runnest wyth  
hym, and art partaker wyth the adou-  
terers.

Thou lettest thy mouth speake wicked-  
nes, and thy tonge paynteth dysceate.

Thou syttest and speakest agaynst thy  
brother, yea, and sleaundest thynne owne  
mothers sonne.

Thys thou doest, whyle I holde my  
tounge, and thynkest me to be euen suebe  
one as thy selfe: but I wyll reprove the,  
and set my selfe agaynst the.

O consider thys, ye that forget God:  
lest I plucke you away, and ther be none  
to delpue you.

Whoso offereth me thankes & prayse,  
he honoureth me: and thys is the way,  
whereby I wyll shewe hym the sauynge  
health of God.

### The Notes.

(a) That is as much to say, as trifle not wyth  
God, but perfourme that thou vowest vnto  
hym. Yet foloweth it not by thys that we may  
continue in the purpose of a wycked vowe (for  
God abhorreth both the makinge and perfor-  
maunce of such vowes) but thys is rather to be  
gathered of it, that oure vowes tende wholly to  
goddess glay, and then we muste in no wyse be  
slacke in the perfoymaunce.

### The. li. Psalme.

A prayer of Dauid wherein he earnestly ac-  
knowledgeth hys synnes, he desireth the helpe  
of God, and prayeth for the church, which is the  
true Ierusalem.

## The. li. Psalme.

To the chaunter, a Psalme of Da-  
uid, when the prophet Nathan  
came vnto hym after he (a) was  
gone in to Bethsabe.



Mercy vpon me (O God) after  
thy goodnes, & accordyng  
vnto thy greate mercyes, do a-  
waye myne offences.

Wathe me well fro my wyckednesse, &  
cleuse me fro my synne.

For I knowlege my fautes, and my  
synne is euer before me.

Agaynst the only, agaynst the haue I  
synned, and done euell in thy sight, that  
thou myghtest be iustified in thy sayin-  
ges, and shouldest ouercome when thou  
art iudged.

Behold, I was borne in wyckednesse, &  
in synne hath my mother conceived me.

But lo, thou hast a pleasure in the truth, &  
and haste shewed me secrete wysdome.

O purge me wyth (b) flope, and I  
shall be cleane: wathe thou me, & I shall  
be whiter then snow. Oh let me heare of ioye  
and gladnesse, that the bones whych thou  
hast broken, maye reioyse.

Turne thy face from my synnes, & put  
oute all my mysdoes.

Make me a cleane herte, O God, and  
renue a ryght spyte wythin me.

Last me not awaye from thy presence,  
and take not thy holy spyte from me.

O geue me the comfozte of thy helpe as  
gayne, and stablishe me wyth thy spyte.

Then shall I teache thy wayes vnto  
wycked, that synners may be conuerted  
vnto the.

Delpue me from bloude gyltynesse, O  
God, thou that arte god of my health, &  
my tonge prayse thy ryghteousnes.

Open my lippes, O Lorde, that my  
mouth maye shewe thy prayse.

For if thou haddest pleasure in sacryfyce,  
I wolde geue it the: but thou delpuest not  
in burnt offerynges.

The sacryfyce of God is a troubled spi-  
ryte, a broken and contryte herte, O God,  
shalt thou not despyse.

O be fauourable gracious vnto Sion,  
that the walles of Ierusalem maye be bu-  
ylded.

For then shalt thou be pleased wyth  
the (c) sacrifice of ryghteousnes, wyth the  
burnt offerynges and oblatyons: then shalt  
they laye bullockes on thynne alter.

### The Notes.

(a) That is, had copanied with her. For so vsed  
the Jewes to speake of the natural company-  
ng of man and woman together.

(b) In the solemn sacryfyce for synne (wherof  
is spoken Numeri. xix. a) and the clensynge of  
the leapre, wherof is spoken. Leuit. xiii. there  
was flope annered and toynd to. By that  
spryncklynge was signyfied ryghte purenes of  
herte, for that prayeth he here, that is, for ful res-  
myssion of hys synne, whych once had and the  
faueur of God obtayned, the mynde reioyseth  
wyth vnspakeable ioye, and becometh muche  
hyster



## The. lii. & liii. Psalme.

whiter to the eye of the soule, then is any snowe to the eye of the body. Some vnderstand by that scope, the passion of Christ by which only we are purged from our synne.

(c) This sacrifice is the mortifying of the flesh and mekenyng of the hert, the prayyng of god, & knowledginge our selues sinners. As psal. liii. d.

### The. lii. Psalme.

He describeth the froward mynd and intente of Doeg, and after that his banishment, & the sorowfulnes that the rightwylle had thereof.

\* To the chaunter, an exortacion of David whē Doeg & Edomite came to Saul, and shewed hym, sayinge: David is come to the house of Achimelech.



By boastest & thy selfe, thou I praye, that thou canst do mischief.

Where as the goodnesse of God endureth yet dayly.

Thy tong pimaginerh wyckednes, and wyth lyes it cutteth like a sharpe rasoure.

Thou louest vngatiousnesse more the good, to talke of lyes more then ryghteousnesse. Selah.

Thou louest to speake all wordes that may do hurte, & thou false tonge.

Therefore shall God cleane destroy the, smyte thee in pieces, plucke thee oute of thy dwellynge, and rote the oute of the lande of the lpynges. Selah.

The ryghteous shall se theys, and feare, and laugh hym to scorne.

Lo, this is the man, that toke not God for his strength, but trusted vnto the multitude of his riches, and was myghty in his wyckednes.

As for me, I am like a grene Olive tree in the house of God: my truste is in the tender mercye of God for ever and ever.

I wyll alwaye geue thanks vnto the, for that thou hast done: and wyll hope in thy name, for thy sayntes lyke it well.

### The. liii. Psalme.

He complayneth that all places are full of wicked, & vngodly, as before in the. xlii. psal.

To the chaunter vpon (a) Agobalath an instruccion of David.



He foloweth the bodie save in theyr herres: Tush, there is no God.

Corrupt are they and becom abhominable in theyr wyckednesse: there is not one that doeth good.

God looked doune from heauen vpon the chyldren of men, to se if there were anye that would vnderstand, or (b) seke after God.

But they are all gone out of the way, they are all become vnproffitable: ther is none that doth good, no not one.

Howe can they haue vnderstandynge, & are & workers of wyckednes, eatinge vpon my people as it were bread, and call not vpon God?

They are afrated, wher no feare is: for God breaketh the bones of them that be-

## The. liiii. & lv. Psalme. Fol. xlii.

seige the: thou putteth them to confusion, for God despiseth them.

Ob that the saupnge health were geue vnto Israell oute of Syon: Ob that the Lorde woulde deliuer his people oute of captiuitie.

Then shoulde Jacob reioyse, and Israell shoulde be ryghte glad.

### The Notes.

(a) This is a certen songe or instrument of musike, signifyinge dyscase, or heretage.

(b) He sekerh after God, that sekerh not his owne in anye thyng that he doeth, but sekerh that all his doynges may tende to the glorie of god, and to the profyte of his neyghbours, and that he may in his vocation serue all men. And this is a speciall poynte of godlynes, agaynst which no men stryue more styflye, then & bloud thyrstye and disceatfull, whiche thynke they seke God, and do in dede seke them selues.

### The. liiii. Psalme.

He sheweth howe he desired helpe of the Lorde, and was hearde, when he was broughte into greete Jeopardye, by the treason of the zephites: and how God toke vengeance of his enemyes.

\* To the chaunter in Regimoth, an instruccion of David, when & zephires came and sayde vnto Saul: David is hydde amongest vs.



Elpe me (O G O D) \* for thy names sake, and deliuer me in thy strengthe.

Hearde my prayer, O God, conserue the wordes of my mouth.

For straungers are ryfen vp agaynst me, & & myghty (whiche haue not God before their eyes) seke after my soule. Selah.

But lo, God is my helper: it is he that upholdeth my soule.

He shall rewarde euill vnto myne enemies, & in thy trust shalt thou destroy the.

A fre wyll offeringe wyll I geue the, & praise thy name O Lord, because it is so comfortable.

For thou hast deliuered me oute of all my trouble, so that myne eye seerh his dysceite vpon myne enemyes.

### The. lv. Psalme.

He complayneth that he was broughte into a great strait, through moost wycked & craftye men, whome he toke for his chyfe frendes.

To the chaunter in Regimoth, an instruccion of David.



Hearde my prayer, O God, and hyde not thy selfe fro my petition.

Take hede vnto me and hear me how piteously I mourne and complayne.

The enemye cryeth so, and the vngodly continueth on so faste: for they are mynded to do me some myscheyfe, so maliciouslye are they set agaynst me.

My herte is benye wythin me, and the feare of death is fallen vpon me.

Featfulnesse and tremblinge are come vpon me, and an horrible drede hath ouerwhelmed me.

And I saide: O that I hadde wynges lyke a doue, that I myght flye somwhere?

Ps. l. and

These words of the Hebrewes, for thy names sake, in thy name, for thy name, or by thy name, signifie as much to vs as, in, for, or, by thy name, glory, goodness, magnificence, power and wisdom. As in the. xlv. psalme. psal. xl. alle

psal. xlii. e

psa. l. xlii. c



## The .lvi. psalme.

and be at rest.

Lo, then wolde I gette me awaye far of, and remayne in the wyldernesse.

Selah.

I wolde make haste to escape from þe storme wynde and tempest.

Destroie theyr tonges (O Lorde) and deuyde them, for I se vncygytousnes & kryse in the cyrpe.

Thys goeth daye and nyght about the walles, myschepel and vyce are in the midst of it.

Wickednesse is therin, disceare & gyle go not out of her stretes.

If it were myne enemye þe ceupled me, I coulde beare it: or if one that oughte me euill wyl dyd threathen me, I woulde vyde my selfe from hym.

But it is thou my companion, my gide and myne owne familiar frende.

Wee had sweete and secrete communication together in the house of God.

Let death come hastily vpon them, & let them goo doune quicke into hell, for wickednes is among the in theyr dwellinges.

As for me, I wyl call vnto God, and þe Lorde shal helpe me.

In the euenting, & mornynge & at noone daye, wyl I mourne and complayne: and he shal heare my voyce.

It is he þe deliuerer of my soule in peace, from the that laye wayte for me: for they are many agaynst me.

**D** Yea, euen God that endureth for euer, shal heare me, and bypunge them doune. Selah.

For then wyl I not turne: and why? they feare not God.

Yea they laye handes vpon suche as be at peace wth hym, and so they breake hys couenaunt.

Theyr mouthes are softer then butter, and yet haue they battail in theyr mynde: theyr wordes are smother then oyle, and yet be they verie smerdes.

O caste thy burthen, or care, vpon the Lorde: he shal norish the, and not leaue the righteous in vnquietnesse.

But as for them, thou (O God) shalte caste doune into the pyre of destruction.

The bloud thurstie and disceatfull shal not lyue out half theyr dayes, neuertheless my truste is in the.

### The .lvi. psalme.

**H**e sheweth howe he called on the helpe of the Lorde, when he was in leoparde before Aschys hyng of Geth: & how he accused the wyces and violence of Saul & his adherentes, whiche had dryuen hym into that peryll.

**Psal. xvi.** To the chaunter, vpon (a) the dome stock doue: whyche lyeth farre of, \* Asychram of Dauid, when the philistines toke him in Geth.

**B**e mercifull vnto me (O God) for men wyl trede me doune: they are daylye spyghtynge and troublynge me.

## The .lvii. psalme.

Myne enemyes treade me dayly vnder theyr fete, for they be many that proude spghte agaynst me.

Neuertheless when I am afrayed, I put my trust in the.

I wyl cōfōrt my selfe in Gods worde, yea, I wyl hope in God, and not feare: What can \* asche theu do vnto me?

They bere me dayly in my wordes: all that they imagine, is to do me euill.

They hold all together, and kepe them selues close: they marcke my steppes, how they maye catch my soule.

But in vayne, for it shal escape them: and why? thou (O God) in thy displeasure shalt caste doune suche people.

Thou tellest my spytinges, thou puttest my reares in thy bottell, and nshrest them.

What soeuer I call vpon the, myne enemyes are put to spght: whereby I know that thou art my God.

In Goddes worde wyl I reioyce, in the Lordes worde wyl I comfōrt me.

Yea, in God do I truste, and am not ascraped: what can man than do vnto me?

Vnto þe (O god) wyl I paye my vowes vnto the wyl I geue thankes & prayse.

For thou hast deliuered my soule from death, and my fete from fallynge, that I maye walke before God in the lyghte of þe lyfynge.

### The Notes.

(a) Abraham Ezra thynketh that the dome stock doue was the begynnyng of a songe, after whose tyme the psalme was songe. Kimbri & other, suppose þe Dauid called him selfe dome stock doue whych flew far, because he committed hym selfe whole vnto God, and geuynge none answer to hys aduersaries, fled far from hys owne nation vnto the philistines, whiche were not onely straungers, but also enemyes. The storye herof is read. i. Regum. xxi.

### The .lvii. psalme.

**H**e sheweth how he committed hym selfe to the Lorde and escaped al leopardy, whē he was in the caue and hys souldyers wth hym, and wth what affection he gaue thankes vnto the Lorde therfore: with a description of the malice and hate of hys enemyes towarde him.

To the chaunter (a) destroy not Asychram of Dauid, when he fled from Saul into the caue.

**B**e mercifull vnto me (O God) be mercifull vnto me, for my soule trusteth in the: & vnder þe shadow of thy wynges shal be my refuge vntill wyckednes be ouer past.

I call vnto God the most hyeste, euen the God that shal helpe me vp agayne.

He shal sende from heauen, and saue me from the reproche of hym that woulde swallowe me vp. Selah.

Thys shal God sende, for hys mercie & faythfulnes sake.

I lye wth my soule amonge the cruell lyons, euen among þe chyldren of men, whose

Ofte tymes in scriptas res, fleme doth signis sic as much as mā. i. d. iii. c. For by þe dedes of þe lawe, shall no flesh be justified, þe noo man, & lyhe myse here.

L

A

S

B

\*teeth



## The. lviij. Psalme.

**Ps. xxi.** \*teeth are speares and arrowes, & they: tounge a sharpe sword.

Set vp thy selfe, O God, aboue the hea- uens, and thy glorie aboue all the earth.

They haue layd a net for my fete, and pressed doune my soule: they haue dygged a pitte before me, and are fallen into it the selues. Selah.

My hert is ready, O God, my herte is ready to synge and geue prayse.

Awake O my \* glorie, awake lute and harpe, I my selfe wyl awake ryght early.

I wyl geue thanks vnto the, O Lord, amonge the people, I wyl synge prayles vnto the amonge the Heathen.

For y greatnes of thy mercede reacheth vnto the heauens, & thy faithfulnes vnto the cloudes.

Set vp thy selfe, O God, aboue the hea- uens, and thy glorie aboue all the earth.

The Notes.

(a) O thou shalt not destroye or make awaye (as some wyl). By this he signifieth, after th: mynd of Kimhi, that hee twyle wythstode and killed his souldiers, who moued him to destroy and kyl Saul. Ezra thynketh it to be a certain tune and maner of songynge.

The. lviij. Psalme.

An inuective against the flatterers and ad- herentes of Saule, wyth whose punishment he prophesyeth that the ryghteous shalbe won- derfully reioysed.

To the chaunter. Destroy not

Michaam of Dauid.

**M**ichaam of Dauid. (a) your myndes be vpo tigh- teousnes in dede, the iudge the thynges that is ryght, O ye son- nes of men.

But ye ymagyn myschete in your her- tes, & your hands deale wyth wyckednes.

The vngodly are fromarde, euen from theyr mothers wombe: as sone as they be borne, they go astray and speake lyes.

They are as furious as y serpent, euen like y deaf Adder, that stoppeth her eares,

That she should not heare the voyce of the charmer, charme he neuer so wyselye.

\* Breake theyr teeth (O God) in theyr mouthes, smyte the chaste bones of the ly- ons whelpes in sonder, O Lord.

That they maye fall awaye, lyke wa- ter that runneth apace: & that whē they shote theyr arrowes, they maye be broke.

Let them consume away lyke a snayle, and lyke the vntimely soule of a woman, and let them not se the sunne.

O reuer your thornes be sharp, y wrath shall take them away quicke, lyke a stop- my wynde.

The ryghteous shall reioyce when he seeth the vengeance, and shall washe bys fete in the bloud of the vngodlye.

So that men shall saye, verely there is a reward for the ryghteous: doubtles ther is a God that iudgeth the earth.

The Notes.

(a) O is y iustice in dede dombe, that ye ought to pronounce: and the ryghteous thynges that

## The. lix. Psalme. Fol. xliij.

ye ought to iudge, O ye sonnes of men: O ye that holde the counsayll, pronounce ye in dede that whiche is ryghteous: Ye sonnes of men, iudge ye after th: thynges that be ryght:

The. lix. Psalme.

He despyeth helpe againste hys enemyes. He boasteth his innocencie. He despyeth the maners of hys enemyes, & prophesyeth theyr auengement.

To the chaunter destroy not, Michaam of Dauid, \* when Saull sente to watche the house, to thintent to kyl m.

**D**eliver me from myne enemyes (O my God) and defende me from them that ryse vp agaynst me.

O deliver me from the wycked doers, and saue me from the bloude thursty men.

For lo, they lye waytynge for my soule: the myghty men are gathered together againste me, wythout any offence or fault of me, O Lorde.

They tunne, and prepare them selues, wythout my fault: Arise, come thou, helpe me, and beholde.

Stand vp O Lord God of hostes, thou God of Israell \* to vyset all Heathen: be not mercyfull vnto them that offende of malicious wyckednes. Selah.

Let them go to and fro, & runne aboute eythe, houlynge lyke dogges.

Beholde, they speake (agaynst me) w theyr mouth, swerdes are vnder theyr lip- pes, for who reproveth them?

But thou, O Lorde, shalt haue them in derision, thou shalt laugh all Heathen to scoorne.

My strength do I ascribe vnto the, for thou (O God) art my defender.

God sheweth me bys goodnes plente- ously, God letteth me se my despye vpon myne enemyes.

Slaye them not, lest my people forgett: but scatte them abroad w thy power, and put them doune, O Lorde my defence.

For the synne of theyr mouthes, for the words of theyr lippes, & because of theyr pryde, let them be taken: and why: theyr preachynge is of cursynge and lyes.

Consume them in thy wrath, consume them that they may perishe, & knowe that it is God, whych ruleth in Jacob, and in all the worlde. Selah.

Let them go to and fro, & runne aboute the cite, houlynge lyke dogges.

Let them runne here and ther for meat, and grudge when they haue not ynough.

As for me, I wyl synge of thy power, and prayse thy mercy by times in the mor- nyng: for thou arte my defence and re- fuge in the tyme of my trouble.

Vnto the (O my strength) wyl I sing, for thou (O God) art my defence, and my mercyfull God.

The. lix. Psalme.

He sheweth howe God beynge displeased,

LL. II. had

Here glorie signifieth y song of y Psalme wherby he prayseth God. And after some the soule of hym y prai seth.

That is to saye: Bring to naught y blasphem- ing of them y call me seducer.

Reg. xxi.

One kinde of Gods visitation, is hys plas- ginge & cha- linging.

C

D



## The .lxi. psalme.

had, in tymes paste geuen the people of Israel into the handes of their enemies, but dyd yet mercifully helpe the agayne. He sheweth also the power & dominion of the Israelites, vnto who nowe are subdued the Moabites, and the Philistines, and hopeth by the power of God to haue the victorie of the Ammonites.

That is to say: part of Siria called Mesopotamia, & the other part called Ioba.

To the chaunter, vpon the rose of witnesse Myght of Dauid, for to reache when he foughte agaynst Syria of Mesopotamia, and Syria of Ioba: and when Iobab turned back, & Que. xii. thousande Edomites, in the valleie of Salt.



God, thou that hast cast vs oute and scatered vs abroad, thou hast bene so sore displeased at vs, comfort vs agayn.

Thou that hast remoued the land and deuided it, heale the sores thereof, for it shaketh.

Thou hast shewed thy people heuie thynges, thou hast geuen vs a drynke of wyne, that we slombze wthal.

This dyke signifieth, the anger of the lord of the sufferance of some plague or cup of anger. Apo. xiii. b.

Yet hast thou geuen a token for such as feare the, that they maye cast it vp in the trueth. Selah.

That thy beloued myghte be deliuered helpe them wth thy ryght hande, & heare me.

God hath spokē in his Sanctuary (which thyng reioyseth me) I wyll deuyde Syria, & meete out the valleie of Sucoth.

Balaad is myne, Manasses is myne, Ephraim is the strength of my heade, Iuda is my captayne.

Moab is my washyng, ouer Edom wyll I stretche oute my shooe, Philistea shall be glad of me.

Who wyll leade me into the stronge ctyte? Who wyll byng me into Edom?

Shalt not thou do it, O god, thou that hast cast vs oute: thou God, that wentest not out wth our hostes?

O, be thou oute helpe in trouble, for payne is the helpe of man.

Thow God we shall do great actes, and it is he that shall treade downe our enemyes.

The .lxi. psalme.

He desyeth to be deliuered fro perill, and straght wayes, wth a promes of thankesguyng, boasteth that his desyre is hearde. He maketh him selfe a fygure of Christ, reioysinge of his kyngdome, which lasteth euer.

To the chaunter vpon Agineth of Dauid.



Eare my crying (O God) geue hede vnto my prayer.

(a) Fro the endes of the earth, wyll I call vnto the, when my herte is in trouble: Oh set me vp vpon an hye rocke.

For thou art my hope, a stronge tower for me agaynst the enemye.

I wyll dwel in thy tabernacle for euer, that I may be safe vnder the coueringe of thy winges. Selah.

## The .lxii. psalme.

For thou, O Lord, hast hearde my desyres, thou hast geuen an herirage vnto those that feare thy name.

Thou shalt graunte the kynge a longe lyfe, that bys peates maye endure thow out all generations.

That he maye dwell before God for euer: Oh let thy louyng mercy and faythfulnes preserue hym.

So wyll I alwaye synge prayes vnto thy name, that I may dayly persour in my bowes.

The Notes.

(a) He crieth from the endes of the earthe, that beyng in a farre countrey banished, or otherwyle holdē from his countrey, ligheth wth affection and prayer, wth feruent desyre to come oute of tribulation and aduersyte wherin hee is oppressed in those far contryes, and to be broughte agayne to his naturall countrey, or other place wher he desyeth to be. Read the .iiij. of the kynges. viii. Chapter. It maye also be spiritually vnderstand, of hym that feruently desyeth to be deliued out of this bodye, & to be with Christ. Dauid as it appeareth in the .viii. the .iiij. of kynges) was dritue into the vttermost coastes of al Israel, both when Saule and Absalon persecuted hym. And therfore he sayeth: How far soeuer I be outlawed, yet wyll I call vpon the Lord, and truste surely to obtayne my reste.

The .lxii. psalme.

He teacheth to trust to God only, and not to men, nether to any of their strengthes or armies. And describeth their frowardnes and vanyty, wth the vengeance that abide hit, from aboue.

To the chaunter, for by Iudithun a psalme of Dauid.



My soule waiteth only vpon God, I for of hym cometh my helpe.

He only is my strength, my saluation, my defence, so that I shall not greatly fall.

Howe long wyll ye ymagin myschypse agaynst euerie man? ye shall be slayne al the sorte of you: yea as a totteryng wal shall ye be, and lyke a broken hedge.

Their deuyce is only howe to put hym oute, theyr delite is in lies: they geue good words wth their mouth, but curse wth the herte. Selah.

Reuerthelesse, my soule abydeh onlye vpon God, for he is my God.

He onely is my strength my saluation, and my defence: so that I shall not fall.

In God is my health, my glorie, my myght, and in God is my trust.

O put poure truste in hym alway, ye people, poure oute your hertes before hym for God is our hope. Selah.

As for men, they are but vayne, men are disceat full: vpon the weyghtes they are all together lyghter then vanyte it selfe.

O trust not in word and robbery, geue not poure selues vnto vanyte: if ryches encrease, set not your herte vpon them.

God spake once a worde, twyse haue I heard

He falleth or is removed, after the manner of speaking in scripture, & is confounded, & hath a quaking conscience.



I heard the same: that power belongeth vnto God.

That thou Lord art merciful, and that thou rewardest euery man accordynge to hys workes.

The. lxxiii. psalme.

He sheweth how he gaue hys mynd to the contemplacyon of the goodnes and power of God, and was therewith wonderfully comforted, when he was absent from the holpe feast in the wilderness of Iuda, through the persecucion of Saul: and howe he sawe by the spirite, both his exaltation and the destruccyon of hys enemyes: wherein he also figureth Christ vnder the person of him selfe.

A psalme of Dauid, when he was in the wilderness of Iuda.

he meaneth the wilderness of ziph, which fel

to the lotte of Iuda.



God, thou art my God: earlye wyl I seke the.

My soule thyresteth for the, my flesh longeth after the, in a bare and drye lande wher no water is.

Thus do I loke for the in thy Sanctuare, that I myght beholde thy power & glory.

For thy louinge kyndnesse is better the lyfe, my lippes shall praise the.

As longe as I lyue wyl I magnifye the, and lyfte vp my haudes in thy name.

My soule is satysfied euen as it were with may and fatnesse, when my mouth prayseth the with ioyful lyps.

In my bedde wyl I remember the, and when I wake, my talkynge shalbe of the.

For thou hast bene my helper, and vnder the shadowe of thy wynges wyl I reioyce.

My soule hangerth vpon the, thy ryght hande vpholderth me.

They seke after my soule, but in vayne: for they shal go vnder the earth.

\* They shal fall into the swerde, and be a porcyon for foxes.

But the kynge shal reioyse in God: all they that sweare by hym, shalbe commended: for the mouth of lyers shalbe stopped.

The. lxxiiii. psalme.

A prayer against betrayers, whose dysposicion he describeth, and prophesyeth their auerment.

To the chaunter a psalme of Dauid.

A



Heare my voyce, O God, in my complaynt, preserue my lyfe fro feare of the enemye.

Hyde me from the gathering together of the froward, from the heape of wycked doers.

Whiche whette theyr tounge lyke a swerde, and shote wyth theyr venymous wordes, lyke as wyth arrowes.

That they may priuely hurt the innocent, sodely to hit hym without any feare.

B

They haue deuysed myscheyse, and cōmyned amonge them selues, howe they may laye snares: tush (saye they) who shal se them?

They ymagyn wyckednes, and keepe

he meaneth Saul & hys hoste.

it secrete amonge them selues, euery man in the deepe of hys hert.

But God shal sodenlye shote wyth an arrowe that they shalbe wounded.

Yea theyr otone tonges shal make the fall, in so muche that who so seeth them, shal laugh them to scorne.

And all men that see it, shal saye: thysh hath God doone, for they shal perceyue that it is hys worke.

The ryghteous shal reioyse in the Lord, and put hys trust in hym: and al they that are (a) true of hert, shalbe glad therof.

The Notes.

(a) Such are true of hert, as neyther for the prosperity of the vnfaithful, nor the pouertie of the godly are seduced: but al wayes iudgeinge well of God, are pleased wyth that he doth: contented onely wyth hys promise conteyned in hys worde. psalme. lxxiii. a.

The. lxxv. psalme.

He sheweth that God, whiche principally and properly ruleth in Sion (by whiche is signified the congregacion of the faythful) ought to be knowen and worshipped of al men, because he giveth aboundaunce, both of thynges pertaining to this lyfe, and of heauenlye thynges also.

To the chaunter, a psalme and songe of Dauid.



Thou, O God, art prayesed in Sion, and vnto the is the vow performed.

Thou hearest the prayer, therfore cometh all fleshe vnto the.

Sure misdeedes preuaile agaynst vs, Oh be thou mercifull vnto our synnes.

Blessed is the man whom thou chosest and receauest vnto the, that he may dwell in thy courtes: he shalbe satysfied wyth pleasures of thy house, euen of thy holpe temple.

Heare vs, accordyng vnto thy wonderful ryghtuousnesse, O God sure saluacion: thou that art the hope of all the endes of the earth, and of the broad sea.

Whiche in hys strength setteth fast the mountaynes, and is gyrded about wyth power.

Whiche stylleth the ragynge of the sea, & roarynge of hys waues, & the woodnes of the people.

They that dwell in the uttermost partes are affrayed at thy tokens, thou makest both the mornynge and euynge starres to prayse the.

Thou visitest the earth, thou waterest it, and makest it very plenteous.

The ryuer of God is full of waters, & prepared man hys corne, and thus thou prouidest for the earth.

Thou waterest her forowes, thou breakest the hard clottes therof, thou makest it soft wyth the droppes of rayne, & blestest the increase of it.

Thou crownest the pere wyth thy good, CC.iii. and



## The. lxxi. psalme.

Rabby and thy \* fote steppes droppe fatnesse.  
 Kimhi vnderstandeth  
 chys of the cloudes,  
 Rabby  
 Ezra of re-  
 ning was  
 cers.

The dwellynge of the wyldernes are  
 fat also, that they drop wth all: and the  
 lytle byls are pleasaunt on every syde.  
 The foldes are ful of sheepe, the valleys  
 stand so thicke wth corne, that they laugh  
 and synge.

### The. lxxi. psalme.

A thanksgyvinge for the deluyrance of  
 the people of Israel, wher in the psalmist mo-  
 ueth al men to the praisynge of the Lorde.

To the chaunter, a psalme  
 of Dauid.

**B**e ioyful in God, all ye lan-  
 des, synge prayse vnto the  
 honour of hys name, make  
 hys prayse to be glorious.

Say vnto God: O howe  
 wonderful are thy workes: thow the  
 greatnesse of thy power shall thynne ene-  
 mies be confounded.

O that all the worlde woulde worship  
 the, synge of the, and prayse thy name.  
 Selah.

**C**ome hyther and beholde the workes  
 of god, whych is so wonderfull in hys doin-  
 ges among the chyldren of men.

He turned the sea into drye lande, so  
 they went thow the water on fote: ther-  
 fore wyl we reioyse in hym.

He ruleth with hys power for euer, his  
 eyes beholde the people: the rennagates  
 shall not be able to exalte them selues.  
 Selah.

O magnify our God, ye people, make  
 the voyce of hys prayse to be hearde.

Whych holdeth our soule in lyfe, and  
 suffreth not our feete to slippe.

**F**or thou, O God, hast proued vs, thou  
 hast tryed vs lyke as syluer is tryed.

Thou hast brought vs into captiuitie,  
 and laved trouble vpon our lynes.

Thou hast suffered men to ryde ouer  
 our heades, wee went thow the fyre and  
 water, but thou hast brought vs oute, and  
 refreshed vs.

Therefore wyl I goe into thy house to  
 burnt offeringes, to paye the my bowes,  
 whych I promysed wth my lynes, and  
 spake wth my mouth, when I was in  
 trouble.

I wyl offer vnto the fat burnt sacryfy-  
 ces wth the smoke of rammes, I wyl of-  
 fer bullockes and goates. Selah.

O come hyther and hearken, all ye that  
 feare God, I wyl tell you what he hath  
 done for my soule.

I called vnto hym wth my mouth, &  
 gaue hym prayse wth my tonge.

If I encline vnto wyckednesse wth  
 my hart, the Lorde wyl not heare me.

Therefore God hath herde me, and con-  
 sydered the voyce of my prayer.

Praysed be God, whych hath not cast  
 oute my prayer, nor turned hys mercye  
 from me.

## The. lxxii. & lxxiii. psalme.

### The. lxxii. psalme.

He sheweth the fauour of God to the peo-  
 ple of Israel, to the intent that therby the know-  
 ledge and prayse of his godly goodnes may be  
 spread thow the whole worlde.

To the chaunter, in Reginoth,  
 a psalme and songe.

**G**od be mercyfull vnto vs, blesse  
 vs, and shew thy lyght of hys coun-  
 tenaunce vpon vs. Selah.

That we maye knowe thy  
 maye vpon earth, thy sauyng health a-  
 monge al heathen.

Let the people prayse the, O God, yea  
 let al people prayse the.

O let the people reioyse and be glad, &  
 thou iudgeth the folke ryghtuously, & go-  
 uernest the nations vpon earth.

Let the people prayse the, O God, let al  
 people prayse the.

God, euen oure stone God, geue vs hys  
 blesynge, that the earth may bring forth  
 her increase.

God blesse vs, and let all the endes of  
 the worlde feare hym.

### The. lxxiii. psalme.

He sheweth the grete goodnes and won-  
 derfull power whych the Lorde exercysed to-  
 warde hys people, and the holy cytie Jerusale,  
 in geuyng the victorie (as some expounde) of  
 the Sirians, the Edomites, and the Ammonites:  
 figurynge openlie therein the kingdome of  
 Christ, vnto whom he saue by the spirite that  
 the whole worlde shoulde obey: wherfore he ex-  
 horteth al men to geue prayse vnto the Lorde.

To the chaunter, a psalme and  
 songe of Dauid.

**L**et (\*) God arylse, so shall hys  
 enemyes be scattered, and they  
 that hate hym, shall see before  
 hym.

Lyke as the smoke vanysheth, so shalte  
 thou dryue them away: and lyke as waxe  
 melteth at the fyre, so shall the vngodly pe-  
 carysh at the presence of God.

But the ryghtuous shalbe glad and re-  
 ioyce before God, they shalbe merce and  
 ioyefull.

Ohsynge vnto God, synge prayse vnto  
 hys name: magnify hym that rydeth a-  
 boue the beaues, whose name is the Lorde,  
 and reioyce before hym.

He is a father of the fatherlesse, he is a  
 defender of wyddowes: euen God in hys  
 holy habytacion.

He is the God that maketh me to be of  
 one mynd in a house, and bringeth the pry-  
 soners oute of captiuitie in due season,  
 but letteth the rennagates contynue in  
 scarcenesse.

O God, when thou wentest forth before  
 the people, when thou wentest thow the  
 wyldernes. Selah.

The earth shoke, and the beaues drop-  
 ped at the presence of God in Sinay, at  
 the presence of God, whych is the God  
 of Israel.

Thou



## The. lxxviii. psalme.

By this  
gracious  
rayne, is  
signified,  
the woode  
and gospel  
whiche is  
the lawe of  
the spirite  
and of life.

Thou O God, sendest a gracious raine  
vpon thyne enberptaunce, and refreshest it  
when it is drye.

That thy beastes may dwell therein,  
whych thou of thy goodnes hast prepared  
for the poore.

The Lord shall geue the woode, wyth  
great hostes of Euangelistes.

Kyngs with theyr armies shal dye, and  
they of the household shal deuide the spoile.

If so be that ye lye among the pales, the  
dowes fethers shalbe couered with syluer,  
and her wynges of the coulour of gold.

When the almyghty setteth kyngs vpon  
the earth, it shalbe clear euē in þe darknes.

The hyl of Basan is Gods hyl, the hyl  
of Basan is a plenteous hyl.

That is  
myghty  
kynges.

Why hoppe ye so, ye great hyls?

It pleaseth God to dwell vpon this hyl,  
yea the Lord wyl abyde in it for euer.

The charrets of God are many thousand  
tymes a thousand, the Lord is among the  
in the holy mount Sinai.

Thou art gone vpon a hye, thou hast led  
captiuitie captiue, and receyued gyftes  
for men: Yea, euen for thine enemyes, that  
they myght dwell wyth the Lord God.

Praised be the Lord daily, euen the god  
whych he helpeth vs, and pouereth hys be-  
nefites vpon vs. Selah.

The God that is our sauour, euen God  
the Lord, by whom we escape death.

The God that smiteth the enemyes vpon  
the heades, and vpon the heape scalpes:  
such as go on styl in theyr wyckednes.

The Lord hath said: some wyl I bring  
agayne from Basan, some wyl I bring a-  
gayne from the depe of the sea.

That thy foote maye be dypped in the  
bloud of thyne enemyes, and that thy dogs  
may lycke it vp.

It is wel sene, O God, how thou goest,  
how thou my God and kyng goest in the  
Sanctuarie.

The syngers gooe before, and then the  
mynstrels amonge the maydens wyth the  
tymbrels.

O geue thanks vnto God the Lord in  
the congregaciō, for the welles of Israell.

Ther litle Benjamin, the princes of Ju-  
da, the princes of Zabulon, and the princes  
of Nephtaly beare rule among them.

Thy God hath committed strength vnto  
thee: stablyshe the thyng, O God, that  
thou hast wrought in vs.

For thy temples sake at Ierusalem shal  
kynges bring presentes vnto the.

Reproue the beastes among the reedes,  
the heape of bulles wyth the calves: those  
that dryue for money.

O scatter the people that delite in bas-  
tyle.

The princes shal come out of Egypte,  
the Assyrians lande shal stretch out her  
handes vnto God.

psa. lxxviii.

Sing vnto God, O ye kingdoms of the  
earth: O sing praises vnto þe Lord. Selah.

## The. lxxix. psalme. Fol. xvi.

Whych sytteth in the beuens ouer all,  
from the begynning: Lo, he shal sende oute  
hys voyce, yea, and that a myghty voyce.

Ascrib ye þe power vnto God, hys glo-  
ry is in Israel, and hys myght in the clou-  
des. God is wonderful in his sanctuarie, he  
is the God of Israel, he wyl geue strengthe  
& power vnto hys people. Blessed be God.

The. lxxix. psalme.

A complaynt of the great aduersities of Da-  
uid, bearyng the figure of Christe, & of the sanc-  
tes and Christen, his members. And after a pray-  
er for deliuerance therfrom: Then a ioyful re-  
ioysynge for helpe geuen, wyth a prophesye of  
the increase of the church ioyned therunto.

To the chaunter vpon Sossanin  
of David.



Helpe me O God, for the wa-  
ters are come in, euen vnto my  
soule.

I stycke fast in þe depe myre  
wher no ground is: I am come  
into deepe waters, and the floudes wyl  
drowne me.

I am weary of crying, my throte is dry,  
my syght faileth me, for waityng so longe  
vpon my God.

They that hate me without a cause are  
more then the heares of my head: they that  
are myne enemyes and woulde destroy me  
gylelesse, are myghty: I am fayne to paye  
the thynges that I neuer tooke.

God thou knowest my synplenesse, and  
my fautes are not hyd from the.

Let not them that trust in the, O Lord  
God of hosts, be ashamed for my cause: let  
not those that seke the, be confounded tho-  
row me, O God of Israel.

And why? for thy sake do I suffer reproche,  
shame couereth my face.

I am become a straunger vnto my bre-  
thren, and an alpaunte vnto my mochers  
chyl dren.

For the zeale of thyne house hath euen  
eaten me, and the rebukes of them that re-  
buked the, are fallen vpon me.

I wepte and chastened my selfe wyth  
fastynge, and that was turned to my re-  
proche: I put on a sacke cloth, and therfore  
they gested vpon me.

They that sat in the gate, spake against  
me, and the drunkardes made songes vpon  
me.

But Lord I made my prayer vnto thee,  
in an acceptable tyme.

Heare me, O God, wyth thy great mer-  
cy and sure helpe.

Take me out of the myre, that I synke  
not, O let me be deliuered fro them that  
hate me, and out of the depe waters.

Let the water floud drowne me, that the  
depe swallow me not vp, and that the pitte  
shut not her mouth vpon me.

Heare me, O Lord, for thy louyng kynd-  
nesse is comfortable: turne the vnto me ac-  
cording vnto thy great mercy.

Hyde not thy face from thy seruante,  
A.C. lxxix. for



## The. lxx. psalme.

For I am in trouble: o haste the to help me.

**D**rawe nye vnto my soule, and saue it: Ob delpue me because of myne enemies.

Thou knowest my reprofe, my shame, and my dyshonoure: myne aduersaries are al in thy syght.

The rebuke breaketh my hert, and maketh me heup: I looke for some to haue pity vpon me, but ther is no mā, and for some to comfort me, but I fynde none.

They gaue me gal to eat, & whe I was thursty, they gaue me vinegar to drinke.

**L**et they: (a) table be made a snare to take them selues wryth all, an accasion to fal, and a reward vnto them.

**L**et they: eyes be blynded, that they see not: and euer botw downe they: backes.

Howe oute thyne indignacion vpon them, and lette thy wrychfull dyspleasure take hold of them.

Let they: habytacion be voyde, and no man to dwel in they: tentes.

For they persecute him whom thou hast smytten, & besyde thy woundes they haue geuen hym mo.

**L**et them fall fro one wyckednes to another, and not come into thy rightousnes.

Let the be wyped out of the (b) booke of the lyuynge, and not be wrytten amonge thy ryghteous.

As for me, I am poore and in heauynes, let thy helpe defende me O God.

That I maye prayse the name of God wryth a songe, and magnifye it wryth thankesgeuyng.

**T**his shal please the Lord better then a bullocke, that hath hornes and hooves.

O consyder this and be gladde (ye that be in aduersitie) seke after God, and youre soule shal lyue.

For the Lord heareth the poore, and despyseth not his prisoners.

Let heauen and earthe prayse hym, the sea and al that moue therein.

For God wyl saue Syon, and buyld the ctytes of Iuda, that men may dwel ther and haue them in possession.

The seede of his seruauntes shal inhabyte it, and they that loue his name shal dwel therein.

**The Notes.**  
(a) That is, let they: oppynion and doctryne be the cause of they: styfnes and destruction, as it is come to the Jewes. Roma. xi. b. The Hebrew paraphrast saythe: let suche a Dynner be set before them, wherunto they may be so bound, that they can not escape. The scripture is a snare to þ vngodly, wherewith they be trapped, although they be neuer so wel learned. For onely the spyrytual perceyeth the meanyng thereof. On the other side, vnto the godly, though they haue neuer so lytly learning, or none at all, it is the ryuer of the water of lyfe. Thon. vii. f.

(b) Let the be wyped out of þ booke of þ lyuynge, is as much, as let the be wyped out of the nūber of them whom thou hast chosen to lyfe. This booke of the lyuynge, is none other thyng then the euer lastyng election and predestinacion of God, vpon the whych vndoubtedly foloweth vocacyon, and iustificacion. Daniel. xii. a. Phillip. iiii. a.

## The. lxx. & lxxi. psalme.

and Apoca. iiii. a.

The. lxx. psalme.

He despyeth he alpe, and the auengement of his ennemyes, that the sayntes maye reioyce of his ayde.

The chaunter of Dauid to bring to remembraunce.



Haste the, O god to deltuer me, and to helpe me, O Lord.

Let the be ashamed and confounded, that seeke after my soule, \*let the be turned back-

ward, & put to confusion, þ wryth me euyl.

Let them sone be brought to shame, that crye ouer me, there there.

But let al those that seke thee, be ioyful and glad in the: and let al such as desyre in thy sauyng health, saye alwaye: the Lorde be praysed.

As for me, I am poore and in mysferte, haste the O God for to helpe me.

Thou art my help, my redemer and my God: Ob make no long taryng,

The. lxxi. psalme.

He sheweth howe he was comforted of the Lorde, whiche as he had preserued hym sence he was a chylde, so he would not forsake hym in his age, when he despyed he alpe agaynst them (as it is supposed) that conspyred wryth Iosolom: and how he gaue prayles and thanks to hym.



In the O Lord is my trust let me neuer be put to confusion, but ryd me, and delpue me thorowe thy ryghteousnesse: enclpne thyne eare vnto me, and he alpe me.

Be thou my strong holde (wherunto I may alwaye flye) thou that haste promysed to he alpe me: for thou art my house of defence and my castel.

Delpue me, O my God, out of the hand of the vngodly, oute of the bande of the vnryghteous, and cruel man.

For thou O Lorde God, art the thyng that I longe for, thou arte my hope euen fro my youth.

I haue leaned vpon the euer sence I was born, þ art he þ toke me out of my mothers wombe, therfore is my prayse alwaye of thee.

I am become a wonder vnto the multitude, but my sure trust is in the.

Ob lette my mouthe be fylled wryth thy prayse and honour, al the day long.

Last me not away in myne olde age, forsake me not when my strenght fayleth me.

For myne enemyes speake agaynst me, and they that lay waite for my soule, take they: counsell together, sayng: God hath forsaken hym, persecute hym, take him, for ther is none to helpe hym.

Go not farre fro me, O God: my God, haste the to helpe me.

Lette them be confounded and perthe, that are agaynst my soule: let them be covered wryth shame and dyshonoure, that seke to do me euyl.

As for me, I wyl paciently abyde alwaye, and wyl euer encrease thy prayse.



## The. lxxii. Psalme.

My mouthe shal speake of thy ryghteousnes and sayng health \* al the daye longe, for I know no ende therof.

Let me goin (O Lord God) and I will make mencyon of thy power and ryghteousnesse onely.

Thou, O God, haste learned me fro my pouth vntyl now, therfore wyl I tel of thy wonderous workes.

For sake me not, O God, in myne olde age, whē I am gray headed: but I haue shewed thyne arme vnto chyldrens chyldren, and thy power to all them that are yet for to come.

Thy ryghteousnes, O God, is very hie, thou that doest great thinges, O god, who is lyke vnto the?

**D** What great troubles and aduersities hast thou shewed me? and yet diddest thou turne and refresh me: pea, and broughtest me from the depe of the earth agayne.

Thou hast brought me to great honour, and comforted me on euery syde.

Therfore wil I praise the and thy faithfulness, O God, playng vpon the lute, vnto the wyl I syng vpon the harpe, O thou \* holy one of Israel.

My lippes woulde sayne syng praples vnto the: and so woulde my soule, whome thou hast deliuered.

My tounge talke of thy righteousness al the daye longe, for they are confounded and brought vnto shame, that soughte to dooe me euyl.

### The. lxxiii. Psalme.

He prayeth that the kyngdome of God maye come thorow Christ, and prophetieth of h noble nes, righteousness, plentifulnes, and durableness of thys kyngdome: but al vnder the shadowe of the kyngdome of Salomon.

Of Salomon.

**A** Que the kyng thy iudgement, O God, and thy righteousness vnto the kynges soune.

That he maye gouerne thy people accordyng vnto ryght, and defend thy poore.

That the \* mountaynes maye bynge peace, and the lytle hylles ryghteousnesse vnto the people.

He shall kepe the synple folke by they right, defend the children of the poore, and punyssh the wrong doer.

Thou shalt be feared as longe as the Sunne and Moone endureth, from one generation to another.

He shall come downe lyke the rayne into a steefe of wolles, and lyke the droppes that water the earth.

In thys time shal ryghteousnes flourish, pea, and aboundance of peace, so long as the Moone endureth.

Hys dominion shal be from the one sea to the other, and from the floudes vnto the worldes ende.

They that dwell in the wyldernes shall knele before hym, and hys enemies shall say: shall be \* lyke the dust.

By mou-  
ntaynes are  
vnderstand  
the greates  
men and ru-  
lars, that  
receyue the  
woorde of  
peace. And  
by the lytle  
hills, they  
subiectes.  
Psa. cxxiii.  
a. c. lxx. g.  
Luke. xii. b.

That is to  
say: shall be

## The. lxxiii. Psalme. Fol. xvi.

The kynges of the sea & of the Isles shal byng presentes, the kynges of Araby and Saba shal offer gyftes.

Al kynges shal worshyppe hym, and al heathen shal do hym seruyce.

For he shall deliuer the poore when he cryeth, and the needy that hath no helpe.

He shal be sauourable to the synple and poore, he shall preserue the soules of suche as be in aduersitie.

He shal deliuer they soules from extor-  
cion and wrong, and deare shall their blud be in hys syght.

\* He shal lyue, and vnto hym shal be ge-  
uen of the Golde of Arabia: prayer shal be made euer vnto hym, and daylye shal he be praysed.

Ther shal be an heape of corne in h earch hye vpon the hys, hys frute shal shake like Libanus, and shal be grene in the ctry, like grasse vpon the earth.

His name shal endure for euer, his name shal remayne vnder the sunne amonge the posterities, whych shal be blessed thowme hym, and al the heathen shal praysse hym.

Blessed be the Lord God, euen the god of Israel, which only doth wonderous thinges

And blessed be the name of hys maiestye for euer, and al lands be full of hys glory. Amen. Amen.

Here endeth the praters of Da-  
uid the sonne of Jesse.

## The thynde treatyse.

### The. lxxiii. Psalme.

He sheweth vnto the consolacion of the godly whych are greued and offended wyth the prosperite of the wycked, how vngacious an ende it shal have. And agayne howe fortunate and happy an ende the misery wher wyth the godly seme here to be exercised, shal be rewarded wyth.

### A Psalme of Asaph.

**H**ow louing is God vnto Isra-  
el, to such as ar of a cleane hert?  
Neuerthelesse my feete were almost gone, my treadinges had wel nye slyppe.

And why? I was greued at the wicked, to se the vngodly in such prosperite.

For they are in no payll of dearthe, but stand fast lyke a palace.

They come in no misfortune lyke other folk, neither ar they plagued like other me.

And thys is h cause that they be so vult vp in pryde, and ouerwhelmed wyth cru-  
elty and vnyghtuousnesse.

They eyes wel for fatnes, they do euen what they lyst.

Corrupt ar they, and speake blasphemies malyciously, proude and presumptuous ar they wordes.

They stretch forth the they mouthe vnto the heauen, and they tounge goeth thowme the worlde.

Therfore sal the people vnto them, and therout sucke they no smal auantage.

Tush (say they) how shuld god perceyue it? is there knowledge in the most hyst?

Lo,

humbled es-  
uen to h  
syng of the  
ground.  
Esa. xlii. g

That is to  
wyt, h king  
(after Bab-  
bi Salom)  
But after  
some other  
the poore.

D

A

B



## The. lxxiii. psalme.

Lo, these are the vngodlye, these prosper in the world, these haue riches in possession.

Should I then cense my heart in vayne (thought I) & wash my hands in innocency.

Wherefore should I be thus punished dayly, and he chastened euery morning?

Yea, I had almost also said euē as they: but lo, then shoulde I haue condempned the generation of thy chyldren.

Then thought I to vnderstand this, but it was to hard for me.

Untyl I went into the sanctuary of god, and consydered the ende of these men.

Namely, how thou hast set the in a slippery place, that thou maiest cast the downe headlonges, and destroy them.

O how sodely they do consume, perishe, and come to a feareful ende.

Yea, euē lyke as a dreame when one awaketh, so makest thou their ymage to banyshe out of the cypre.

Thus my heart was greued, and it went euē thorow my reynes.

So folysh was I and ignorant, and as it were a beast before the.

Neuerthelesse I am alway by the, thou holdest me by my ryght hand.

Thou ledest me wyth thy counsel, and afterward receivest me vnto glory.

O what is ther prepared for me in heauen? ther is no byngge vpon earth, that I desyre in comparison of the.

My flesh and my heart sayeth, but God is the strength of my heart, and my portion for euer.

For lo, they that forsake the, shall perishe, thou destroyest all them that (a) commit fornication agayn the.

But it is good for me, to hold me fast by God, to put my trust in the Lord God, and to speake of al thy workes.

The Notes.

(a) He that putteth any part of his full trust and hope in any other then in God only: committeth fornication agaynst God. For the matter standeth betwene god and the that professe his name, as it doth betwene a man and his wyfe.

The. lxxiiii. psalme.

He complayneth of the destruction of the temple, and of the blasphemy of the wicked people agaynst God and his holy thinges. And after he hath mentoned the power of God in the principal thinges of this world, to the strengthening and comfort of hope, he prayeth that the sayntes and Godlye persons maye be augmented, and the heathen brought vnder wyth wyth thy punishment.

An instruction of Asaph.



Gods wrath, is some tyme taken for the vengeance wherewith he punisheth sinners, as in the. Psal. xlviii. a but here it signifieth the

God, wherefore dost thou east vs so cleue away? why is thy wrath so hote agaynst the shepe of thy pasture?

O chynke vpon thy congregation, who thou hast purchased from the beginning, the staffe of thine inherytaunce, whom thou hast redeemed, euē this vyl of Sion wherin thou dwellest.

Treade vpon the wyth thy fete, and caste them downe to the ground, for the enemy

## The. lxxv. psalme.

hath destroyed al together in thy sanctuary. Thyne aduersaries roar in thy houses, and set vp their banners for tokens.

Men may se the axes glyster aboue, like as those that hewe in the wood.

They cut downe al the feeling worke of the Sanctuary wyth byls and axes.

They haue set fyre vpon the Sanctuary, they haue defyled the dwelling place of thy name, euē vnto the ground.

Yea, they sai in their hearts: let vs spoyle them al together, thus haue thy brent vp al the houses of God in the land.

We se our tokens no more, there is not one prophet more, no nor one that vnderstandeth any more.

O God, how longe shall the aduersarye do thus dyshonour? how longe shall the enemy blaspheme thy name for euer?

Why wythdrawest thou thyne hand? why pluckest thou not thy ryght hand out?

But God is my kynge of olde, the helpe that is done vpon earth, he doth it him selfe.

Thou deuydest the sea thorow the power, thou breakest the heades of the dragons in the waters.

Thou smyttest the heades of Leviathan in pieces, and geuest hym to be meate for people in the wyldernes.

Thou diggest by welles and brookes, thou dyrest vpon myghty waters.

The day is thine, and the night is thine, thou hast prepared thy lightes & the Sunne.

Thou hast set al the borders of the earth, thou hast made both sommer and winter.

Remember this, O Lord, how the enemy rebuketh, and how the fooly the people blaspheme thy name.

O deliuer not the soule of thy turtle doue vnto the beasts, and forget not the congregation of the poore for euer.

Take vpon the couenant, for the darke houses of the earth are full of wickednes.

O let not thy temple go away ashamed: for thy poore & needy geue praises vnto thy name.

Arise, O God, and maintaine thine own cause, remember how the fooly thy blasphemeth the dayly.

Forget not the voyce of thyne enemies, for the presumption of the that hate thee, increaseth euē more and more.

The. lxxv. psalme.

Our sauour here vnder the shadow of Dauid gloryeth of the power geuen vnto him, wher wyth he will restore the world nowe drawyng to an ende: and warneth that no man be so hardy as to withstand his kingdom: and also prophesieth greuous vengeance vnto all that gother about, and al manner of prosperitie to them that beleue on hym.

To the chaunter, destroy not. A psalme and song of Asaph.



As to thee, O God, will we geue thanks, yea vnto thee will we geue thanks, & sayng thy name is so hye, we will tel of thy wondrous workes.

When



## The.lxxvi. psalme.

When I maye get a conuenient tyme,  
I shal iudge accordyng vnto ryghte.

The earth is weake and al that is there-  
in, but I beare vp her pylers.

I sayde vnto the madde people: deale  
not so madlye, and to the vngodly: sette  
not vp your horne.

Set not vp your hornes on vye, & speake  
not wyth a styffe necke.

For promotion cometh neyther from  
the East, nor from the Weste, nor yet from  
the mylbernesse.

And why? God is the iudge: he putterh  
downe one, and setterh vp another.

For in the hande of the Lorde there is a  
\*cup ful of stronge wyne, and he poureth  
out of the same.

As for the dregges therof, al the vngod-  
lye of the earthe shal drynke them, and  
sucke them oute.

But I wyll talke of the God of Jacob,  
and prayse hym for euer.

All the hornes of the vngodlye wyll I  
bryake, and the hornes of the ryghteousse  
shal be exalted.

### The.lxxvi. psalme.

He sheweth that Ierusalem was maruelous-  
ly and hyghly defended of the Lorde, and therby  
declareth his excedyng and terryble power.

To the chaunter in Regynoh. A  
psalme and song of Asaph.



A Iuda is God known, his  
name is great in Israel.

At Salem is his taberna-  
cle, and his dwelling in Sib.

There bryaketh be the ar-  
rowes of the bowe, the shylde, the swearde,  
and the whole battayle. Selah.

Thou art of more honoure and myghte  
then the bylles of robbers.

The proude shal be robbed & slepe theire  
slepe, and the myghtye shal be able to dooe  
nothyng wyth theyr handes.

When thou rebukest them, O God of  
Jacob, both the charettes and horsemen  
shal fall on slepe.

Thou art fearfull, for who maye abyde  
in thy syght, when thou art angry?

\*When thou lettest thy iudgemente be  
hearde from heauen, the earthe trembleth  
and is shyll.

Yea when God aryseth to geue iudge-  
ment, and to healepe al them that be in ad-  
uersyte vpon earth. Selah.

When thou punishest one man, he muste  
knowledg that thou art ready to punyssh  
oother moe.

Looke what ye promyse vnto the Lorde  
your God, se that ye kepe it: all ye that be  
round about him, bryng presentes vnto him  
that ought to be feared.

Whych taketh away the bryeth of pry-  
nces, and is wonderful amonge the kynges  
of the earthe.

### The.lxxvi. psalme.

He sayeth that he was greaved aboue mea-  
sure for the mysery of the holy people, and with  
sorrowful thoughtes, euen almost maddes: And

## The.lxxvii. psalme. Fol.xviii.

agayne that he came to hym selfe, and was com-  
forted by the remembraunce of the wonders and  
maruels, which the Lord had done for his people.

To the chaunter for Iudith.

A psalme of Asaph.



I cryed vnto God wyth  
my voyce, yea vnto God  
cryed I wyth my voyce,  
and he hearde me.

In the tyme of my trou-  
ble I sought the Lorde,  
I healde vp my handes

vnto hym in the nyght season, for my soule  
refused al other comfort.

When I was in beauiuesse, I thoughte  
vpon God: when my hert was vexed, then  
dyd I speake. Selah.

Thou heldest mine eyes waking, I was  
so feble that I could not speake.

Then remembred I the tymes of olde,  
and the yeaeres that were past.

I called to remembraunce my songe in  
the nyght, I communed wyth myne owne  
hert and sought out my spirite.

Wyl the Lorde cast out for euer? wyl he  
be no more intreated?

Is his mercye cleane gonne? Is his  
promyse come vnto an ende for e-  
uermore?

Hath the Lorde forgotten to be grac-  
ous? Hath he shut vp his louyng kind-  
nes in dyspleasure? Selah.

At the last I came to this point, that I  
thought: O why art thou so folish? thy ryghte  
hand of the most hiest can chaunge al.

Therefore wyl I remember the workes  
of the Lorde, and call to mynde thy won-  
ders of old tyme.

I wyl speake of all thy workes, and my  
talkyng shal be of thy doynge.

Thy waye, O God, is holpe: who is so  
great and myghty as God?

Thou art the God that doeth wonders,  
thou hast declared thy power amonge the  
people.

Thou wyth thyne arme hast deliuered  
thy people, euen the sonnes of Jacob and  
Joseph. Selah.

The waters saw thee, O God, the wa-  
ters saw thee, and wer afrated, the depthes  
were moued.

The thicke cloudes poured oute water,  
the cloudes thundred, and thyne arrowes  
went abroad.

The thunder was heard round aboute,  
the lyghnynges shone vpon the grounde,  
the earth was moued and shoke wythall.

Thy way was in the sea, and thy pathes  
in the great watres, yet could no man knowe  
thy (a) footsteppes.

Thou leddest thy people lyke a flocke of  
shepe, by the hande of Moyses and Aaron.

### The Notes.

(a) The footsteppes of the lord signify his know-  
ledge and perseuerance of his workes. i. ps. ii. d.

### The.lxxviii. psalme.

He sheweth that it is the commaundement  
of God, and a special good thyng, per fectlye to

By thy  
arme is  
meant  
strength and  
power.

In this  
place is  
meant by  
setting up  
of horns,  
showyng  
of power.  
As Amos.  
vi. d.

Cup signi-  
fyeth afflic-  
tion.

This is  
spoken of  
godlye and  
heauyly po-  
wer wherby  
he doth mer-  
uiles, suche  
as was  
of Senna-  
cherib. iiii.  
Reg. xix. d.  
Isa. xli. d.  
agaynst the  
sonnes of  
Babylon.



## The. lxxviii. Psalm.

remember the actes and dedes of the Lord, done to his people. The sayth he, that although they were unfaithful, yet dyd he wonder in Egypt, & brought them from thence, & though they prouoked hym to anger in the wilderness, yet he gaue them abundantly his benefites. And after that, when they were destroyed which came forth of Egypt, for theyr wickednes: yet brought he theyr sonnes (although they folowed theyr fathers unfaithfulness, and despyled the wonders done in the wilderness for theyr fathers) in to the land promysed, and drove out the inhabitants: In which, although he often punished them greuously, wher they prouoked and tempted hym, and at the last in token of a great feruent wrath, besyde theyr greate slaughter, suffered also the Ark to be taken from them in the tyme of Ely the Priest: yet behelde he them fauourably agayne, geuyng them Dauid to theyr kynge, and restoringe godlynes agayne at Jerusalem. In which thyng he also prophesieth of Christ vnder the shadow of Dauid.

An instruction of Asaph.



Eat my law, o my people, en-  
clyn your eares vnto y<sup>e</sup> wor-  
des of my mouth.

I wyl open my mouth in  
parables, and speake of thyng-  
es of olde.

Wherch we haue heard and knowe, and  
suche as our fathers haue told vs.

That we should not hide them from the  
chyl dren of the generacions to come: but  
to shew the honour of the Lord, his might  
and wonderfull workes that he hath done.

He made a couenant w<sup>th</sup> Jacob, and  
gaue Israel a law, whiche he commaunded  
our fathers to teach theyr chyl dren.

That theyr posteritie might knowe it,  
and the chyl dren whiche wer yet vnborne.

To the intent that when they came vp  
they myght shew theyr chyl dren the same.

That they also myght put theyr trust in  
God, and not to forget what he had done,  
but to kepe his commaundementes.

And not to be as theyr forefathers, \*a  
froward & ouerthwarre generacion, a ge-  
neracion y<sup>e</sup> set not theyr hert a righte, and  
whose spirite was not true toward God.

Lyke as the chyl dre of \*Ephraim, which  
being barnessed and carynge bowes, tur-  
ned them selues backe in tyme of bataille.

They kept not the couenant of god, and  
would not walke in his law.

They forgat what he had done, & the won-  
derfull workes y<sup>e</sup> he had shewed for them.

Maruelous thynges dyd he in the syght  
of our fathers in the land of Egypt, euen in  
the spelde of zoan.

He deuided the sea, and lette them goo  
thorowe it, and made the waters to stande  
lyke a wall.

In the daye tyme he ledde them w<sup>th</sup>  
a cloude, and all the nyght thorowe w<sup>th</sup>  
a lycht of fyre.

He cloued the hard rockes in the wilder-  
nes, and gaue the drynke thercof, as it had  
bene out of the great deapth.

He brought waters out of y<sup>e</sup> stony rock,  
so that they gushed out lyke the ryuers.

## The. lxxviii. Psalm.

Yet for all thys they spynned agaynst  
hym, and prouoked the mooste hyst in the  
wyldernesse.

They tempted God in theyr hartes, and  
requyred meate for theyr lust.

For they spoke agaynst God, and sayde  
yea yea God shall prepare \*a table in the  
wyldernesse, shal he?

Lo, he smote the stony rock, that the wa-  
ter streames gushed out, and the streames  
flowed w<sup>th</sup> bal: but how can he geue bread  
and prouyde flesh for his people?

When y<sup>e</sup> Lord herd this, he was wroth,  
so the fyre was kindled in Jacob, and be-  
cayn dysspleasure agaynst Israel.

Because they beleued not in God, & put  
not theyr trust in his helpe.

So he commaunded the cloudes aboue,  
and opened the doores of heauen.

He rayned downe Manna vpon them  
for to eat, & gaue them breade fro heauen.

Then ate they \*angels foode, for he set  
them meate ynough.

Because the East wynde to blow v<sup>nto</sup>  
der the heauen, and thorowe his power he  
brought in the South wynde.

He made flesh to rayne vpon them as  
theyr as dust, and fethered foules lyke as  
the sand of the sea.

He let it fall among theyr tentes, round  
about theyr habitacions.

So they eat, and were filled, for he gaue  
them theyr owne desyre.

They wer not disapointed of theyr lust.  
But whyle the meate was yet in theyr

mouthes: the heauy wrath of god came vp  
on them, slew the \*welchpest of them, and  
smote downe the chosen men of Israel.

But for all thys they spynned yet more, &  
beleued not his wonderous workes.

Therefore theyr dayes were consumed in  
vanitie, and sodenly theyr yeres wer gone.

When he slew them, they soughte hym:  
and turned them early vnto God.

They thought then that god was their  
succour, and that the hys God was their  
redemer.

Neuer thelesse they dyd but flatter hym  
in theyr mouthes, and dyssembled w<sup>th</sup>  
hym in theyr tounge.

For theyr herte was not whole w<sup>th</sup> hym,  
neither continued they in his couenant.

But he was so merciful, that he forgave  
theyr misdoedes, and destroyed them not.

Yea, many a tyme turned he his wrath  
away, and would not suffer his whole dis-  
pleasure to arys.

For he considered that they were but  
\*fleshe: euen a wynde that passeth awaye,  
and cometh not agayne.

O howe ofte haue they grieved hym in  
the wyldernesse?

Howe many a tyme haue they prouoked  
hym in the desert.

They turned backe, and tempted God,  
and moued the holy one in Israel.

They thoughte not of his hande, in the  
daye

Table syng-  
eth, all  
kinds of be-  
tales neces-  
sary for man

Manna is  
called Manna  
gels foode,  
not that the  
Angels vis-  
such foode:  
but because  
it cam down  
from heau-  
which is y<sup>e</sup>  
dwelling  
place of the  
angels.

By the word  
thi of sette,  
and by the  
chosen are  
signified y<sup>e</sup>  
noble and  
mighti prin-  
ces and pre-  
lats, and al  
those y<sup>e</sup> are  
moost este-  
med and ho-  
noured in  
this world.

Flesh signi-  
feth the  
whole man,  
Psalm. lvi

Although he  
in Iosue y<sup>e</sup>  
xiii. Ephra-  
im synners  
but i. tribe  
of the chyl-  
dren of Is-  
rael: neuer-  
theles for y<sup>e</sup>  
mooste part  
in the Pro-  
phetes, by  
Ephraim,  
are vnder-  
stand the r.  
tribes whi-  
che wer v<sup>nto</sup>  
der Jerobo-  
am As it ap-  
peareth.  
See. xiii.  
d. x. a. b.







## The. lxxx. Psalme.

To the chaunter, vpon Solaupm. A  
Psalme of Asaph.

**A** Hare, O thou shepheard of Israel,  
ell, thou that ledest Jacob lyke  
a flocke of shepe: shewe thy selfe,  
thou p'strest vpo the Cherubins.

Before Ephraim, Benjamin, and Ma-  
nasses: sit vpon thy power, & come helpe vs.

Turne vs agayne, O God, shew p' lyght  
of thy countenance, and we shalbe whole.

O Lord God of hostes, how long wilt p'  
be angry ouer the prayer of thy people?

Thou hast fed them wth the breade of  
teares, yea, thou hast geuen the plenteous-  
nes of teares to drynke.

Thou hast made vs a verpe stryfe vnto  
our neighbours, and our enemyes laughe  
vs to scorn.

**B** Turne vs agayne, thou God of hostes,  
shewe the lyght of thy countenance, and  
we shalbe whole.

Thou hast brought a vyneparde oute of  
Egipte, thou diddest cast out the Heathen,  
and planted it.

Thou madest rotme for it, and caused  
it to take roote, so that it spyled the lande.

The hylls wer couered with the shadow  
of it, and so wer the strong Cedre trees with  
the boughes therof.

She stretched oute her braunches vnto  
the sea, and her boughes vnto the water.

Why haste thou then broken downe her  
hedge, that al they whych go by, plucke of  
her grapes?

The wilde Boze out of the wood hath  
rooted it vp, and the beastes of the felde  
haue deuoured it.

**C** Turne agayne, thou God of hostes, loke  
downe from beauen, beholde and vsette  
thys vyneparde.

Maintayne it, that thy right hand hath  
planted, and the sonne whō thou madest  
somuch of for thy selfe.

Some read  
herber, som  
brounche.

For why? it is brent wth fyre, and ly-  
eth waste: O let them perishe at the rebuke  
of thy wrath.

g g

Let thy (a) hande be vpon the (b) man of  
thy ryght hand, and vpon the man whom  
thou madest so much of for thine own selfe.

And so wyl not we go backe fro the: O  
let vs lyue, and we shal cal vpon thy name.

Turne vs agayne, O Lord God of hostes,  
shewe the lyght of thy countenance and  
we shalbe whole.

The Notes.

(a) Here is hand taken for authoritie, maiestye  
strength, and ayde, as in the lxxxix. Psalme f.

(b) That is Christ, who after the manner of the  
speaking of the scripture, sitteth on the ryght  
hande.

The lxxx. Psalme.

The exhorteth to serue and worship God ear-  
nestly, and meritieth hys ben'fites done vnto  
to Israel: Then receyterh he by what aduer-  
sity they receiued for theyr setting light by God,  
and how much felicitie they myght haue had  
if they had bene obedient vnto hym.

To the chaunter vpon Sybtyth, of Asaph.

## The. lxxxi. Psalme.

**S**inge merrily vnto god whych is  
our strength, make a chearefull  
noyse vnto the God of Jacob.

Take the psalme, bringe hyr  
ther the tabret, the mery harpe and lute.

Blow vp the trumpets in p' new mone,  
vpon our solempne feast day.

For this is the vse of Israel, and a lawe  
of the God of Jacob.

Thys he ordeyned in Joseph for a testy-  
mony whē he came out of Egypt, and had  
heard a straunge language.

When he eased hys shoulder from the  
burthen, and when hys handes were de-  
liuered from the pots.

When thou calledst vpo me in trouble,  
I helped the, and heard the, what tyme as  
the storme fel vpon the: I proued the also  
at the water of stryfe. Selah.

Num. xx. 6.  
Exod. xx. 2.  
Psal. xli. 2.

Heare, O my people, for I assure the  
Israel, if thou wilt hearken vnto me:

There shall no straunge God be in the,  
neither shalt thou worship any other god.

I am the Lord thy God, which brought  
the oute of the lande of Egypt: open thy  
mouth wyde, and I shal fyl it.

Thys is a  
manner of  
speaking as  
among p'  
hebrues, for  
that we say,  
Alke what  
thou wylte  
and I wyl  
geue it the.  
Job. xlii. 5

But my people woulde not heare my  
voyce, and Israel would not obey me.

So I gaue them vnto theyr owne  
heartes luste, and lette them folowe theyr  
owne ymaginations.

O that my people woulde obeye me, for  
if Israel woulde walke in my wayes:

I shoulde soone put downe theyr ene-  
myes, and turne myne hand agaynst theyr  
aduersaries.

The haters of the Lord shoulde mysse  
Israel, but theyr tyme shoulde endure  
for euer.

He shoulde feede them wth the synest  
wheat floure, and satisfye them wth d'ay-  
ny out of the stony rocke.

The. lxxxi. Psalme.

The monyeth prynces to endeouore the selfe  
to ryghteousnes, and accuseth the most of them  
of iniustice. He beseecheth god that he wyl vouch  
safe to iudge the worlde by Christe, vnto whose  
inheritaunce he also prophesyeth that all the  
gentyles shal fal.

A Psalme of Asaph.



God standeth in the congrega-  
cion of the (a) Gods, and is a  
iudge among the iudges.

Howe longe wyl ye geue  
wrong iudgement and accept  
the persons of the vngodly? Selah.

Defende the poore and the fatherlesse,  
se that sucbe as be in neede and necessitye  
haue ryghte.

Deliver the outcast and poore, and saue  
hym from the bande of the vngodlye.

Neuertheles, they wyl not be learned  
and vnderstad, but walke on styl in d'arck-  
nes: therfore muste al the foundations of  
the land be moued.

What is ig-  
norance.

I haue sayed (b) ye are Gods, ye all are  
the chyldren of the most h'gh.

But



## The. lxxxiii. psalme.

But ye shall dye lyke men, and fall lyke one of the tyrantes.

(c) Arple, O God, and iudge thou the earth, for all the Heathen are thine by inheritance.

The Notes.

(a) Kings, princes, and rulers, are in the scripture called gods, as here, and Eccl. xxi. d.

(b) Christ expoundeth this in the. x. of Thon. d.

(c) God ariseth when he declareth his power against his enemies, so that, Arple O God, is no more to say, but step forth and shewe thy power against myne enemy to my deliuerance, as in the. iii. psalm. b. by God, and helpe me. it.

The. lxxxiii. psalme.

The holpe people complayneth that all the borderers about them had conspired to destroye them, and prayeth that they may utterly be consumed and wasted, even as theyr olde ennemys were consumed and wasted.

A song and psalme of Asaph.

**I** Olde not thy tounge, O God kepe not thy silence, retrace not thy selfe O God.

For lo, thine enemies make a muttering, and they that hate the, lyft vp theyr heade.

They imagine craftely against thy people, & take counsel against thy secret ones.

Come (say they) let vs roote the out fro among the people, that the name of Israel may be put out of remembrance.

For they haue caste theyr handes together with one consente, and are confederate against the.

The tabernacles of the Edomites & Amaleytes, the Moabites and Hagarenes.

Gabal, Ammon, and Amaleche the Philistines with them that dwell at Tyre.

Assur is also toynd vnto them, and helpeth the chyldren of Lotb. Selah.

But do thou to them as vnto the Madianites, vnto Sisera, and vnto Habin by the broke of Ixylon.

Whych perished at Endor, and became as the dounge of the earth.

\* Make theyr princes lyke Ozeb and zeb, Yea, make all theyr princes lyke as zeboa and Salmana.

Whych are: we wyl haue the houses of God in possession.

O my God, make the lyke vnto a whele, and as the stubble before the wynde.

Lyke as a fyre that burneth vp the woodde, and as the flame that consumeth the mountaynes.

Persecute them even so with thy tempest, & make them afraied with thy storme.

Make theyr faces ashamed, O lord, that they may seke thy name.

Let them be confounded and vexed ever more and more: lette them be putte to shame and perthe.

That they maye knowe that thou arte alone, that thy name is the Lord, and that thou onely art the mooste hyst ouer all the earth.

The. lxxxiii. psalme.

Here is described the excedyng feruent de

## The. lxxxiii. lxxxv. psal. Fol. xx.

syre of David, to come vnto the holpe assemble, and the felicitie of them that come vnto it, and that prayse God in it.

Upon Githith, a psalme of the sonnes of Corah.



Howe amiable are thy dwel- lynges, thou Lord of hostes?

My soule hath a desyre and longynge for the courte of the Lord, my hearte and my fleshe reioyce in the luyng God.

For the sparrow hath found her an house, and she swallow a nest, wher she may lay her yong: eue thy altars O Lord of hostes my kynge and my God.

O how blessed are they that dwell in thy house, they ar alway prayyng the. Selah.

Blessed ar the men whose strength is in the, in whose bert are thy wayes.

Whych goyng thorow the vale of mysery, ble it for a wel, and shee pooles ar fylled with water.

They go from strength to strength, and so the God of Gods appeareth vnto them in Syon.

O Lord God of hostes, heate my prayer: herken O God of Jacob.

Beholde O God our defence: looke vpon the face of thyne anoynted.

For one day in thy courte is better then a thousande.

I hadde rather be a doore keeper in the house of my God, then to dwell in the tents of the vngodly.

For the Lord God is a lyght and defence, the Lord wyl geue grace and worshyp, and no good thyng shal be withheld fro them that lyue a godly lyfe.

O Lord God of hostes blessed is the man that putteth his trust in the. The. lxxxv. psal.

A prophete of the kyngdom of Christ, and a prayer for his commynge: with a description of the felicitie wherewith al thynges shal be ful, when it shal happen.

To the chaunter, a psalme of the sonnes of Corah.



O Lord, thou barest a loue vnto thy land, thou dyddest bring agayne the captiuitie of Jacob.

Thou dyddest forgue the offence of thy people, and coueredst all their synne. Selah.

Thou tokest away all thy dyspleasure, and turnedst thy selfe from thy wrathfull indignacion.

Turne vs then, O God our Sautoure, and let thyne anger cease from vs.

Wylt thou be displeased at vs for ever? wylt thou stretch out thy wrath from one generation to another?

Wilt thou not turne agayne and quicken vs, that thy people may reioyce in the?

I wyl hearken what the Lord God wyl say: for he speaketh peace vnto his people and to his sayntes, that they turne not them selues vnto foolyshnes.

For bys saluacion is nre them that feare hym, so that glory shal dwell in oure land.

Ps. lxx.

Mercy men,

Here doos dwellings signify the congregations of the saythefull people. As in. Psalme. xlii.

Psal. xli. d. God lokeh vpon face, whe he heareth prayer, and sheweth a token of beneuolence. Psalme. vi. d.

The Lord speaketh, whe he manifestly sheweth, and evidently declareth bys wyl in the heartes of



## The. lxxxvi. psalme.

Mercy & truth are met together, righte-  
ousnes and peace kysse eche other.

Truth shal ryse out of the earth, & righte-  
ousnes shal looke downe from heauen.

And why? Lord shal shew louing kinde-  
nes, and our land shal geue her encrease.

\*Righteousnes shal go before him, and  
prepare the way for his commyng.

The. lxxxvi. psalme.

**A** prayer wherin he fyrst prayeth, that he may  
lyue innocently, and then fortunately, and  
in safety from his enemies. He mentioneth  
also the power and goodnes of God, that  
hath and shalbe most abundantly shewed  
both vnto hym and to other.

A prayer of David.

**B**ow downe thine eare, O Lord,  
and heare me, for I am comfort-  
les and poore.

O kepe my soule, for I am ho-  
ly: my God, helpe thy seruaunt that put-  
teth his trust in the.

Be merciful vnto me, O Lord, for I cal  
dayly vpon the.

Comfort the soul of thy seruaunt, for vn-  
to the, O Lord, do I lyft vp my soule.

For thou Lord art good and gracious,  
and of greates mercye vnto all them that  
call vpon the.

Beue eare Lord vnto my prayer, and pre-  
serue my humble desyre.

In the tyme of my trouble I call vpon  
the, for thou hearest me.

**B** Among the gods ther is none lyke vnto  
the, O Lord, there is not one that can doo  
as thou doest.

All nations whom thou hast made, shall  
come and worshyp before the, O Lord, and  
shal glorify thy name.

For thou art greates, thou doest wonde-  
rous thinges, thou art God alone.

Leade me in thy waye, O Lord, that I  
may walke in thy truth: O let my heart de-  
syre in fearyng thy name.

I thanke the O Lord my God, and wyl  
praise thy name for euer.

For greates is thy mercye towarde me,  
thou hast deliuered my soule from the \* ne-  
thermost hel.

O God, the proude are rysen agaynst  
me, and the congregacion of thy myghtye  
scheketh after my soule, and sette not the be-  
fore their eyes.

But thou, O Lord God, art ful of compas-  
sion, and mercye: long sufferynge, greates in  
goodnes and truth.

O turne the the vnto me, haue mercye vpon  
me: geue thy strength vnto thy seruaunte,  
and helpe the sonne of thyne handmayde.

Shew some token vpon me for good, that  
they which hate me, may se it, and be asha-  
med: because thou Lord hast heald me,  
and comforted me.

The. lxxxvi. psalme.

**T**he prayer the heauenly Jerusalem, that is,  
the congregacion of the faythfull, vnto  
whych he propheseth that very many shal  
come of all nations.

A psalme and songe of the sons of Corah.

## The. lxxxvii. lxxxviii. psal.



foundations are vpon the  
holy hylls: the Lord loueth  
the (a) gates of Syon more  
then all the dwellinges of  
Jacob.

Very excellent thinges are spoken of  
the, thou (b) cytye of God. Selah.

I wyl thanke vpon Rahab and Baby-  
lon, so that they shal know me.

Yea the Philistines also, & they of Tyre  
with the Moorians: Lo ther was he borne.

And of Syon it shal be reported, that he  
was borne in her, eue the most hiest which  
hath buylded her.

The Lord shal cause it to be preached  
and wyrtten among the people, that (c) he  
was borne ther. Selah.

Therefore the dwelling of all singers and  
auisers is in the.

The Notes.

(a) These gates signifye the congregacions of  
his faythfull, as before in the. ix. psalme. c.

(b) Goddes cytye is his church, as in the. xlv. psalme. a. For ther is a floude, whych wyth his  
ryuers reioysseth the cytye of God.

(c) Some vnderstande this of Salomon, bea-  
ryng the fygure of Christ.

The. lxxxviii. psalme.

**A** vehement complaynt wherin he complai-  
neth that he is oppressed, and euen almost dead,  
wyth extreme aduersyte: and that as it semeth,  
as wel of some greuous sicknes, as of perse-  
cucion of his ennemyes.

A psalme and songe of the sonnes of  
Corah, to the Chaunter, vpon Agabelah,  
for (a) affliction, an instruccion of (b) He-  
man the Ezrahite.



Lord God my sauoure, I crye  
daye and nyght before thee: O  
lette my prayer enter into thy  
presence, enclyne thine ear vnto  
my calling.

For my soule is full of trouble, and my  
lyfe draweth nye vnto hel.

I am counted as one of them that gooe  
downe vnto the pyt, I am euen as a man  
that hath no strength.

Free amonge the deade, lyke vnto them  
that lie in the graue, which be out of reme-  
braunce, and are cut away from thy hand.

Thou hast layed me in the lowest pyt, in  
the darkenesse, and in the depe.

Thyne indignacion lyeth hard vpon me,  
& thou berest me w al thy floudes. Selah.

Thou hast put away myne acquain-  
taunce farre fro me, and made me to be ab-  
horred of them: I am so fast in pryson, that  
I can not get forth.

My syght faileth for very trouble: Lord  
I call dayly vpon the, and stretche oute  
mynde handes vnto the.

Doest thou shewe wonders amonge  
the deade?

Can the Philistines rayse the vp agayne,  
that they may prayse the?

Maye thy louynge kyndnesse be shew-  
ed in the graue, or thy faythfulnesse in de-  
struction?

Maye



**L** May thy wonderous workes be knowne in the darcke, or thy ryghteousnesse in the land wher al thinges are forgotten? Unto thee I crye, O Lord, and early cometh my prayer before thee.

Lord, why puttest thou away my soule? Wherefore hydest thou thy face from me?

My strength is gone for verie sorrowe and myserye, wyth fearfulness do I beare thy burthens.

Thy wrathfull displeasure goeth ouer me, the feare of the oppresserth me.

They come rounde aboute me daylye lyke water, and compasse me together on euery syde.

My louers and frendes haste thou put awaye from me, and turned awaye myne acquaintance.

The Notes.

(a) Some read. As touchyng dyscase. The greates, to answer of syng.

(b) Of that Demon, whych was one of the chiefe syngers, reade, i. Para. vi. and. xvi.

The. lxxxix. Psalme.

**T**he elegantly and copiously declareth that the new and euerylastyng couenaunt whych is made by Christ the sonne of Dauid, betwixt god and the chosen, shal neuer be broken: and that vnder the figure of Dauid and his posterity. In the begynnyng of the psalme he extollet the goodnes of God, by whych he vouchsafeth to make a couenaunt wyth his sayntes.

**A** An instruction of Ethan the Escabite.

**M**y songe shalbe alway of the louyng kindnes of the Lord, wyth my mouth wyl I euer be shewing thy faithfulness from one generation to another.

For I haue sayed, mercy shalbe sette vp for euer, thy faithfulness shalt thou stablish in the heauens.

**Reg. vii. c.** \* I haue made a couenaunt with my chose I haue sworne vnto Dauid my seruante.

Thy seede wyl I stablysh for euer, and set vp thy throne from one generation to another. Selah.

O Lord the very heauens shall praise thy wonderous workes, yea and thy faithfulness in the congregacion of the sayntes.

For who is he among the cloudes, that maye be compared vnto the Lord? Yea, what is he amonge the Gods that is lyke vnto the Lord?

God is greatly to be feared in the councill of the sayntes, and to be had in reuerence of al them that are about hym.

O Lord God of Hostes, whoe is lyke vnto thee in power? thy truthe is rounde aboute thee.

Thou rulest the pride of the sea, thou stillest the waues therof, when they aryse.

Thou breakest the proud, lyke one that is wounded, thou scarrest thynne enemyes abroad wyth thy myghty arme.

The heauens are thine, the earth is thine: thou hast layed the foundation of the round

world, and al that therein is.

Thou haste made the North and the South, Tabor and Hermon shall reioyse in thy name.

Thou hast a myghty arme, strong is thy hand, and hye is thy ryght hande.

Ryghteousnesse and equitye is the habitation of thy seate, mercy and truthe go before thy face.

Blessed is the people. O Lord, that can reioyce in thee, and walketh in the lyghte of thy countenance.

Thy deptye is in thy name al the daye long, and thowoe thy ryghteousnes they shalbe exalted.

For thou art the glory of theyr strength, and thowoe thy sauour shalt thou lyft vp our hornes.

The Lord is our defence, and the holy one of Israel is our kynge.

Thou spakest some tyme in bystons vnto thy sayntes, & saidest: I haue layed help vpon one that is myghty, I haue exalted one chosen out of the people.

I haue found Dauid my seruant, with my (a) holy oyle haue I anoynted hym.

My hand shal hold him faste, and myne arme shal strengthen hym.

The enemy shal not ouercome him, & (b) son of wykednesse shal not hurt hym.

I shall smite doune his foes before his face, and plage them that hate hym.

My truthe also and my mercy shal be with hym, and in my name shal his horne be exalted.

I wyl set his hande in the sea, and his ryght hand in the floudes.

He shall call me, thou art my father, my God, and the strength of my saluacion.

And I wyl make him my first borne, better then the kynges of the earth.

My mercy wyl I kepe for him for euer: more, and my couenaunt shal stande faste wyth hym.

His seede wyl I make to endure for euer, yea, & his throne as the dayes of heauē.

But if his children forsake my law, and walke not in my iudgements.

Yf they breake myne ordynaunces, and kepe not my commaundementes.

\* I wyl byset theyr offences wyth the rod, and theyr synnes wyth scourges.

Nevertheless, my louyng kyndnes wyl I not utterly take from hym, nor suffer punysshment.

My couenaunt wyl I not breake, nor dysaule the thyng that is donne oute of my lippes.

I haue sworne once by my holines, that I wyl not faile Dauid.

His seede shal endure for euer, and his seate also lyke as the sunne before me.

He shall stande fast for euermore as the Moone, and as the faythfull wyrtelle in heauen. Selah.

But now thou forsakest and abhorrest thynne anoynted, & art displeased at him.

DD. iii. Thou

That is Christ.

Here is borne taken for power, gloire, and maiesty that be entred. As psalm. cxii. cxlii.

Here to bytten, is as much as to suffer punysshment.



## The. xc. Psalme.

Thou hast turned backe the couenaunte  
of thy seruante, and caste hys crowne to  
the grounde.

Thou hast ouerthrowen all his hedges,  
and broken downe hys strong holdes.

All they that go by, spople hym, he is be-  
come a rebuke vnto his neyghbours.

Thou settest vp the ryght hande of hys  
enmyes, and makest all hys aduersaries  
to reioyse.

Thou hast taken away the strengthe of  
his swerde, and geuest hym not victorie  
in the battayle.

**B** Thou hast put out hys glorie, and caste  
hys crowne downe to the grounde.

The daies of his youth hast thou shor-  
tened, & couered him with dishonour. *Selah.*

Lord how long wilt thou hyde thy selfe,  
for euer? shal thy wrath burne lyke fyre?

O remember how short my tyme is, hast  
thou made al men for nought? What man  
is he that lyueth, and shal not see death?

May a man deliuer hys owne soule fro  
the hand of hel? *Selah.*

*i. Reg. vii. c.* \* Lord, wher are thy old louyng kyn-  
dnesses, whych thou sworest vnto Dauid in  
thy truche?

Remember Lord the rebuke that I multi-  
tude of the people do vnto thy seruantes,  
and how I haue bozue it in my bosome.

Wherewith thyne enemyes blasphem  
the, and schaunder the footesteppes of thyne  
anoynted.

Thankes be to the Lord for euermore:  
Amen, Amen.

### The Notes.

(a) By the holy oyle is vnderstand the holy gost,  
the grace, mercy, and worde of God: by whiche  
the soule is refreshed and deliuered from paine  
to spiritual lye. *Psalm. xlv. b. Ihon. iii. d.*  
and. i. Ihon. ii. d.

(b) The man that is geuen oter to wyckednes,  
is called the sonne of wyckednes: as Judas is  
called the sonne of perdition.

## The fourth treatyse.

### The. xc. Psalme.

The complayneth of the vanyte of thys pre-  
sent lyfe, and desyeth the fauoure of God, that  
he wyl vouchsafe to prosper the thyngs whych  
he goeth aboute.

A prayer of Moyses the man of God.

**L**ord thou art our refuge fro one  
generacion to another.

Before the mountaynes were  
brought forth, or euer the earthe  
and the world wer made, thou art god fro  
euerlastyng, and world without ende.

Thou turnest man to destruccio: Agayne  
thou sauest: come agayne ye chyldren of man.

For a thousand yeres in thy syghte are  
but as yester day that is paste, and lyke as  
it wer a nyght watche.

As soone as thou scatterest them, they ac-  
cuen as a sleepe, and fade awaye sodenlye  
lyke the grasse.

In the mornyng it is grene and grow-  
eth vp, but in the eueninge it is cut downe  
and withered.

## The. xci. Psalme.

For we consume away in thy displeasure,  
& are afrated at thy wrathful indignacio. *C*  
Thou settest out misdoedes before the, and  
our syns in the light of thy countenaunce.

For when thou art angry, al our dayes  
are gone, we bring out yeres to an ende,  
as it were a tale that is told.

The dayes of oure \* age are three score *Disple.*  
yeres and ten, and though menne be so  
strong that they come to foure score yers,  
yet is theyr strength then but labour, and  
sorrowe: so soone passeth it awaye, and we  
are gonne.

But who regardeth the power of thy  
wrath, thy fearful and terrible displeasure?  
O teach vs to number our dayes, that we  
may apply our hertes vnto wisdom.

Turne the agayne (O Lord) at the laste,  
and be gracious vnto thy seruantes.

O satisfy vs with thy merce, and that  
soone, so shal we reioyse and be glad al the  
dayes of our lyfe.

Comfort vs agayne, vnto after the tyme  
that thou hast plagued vs, and for the yers  
wherem we haue suffered aduersite.

Shewe thy seruantes thy woork, and  
theyr chyldren thy glory.

And the glorious maiesty of the Lord  
our God be vpon vs: O prosper thou the  
woork of oure handes vpon vs, O prosper  
thou our handy woork.

### The. xci. Psalme.

He declareth how safe and free from all es-  
uels he is, whych with a sure fapth commytteth  
hym selfe to God.

**W**ho so dwelleth vnder the desce  
of the mooste hyest, and abydeth  
vnder the shadowe of the al-  
myghty.

He shal saye vnto the Lord: O my hope  
and my stronge holde, my God, in whome  
I wyl truste.

For he shal deliuer thee from the (a)  
snare of the hunter, and from the noisome  
pestilence.

\* He shal couer the vnder hys wynges *That is, he*  
that thou maiest be safe vnder his fetters: *shal succore*  
hys saythfulnesse and truthe shal be thy *and defend*  
shilde and buckler. *thee by hys*

So that thou shalt not nede to be afrat-  
ed for any bugs by night, nor for I arrowe *proteccion*  
that flyeth by day. *kepe thee*

For the pestilence that creepeth in the *in safe*  
darkenesse, nor for the sykenes that de- *ty. These be*  
stroyeth in the noone day. *speeches bo-*

A thousand shal fall besyde thee, and ten *rowed of I*  
thousande at thy ryght hande, but it shal *natur of an*  
not come nye thee. *hen who w*

Yea, with thine eyes shalt thou behold *her wyngs*  
and se the reward of the vngodly. *& fetters,*

For thou Lord art my hope, thou haste *defendest*  
set thyne house of defence very hye. *saue her*

There shall no euyl happen vnto thee,  
neyther shall anye plage come nye thy  
dwellynge.

For he shal geue his angels charge ouer  
thee, to kepe the in al thy wayes.

They

Understand  
to lyfe and  
welfare.  
Som thise  
to repen-  
saunce.



## The. xcii. & xciii. Psalme.

They shall beare the in theyr handes, & thou hurt not thy fore agaynst a stone.

Thou shalt go vpon the Lyon & Adder, the younge Lyon and the Dragon shalt thou treade vnder thy fete.

Because he hath set his loue vpon me, I shall despue hym: I shall defende hym, for he hath knowen my name.

When he callerh vpon me, I shall beare hym: yea, I am with hym in his trouble, whereout I wyll despue hym, and bring hym to honoure.

With longe lyfe wyl I satisfye hym, & shewe hym my saluacion.

### The Notes.

(a) This snare signifieth all naughty doctrine, whether it be taken of the scripture euyl expounded, or of the euyl inuentions of men, as it is sayde before in the psalme. lxxix. e. and. cxix. d.

### The. xcii. psalme.

The sabboth daye is a mete and conuenient tyme to prayse the Lorde, because there is then leasure to thynke of his benefytes, and to geue hym thanks therfore.

### A psalme of the songe for the sabboth daye.



It is a good thyng to geue thanks vnto the Lorde, & to synge praises vnto thy name, O most hyest.

To tell of thy louing kyndnesse earlye in the morning, and of thy truse in the nyght season.

Vpon an instrumente of ten stringes, vpon the lute, and with a songe vpon the harpe.

For the Lord hath made me glad thorow thy workes, and I wyll reioyse ouer the operation of thy handes.

O Lord, how glorious are thy workes, thy thoughtes are very depe.

An vnwysse man wyll not know this, and a foole wyll not vnderstande it.

That the vngodly are grene as grass, and that all the workes of wyckednes do decaye to be destroyed for euer.

But thou Lorde, O most hyest, abidest worlde without ende.

For so, thyne enemies, O Lord, lo, thyne enemies shall perishe, & all the workers of wickednes shalbe scattered abroad.

But my borne shalbe exalted lyke the borne of an unicorn, and shalbe anointed with fresh oyle.

Myne eye also shall see his lust of mine enemies, and myne eare shall heare his desyre of the wycked that rise vp agaynst me.

The righteous shal flourish lyke a palme tre, and growe lyke a Cedre of Libanus.

Suche as be planted in the house of the Lorde, be frutesfull, plenteous and grene.

That they maye shewe, howe true the Lorde my strength is, and that ther is no vngodly counsel in hym.

### The. xciii. psalme.

## The. xciii. psalme. Fol. xciii.

He prayseth the maiesty of God for the creation of the worlde, and ouerthrowing of fearful and mightye people.



The Lorde is kynge, and hath put on glorious apparel, the Lorde hath put on his apparelle, & girded hym selfe with strenght: he hath made the round worlde so sure, that it can not be moued.

From that tyme forth hath thy seate bene prepared, thou art fro euyl lastyng.

The floudes arysse (O Lorde) the floudes lyft vp their noyse, the flouds lyft vp theyr waues.

The waues of the sea are myghty, and rage boisterously: but yet the Lord that dwelleth on hye, is mightier.

Thy testimonies (O Lorde) are very sure, holynesse becometh thyne house for euer.

### The. xciiii. psalme.

He calleth for the iudgement of god against the wycked oppressours of the innocent & afflicte persones.



Lorde God, to whos vengeance thou God to whom vengeance belongeth, shewe thy selfe.

Aryse thou iudge of the worlde, and rewarde the proude after theyr deservinge.

Lorde how long shall the vngodly, how long shall the vngodly triumphe?

How long shall al wycked doers speake so dysdaynfully, and make suche proude boastynge?

They smyte downe thy people, O lord, and trouble thyne heretage.

They murder the wydow & the straunger, and put the fatherlesse to death.

And yet they say: Tush, the Lorde seeth not, the God of Jacob regardeth it not.

Take hede, ye vnwysse among people: O ye fooles, when wyll ye vnderstande?

He that planted the eare, shall hee not heare? he that made the eye, shall not he see?

He that nutureth the heachen, and teacheth a man knowledge, shall not hee punishe?

The Lorde knoweth the thoughtes of men, that they are but vayne.

Blessed is the man, whome thou leasnest (O Lorde) and teachest hym in thy lawe.

That thou mayste geue hym patience in tyme of aduersityte, vntyll the pyt bee dygged vp for the vngodly.

For the Lorde wyll not sayle his people, neyther wyll he forsake his inheritance.

And why? iudgemente shall be turned agayn vnto vngodlynesse, and all suche as be true of hert shall solow it.

Who riseth vp with me agaynst the wycked? who taketh my part agaynst the euill doers?

An vnwysse man, is hee that is vnfaithfull on his pcepte, or one that mistrusteth God.

In the scripture, unicorn is allowed & praysed, as in the. lxxviii. & sometime displayed, as in the. psal. xciii.

In the scripture, they are called fatherlesse, & are destitute of all thinges, & have noo mā to leane vnto, or any to care for the.



## The. xcvi. psalme.

If  $\text{p}$  Lord had not helped me, my soule had almost bene put to spence.

When I sayde: my foote hath slippyed, thy mercy ( $\text{O}$  Lord) held me vp.

**D** In the multitude of the sorowes that I had in my hert, thy comfortes haue refreshed my soule.

Wylt thou haue any thyng to do w<sup>th</sup> the stoole of wyckednesse, whych ymagyneth myschiese in the lawe?

They gather them together agaynst the soule of the ryghteous, and condempne the innocent bloude.

But the Lord is my refuge, my God is the strength of my confidence.

He shall recompence them theyr wyckednes, and destroie them in theyr owne malice: yea, the Lord our God shall destroie them.

The. xcvi. psalme.

An exhortation to the earnest praysonge of God.

**C**ome let vs prayse the Lord, let vs hartly reioyce in the strength of our saluacion.

Lette vs come before hys presence w<sup>th</sup> thankesgeyunge, & shewe our selves glad in hym w<sup>th</sup> psalmes.

For the Lord is a greete God, and a great kynge aboue al Gods.

In hys hand are all the corners of the earth, and the strength of  $\text{p}$  hys is hys also.

The sea is his, for he made it, and hys handes prepared the drye lande.

**O** come, let vs worshyppe and bowe downe oure selues: Let vs kneele before the Lord our maker.

For he is our God, & we are the people of hys pasture, & the shepe of hys bandes.

To day if ye wyl heare his voice, harde not your hertes, as when ye prouoked in tyme of \* temptation in the wyldernes.

Wher your fathers tempted me, proued me, and saw my workes.

Fortye yeres longe was I greued w<sup>th</sup> this generation, and sayed: they enter not in theyr hertes, they verely haue not knowen my wayes.

Therefore I said vnto the in my wrath, that they shoulde not enter into my rest.

The. xcvi. psalme.

He moueth al creatures to the praise of god. A prophesy of the kyngdome of Christ and of the increase thereof.

**S**ing vnto  $\text{p}$  Lord a new songe, synge vnto the Lord all  $\text{p}$  whole earth.

Sing vnto the Lord, & prayse hys name, be tellinge of hys saluacion from daye to daye.

Declare his honour among  $\text{p}$  Heathen, and hys wonders among al people.

\* For the Lord is great, and can not worthely be praised: he is more to be feared, then al Goddes.

As for all the Goddes of the Heathen, they be but ydols, but it is the Lord that

## The. xcvi. psalme.

made the beaueus.

Thankesgeyunge and worshyppe are before hym, power and honour are in his Sanctuary.

Ascribe vnto the Lord ( $\text{O}$  ye kynredes of the Heathen) Ascribe vnto the Lord worshyp and strength.

Ascribe vnto the Lord the honour of hys name, bring presentes, and come into hys court.

**O** worshyppe the Lord in the betwixt of holynes, lette the whole earth stande in awe of hym.

Tel it out among the Heathen, that the Lord is kynge: and that it is he whych hath made the rounde world so fast, that it can not be moued, and howe  $\text{p}$  he shall iudge the people ryghteously.

Let  $\text{p}$  beaues reioyce, and let the earth be glad: let the sea make a noyse, yea, and al that therein is.

Let the fildes be ioyfull and all that is in it, lette all the trees of the woode leape for ioye.

Before the Lord, for he commeth: for he commeth to iudge the earth: yea, w<sup>th</sup> rightousnes shall he iudge the worlde, & the peoole w<sup>th</sup> hys truth.

The. xcvi. psalme.

Here propheseth he also of Christ, in whos God wonderfully shewed hys power vnto the saluacion of hys chosen, & to the ouerthrowing of theyr enemies, and of vain superstitions: vnto the knowledgyng of whom he also exhorteth.

**T**he Lord is kynge,  $\text{p}$  earth may be glad therof: yea, the multitude of the Isles maye be glad therof.

Cloudes and darkenesse are rounde about hym, ryghtuousnesse and iudgement are the habitation of his seate.

Ther goeth a fyre before hym, to burne vp hys enemyes on euery syde.

Hys lightynnges geue shyne vnto the worlde, the earth seeth it, and is afrayd.

The hylls melt lyke waxe at the presence of the Lord of the whole earth.

The very beaueus declare hys ryghteousnes, and al the people se hys glory.

Confounded be al they that worshyppe ymages, and delite in theyr Idols: worshyp hym al ye Goddes.

Ston heareth of it, and reioysed: yea, and al the \* daughters of Iuda are glad because of thy iudgements,  $\text{O}$  Lord.

For thou Lord art the most hest ouer al the earth, thou art exalted far aboue al Goddes.

**O** ye that loue the Lord, se that ye hate the thyng whych is euyl: the Lord preferueth the soules of hys sayntes, he shall deliuer them from the had of the vngodly.

There is sprong vp a lyght for  $\text{p}$  ryghteous, and a ioyful gladnesse for suche as be \* true hertes.

Reioyce therfore in the Lord, ye ryghteous:   
 psal. lxxvi.



That is  
townes &  
villages.

Rume. ix.

l. ps. xvi. e

\* psal.  
xcvi. a.  
eccl. xlii. d.

B

psal. lxxvi.



## The. xcviij. & xcix. Psal.

tuons: & geue thanckes for a remembraunce of hys holynesse.

The. xcviij. Psalme.

He here declareth the same that he dyd in y<sup>e</sup> Psalme next before in the. cxvi.

A Psalme.

A



Syng vnto the Lorde a newe song, for he hath done marue- lous thynges.

With hys own right hand & wyth hys holy arme hath he gotten the victorie.

The Lorde hath declared hys sauynge health, and hys rightuousnes hath he openly shewed in the sight of the heathen.

He hath remembred hys mercye and truth toward y<sup>e</sup> house of Israell: so that all the endes of the worlde, se the sauynge health of our God.

Shewe youre selues ioyfull vnto the Lorde all ye landes, syng, reioyce, & geue thanckes.

Prayse the Lorde vpon the harpe, sing to the harpe wyth a Psalme of thankes- geuynge.

With trompettes also and shawmes, shewe youre selues ioyfull before the Lorde the kyng.

Let the sea make a noyse and al y<sup>e</sup> therin is, pea the whole worlde, & all that dwell therein.

Let the floudes clappe their hands, and let al the hylls be ioyful together.

Before the Lord, for he is come to iudge the earth.

Yea wyth rightuousnes shall he iudge the worlde, and the people wyth equitie.

The. xcix. Psalme.

This Psalme declareth the goodnes and power of God, for the benefites and wonders doone to Israell.

A



The Lorde is kyng, be the peo- ple neuer so vnpatient: he syt- teth vpon the Cherubyns, be the earth neuer so vnquiet.

The Lorde is great in Sidon, and hye aboue al people.

O let me geue thanckes vnto thy great and wonderful name, for it is holy.

The kynges power loueth iudgement, thou preparest equitie, y<sup>e</sup> executest iudge- ment and rightuousnes in y<sup>e</sup> Jacob.

O magnify the Lorde our god, fal doune before hys fote stole, for he is holy.

Moses and Aaron among his p<sup>r</sup>iestes and Samuel amonge suche as call vpon hys name: these called vpon the Lorde, & he heardethem.

He spake vnto them out of the cloudy pyller, for they kepte hys testimonyes, & the lawe that he gaue them.

Thou heardest them, O Lorde our god, thou forgavest them O God, and puny- shedst they<sup>r</sup> owne inuencions.

O magnifie the Lorde oure God, and worshyp hym vpon hys holy hyll, for the

## The. c. & ci. cii. Psalme. Fol. xcix.

Lorde our God is holy.

The. c. Psalme.

A monycio to the prayse of God in the holy assemble.

A Psalme of prayse.



Be ioyful in God (al ye landes) A serue the Lorde w<sup>th</sup> gladnes, come before hys presence wyth ioye.

Be ye sure, that the Lorde he is God: It is he that hath made vs, and not we our selues: we are but hys people, and the shepe of hys pasture.

O go youre waye into hys gates then wyth thankesgeuyng, and into hys cour- tes wyth prayse, be thankfull vnto hym, and speake good of hys name.

For the Lorde is gracious, hys mercy is euerlastynge, and hys truth endureth from generation to generation.

The. ci. Psalme.

He promisseth that he will execute the of- fice of a godly and holy prince, that is to say, that he wyl both i<sup>u</sup>ue innocentie, and also op- presse the euil and auance the good.

A Psalme of David.



Y songe shalbe of mercie & iud- gement: pea, vnto the (O Lord) wyl I syng.

O let me haue vnderstanding in y<sup>e</sup> way of godlines, vntil the tyme that thou come vnto me: and so shall I walcke in my house wyth an innocent harte.

I wyl take no wycked thyng in hand, I hate the sin of vnfaithfulnesse, it shall not cleaue vnto me.

A froward harte shall depart fro me, I wyl not knowe a wycked personne.

Who so pryncely sclaundereth his neigh- bour, hym wyl I destroy: Who so hath a proud loke & an hye stomacke, I may not awaye wyth hym.

Myne eyes shall looke for suche as be faythfull in y<sup>e</sup> lande, that they may dwell wyth me: & who so leadeth a godlye life, shal be my seruaunt.

There shall no deceitfull person dwell in my house, he that telleth lyes shall not tary in my syght.

I shall soone destroye all the vngodlye of the land, that all wicked doers maye be rote out of the cite of the Lord.

The. cii. Psalme.

A vehement bewaylinge of the myserye of the holy people, in which they were almost op- pressed wyth innumerable iniuries of the bo- rderers and people y<sup>e</sup> dwelte nexte vnto them, at their returre from Babylon, wher they came to repayre the temple and cyty of Hierusalem.

A prayer of the afflicte, when he was in tow, and powred oute hys complainte before the Lorde.



Take my (a) prayer, O Lorde, & let my crying come vnto the.

Hyde not thy face fro me in the tyme of my trouble: enclpne thyn eares vnto me when I call, O heare me and that righte sone.



## The. cii. Psalm.

For my dayes are consumed awaye like  
smoke, & my bones are brent vp as it were  
a fyre brande.

My hert is smitten downe and wither-  
ed lyke grasse, so that I forgette to eat  
my \* bread.

That is a  
nye maner  
of fede.

For the voice of my groynng, my bone  
wyl scarce cleave to my flesh.

I am become lyke a Pellicane in the  
wildernes, & like an owle in a broke wal.

I wake, and am euen as it were a spa-  
row sitting alone vpon the house toppe.

Myne enemyes reuyle me all the day  
longe, they laughe me to scozne, and are  
sworne together agaynst me.

I eate ashes wth my bread, and myn-  
gle my drynke wth wepyng.

And that because of thyne indignacion  
and wrath, for thou hast taken me vp, and  
cast me awaye.

My dayes are gone lyke a shadowe, and  
I am withered lyke grasse.

But thou O Lorde endureste for euer, &  
thy remembraunce thowoute all gene-  
racions.

Arise therfore & haue mercy vpon Si-  
on, for it is time to haue mercy vpon her,  
pea, the tyme is come.

here stones  
signifie  
those men  
vpō whom  
the churche  
of God is  
bulded.

And why? thy seruantes haue a loue  
too her \* stones, and it ppyeth them to se  
her in the dust.

The Heathen shall feare thy name, O  
Lorde, and all the kynges of the earth thy  
maiesty.

For the Lorde shall buyde vp Sion, &  
shall appeare in hys glory.

God is con-  
ted to loke  
on & turne  
him to  
whatsoeuer  
he is pleas-  
ed wthal.  
Jeremi. 1. 11

\* He turneth him vnto þ praiser of þ poze  
desitute, and despyseth not their desyre.

Thys shall be wyrtten for those þ come  
after, that the people whych shal be bozne  
maye prayse the Lorde.

For he loketh downe from hys Sanctu-  
arye, out of the heauen doth the Lorde be-  
holde the earth.

That he maye heare the mournynges of  
such as be in captiuitie, and delouer the  
chyliden of death.

That they maye preache the name of  
the Lorde in Sion, and hys worshyppe at  
Hierusalem.

¶ Whē the people are gathered together,  
and the kingdomes also to serue the Lord.

He hath brought downe my strength  
in my iourney, and shortened my dayes.

Yet wyl I say: O my God, take me not  
awaye in the myddest of myne age: as for  
thy peares, they endure thowoute oure all  
generacions.

Thou Lord in the beginning hast layed  
the foundation of the earth, and the hea-  
uens are the workes of thy handes.

\* Heb. 1. 1

\* They shall perishe, but thou shalt en-  
dure: they all shall waxe olde as doeth a  
garment, & as a vesture shalt thou change  
them, and they shalbe chaunged.

But thou art the same, and thy peares  
shall not faile,

## The. ciii. Psalm.

The chyliden of thy seruantes shall  
continue, and their sede shall prospere in  
thy syghte.

### The Notes.

(a) The praiser is an earnest and effecteuise  
communication of the hert wth God, and a vi-  
lident consideracion of the thynges that want  
in vs, concernyng the sekynge of hys glory and  
doynge his wyl, wth a burnynge and seruent  
desire of sperte, that requirerh hym to repaire  
and amend that whych wanteth in vs, Psalm  
v. a Proverb. xv. d. Every godly wythe, is also  
a good praiser.

### The. ciii. Psalm.

¶ He prayseth the goodnes of God towarde  
men, whych both forgetteth them they synnes,  
& aboshauntelye distributeth vnto the world  
lye goodes.

### Of David.



¶ Praise the Lorde O my soule: &  
all that is within me prayse hys  
holy name.

¶ Praise the Lord O my soule,  
and forget not all hys benefytes.

Whych forgiveth all thy synnes, and  
healeth all thine infirmities.

Whych saucth thy lyfe from destructiō,  
and crowneth the wth mercy, & lounge  
kyndenesse.

Whych satisfieth thy desyre wth good  
thynges, making the pounge and lusty as  
an Eagle.

The Lorde executeth ryghtuousnesse  
and iudgemente, for all them that suffer  
wronge.

He shewed hys wayes vnto Moyses, &  
hys workes vnto the chyliden of Israell.

The Lord is ful of compassion & mercy,  
\* long sufferynge, and of great goodnes.

He wyl not alway be chiding, neyther  
wyl he kepe hys anger for euer.

He hath not dealt wth vs after oure  
synnes, nor rewarde vs accordyng to oure  
wickednes.

For loke howe hie the beauen is in com-  
parison of the earth, so great is his mercy  
also toward them that feare hym.

Loke howe wyde the East is fro þ west,  
so far hath he set out synnes from vs.

Yea, lyke as a father pitteth hys own chil-  
dren, euen so is the Lorde mercifull vnto  
them that feare hym.

For he knoweth wherof we be made, he  
remembreth that we are but dust.

That a mā in hys tyme is but as grasse,  
and florysheth as a floure of the field.

For as sone as the wynde goeth ouer  
it, it is gone, and the place therof know-  
eth it no more.

But the merciful goodnesse of the Lord  
endureth for euer and euer, vpon thē that  
feare hym, and hys ryghteousnes vpon  
theyr chyliden.

Suche as kepe hys couenaunt, & thynk  
vpon hys commaundementes to do them.

The Lorde hath prepared hys seate in  
heauen, and hys kingdome ruleth ouer al.

O prayse the Lorde ye aungels of hys,

The Lorde  
is long suf-  
feringe  
whych is  
more then  
patience: for  
he not only  
suffreth, but  
also vyf-  
reth ven-  
geance.



## The. ciii. Psalme.

ye that be myghty in strength, fulfylling  
hys commaundement: þ men maye heare  
the voice of hys wordes.

O prayse þe Lorde all ye hys hostes, yea  
seruauntes of hys, that do hys pleasure.

O speake good of the Lorde all ye wor-  
kes of his, in euery place of his dominion:  
prayse thou the Lorde, O my soule.

The. ciii. Psalme.

¶ He prayseth God for the creatiō of al thin-  
ges, and for hys holy gouernaunce therof.

**R**aise the Lorde O my soule: O  
Lord my god, thou arte become  
excedyng glorious, thou art clo-  
thed wth mayesty & honoure.

Thou deckest thy selfe wth lyghte, as  
it were wth a garment, thou spreddest out  
the beauen lyke a curtayne.

Thou vaultest it aboue wth waters, þ  
makest the cloudes thy charer, and goest  
vpon the wynges of the wynd.

\* Heb. i. b. ¶ Thou makest thyne aungels spiryts  
and thy ministers flammes of fyre.

Thou hast laied the earth vpon her foun-  
daciō, that it neuer moueth at any tyme.

Thou coueredst it wth the depe like as  
wth a garment, so that the waters stood  
aboue the hylls.

But at thy rebuke they fle, at the voice  
of thy thonder they are afrayed.

**B** (Then are the hylls sene alofte, and þ  
valleys beneth in their place, whych thou  
hast appointed for them.)

Thou haste set the their boundes, which  
they maye not passe, that they turne not  
agayne to couer the earth.

Thou causest the welles to sprynge vp  
among the valleys, & the waters to runne  
among the hylls.

That all beastes of the felde may haue  
drynke, and þ the wilde asses maye quench  
their thyrste.

Above vpon the hylls haue the foules of  
the ayre theyr habitacion, and singe among  
the branches.

Thou waterest the hylls from aboue,  
the earth is filled wth the frutes of thy  
workes.

Thou bringest forth grasse for the catel,  
and grene herbs for the seruice of men.

Thou bringest fode out of þ earth: wine  
to make glad þ bette of mā, oyle to make  
hym a chearfull countenaunce, and bread  
to strength mans herte.

¶ The trees\* of the Lorde are full of sap,  
euen the trees of Libanus whych he hath  
planted.

¶ They make the byrds theyr nestes, and  
the fyre trees are a dwelling for þ stork.

¶ The hylls are a refuge for the wilde  
goates, and so are the stonye rockes for  
the conyes.

¶ Thou hast appointed þ Moone for cer-  
taine seasons, the Sunne knoweth hys  
goungedowne.

Thou makest darknesse, that it maye be

## The. cv. Psalme. Fol. xxiii.

nyghte, wherein all the beastes of the forest  
doo moue.

Yea, & the yong Lyons whych roare af-  
ter their pray, & seke theyr meat at God.

But when the Sunne aryseth, they get  
them away together, and lye them downe  
in theyr denes.

Then goeth man forth to hys worke, &  
to tyl hys lande vntyl the euenyng.

\* O Lorde, howe manyfolde are thy \* psa. cxv. a  
workes, ryght wylfely hast thou made the  
al: yea, the earth is ful of thy ryches.

So is thys greete and wyde sea also,  
wherin are thynges creppynge innumera-  
ble, both smal and great beastes.

¶ They go the shyppes ouer, and ther is L  
the Leviathan, whom thou hast made, to Job. xl. v.  
take hys pastyme therein.

They wayte all vpon the, þ thou mayest  
geue them meate in due season.

When thou geuest it the, they gather it:  
when thou openest thyne hande, they are  
fylled wth good.

But when thou hidest thy face, they are  
sorowefull: if thou takest awaye their  
breath they dye, and are turned agayne to  
theyr dust.

Agayne, whē thou lettest thy brythe go  
forth, they are made, and so thou renuest þ  
face of the earth.

The glorious mayesty of the Lorde en-  
dureth for euer, and the Lorde \* reioysseth Eccl. xlv. e  
in hys workes.

The earthe trembleth at the loke of  
hym, he dothe but touche the hylls and  
they smoke.

I wyll synge to the Lorde as long as I  
liue, I wyll prayse my God while I haue  
my beyng.

O that my wordes myght please hym,  
for my ioye is in the Lorde.

As for synners, they shalbe consumed out  
of the earth, and the vngodlie shal come to  
an end: but prayse thou the Lorde O my  
soule. Prayse the euerlastyng.

The. cv. Psalme.

¶ He moueth to prayse God in the holpe assen-  
sle at the Arke of wytnes, and recyterh hys be-  
nefites done to the holy people.



Beue thanks vnto the Lord  
and call vpon hys name: tell i. Para. vi.  
the people what thynges he Eccl. xlv. b  
hath done.

O let poure songes be of  
hym, and let poure talkynge be of all hys  
wonderous workes.

Spue hys holpe name a good reporte,  
let their vertes reioyse that seke the Lorde.

Seke the Lorde, and his strength, seke  
hys face euermore.

Remember the maruelous workes that  
he hath done, his wonders and the iudge-  
mentes of hys mouth.

O ye seide of Abraham hys seruauit, ye  
chyldren of Jacob hys chosen.

He is the Lord our God, whose punish-  
mentes

¶ That is, þ  
growe of  
the selues,  
and are not  
grafted of  
men.



## The. cxi. psalme.

mentes are thowwe oute all the worlde.

He is alwaye mynde full of hys coue-  
naunte and promyse, that he made to a  
thousande generacions.

Yea the couendunt that he made wyth  
Abraham, and the oth that he sware vnto  
Isaac.

And appointed the same vnto Jacob  
for a lawe, and to Israell for an euerla-  
stynge Testamente.

Saying: vnto the will I geue the land  
of Canaan, the lot of your heritage.

When ther was yet but a few of the,  
and they straungers therein.

**W**hat tyme as they wente from one  
nacion to another, from one kyngdome to  
another.

He suffered no man to hurt them, but  
reproued euen kynges for theyr sakes.

*1. par. xvi. c.* Touch not mine anoynted, do my pro-  
phetes no harme.

*That is al* **M**oreouer he (a) called for a death vpon  
the land, and destroyed \* al the prouynce  
of bread.

But he had sente a man before them,  
euen Joseph whyche was solde to be a  
bond seruaunte.

*By the hur-* They \* hurte hys setc in the rocks, &  
ting of his pryn pearled hys bert.

*lete in the* **U**ntyll the tyme that hys worde, and  
rocks, is tpe the word of the Lorde had tried hym.

*meant hys* Then sent the kyng and caused hym to  
imprison- be deliuered, the pryncce of the people had  
ment, let hym go.

He made hym Lorde of hys house, and  
ruler of all hys substance.

That he myght enfourme hys princes  
after hys wyll, and teach hys Senators  
wysedome.

Israell also came into Egypte, & Jacob  
was a straunger in the lande of Ham.

But increased his people exceedingly, &  
made them stronger then theyr enemyes.

**W**hose bert turned so that they hated  
hys people: and dealt vntuly wyth hys  
seruautes.

Then sente he Moyse hys seruaunt, &  
Aron, whom he had chosen.

These byd hys tokens amonge them, &  
wonders in the land of Ham.

*\* Exod. x. c.* \* He sent darkenes and it was darke, for  
they were not obediente vnto hys worde.

*\* Exo. vii. d.* \* He turned their waters into bloude,  
and slewe theyr fysh.

*psal.* \* Theyr lande brought forth frogges  
pea euen in their kynges chambers.

*Exo. viii. d.* \* He spake the worde, and ther came  
all maner of ayres and lyce in all theyr  
quarters.

*\* Exod.* He gaue them bayle stones for rayne, &  
flames of fyre in their lande.

*Exo. ix. d.* He smot their vineyardes and figge  
trees, and destroyed the trees that were  
in their coastes.

*\* Exo. x. d.* \* He spake the word, & ther were gras-  
hoppers, and caterpillars innumerable.

*\* Exo. xi. a.* These ate vp al the grasse in their lad,

*Exo. xii. b.*

## The. cxii. psalme.

and deuoured their frutes of the ground. **D**

He smote al the fyrst borne in the land,  
euen the cheefe of al theyr substance.

He broughte them forth wyth syluer &  
golde, there was not one feble person a-  
monge theyr tybes.

Egypte was glad of theyr departinge,  
for they were afrayed of them.

\* He spred oure a cloude to be a coue- \* *Ex. xvi. a.*  
rynge, and fyres to geue lyghte in y night  
season.

\* At theyr desyre, ther came quaples, & *ser. xvi. b.*  
he filled the wyth the bread of heauen. *Exo. xvi. b.*

He opened the rocke of stone, and the  
waters flowed oute: so that rpuers ran in  
the wyldernesse.

For why? he remembred his holy pro-  
mes whyche he had made vnto Abraham  
hys seruaunte.

Thus he broughte forth the hys people  
wyth ioy, and hys chosen wyth gladnesse.

And gaue them the landes of the Bea-  
rhen, wher they take the labourers of the  
people in possession.

That they myghte kepe hys statutes,  
and obsetue hys lawes: prayse the euer-  
lastynge.

### The Notes.

(a) God calleth for a death, when he causeth  
death. Thys is a kynd of speech applyed vnto  
them that haue thynge at commaundement,  
in such maner that they nede but to call for it,  
and haue it.

### The. cxii. psalme.

**T**he people of God, sparled abroad for  
their offences in diuers and straunge countreies  
exhort the selues to prayse the goodnes of God,  
whyche is euer readye for them that seke hym:  
And do also recyte the synnes of their elders &  
forefathers: and againe, the benefites of God,  
whyche he shewed them, both in the wyldernes,  
and after in the lande of Canaan.

Prayse the euerlastynge.



Geue thanks vnto the Lorde, &  
for he is gracious, and his mercy  
endureth for euer.

Who can expresse the noble  
actes of the Lorde, or shewe forth all hys  
praise?

Blessed are they & alwaye keepe iudge-  
mente, and do ryghtuousnes.

Remember vs, O Lord, accordyng to the  
fauoure & thou bearest vnto thy people:

O bysette vs wyth thy sauynge healthe.

That we myght se the pleasure of thy  
chosen, that we myght reioyse in the glad-  
nesse of thy people, and geue thanks wyth  
\* thine inheritance.

We haue sinned wyth oure fathers, &  
we haue done amysse, we haue deachty wic-  
kedlye.

Our fathers regarded not thy wordes  
in Egypte, they kept not thy great good-  
nes in remembraunce: but were disobedi-  
ent at the sea, euen at the red sea.

Nevertheless, he helped them for hys by & vertue  
names sake, & he myghte make hys power

*The Thys*  
ten, whose  
bert & holy  
Gost pos-  
selleth, ar &  
Lorde in-  
heritance,  
who gouer-  
neth them



of his word to be knowne.

after hys  
will & plea  
sure.

He rebuked the read sea, and it was  
dried up: so he led them throught the depe  
as in a wyldernes.

Thus he saued them from the hand of  
the hater, and deliuered the from the hand  
of the enemye.

\*Exo. xiii  
s.

\* As for those that troubled them, the  
waters ouerwhelmed the, there was not  
one of them left.

Then beleued they in hys worde, and  
sang prayse vnto hym.

But within a whyle they forgat hys  
works, and would not abyde hys counsell.

A luste came vpon them in the wylder-  
nes, so that they tēpted God in the desert.

Yet he gaue them their desire, and sent  
them ynough at their wylles.

They angered Moyses in the tentes, &  
Aaron the saynt of the Lorde.

So the earth opened and swalowed vp  
Dathan, and couered the cōgregation of  
Abiram.

The fyre was kindled in their cōpany,  
the flame brent vp the vngodly.

They made a calse in Horeb, and wor-  
shipped the molten ymage.

Exo. xxxi. a

Thus they turned theyr \* gloire into  
a similitude of a calse, that eateth hay.

God, who  
was their  
gloire.

They forgat God their sauour, whych  
had done so greates thynges in Egypte.

Wonderous workes in the land of \* Egipt,  
and fearful thynges in the read sea.

That is  
egypt.

So he sayde he would haue destroyed  
them, had not Moyses hys chosen stande  
before hym in that gape. His turne away  
hys wrathfull indignacyon, lest he shulde  
destroye them.

Yea, they thought some of that plea-  
saunt lande, & gaue no credence vnto hys  
worde.

But murmured in their tentes, & heck-  
ned not vnto the voyce of the Lorde.

Then lyft he vp his hand agaynst them  
to ouerthrowe them in the wyldernes.

To caste oute their sede among the na-  
tions, and to scatter them in the landes.

They toynded them selues vnto Baal  
Peor, and ate the offeriūgs of the dead.

Thus they prouoked hym vnto anger  
with their owne inuencions, and p plage  
was great amonge them.

\* Num. xx.  
s.

\* Then stode vp Balaan, and execu-  
ted iustice, and so the plage ceased.

And that was counted vnto hym for  
righteousnesse, amonge all posterities for  
euermore.

They angered hym also at the waters  
of strife, so that Moyses was punished for  
theyr sakes.

Because they prouoked hys spirite, &  
he toide them playnly with hys lippes.

Neither destroyed they the Heathē, as  
the Lorde commaunded them.

But were myngled amonge the Hea-  
then, and learned theyr workes.

In so much p they worshipped their ima-  
ges, whych turned to their owne decaye.

ges, whych turned to their owne decaye.

Yea they offered theyr sonnes and their  
daughters vnto deuils.

And shed the innocent bloude of theyr  
sonnes and of their daughters, whō they  
offered vnto the ymages of Canaan, so p  
the land was despoiled with bloude.

Thus were they stayned with theyr  
own workes, and went a whorpyge with  
theyr owne inuencions.

Therefore was the wrath of the Lorde  
kindled agaynst hys people, in so muche  
that he abhorred his owne inheritaunce.

And gaue them ouer into the bande of  
the Heathen, and they that hated them, were  
Lordes ouer them.

Theyr enemies oppressed them, and had  
them in subsecion.

Many a tyme dyd he deliuer the, but  
they prouoked hym with theyr owne in-  
uencions, and were broughte downe for  
theyr wyckednes.

Neuerthelesse when he saue theyr ad-  
uersitye, he heard their complaint.

He thought vpon hys couenaunt, and  
pytied them, accordyng vnto the multi-  
tude of hys mercyes.

Yea he made all those that had led the  
away captyue, to pittie them.

Deliuer vs, O Lord oure God, and ga-  
ther vs from amonge p Heathen: that we  
maye geue thanckes to thy holpe name, &  
make our boast of thy prayse.

Blessed be the Lorde God of Israell  
from euerlastyng, and worlde withoute  
ende, and let al people say: Amen. Amen.

Prayse the euerlasting.

## The fyfth treatyse.

The. cxiii. Psalme.

He sheweth that all euils and aduersities  
are both sent and taken awaye of God.

Beue thanckes vnto the Lorde  
for he is gracious, and his mercy  
endureth for euer.

Let the geue thanckes whome  
the Lord hath redemed, and deliuered fro  
the hand of the enemy.

And gathered them oute of the landes,  
from the East, from the West, from the  
North, and from the \* South.

They wet astray in p wyldernesse in an  
vntrode way, & found no cty to dwell in.

Hunger and thirste, and theyr soule  
faynted in them.

So they cryed vnto the Lorde in their  
trouble, and he deliuered them fro theyr  
distresse.

He ledde them forth by the right way,  
that they myghte go to the ctye where  
they dwelt.

O that men woulde prayse the good-  
nes of the Lorde, and the wonders that  
he doth for the chyldren of men.

For he satisfied the empty soule, & fil-  
led the hungry soule with good.

Suche as sat in darke shaddowes  
in the shadowe

That is to  
say tow-  
ards Ara-  
bia whiche  
is in the  
South par-  
tes fro Je-  
rusalem,  
wher Da-  
uid was  
when he  
wrote this  
Psalme.



## The. cxii. Psalme.

shadowe of death, beyng fast bounde in misery and \* prion.

Psal. cx. b.

Because they were not obedient to the commandementes of God, but lyghly regarded the counsaile of the moste byggest.

They herte was vered wth labour, they fell downe, and there was none to helpe them.

So they cryed vnto the Lorde in theyr trouble, and he deliuered them oute of theyr distresse.

He brought the oute of darkenes and oute of the shadowe of deathe, and brake theyr bondes in sunder.

O that men woulde prayse the goodnesse of the Lorde, and the wonders that he doth for the chyldren of men.

For he hath broke p (a) gates of brasse, and smitten the barres of prion in sunder.

Folpsh men were plagued for theyr offence, and because of theyr wyckednes.

Their soule abhorred almaner of meat, they were euen harde at deatthes doore.

So they cryed vnto the Lorde in their trouble, and he deliuered them oute of their dystresse.

He sent hys worde and healed them, & saued them from destruccion.

O that men woulde prayse the goodnesse of the Lorde, and the wonders that he doth for the chyldren of men.

That they woulde offer vnto hym the sacrifice of thankesgeuynge, and tel out his workes wth gladnes.

They that go downe to p sea in shippes, & occupie their busines in greate waters.

These men se the workes of the Lorde, & hys wonders in the deepe.

For at hys word the stormy wynde aspyseth, and liffeth vp the waues therof.

They are carryed vp to the heauen, and downe agayne to the deepe, theyr soule melteth away in the trouble.

Thei rele to and fro, they stacker lyke a drunkē man, & are at theyr wyttres ende.

So they crye vnto the Lorde in theyr trouble, and he deliuereth them oute of their dystresse.

He maketh the storme to cease, so that the waues are still.

Then are they glad because they be at rest, and so he dryngeth the vnto the haue, where they wolde be.

O that men wold prayse the goodnes of the Lorde, and the wonders that he doeth for the chyldren of men.

That they woulde exalte hym in the congregation of the people, and loue hym in the seate of the elders.

Whiche turneth the floudes into drye land, and directh vp the water sprynges.

A frutefull land, maketh he barren, for p wyckednesse of them that dwell therein.

Agayne he maketh the \* wylbernesse a good water, and water sprynges of a good land.

He setteth the hungry that they

## The. cxiii. Psalme.

may buyde them a cite to dwell in.

That they maye sowe theyr grounde, & plante vyneyardes, to pelde the frutes of increase.

He \* blesteth them, so that they multiply exceedingly, and suffereth not their cattel to decrease.

That is he maketh them to increase.

When they are myntshed and brought lowe thowow oppressio, thowowe anye plague by trouble.

Though he suffer the to be enel increased thowow tyrantes, or lette them wander out of the way in the wylbernes.

Yet helpe he the poore out of myserie at the last, and maketh hym an housholde lyke a flocke of shepe.

The ryghteous wyl confesse thys and reioyse, the mouth of all wyckednes shall be stopped.

Whoso is wyse, and pondereth these thynges well, shall vnderstande the louing kyndnesse of the Lorde.

The Notes.

(a) By the gates and barres, are vnderstande all instrumentes of helpe for warre. Whiche (how many or stronge soeuer they be) profytte nothyng agaynst the Lorde. A lyke maner of speche vseth Christe of the gates of hel, for the strength and powers of them that be in hel.

Math. xvi.

## The. cxiii. Psalme.

He sheweth that he feruently despyeth to prayse God, and recypteth the noblenesse of hys kyngdome, and in hym as in a shadow, the nobilitie of Christes kyngdome.

A songe or Psalme of Dauid.

God, my herte is readye to sing, I am. to geue prayse.

Psal. lvi. b.

Awake, O my glory, awake lute and harpe, I my selfe wyl awake ryght early.

I wyl geue thanckes vnto the O Lorde amonge the people, I wyl singe prayses vnto the among the Heathen.

For the greatnes of thy mercy is higher then the heauens, and thy faithfulness reacheth vnto the cloudes.

\* Set vp thy selfe, O god, aboue p heauens, and thy glory aboue all the earth.

Psal. lvi. b. Psal. ix.

\* That thy beloued may be deliuered, helpe the wth thy rightheand & hear me.

God hath spoken in hys Sanctuary, whych thyng reioysed me.

I wyl deuide Sychem, and meete oute the valley of Suchoth.

Balaad is myne, Manasses is myne, Ephraim is the strength of my head, Iuda is my captayne.

Psal. lii. b.

Moab is my washpotte, ouer Edom I wyl I stretche oute my shooe, Philistea shall be glad of me.

Who wyl lead me into the strong cite? Who wyl drynge me into Edom?

Shalt not thou do it (O God) whiche hast cast vs oute: thou God, that wentest not forth wth out Hostes?

O be thou oure heape in trouble, for wyne is the helpe of man.



Therowme God we shall do greates ac-  
tes, for it is he that shal treade downe our  
enemies. **The. cix. Psalme.**

Agaynst Doeg & other flatterers of Saul,  
whych wryth theyr lyes prouoked hym agaynst  
Dauid: And vnder the shadow of the, agaynst  
Judas and all such as after that maner trouble  
the sonnes of God: The dewapleth he hys mis-  
serp, and prayeth for helpe.

To the chaunter, a Psalme of Dauid.

**A**ldre not thy tounge: O God of  
my prayse.

For the mouth of the vngodly  
pea and the mouth of the dys-  
ceatfull is opened vpon me, and speake a-  
gaynst me wryth false touniges.

They compasse me aboute wryth woz-  
des of hatred, and fyght agaynst me wryth  
out a cause.

For the loue that I haue vnto the, they  
take notwe my contrary parte, but I geue  
my selfe vnto prayer.

Thus they rewarde me euell for good, &  
hatted for my good wyll.

Set an vngodly mē to be ruler ouer hym,  
and let Satan stande at hys righte hande.

When sentence is geuen vpon hym, let  
hym be condemned, and let hys prayer be  
turned into synne.

Let hys dayes be few, and hys bishop-  
ricke let another take.

**The. wor-** \* Let hys chyldren be fatherlesse, and  
des p in the hys wyfe & wydowe.

Let hys chyldren be vagabundes, and  
begge theyr breade: let them seeke it, as  
they that be destroyed.

Let the extortioner consume all that he  
hath, & let straungers spoyle hys laboure.

Let ther be no mā to ppyt, nor to haue  
compassion vpon hys fatherles chyldren.

Let hys ende be destruction, and in the  
next generacion let hys name be cleane  
put oute.

Let the wyckednesse of hys fathers be  
had in remembraunce in the syght of the  
Lorde, and let not the synne of hys mother  
be done awaye.

Let them alwaye be before the Lorde,  
but as for the memoriall of them selues,  
let it perishe from out of the earth.

And that because hys mynde was not  
to do good, but persecuted the poore help-  
les, and hym that was vered at the hert,  
to slaye hym.

Hys delyte was in cursing, & therefore  
shal it happen vnto him: he loued not bles-  
syng, and that shal be far from hym.

He clothed hym selfe wryth cursing like  
as wryth rayment: pea it h. nt into hys  
bowels lyke water, and lyke o. le into hys  
bones.

Let it be vnto hym as the cloke that he  
hath vpon hym, and as the gyple that he  
is gyrded wryth al.

Let it thus happen from the Lorde vnto  
myne enemies, & to those that speake euell  
agaynst my soule.

But deale thou wryth me, O Lord God,  
accordynge vnto thy name, for swete is  
thy mercye.

O deliuer me, for I am helpless, & poore,  
and my hert is wounded wryth in me.

I go hence lyke the shadowe that de-  
parteth, and am drien away as the gras-  
hoppers.

My knees are weake thorowte \* fast: By fastyng  
punge, my fleshe is dyped by for wante of is here me-  
fatnesse. ant al bo-  
dily afflic-  
tion.

I am become a rebuke vnto the, they  
loke vpon me and shake theyr heades.

Helpe me, O Lorde my God, O helpe  
me for thy mercies sake.

That they may knowe, howe that thys  
is thy hand, and that thou hast done it.

Though they curse, yet blesse thou: & lette  
them be confounded, that ryle by agaynst  
me, but let thy seruant reioyse.

Let myne aduersaries be clothed wryth  
theyr owne shame, as wryth a cloke.

As for me, I wyll geue thanckes vnto  
Lorde wryth my mouth, and prayse hym  
amonge the multitude.

For (a) he standeth at the ryghte hand of  
the poore, to saue hym from such as con-  
dempne hys soule.

**The Notes.**

(a) It is sayed that God standeth at the right-  
hande of p poore, because he is prest and redye  
to helpe them, as before in the Psalme. cxvi. b.

**The. cx. Psalme.**

He describeth p kyngdom of Chyrt, which  
began in Bion, and is come through the whole  
worlde, and shal haue the ouerhand tyl hys en-  
emys be made hys foetstole.

A Psalme of Dauid.

**A** Lorde sayde vnto my Lorde  
(a) Sytte thou on my ryghte-  
hande, vntyl I make thynne ene-  
myes thy foetstole.

The Lorde shal sende the rodde of thy  
power out of Ston, be thou ruler euen in  
the myddest amonge thynne enemyes.

In the daye of thy power shal thy peo-  
ple offer the frewyll offerpuges wryth an  
holye worshyppe, the dewe of thy byrthe  
is of the wombe of the moynunge.

The Lorde swars, and wyl not repent: W  
Thou art a prest for euer after the order  
of Melchisedech.

The Lord vpon thy ryghte hande, shal  
smyte euē kings in the daye of hys wryth.

He shal be iudge amonge the Heathen,  
he shal sol them wryth deade bodys, and  
smyte in sunder the heades ouer dyners  
countreys.

He shal drynk of p broke in the waye, ill. Reg.  
therfore shal he \* lyfte by hys heade. xlv. s.

**The Notes.**

(a) To sytte on the ryghte hande of God, is to  
haue the same glory of the Godlye maiesty that  
he hath, to rule and gouerne as largely as he  
doeth. Ephes. ii. d. whome he set on hys ryght  
hande in heavenly thynges, aboue all rule. &c.  
That is made hym equalle wryth hym selfe, and  
euē is euen ouer al thynges.

**The.**



## The. cxi. & cxii. psalme.

### The. cxi. psalme.

The power, wysdom, and goodnes of God are praysed, whych are euident to se by hys workes & actes done amonge the people of Israel.

Prayse the euerlastynge.

Psalm cxi. & cxii. a.



Wyll geue thanckes vnto þe Lorde wvth my whole herte: secretly among the saythfull, and in the congregacion.

The workes of the Lorde are greate, sought out of al the, that haue pleasure therein.

Hys worke is worthy to be praysed & had in honour, and hys ryghteousnes endureth for euer.

The merciful and gracious Lorde hath so done hys maruelous workes, that they ought to be had in remembrance.

He geuerh meate vnto them, that fear him, he is euer mindefull of hys couenaunt.

See sheweth hys people the power of hys workes, that he maye geue them the heretage of the Heathen.

The workes of hys handes are veritie and iudgement, all hys commaundementes are true.

They stand fast for euer and euer, & are done in truth and equitie.

He sente redemption vnto hys people, he hath commaunded hys couenaunt for euer, holy and reuerente is hys name.

Job. xxviii. 6.  
Psal. i. a.  
and. ix. c.  
Eccl. ix. b.

\* The feare of the Lorde is the begynnyng of wysdome, a good vnderstanding haue all they that do thereafter: the prayse of it endureth for euer.

### The. cxii. psalme.

He declareth the perpetuall prosperitie of them whiche feare and do worship God, and counterfet hys goodnes.

Prayse the euerlastynge.



Blessed is the man that feareth the Lord, & hath greate delite in his commaundementes.

Hys sede shall be myghty vpon earth, the generacyon of the saythfull shall be blessed.

Ryches and plenteousnesse shall be in hys house, and hys ryghteousnesse endureth for euer.

Vnto þe godly there aryseth by lycht in the darknesse: he is mercyfull, lounge and ryghteous.

Well is he that is mercyfull, and lengeth gladly, and pondereth hys wordes wvth discrecion.

For he shall neuer be moued, the ryghteous shall be hadde in an euerlastynge remembrance.

He wvll not be ascaied for anye euill trybunes, hys herte standeth fast, and be- leueth in the Lorde.

Hys herte is stablyshed, hee wvll not shyrike, vntyll he se hys \* desyre vpon hys enemyes.

This des- tier is ven- geance & destruccio.

Hee hath be sparred abrode, & geuen to þe poore, hys ryghteousnesse remapneth for euer, hys hoine shall be exalted in honoure.

## The. cxiii. & cxiiii. psalme.

The vngodly shall se it, & it shall greue them: he shall gnashe wvth hys teeth, and consume awaye, and the desyre of the vni- godly shall perishe.

### The. cxiii. psalme.

He moueth to the prayse of God, because he seeth all thynges, and ruleth and gouerneth the after hys wvll and pleasure.

Prayse the euerlastynge.



Prayse þe Lord (O ye seruantes)

O prayse the \* name of the Lord.

Blessed bee þe name of þe Lord, from thys tyme forth euermore.

The Lords name is worthy to be pray- sed, from the rysynge vp of the Sun vnto the goynge downe of the same.

The Lorde is hys above all Heathen, & hys glory above the heauens.

Who is lyke vnto the Lorde our God, that hath his dwellynge so hys, whych humblerh hym selfe, to beholde that is in heauen and earth.

Whych takerh vp the simple out of the dust, and lysteth the pore out of the myre.

That he maye set hym amonge the prin- ces, euen among þe prynces of his people.

Whiche maketh the baren woman (a) to kepe house, & to be a sayfull mother of chyldren. Prayse the euerlastynge.

### The Notes.

(a) That is, to be fruytfull, & to haue a whole household of the fruyt of her bodye, where as in þe tyme of her barrennes, she sate alone. It signi- fiesh not to holde an house of her own, for that do many barren that neuer haue chyldren.

### The. cxiiii. psalme.

He briefly reciteth the greatest and chiefe miracles whych the Lord dyd for Israel, when he brought them out of Egypt.



When Israel came oute of Egypt and the (a) house of Jacob from amonge the straunge people,

(b) Iuda was (c) hys Sanctuar- ry, Israel hys dominion.

The sea saw that and fled, Jordan tur- ned backe.

The mountayns skyped lyke rames, & the hylles lyke younge shepe.

What ayled the, O thou sea, that thou fleddest? O thou Jordan, that thou tur- nedst backe?

(d) Ye mountaynes that ye skyped lyke rammes: & ye litle hylles, like yonge shepe?

The earth trebled at the presence of þe Lorde, at the presence of þe God of Jacob.

\* Whych he turned the harde rocke into a standynge water, and the drynt stone into a spynge well.

### The Notes.

(a) Jacobs stocke, lead, and offsprynge, is cal- led hys house, as before in the. xiii. psalme. b. and. xx. a. Reade the. xiii. of Exo. and the. iii. of Iosue, and thys psalme shall be casye vnto the.

(b) By Iuda is also vnderstand the whole nu- bre of the people of Israel.

(c) By thys Sanctuarie, is meant the holpe peo- ple of the Lorde.

(d) Thys is expounded in the. lxxii. psalme. How he

There is nãs taken for same re- nowne and gloire, as i. Jho. xvi. e

Exod. xvi. Num. ix.

Exod. xvi. Num. ix.



## The. cxv. & cxvi. Psalm.

be it some (and excellentlye learned) understād it of the shakynge, leaping, and trembling of the hyll Syn, when the Lord came downe to geue the lawe. Exod. xix. c. and. d. Whyche shakynge (saye they) was not onelye scene in þe hyll alone, but also in all the hylls nyghe vnto it.

### The. cxv. Psalm.

He praiseth God for þe gloire of hys names sake, to further his people, to thintete þe it maye bee euidentlye knowne that hee alone is God, & the Idoles of the Heathen but vaine thynges.

Psalm. cxv.



Of vnto vs, O Lord not vnto vs, but vnto thy \* name geue þe prayse, for thy leaping mercy & saythfulness.

Wherefore shall the Heathen say: where is nowe theyr God?

As for our God, he is in heauē, he doeth whatsoeuer it pleaseth hym.

Psalm. cxv. c. & c. d. Sap. xv. d. Baruch. vi

\* Theyr ymagēs are but syluer & gold, euen the workes of mens handes.

They haue mouthes, and speake not: eyes haue they, but they se not.

They haue eares, and heare not: noses haue they, but they smell not.

They haue hands, and handle not, sette haue they, but they cannot go, neyther can they speake thowme theyr thore.

They that made them, are lyke vnto them, and so are all suche as putte theyr truste in them.

But let Israell truste in the Lord, for hee is theyr succour and defence.

Let the house of Aaron put theyr trust in the Lord, for he is theyr succour & defence.

They that feare the Lord, lette them put theyr trust in the Lord, for he is their succour and defence.

The Lord is myndefull of vs, & \* blesseth vs: he blesseth the house of Israell, he blesseth the house of Aaron.

Yea he blesseth all them that feare the Lord, both small and great.

The Lord encrease you more & more: you, and your children.

For ye are the blessed of the Lord, which made heauen and earth.

All the whole heauens are the Lordes, but the earth hath he geuen vnto the children of men.

(a) The dead prayse not the (O Lord) neyther all they that go down into spliche.

But wee will prayse the Lord, from this tyme forth for euermore.

Prayse the euertlasting.

### The Notes.

(a) Some understāde here by the dead, those that dyed in the wylder nesse. Psalme. xvi. g. and xv. a. b. And the Jewes whom the Romaynes slewe. Also those that dyed in theyr infydelitye, and suche as beynge yet aljue, are dead thowme spliche. Timo. v. a.

### The. cxvi. Psalm.

A thākel geuyng for the helpe of the Lord wherby he escaped when he was compassed aboute wpth the hoste of Saul. Hee recypteth the great leopordie and strait wher in he then was, and prayseth the goodnes of God, by whose besesite he was preserued.

## The. cxvii. Psalm. Fol. cxviii.



Am pleased, that the Lord hath heard the voyce of my prayer.

That he hath enclined hys eare vnto me, therefore will I call vpon hym as longe as I lyue.

\* The snates of deatch compassed me round aboute, the paynes of hell gat holde vpon me, I founde trouble and heuynesse.

Then called I vpo the name of þe Lord, O Lord, deliuer my soule.

Gracious is the Lord, and ryghteous, pea our God is mercysfull.

The Lord preseruethe þe synple, I was brought downe, and he helped me.

Turne agayn then vnto thy rest, O my soule, for þe Lord hath geue the thy desire.

And why, thou haste deliuered my soul from deatch, myne eyes from teares, & my fete from fallynge.

I will walke before the Lord, in the \* lande of the lyuynge.

I beleued, and therfore haue I spoken, but I was soze troubled.

I sayde in my harte: All men are lyers.

What rewarde shall I geue vnto the Lord, for all the benefytes that he hath done vnto me?

I will receyue the \* cup of saluacion, and call vpon the name of the Lord.

I will paye my vowe in þe presence of all hys people, ryght deare in the sygh of the Lord is the deatch of hys sainctes.

O Lord, I am thy seruant, I am thy seruant, and the son of theyr hand mayde, thou hast broken my bondes in sonder.

I will offere to the sacryfice of thankes geuyng, and will call vpon the name of the Lord.

I will paye my vowe vnto the Lord, in the syghte of al hys people, in the courtes of the Lordes house, euen in the myddest of the Jerusaleme.

Prayse the euertlasting.

### The. cxviii. Psalm.

He prophesieth that the benefyte of the gospel shall come vnto the Gentyles and Heathen.



Prayse the Lord all ye (a) Gentyles, laude hym all ye people.

For hys mercysfull kyndnes is euermore and more toward vs, & the feuerth of the Lord endureth for euer.

Prayse the euertlasting.

### The Notes.

(a) By the Gentiles or Heathen are understāde the vnfaithfull that beleue not in God: and by the people, the faithfull and beleuers. Psalm. cxv. d. Therefore shall the people geue thankes. &c.

### The. cxviii. Psalm.

A song, where with Dauid deliuered from hys aduersities, and promoted to the kyngdome of all Israell, gaue thankes to God openly in the tabernacle: In which he also beareth the figure of Christ.



Geue thankes vnto the Lord, for he is gracious, & hys mercy endureth for euer.

Let Israell nowe confesse, that

Psalm. cxviii.



## The. cxviii. psalme.

his mercy endureth for ever.

Let the house of Aaron now confesse, & his mercy endureth for ever.

Yea let them now that feare the Lorde confesse, that his mercy endureth for ever.

I called vpon the Lorde in trouble, and the Lorde heard me at large.

Job. xlii. b.

**B** \* The Lorde is my helper, I will not feare what man doeth vnto me.

The Lorde is my helper, & I shall semper despise vpon myne enemies.

It is better to trust in the Lorde, then to put any confidence in man.

It is better to trust in the Lorde, then to put any confidence in princes.

All hearken compassed me rounde about, but in the name of the Lorde will I destroye them.

They kepe me in on euery syde, but in the name of the Lorde, I will destroye them.

They came aboute me lyke bees, & were as hore as the thorne in the thornes, but in the name of the Lorde I will destroye them.

They thrust at me, that I myght fall, but the Lorde was my helpe.

Pro. xv. a.

**C** \* The Lorde is my strength, & my song, and is become my saluation.

Ecl. i. a.

The voyce of ioy & myrth is in the dwellinges of the ryghteous, for the ryght hande of the Lorde hath gotten the victory.

The ryght hande of the Lorde hath the premyence, the ryght hande of the Lorde hath gotten the victory.

I will not dye, but lyue, and declare the workes of the Lorde.

The Lord hath chastened and corrected me, but he hath not geuen me ouer vnto deathe.

(a) Open me the gates of ryghteousnes, that I may go in there thorow, and geue thanks vnto the Lorde.

This is the doore of the Lorde, the ryghteous shall enter in thorow it.

I thanke the, that thou hast heard me, and art become my saluation.

The same (b) stone whiche the builders refused, is become the heade stone in the corner.

This was the Lordes boyng, and it is maruelous in our eyes.

This is the (c) daye whiche the Lorde hath made, let vs reioyse & be glad in it.

Helpe now O Lord, O Lorde sende vs now prosperite.

Blessed be he that trusteth in the name of the Lorde, we wish you good lucke, ye that be of the house of the Lorde.

God is the Lorde, and hath shewed vs lyght, O garnyssh the solemne feast with grene branches, vnto the hornes of the altar.

Thou art my God, and I will thanke the: thou art my God, & I will prayse the.

O geue thanks vnto the lord, for he is gracious, & his mercy endureth for ever.

The Notes.

(b) This openeth the gates of ryghteousnes, &

## The. cxix. psalme.

declareth vnto the worlde the ryghteousnes & cometh of God. So say. xvi. a. Open the gates that the good people may go in.

(b) This stone is Chryste, & the builders, such teachers, as thought that he was vnprofitable. Math. xxi. d. But he builders remain yet, and shall do to the worldes ende.

(c) By daye, vnderstand here the tyme of preaching the gospel & gladde tydings of Christ, whiche continueth as longe as the true fayth in Christ remaineth. Of this daie speaketh Paul also. ii. Cor. i. vi. a. Behold, now is the daye of saluation. &c.

## The. cxix. psalme.

This psalme declareth howe muche the sayntes and Christen set by the lawes of God, and howe greatlye they endeouore the felices vnto them: in so muche that they sorowe them to be transgressed & withstanded of the wycked: And how they pray to be taughte the from aboue, and to be accustomed with them, & wishe as many as transgresse and withstand them to be destroyed and made awaye.

## Alaph.

**B**lessed are those that \* be vnder-tyled in the waye: whiche walke in the lawe of the Lord.

Blessed are they that kepe his testimonies, & seke hym with theyr whole herte.

Whiche walke in his wayes, and doo no wyckednes.

Thou hast geuen strait charge to kepe thy commaundementes.

O that my wayes were stablished to kepe thy statutes.

So shoulde I not be confounded, whyle I haue respecte vnto all thy commaundementes.

I will thanke the with an vnsayned herte, because I am learned in the iudgements of thy ryghteousnes.

I will kepe thy statutes, O forsake me not vntill.

## Beth.

Where withall shall a yong man clese his waye? Euen by rulyng hym selfe after thy worde.

With my whole herte do I seke the, O let me not go wrong out of thy commaundementes.

Thy wordes haue I hid within my herte, that I should not synne agaynst the.

Prayse be thou O Lord, O teache me thy statutes.

With my lippes will I be tellyng out all the iudgements of thy mouth.

I haue as greates desyre in the way of thy testimonies, as in al maner of riches.

I will exercise my selfe in thy commaundementes, & haue respecte vnto thy fowle pathes.

O my desyre shall be in thy statutes, I will not forget thy wordes.

## Timel.

O do well vnto thy seruante, that I maye lyue and kepe thy wordes.

Open thou myne eyes, and so shall I

He is vnder-tyled in the waye, & ly- ueth in the lawe, & se- keth hym with his whole herte, & doo- th no wyckednes, & thou hast geuen charge to kepe his commaundementes, & so shoulde he not be confounded, whyle he haue respecte vnto all his commaundementes.

He is vnder-tyled in the waye, & ly- ueth in the lawe, & se- keth hym with his whole herte, & doo- th no wyckednes, & thou hast geuen charge to kepe his commaundementes, & so shoulde he not be confounded, whyle he haue respecte vnto all his commaundementes.



Spout wonderful thynges in thy law.

I am a straunger vpon earthe, & hyde not thy commaundement from me.

My soule breaketh out, for the very feruent desyre that I haue alwaye vnto thy iudgements.

Thou rebukest the proude, cursed at they that depart from thy commaundements.

Turne from me shame and rebuke, for I kepe thy testimonies.

\*Princes also sit and speake agaynst me, but thy seruante is occupied in thy statutes.

In thy testimonies is my dellyte, they are my counsellors.

Dauid.

My soule cleaueth to the dust, & quicken thou me accordyng to thy word.

I knowledged my wates, and thou berdest me, & teach me then thy statutes.

Make me to understad þ way of thy commaundementes, and so shal I talke of thy wonderful workes.

My soule melteth away for very heuines, & set me vp accordyng vnto thy woorde.

Take from me the wape of lynges, and graunt me thy law.

I haue chosen the waye of truthe, thy iudgements haue I laied before me.

I stycke vnto thy testimonies, O Lord, confound me not.

I wyl run the way of thy commaundementes, when thou hast comforted my heert.

De.

Teache me O Lorde the way of thy statutes, and I shal kepe it vnto the end.

\*Geue me vnderstandyng, and I shal kepe thy lawe, yea I shal kepe it wth my whole hearte.

Leade me in the pache of thy commaundementes, for that is my desyre.

Enclpne myne hearte vnto thy testimonies, and not to couetousnes.

Turne away myne eyes, lest they behold vanitie, and quicken me in thy waye.

Stablysh thy woorde in thy seruant, that I may feare the.

Take away the rebuke that I am afraid of, for thy iudgements are amiable.

Behold, my desire is in thy commaundementes, & quicken me in thy ryghtousnes.

Dauid.

Let thy louynge mercede come vnto me, O Lord, and thy sayynge healt accordyng vnto thy word.

That I may geue answer vnto my blasphemers, for my trust is in thy word.

Take not the woordes of truthe vnto the sure of my mouthe, for my hope is in thy iudgements.

So shal I alway kepe thy law, yea for euer and euer.

And I wyl walke at liberty, for I seeke thy commaundementes.

I wyl speake of thy testimonies euer before kynges, and wyl not be ashamed.

My dellyte shal be in thy commaundements.

mentes whych I loue.

My handes also wyl I lyft vp vnto thy commaundementes whych I loue, and my talkyng shal be of thy statutes.

Dauid.

O thouke vpon thy seruante as euer thyng thy woord, when in thou hast caused me to put my trust.

For it is my comfort in my trouble, yea thy woordes quickeneth me.

The proude haue me greatly in derisio, yet thouke not I from thy law.

I remember thyne euertlastyng iudgements, O Lord, and am comforted.

I am horribly afrayed for the vngodly that forsake thy law.

Thy statutes are my songs in the house of my pylgremage.

I thinke vpon thy name, O Lord, in the nyght season, and kepe thy law.

It is myne owne, for I kepe thy commaundementes.

De.

Thou art my portid, O Lord, I am poised to kepe thy law.

I make myne humble petition in thy presence wth my whole hart, & be merciful vnto me accordyng vnto thy word.

I call myne owne wates to remembrance, and turne my sete into thy testimonies.

I make haste, and prolong not the time, to kepe thy commaundementes.

The congregacions of the vngodly haue robbed me, but I forget not thy law.

At mydnyght stand I vp, to geue thanks vnto thee, for the iudgements of thy ryghtousnes.

I am a companion of al them that feare the, and kepe thy commaundementes.

\*The earth, O Lord, is ful of thy mercy, & teache me thy statutes.

De.

O Lorde, thou hast dealt frendlye wth thy seruant, accordyng vnto thy woorde.

I learne me thy kyndnesse, nouer tyme, and knowledg, for I beleue thy commaundementes.

Before I was troubled, I went wryng, but now I kepe thy woordes.

Thou art good and frendlye, & teache me thy statutes.

The proude ynragyn lyen vpon me, but I kepe thy commaundementes wth my whole hearte.

Theyr heart is as fatte as brawnne, but my dellyte is in thy law.

It is good for me that I haue bene in trouble, that I may learne thy statutes.

The lawe of thy mouthe is dearer vnto me, then thousandes of golde and syluer.

Job.

Thy handes haue made me and fastened me, & geue me vnderstandyng, that I may learne thy commaundementes.

They that feare the, will be glad wth they se me, because I put my trust in thy word.

I know, O Lord, that thy iudgements are

Eccl. iiii.

are

Here is to be vnderstand by pynnes, al manner of tribulacions, be they temporal or

spiritual (as they saye) whiche after þ outward appearence of this world, seme most luge & wise. Such wyl od hym and spake agaynst him. This way of truth, is the life that is ordered after the woordes of truth.

He desireth to haue an other vnderstandyng the which is but manly, which is ignorance of God and of his wyl, power, mercy, & anger. yea, though it were neuer so well instructed & taught, yet wold it neuer be so well

vnderstand of it self wthout the spirit of God, that God is merciful, ryghteous, & forgetteth bynes freely wthout anye deservynge. psal. cxlii.

psa. cxlii

Genet. i. v. Job. i. v.



## The. cxi. psalme.

Are ryght, and that thou of very saythful-  
nes hast caused me to be troubled.

O let thy merciful kyndnes be my com-  
forte, accordyng to the promys that thou  
hast made vnto thy seruante.

O let thy louing mercies come vnto me,  
that I may lyue, for thy law is my delecte.

Let the proude be confounded, whiche  
handle me so falsly.

But let such as feare the, and know thy  
testimonies, be turned vnto me.

O let myne hearte be vnderpiled in thy  
statutes, that I be not ashamed.

Caph.

My soule longeth for thy sauing healthe,  
for my trust is in thy worde.

Myne eyes long sore for thy word, say-  
ing: O when wilt thou comfort me?

For I am become lyke a bottell in the  
smoke, yet dooe not I forget thy statutes.

Howe manye are the dayes of thy ser-  
uaunte? When wilt thou be auenged of  
myne aduersaries?

The proude haue digged pyttes for me,  
whych are not after thy lawe.

All thy commaundementes are true, they  
persecute me falsely. O be thou my hea-  
lpe.

They haue almoste made an ende of me  
vpon earth, but I forsake not thy com-  
maundementes.

O quicken me after thy louynge kynd-  
nes, and so shall I keepe the testymonies  
of thy mouth.

Lamed.

O Lorde, thy worde endureth for euer  
in heauen.

Thy truth also remaineth from one ge-  
neracion to another: thou hast layed þe foun-  
dacion of the earth, and it abydeth.

They chynne this bat accordyng to thine  
ordinaunce, for all thynges serue the.

If my delecte were not in thy lawe, I  
shoulde perishe in my trouble.

I wyl neuer forget thy commaundemets,  
for with them thou quickenest me.

I am thyne, O hea-  
lpe me, for I seeke  
the commaundementes.

The vngodly lay waite for me to destroy  
me, but I consyder thy testimonies.

I se that all thynges come to an end, but  
thy commaundement is exceeding broad.

Mem.

O what loue haue I vnto thy lawe? all  
the day long is my talkyng of it.

Thou thowest thy commaundemente  
hast made me myse then myne iennemies,  
for it is euer by me.

I haue more vnderstandyng then all my  
teachers, for thy testimonies are my study.

Yea, I am wiser then the aged, for I kepe  
thy commaundementes.

I restraine my feete from every euyl way,  
that I may kepe thy wordes.

I shyne not from thy iudgements,  
for thou teachest me.

O howe sweete are thy wordes vnto  
my throte.

## The. cxi. psalme.

Yea, more then honpe vnto my mouthe.

Thowest thy commaundementes I  
gette vnderstandyng, therefore I hate all  
falle wayes.

Run.

Thy word is a lantern vnto my fete,  
and a lyght vnto my pathes.

I haue sworne and am stedfastly pur-  
posed, to keepe the iudgements of thy  
ryghteousnesse.

I am troubled aboue measure, quicken  
me, O Lord, accordyng vnto thy worde.

Let the steeple offerpriges of my mouth  
please the, O Lord, and teach me thy iudge-  
mentes.

\* My soule is alwaye in my hande, yet  
doe not I forget thy law.

The vngodly haue layed a snare for  
me, but yet swaue not I from thy com-  
maundementes.

Thy testimonies haue I claymed as  
myne heretage for euer, and why? they are  
the very iope of my heart.

I apply myne heart to fulfyll thy statutes  
alwaye, euen vnto the ende.

Samech.

I hate the vngodly, but thy lawe dooe I  
loue.

Thou arte my defence and shylde, my  
trust is in thy worde.

Away from me ye wycked, I wyl kepe  
the commaundementes of my God.

O stablysh me accordyng vnto thy word,  
that I may lyue, and let me not be dysa-  
poynted of my hope.

Holde thou me vp, and I shal be safe:  
yea, I shal euer be talkyng of thy statutes.

Thou treadest downe all them that de-  
parte from thy statutes, for they ymagyn  
but dysceate.

Thou puttest a maye al the vngodly of  
the earth lyke drosse, therefore I loue thy  
testimonies.

My flesh trembleth for feare of the, and  
I am afrayed of thy iudgements.

Ain.

I deale with the thyng that is law-  
full and ryghte, O geue me not ouer vnto  
myne oppressours.

Be thou surety for thy seruante, to do him  
good, that the proude do me no wrong.

Myne eyes are wasted awaye with lo-  
kyng for thy healthe, and for the worde of  
thy ryghteousnes.

O deale with thy seruante accordyng  
vnto thy louynge merce, and teach me  
thy statutes.

I am thy seruante, O graunte me vnder-  
standyng, that I maye knowe thy tes-  
timonies.

It is tyme for the (O Lord) to lay to thine  
hand, for they haue destroyed thy law.

For I loue thy commaundementes aboue  
gold and precious stone.

Therefore holde I steeple all thy com-  
maundementes, and all falle wayes I vt-  
terly abhorre.



It

Is he.

Thy testimonies are wonderful, therefore doth my soule kepe them.

When thy word goeth forth, it geueth light and vnderstandyng, euē vnto babes.

I open my mouth and draw in my breath, for I desire thy commaundementes.

O looke thou vpon me, and be mercifull, as thou vlist to dooe vnto those that loue thy name.

Order my goings after thy worke, that no wyckednes rayne in me.

O deliuer me from the wrongeous dealyngs of men, and so shal I kepe thy commaundementes.

Show the light of thy countenance vnto thy seruaunt, & learne me thy statutes.

Myne eyes gush out with water, because men kepe not thy law.

zade.

Righteous art thou, O Lord, and true is thy iudgement.

Thy testimonies that thou hast comaunded, are exceedinge ryghteous and true.

\*My zeale harbe euen consumed me, because myne ennemyes haue forgotten thy wordes.

Thy worde is tryed to the vttermost, and thy seruaunt loueth it.

I am smal and of no reputacion, yet do not I forget thy commaundementes.

Thy ryghteousnesse is an euerlastyng ryghteousnesse, and thy law is true.

Trouble and heauines haue taken hold vpon me, yet is my delyre in thy commaundementes.

The ryghteousnes of thy testimonies is euerlasting, O graunt me vnderstandyng, and I shal lyue.

Kroph.

I call with my whole heart, heare me, O Lord, I wyl kepe thy statutes.

Yea, euen vpon the doo I call, helpe me, and I shal kepe thy testimonies.

Earlye in the mornyng doo I crye vnto the, for in thy worde is my trust.

Myne eyes preuent the nyght watches, that I wryght be occupied in thy wordes.

Heare my voice, O Lord, according vnto thy louyng kyndnes, quicken me accordyng as thou art wont.

They draw nye that of malice persecute me, and are far from thy law.

Be thou nye at hande also, O Lord, for thy promises are saythful.

As concernyng thy testimonies, I haue knowe euery sens the beginning, that thou hast grounded them for euer.

Kes.

O consider myne aduersitie, and deliuer me, for I do not forget thy law.

Maintaine thou my cause, and defende me, quicken me accordyng vnto thy word.

Healeth is far from the vngodly, for they regard not thy statutes.

Great is thy mercye, O Lord, quicken me as thou art wont.

Psal. cx. c.  
Joan. ii. b.

Manye there are that trouble me, and persecute me, yet dooe not I swerue from thy testimonies.

It greuech me, when I se, that the trasgressours kepe not thy law.

Consyder, O Lord, how I loue thy commaundementes, O quicken me with thy louyng kyndnesse.

Thy worde is true from euerlastyng, al the iudgementes of thy ryghteousnes endure for euer.

Sin.

The princes persecute me without cause, & but in vbert standerth in awe of thy words.

I am as glad of thy worde, as one that spyderth great spoyle.

As for lyes I hate and abhorre the, but thy law do I loue.

Seuen tymes a day do I prayse the, because of thy righteous iudgementes.

Great is the peace that they haue which loue thy law, & they are not offended at it.

Lord, I looke for thy sauing health, and do after thy commaundementes.

My soule keepeth thy testimonies, and loueth them exceedingly.

I kepe thy commaundements and testimonies, for al my wayes ar before the.

Thau.

Let my complaynte come before the, O Lord, geue me vnderstandyng, accordyng vnto thy worde.

Oh let my supplicacion come before the, deliuer me accordyng to thy promes.

My lippes shal speake of thy prayse, sayyng thou hast taught me thy statutes.

Yea, my rounge shal syng of thy worde, for al thy commaundementes are ryghte.

Let thyn hand help me, for I haue chosen thy commaundementes.

I long for thy sauyng health, O Lord, and in thy lawe is my delyte.

Oh let my soule liue and prasse the, that thy iudgementes may helpe me.

I go astray, lyke a shepe that is lost: Oh seke thy seruaunte, for I do not forget thy commaundementes.

The. cxix. Psalme.

An affectionous complaynte of the Prophete heynge dyuen out of the lande, and abydyng among the wycked, that dyd al thynges by fraude and vyolence.

The song of the sheares.

In Hebray Mabeloth, Abz. Ezra, thinketh it to be the begynnyng of some songe, after whose tune the Psalmes that haue thys tytle wer song. Other expound it to sygnifye in a hygh place. Some ther be whych saye that the Leu. tes sang all these Psalmes in Dauids house, vpon the sheares whiche wente from the chamber, where the men assembled to the chamber wher the women commonly abode.



When I am in trouble, I call vpon the Lord, and he answereth me.

Deliuer my soule, O Lord from syng lippes, and from a dyscreetful rounge.

Whae

Joan. i.



## The.cxx.cxxi. cxxii. Psal.

What reward shalbe geuen or done vnto the; thou false tonge?

**Psal. pxi.** Eue myghty and sharpe arrowes, with hote burning coales.

Woo is me, that my banishment endureth so longe, I dwell in the tabernacles of the sorrowfull.

My soul hath long dwelt among them, that be enemyes vnto peace.

I laboured for peace, but when I spake therof, they made them to battayle.

The.cxxi. Psalme.

The sheweth that the Godly muste looke for theyr helpe of God onlye, and that he getteth it very readyly.

The songe of the steates.

By these hymnes are meante the heauens.

**I** lyft vp myne eyes vnto the \*hills, from whence cometh my helpe.

My helpe cometh euen from the \*Lord, whych hath made heauen and earth.

He wil not suffer thy foote to be moued, and he that keepeth the, slepeth not.

Psalm. v. g.

\*Beholde, he that keepeth Israel, doth neyther slumber nor slepe.

The Lord hym selfe is thy keeper, the Lord is thy defence vpon thy ryght hand.

So that the sunne shal not burne the by day, neyther the moon by nyght.

The Lord preseruethe the from all euill, yea it is the Lord that keepeth thy soule.

The Lord preseruethe thy goynge oute and thy comynge in, from this tyme forth for evermore.

The.cxxii. Psalme.

Under the shadow and figure of Ierusalem he describeth the felicity of the congregation of Christ, and desyes of the sayntes, wishing euer the furtheraunce of it.

The songe of the steates.

**I** was glad when they sayd vnto me: we wyl go into the house of the Lord.

Dure feere shal stand in thy gates, O Ierusalem.

Ierusalem is buylded as a cype, that is at vntic in it selfe.

For ther the tribes go by, euen the tribes of the Lord to testify vnto Israel, to geue thanks; vnto the name of the Lord.

For ther is the seate of iudgement, euen the seate of the house of David.

O pray for the peace of Ierusalem, they shal prosper that loue the.

Peace be with thy walles and plenteuousnes wythyn thy palaces.

For my brethren and companions sakes, I wyl wyshe the prosperyte.

Yea because of the house of the Lord our God, I wyl seke to do the good.

The.cxxiii. Psalme.

The godly subd to the wicked, do affectuously desyre god to deliuer them, for vnto him they wholly commit them selves.

The songe of the steates.

**V**nto the lyft I vp myne eyes, thou that dwellest in the heauens.

Beholde euen as the eyes of seruantes loke vnto the hands of theyr masters; and as the eyes of a mayde vnto the

## The.cxxiii. cxxiiii. Psalme

handes of her maistresse, euen so do our eyes waite vpon the Lord our God, vntill he haue mercy vpon vs.

shall be vnderstande the hearte and mynde.

Haue mercy vpon vs, O Lord, haue mercy vpon vs, for we are vtterly despyed.

Dure soule is fylled with the scornfull reproche of the welthy, and with the despytes of the proude.

The.cxxiiii. Psalme.

The Godly reioyce that they are ryd by the helpe of God, from a Jeopardye wherunto they were verie nye.

\*The songe of the steates.

**I**f the lord had not bene of our side (not to maye Israel saye) If the Lord had not bene of oure syde when men rose vp agaynst vs.

Of this is spokn before in the title of the cxx. Psalme.

They had swallowed vs by quicken when they were so wrathfully dyspleased at vs.

Yea the waters hadde drowned vs, the streame had gone ouer our soule.

The depe waters of the proude, had gone euen vnto our soule.

But praysed be the lord, which hath not geuen vs ouer for a pray vnto theyr feet.

Our soule is escaped, euen as a byrd out of the snare of the fowler: the snare is broken and we are deliuered.

Dure helpe standeth in the name of the Lord, whych hath made heauen and earth.

The.cxxv. Psalme.

The church or congregation is in safety when the Lord defendeth it, and shalbe prosperous wher he fauoureth it, and purgeth the wicked thereout.

The songe of the steates.

**T**hey that put theyr trust in the Lord, are euen as the mount Syon, whych maye not be remoued, but standeth fast for euer.

The hills stand about Ierusalem, euen so standeth the Lord round about his people, from this tyme forth for euer more.

That the rod of the vngodly come not in to the lot of the ryghteous, least the ryghteous put theyr hande vnto wyckednes.

Do wel O Lord, vnto those that be good and true of herte.

What is signified by the trust of herte, is sayd before in the xxxi. Psalme.

As for such as turne backe vnto theyr owne wyckednesse, the Lord shal leade them forth with the euil doers: but peace be vpon Israel.

The.cxxvi. Psalme.

The describeth the gladnes of the people returninge againe from Babilon, and vnder the figure hereof the reioysing of the Christen, wher the sonne of God hath made free from the captiuitie of synne and death.

The songe of the steates.

**V**hen the Lord turneth agayne the captiuitie of Syon, then shall we be as lyke vnto them that dreame.

Then shal our mouth be filled with laughter, and our tounge with ioye.

Then shal it be said among the Heathen: the Lord hath done great things for them.

Yea, the Lord hath done great thynges for vs already, wherof we reioyse.

Turne



# The. cxxvii. cxxviii. psal.

Turne out captiuitie, O Lorde, as the  
cruisers in the South.

They that sowe in teares, shall reape  
in ioye.

He that now goeth in hys way weeping,  
and beareth forth good seede, shall come a-  
gayne with ioye, and bringe hys sheaves  
with hym.

The. cxxvii. psalme.

By the onely lyberallitie and gyfte of God  
is the house and household geuen, the city defen-  
ded, meate ministered: chyldren, and those toward  
and thyspey obayne.

\*The song of the sheares.

Except the Lord buyde the house, these  
laboure is but lost that bulde it.

Except the Lord kepe the city, the  
watchmen wake but in vayne.

It is but lost labour that ye rise by ear-  
lye and take no rest, but eate the breade of  
carefulness: for looke to whom it pleasech  
hym, he geueth it in slepe.

Lo, chyldren and the feare of the wombe,  
are an herpage and gyfte that cometh  
of the Lorde.

Aske as the arrowes in the hand of the  
Byant, euen so are the younge chyldren.

Happ is the man, that hath his quier  
ful of them: they shall not be ashamed whē  
they speake with their enemies in y gate.

The. cxxviii. psalme.

He that feareth God, shall do wel and fortu-  
nately at all seasons.

The song of the sheares.

Blessed are al they that feare the Lord,  
and walke in hys wayes.

For thou shalt eate the laboures  
of thyne owne handes: O well is the, hap-  
py arte thou.

Thy wyfe shall be as the frutefull vyne,  
vpon the walles of thy house.

Thy chyldren lyke the Olive braunches  
rounde about thy table.

Lo, thus shall the man be \* blessed, that  
feareth the Lorde.

The Lord shall so blesse the out of Sion,  
that thou shalt se Hierusalem in prosperi-  
tye all thy lyfelonge.

Yea, that thou shalt se thy chylders chil-  
dren, and peace vpon Israel.

The. cxxix. psalme.

Although the wyched do long and greatlye  
persecute the godly, yet shall they not preuaile o-  
uer them: yea, they shall at lengthe perishe, when  
the godly shall be in safetie.

The song of the sheares.

Many a tyme haue they foughte a-  
gaynst me from my youth vp (maye  
Israel now saye.)

Yea many a tyme haue they foughte a-  
gaynst me from my youth vp: but they haue  
not overcome me.

The plowers plowed vpon my backe,  
and made longe sorowes.

But the ryghteous Lorde hather betwen  
the pocke of the vngodly in pices.

Lette them be confounded and turned  
backewarde, as many as haue euyl wyll

# The. cxxx. cxxxi. psalm. Fol. xx.

at \* Spon.

Let them be euen as the hawe vpon the  
house toppes, whiche wythereth afoze it  
be plucked vp.

Whereof the mowen folleth not hys  
hand, neyther he that byndeth vpon the shea-  
ues, hys bosome.

So that they whiche go by, saye not so  
much as y Lord prosper you, we wish you  
good lucke in the name of the Lord.

The. cxxx. psalme.

An earnest prayer of hym that is oppressed  
with aduersitye for hys synnes, and that sorely  
hopeth to obayne of God bothe forgyuenes of  
hys synnes, & deliuerance from his aduersities.

The song of the sheares.

O Lord, I vnto thee, O  
Lord, I vnto thee, O Lord, I vnto thee,  
Lord, I vnto thee, O Lord, I vnto thee,

O let thine eares consyder well  
the voyce of my complayne.

If thou Lord wilt be extreme to marke  
what is doue amys, O Lord who maye  
abide it?

But ther is merce with the, that thou  
mayest be feared.

I looke for the Lord, my soule doth wast  
for hys, and in hys worde is my trust.

My soule doth patiently abide the Lord,  
from the one morning to the other.

Let Israel trust in the Lorde, for with  
the Lord there is merce and plenteouse re-  
demption. And he shall redeme Israel from  
all hys synnes.

The. cxxxi. psalme.

He sheweth, that he was not proude, but  
mecke and lowlye.

The song of the sheares.

I am not hye minded, I haue no  
proude lookes.

I do not exerceyse my selfe in great  
matters, whiche are to hye for me.

But I refrayne my soule & kepe it lowly,  
as a chylde that is weaned from his mo-  
ther: yea, my soule is euē as a weaned chylde.

Let Israel trust in the Lorde, from thys  
tyme forth for evermore.

The. cxxxii. psalme.

He sheweth that the prosperite of Christes  
kyngdome dureth euer and that God is alwaye  
present with hys church & congregation: This  
dothe he vnder the fygure of Dauid and of the  
Arche abydinge in Sion.

The song of the sheares.

Lord, remember Dauid & al his trouble.  
How he swore vnto the Lorde, and

swore a vowe vnto the Almightye  
one of Jacob: I will not come within the  
tabernacle of my house, nor clyme vp in  
my bedde.

I will not suffer my eyes to sleepe, nor  
myne eye liddes to slumber.

Untyl I fynde out a place for the Lord,  
an habitation for myghty one of Jacob.

Lo, we hearde of the same at Ephrata,  
and founde it in the wood.

We will go into his tabernacle, and fall  
downe before hys footestoolle.

Arise, O Lorde, into thy (a) restinge  
place.

In y scrip-  
ture, Spon-  
betokeneth  
the whole  
churche and  
congragacy-  
on of God,  
and euer ye  
faythefull  
soul y hath  
hys whole  
entent, affe-  
ctis and des-  
ire toward  
God.

A  
By y deere  
is vnder-  
stand y ad-  
uersitye  
wherein the  
people of  
Israel wer  
scattered a-  
monge the  
Chaldes.

A

Of this ye  
haue before  
in the title  
of y. cxx. ps.

A

What is cal-  
led with  
wealth, and  
prosperity.



## The.cxxiii. & cxxiiii. Psalm.

place, thou and the arke of thy strength.

Let thy priests be clothed with cygnetousnes, and let thy sayntes reioyse.

God turneth away from them, who he for saketh.

For thy seruante Dauid sake \* turne not away the presence of thyne anoynted.

The Lord hath made a faithful oth vnto Dauid, and he shal not synke from it: Of the seute of thy bodye shall I set vpon thy seate.

**C** If thy children wyl kepe my couenaunt and my testimony that I shal learn them: they: thyldren also shall syt vpon thy seat for evermore.

For the Lord hath chosen Sion, to be an habitacil for hym selfe hath he chosen her.

His shalbe my rest, here wyl I dwell, for I haue delpt therein.

I wyl blesse her vitayles wylth encrease, and wyl satysfy her poore wylth breade.

I wyl decke her priests wylth health, and her sayntes shal reioyse and be glad.

By thy house is meant power. As in p. xliii. psal.

There shall I make the \* borne of Dauid to florish, I haue ordayned a lantarne for myne anoynted.

As for hys enemyes, I shal clothe them wylth shame, but vpon hym selfe shall hys crowne florish.

The Notes.

(a) Hys resting place was the mercy seat, as befoze in the psalm. cxx. b.

The.cxxiii. psalme.

The prayeth the vntle & contord of brethren. The song of the sheares of Dauid.

**B**ehold, how good and ioyful a thinge it is, brethren to dwell together in vntre.

Exod. xxx. c.

It is lyke the pector \* ornament vpon the heade, that ran downe vnto a beard euen vnto Aarons beard: and went downe to the sayntes of hys clothyng.

Lyke the dewe of Hermon, whiche fell vpon the hyl of Syon.

For there the Lord promysed hys blessing, and lyfe for evermore.

The.cxxiiii. psalme.

He exhorteth to pray & praise god: yea and that also in the nyght.

The song of the sheares.

**B**ehold, O prayse the Lord, al ye seruantes of the Lord, ye that by nyght stande in the house of the Lord.

O lyft vp your handes in the Sanctuary, and prayse the Lord.

The Lord that made heauen and earth blesse the out of Syon.

The.cxxv. psalme.

He moueth me to the praise of God, and declareth his power by his works, as wel by those whych he euerye where doth, as by those wherewith he peculiarlye auanced Israel.

Praise the euerlastyng.

**O** \* Praise the name of the Lord, praise it O ye seruants of the Lord.

Ye that stand in a house of a lord, in the courtes of the house of our God.

O prayse a Lord, for a lord is gracions: O sing praises vnto his name for it is louely.

## The.cxxv. psalm.

For wher, the Lord hath chosen \* Jacob vnto hym selfe, and Isaac for hys owne possession.

Psal. ciii. d. and. xx. a.

For I know that the Lord is great, and that our Lord is aboue al gods.

What so euer the Lord please, that is doth be in heauen and in earth, in the sea, and in al depe places.

He byngeth forth the cloudes from the endes of the world, he turneth the lightes: fringes vnto rayne, byngyng the wyndes out of the y. treasuries.

\* Which smote the first borne of Egypt, both of man and of beast.

Exod. xii. f. & xiii. d.

He hath sent tokens and wonders into the myddest of the, O thou land of Egypt, vpon Pharao and al hys seruantes.

Ps. lxxviii. e. & cv. c.

Whych smote diuerse nations, and slew mighty kyniges.

\* Sehon king of the Amorites, Og a kinge of Basan, and al the kingdomes of Canaan.

Deut. ii. a. & iii. c.

\* And gaue theyr lande for an herptage, for an herptage vnto Isaac hys people.

Gen. xlii. c. & xlii. c.

Thy name, O Lord, endureth for euer, so doth thy memorial, O Lord, from one generation to another.

For the Lord will auenge his people, and be gracions vnto hys seruantes.

Ps. cxli. d. & cxli. d.

\* As for the ymagines of the heathen, they are but syluet and golde, the worke of mens handes.

Baruch. vi. d.

They haue mouthes, & speake not: eyes haue they, but they see not.

They haue eares, and yet they heare not, neither is there anye breathe in their mouthes.

They that make them, are lyke vnto them, and so are all they that putte theyr truste in them.

Prayse a Lord ye house of Israel, praise the Lord ye house of Aaron.

Prayse the Lord ye house of Leui, ye that feare the Lord, prayse the Lord.

Praysed be the Lord out of Sion, which dwelleth at Jerusalem.

Prayse the euerlastyng.

The.cxxvi. psalme.

To the intent to styre men to the prayse of God, he reherceth the myracles of the creatyon, and also those whych he after dyd in the reuengyng of Israel.

**O** \* Geue thanks vnto the Lord, for he is gracions, and hys mercy endureth for euer.

Ps. xlii. c. & xlii. c.

O geue thanks vnto a God of al gods, for hys mercy endureth for euer.

Ps. cxvi. d.

O thanke the Lord of al Lordes, for hys mercy endureth for euer.

Whych only doth great wonders, for hys mercy endureth for euer.

Whych by his wysdome made the heauens, for hys mercy endureth for euer.

Whiche layed out the earthe aboue the waters, for hys mercy endureth for euer.

Whych hath made greates lightes, for hys mercy endureth for euer.

The sunnet to rule the daye, for hys mercy

cxvi. d.



eye endureth for ever.

**W**he mone and the stars to gouerne the  
nyght, for hys mercy endureth for ever.

*Exod. xlii. c.* \* Whych smote Egypt wth theyr first  
borne, for hys mercy endureth for ever.

And brought out Israel from amonge  
them, for hys mercy endureth for ever.

Wth a mighty hand and stretched out  
arme, for hys mercy endureth for ever.

Which deuided y red sea in two partes,  
for hys mercy endureth for ever.

*Exod. xlii. c.* \* And made Israel to go thow y mids-  
dest of it, for hys mercy endureth for ever.

But as for pharao, and his host, he ouer-  
threw them in the read sea, for hys mercy  
endureth for ever.

*Exo. xv. xlii. c.* \* Whych led his people thow the wyl-  
dernes, for hys mercy endureth for ever.

*Josue. xii. a* \* Whych smote greate kynges, for hys  
mercy endureth for ever.

Yea, and slue mighty kyngs, for hys mer-  
cy endureth for ever.

*Num. xxi. c.* \* Sehon kyng of the Amozites, for hys  
mercy endureth for ever.

*Deut. iii. a* And Og the kyng of Basan, for hys mer-  
cy endureth for ever.

And gaue away theyr land for an heri-  
tage, for hys mercy endureth for ever.

Euen for an herprage vnto Israel hys  
seruaunt, for hys mercy endureth for ever.

Whych remembreth vs, when we are in  
trouble, for hys mercy endureth for ever.

*Pla. ciii. d* \* Whych geueth foode vnto al flesh, for  
hys mercy endureth for ever.

O geue thanks vnto the God of beaues,  
for hys mercy endureth for ever.

The. cxxvii. psalme.

**T**he Babilon as requyred of Israel songs  
but they perpetually bewayled the destruction  
of Ierusalem.

**B**y the waters of Babylon wee satte  
downe and weapte, when we remem-  
bered Syon.

As for our harpes, we hanged them vpon  
the trees, that are therin.

Then they that led vs away captiue, re-  
quyred of vs a song, and melody in our bea-  
uties: syng vs one of the songes of Syon.

How shal we syng the Lordes song in a  
straunge land?

**W**hen I forget the, O Ierusalem, lette my  
ryght hand be forgotten.

If I do not remember the, let my tongue  
cleaue to the roofe of my mouthe: yea, if I  
prefer not Ierusalem in my mynth.

Remember the children of Edom, O Lord  
in the day of Ierusalem, how they said, down  
with it, downe with it: euen to the ground.

**(a)** O daughter of Babilon, y shalt come  
to misery thy selfe: yea happy shal he be y  
reuerbereth the as thou hast serued vs.

*Pla. xlii. c.* \* Blessed shal he be that taketh thy chil-  
dren, and throweth the against the stones.

The Notes.

**(a)** By this daughter of Babilon, is meant the  
epte and people of Babilon.

The. cxxviii. psalme.

**T**he praiseth y goodness of god toward him

which hath deliuered him forth of al seopardies  
and promoted him vnto the dignitie of a kyng.

Of Dauid.

**I** will geue thanks vnto the, O Lord, &  
with my whole heart, euen before y gods,  
I will I syng prayles vnto the.

I will worshyp towarde thy holy tem-  
ple, and prayse thy name, because of thy lo-  
uynge kyndnesse and truthe, for thou hast  
magnified thy woode, accordynge vnto  
thy great name.

When I call vpon the, thou hearest me,  
and enbetwest my soul wth much strength.

All the kynges of the earthe shal prayse  
the, O Lord, when they heare the wordes  
of thy mouth.

Yea, they shal syng in the wayes of the  
Lord, that great is the glory of the Lord.

For though the Lord be hye, yet hath he  
respect vnto the lowly: as for the proud, he  
beholdeth them a far of.

Though I walke in the myddest of  
trouble, yet shalte y refreche me: thou shalt  
stretche forth thyne hand vpon the sury-  
ousnes of myne ennemyes, and thy ryghte  
hand shal saue me.

The Lord shal make good for me, yea, thy  
mercy, O Lord, endureth for ever, despyse  
not then the woike of thine owne handes.

The. cxxix. psalme.

**T**he sheweth that al thynges are euident and  
open vnto God whych made hym: and that he is  
euery wher, and seeth al thynges.

**T**o the chaunter, a psalme of Dauid.

**O** Lord thou searchest me out, and kno-  
west me.

Thou knowest my doune setting,  
and myne vpryng, thou vnderstandest  
my thoughtes a far of.

Thou art about my path, and about my  
bed, and spyest out al my wayes.

For lo, ther is not a word in my tng, but  
thou O Lord knowest it al together.

Thou hast fastened me behinde and be-  
fore, and laied thine hand vpon me.

Such knowledge is to wonderfull and  
excellent for me, I can not attaine vnto it.

Whither shal I go then from thy spy-  
re? or whither shal I go then from thy  
presence?

If I clyme vp into heauē thou art ther:  
if I go doune to hel, thou art ther also.

If I take the wyngs of the merupnge,  
& remain in the uttermost part of the sea.

Euen there also shal thy hand lead me,  
and thy ryght hand shal hold me.

If I saye: peraduenture the darkenes  
shal couer me, then shal my nyghte be tuc-  
ned to day.

Yea, the darkenes is no darkenes wth  
the, but the night is as cleare as the day, y  
darkenes and light are both alke.

For my saynes are thine, thou hast coue-  
red me in my mothers wombe,

I will geue thanks vnto the, for I am  
wonderously made: marvelous at thy wor-  
kes, & that my soule knoweth ryghte well.

ff. i. 137



## The. ccl. psalme.

My bones are not hid from the, though  
I be made secret, and fashioned beneath  
in the earthe.

Thyne eyes se myne vnperfeccones, they  
stande al wyrtten in thy booke: my dayes  
were fashioned, when as yet ther was not  
one of them.

How deare at thy counsaile vnto me, O  
God, O how great is the sum of them?

If I tell them, they are mo in number  
then the sand: when I wake vp, I am pre-  
sent wth the.

Wylt thou not slaye the wycked (O  
God) that the bloud thyne myghte de-  
parte fro me.

For they speake vnrigh of the, thine en-  
emies exalt them selues presumptuously.

I hate them. O Lord, that hate the: and  
I may not awake wth those that ryle vp  
agaynst the.

Yea, I hate them ryght sore, therfore at  
they myne enemies.

Trewe me, O God, and seke the grounde  
of myne heart: proue me, and examen my  
thoughtes.

Looke wel if ther be anye trace of wyck-  
ednes in me, \*and leade me in the waye  
euerlastyng.

The. ccl. psalme.

He despyeth to be deliuered from his diseases  
and lyes of Doeg and hys companions.

To the chaunter. A psalme of David.

**D**eliuer me, O Lord, from the cupli-  
men, O preserve me from the wyck-  
ed men.

Which imagin myschiese in theyr ver-  
tes, and styte vp styte al the day long.

They harpeth theyr tounge lyke a serpent:  
adders poison is vnder theyr lyps. Selah.

Kepe me, O Lord, from the hand of the  
vngodly: preserve me from the wycked  
men, whiche are purposed to ouerthrowe  
my gonynges.

As he proude haue laped a snare for me,  
and spred a net abroad wth coardes, yea,  
and set trappes in my way. Selah.

But my saying is vnto O Lord: thou art  
my god, hear I voice of my prayer O Lord.

O Lord God, thou strengthe of my  
healeth, thou haste couered my heade in the  
daye of battayle.

Let not the vngodly haue hys desyre, O  
Lord, let hym not haue his purpose, lest they  
be so proude. Selah.

Let the myschisse of theyr own lyps sal vp  
on the head of the, that compass me aboute.

Let hote burning coales sal vpon the,  
let them be caste into the fyre, and into the  
pyr, that they neuer ryle vp agayne.

A man ful of words shal not prosper vp  
on the earth: a malicious and wycked per-  
son shal be hunted away, and destroyed.

Sure I am, that the Lord wil auenge the  
pooze, & maintayn I cause of the helpeless.

The ryghteous also shal geue thanckes  
vnto thy name, and the iuste shal conspyre  
in thy syghte.

Some read  
Then leade  
me by the  
way of the  
world, that  
is: destroye  
me.

psal. cxviii

## The. cxli. cxlii. psalme

The. cxli. psalme.

First he prayeth for the spirit wherwith he  
may prefer the sharpe frendshipp of the saintes  
before the prosperite of the wycked: and after  
that, for worthy auengement of hys enemies,  
and for hys deliuerance.

A psalme of David.

**L**orde, I call vpon thee: haste the vnto  
me, and consider my voyce, when I  
crye vnto the.

Let my prayer be set forth in thy syghte  
as the incense, and let the listing vp of my  
handes be an euening sacrifice.

Set a watch O Lord, before my mouth,  
yea, a watch at the doore of my lyps.

Let not myne hart be inclined to anye  
euyl thyng, to be mynded as the vngodly  
or wycked men, lest I eate of such thyngs  
as please them.

Let the righteous rather smite me frind-  
ly, & reprove me: so wil I take it, as though  
he had poured oyle vpon my heade: it shall  
not hurt my head, yea, I wil praye yet for  
theyr wyckednes.

Theyr iudges stomble at the stone, yet  
heare they my words, that they be ioyful.

Dure bones lye scattered before the pyr,  
lyke as when one graueth and  
vnto the grounde.

But myne eyes looke vnto the, O Lord  
God: in thee is my truste, O cast not oute  
my soule.

Kepe me from the snare whiche they  
haue lated for me, and from the trappes of  
the wycked doers.

Let the vngodly sal into theyr own nets  
together, vnto I be gone by them.

The. cxlii. psalme.

He sheweth how he prayed vnto the Lord  
when he fled fro Saul into the caue, & thoughte  
that he should ther haue bene taken.

The instruction of David. A prayer  
when he was in the caue.

**I**\*cry vnto the Lord with my voice, yea, I  
euen vnto the Lord do I make my sup-  
plication. psal. cxviii. v.

I poure out my complaine before him, &  
shew hym of my trouble. Psal. cxviii. v.

When my spirit is in heuynes, for thou  
knowest my pathe: in the waye wherewith I  
walk, haue they priuely lated a snare for me.

I loke vpon my ryght hand, and se, ther  
is no man that wil know me.

I haue no place to lye vnto, no man car-  
eth for my soule.

Therefore do I cry vnto the, O Lord, and  
saye: thou art my hope and my portion in  
the land of the lyuynge. Here it is manifest I

Consider my complaint, for I am brought  
verie lowe. the land of the lyuynge

O deliuer me fro my persecuters, for they  
are so strong for me. signifyeth

Bring my soule out of prys, that I may  
geue thanckes vnto thy name: which thing  
if I wil graue me, the shal I righteous re-  
maigne in

sorte vnto my company. The. cxlii. psal. this life, as

This psalme is the psalme next before or  
both of one tenour, and made both of one thing  
A psalme

here it is  
manifest I  
the land of  
the lyuynge  
signifyeth  
estate of  
the saintes  
and chylde,  
who yet re-  
maigne in  
this life, as  
about in I  
psal. cxviii. v



# The. cxliii. & cxliiii. Psal.

A Psalm of David.

**H**ear my prayer, O Lorde, conspyder my despayre: answer me for thy truthe and ryghteousnesse sake.

And enter not into iudgement with thy seruaunt, for in thy syghte shal no man lyunge be iustified.

For the enemy persecuteth my soule, he synneth my lyfe downe to the grounde, he layeth me in the darckenesse, as the deade men of the world.

Therefore is my spirit vexed within me, and my heart wythin me is desolate.

**Y**et do I remember thy times past, I muse upon al thy works, yea, I exercise my selfe in the workes of thy handes.

I stretch forth myne handes vnto thee, my soule cryeth vnto the oute of the thyrlande. Selah.

Hear me, O Lorde, and that soone, for my spirite wareth saynt: hyde not thy face from me, least I be lyke vnto them that go downe into the graue.

**O** let me heare thy louynge kyndnes by thynges in the mornynge, for in thee is my trust: thou shouldest me the way that I should walke in, for I lift vp my soule vnto the.

Delyuer me, O Lorde, from myne enemies, for I resorte vnto the.

Teache me to do the thynges that please thee, for thou art my God: let thy louynge spirite leade me forth vnto the lande of ryghteousnes.

Awaken me, O Lorde, for thy names sake, and for thy ryghteousnes sake byng my soule out of trouble.

And of thy goodnes scatter myne enemies abroad, and destroy al them that were my soule, for I am thy seruaunt.

The. cxliiii. Psalme.

**H**e prayseth and thanketh God, because he had delyuered hym from al leopards, and purgynge of hys enemies, and promised hym to be a kyng, and also made hys kyngdome to flourish wth aboundaunce of al thynges.

Of David.

**B**lessed be the Lorde my refuge, which teacheth my handes to warre, and my fingers to fyght.

My hope and my castell, my defence and my delyuerer, my shyld in whome I trust, whych gouerneth the people that is vnder me.

**\*L**ord what is man, that thou hast such respect vnto hym? Or the sonne of mā, that thou so regardest hym?

Mā is lyke a thyng of naught, bys time passeth away lyke a shadow.

**B**ow thy heauens, O Lorde, and come downe, touche the mountaynes, that they may smoke wth al.

**S**ende forth the lychtenynge and scatter them, shoote oute thyne arrowes, and consume them.

**S**end downe thine had from aboue, delyuer me, and take me out of the greates waters, from the hand of strange chyldren.

# The. cxlv. Psalm. Fol. cxv.

Whose mouth talketh of vanitie, & thier right hand is a right hand of falshed.

That I maye synge a newe songe vnto thee O God, and synge prayles vnto thee vpon a ten stringed lute.

Thou that geuest vycory vnto kynges, and haste delyuered Dauid thy seruaunt from the perill of the swerde.

Saue me, and delyuer me from the hand of straunge chyldren, whose mouthe talketh of vanitie, and thier ryght hand is a ryght hand of falshed.

That our sounes may growe by as the yong plants, and that our daughters may be as the polished corners of the temple.

That our garners may be full and pleteous with al maner of store: that our sheepe may byng forth thousands and hundred thousands in our villages.

That our oxen maye be stronge to labour, that ther be no myschance, no decay and complainynge in our stetes.

Happye are the people that be in suche a case: yea, blessed are the people, whiche haue the Lord for thier God.

The. cxlv. Psalme.

**T**he goodnes of God is so abountaunte, he geuen vnto all men, that all thynges prayse it, chrefely the godly, whiche are largelyest indured therewith.

A prayse of David.

**I** will magnify the, O God my kyng, I will prayse thy name for euer and euer.

Euery day will I geue thanks vnto the, and praise thy name for euer and euer.

Great is the lord, and maruelous worthy to be praised, ther is no end of his greatnes.

One generacion shal prayse thy workes vnto another, and declare thy power.

As for me, I will be talkynge of thy worthyp, thy gloire, thy prayse, and wonderful workes.

So that men shal speake of the myghte of thy marueylous actes, and tell of thy greatnesse.

The memorial of thyne abountaunte kyndnes shalbe shewed, and men shal synge of thy ryghteousnes.

The Lord is gracious and merciful, long sufferynge, and of great goodnes.

The Lord is louynge vnto euery mā, and bys mercy is ouer al hys workes.

Al thy workes praise the (O Lorde) and thy sayntes geue thanks vnto the.

They shew the gloire of thy kyngdome, and talke of thy power.

That thy power, thy gloire, & myghtenes of thy kyngdome, might be knowne vnto me.

Thy kyngdome is an euerlastynge kyngdome, and thy dominion endureth thozow out all ages.

The Lord upholdeth al such as shoulde fal, and lyftech vp al those that be downe.

The eyes of al waite vpon the, and thou geuest them thier meate in due season.

Thou openest thyne hand, and fyllest al thynges lyuyng wth plenteousnes.

Ps. cxlv. The



## The. cxlvi. & cxlvii. Psal.

The Lord is righteous in al his waies,  
and holy in al hys workes.

The Lord is nye unto them that call  
vpon hym, yea, all suche as call vpon hym  
faythfully.

He fulfyllerh the desyre of them þ̄ feare  
him, he heareth theyr cry, and helpeth the.

The Lord preseruerh all them that loue  
hym, but scattereth abroad al the vngodlye.

My mouth shal speake the praise of the  
Lord, and let al flesh geue thanks vnto his  
holy name for euer and euer.

Prayse the euerlastyng.

The. cxlvi. Psalme.

As in the Psalme nexte before, so doth he  
here saying that he here preclerlye moueth frō  
puttyng trust or confydence in men.

Prayse the euerlastyng.

**P**raýse the Lord, O my soule: whyle I  
lyue wyll I prayse the Lord: yea, as  
longe as I haue any beyng. I wyll  
syng prayses vnto my God.

\* O put not your trust in princes, nor in  
any chyld of mā, for ther is no helpe in the.

For when the breath of mā goeth forth,  
he shal turne agayne to hys earth, and so  
al hys thoughtes perishe.

Blessed is he that hath the God of Ja-  
cob for hys helpe, \* and whose hope is in  
the Lord hys God.

Whych made heauen and earth, the sea,  
and al that therein is, whych keepeth hys  
promyse for euer.

Whych helpeth them to ryght that suf-  
fer wrong, whych fedeth the hungry.

The Lord leueth men out of pryson, the  
Lord geueth syght to the blynde.

The Lord helpeth them vp that are falle,  
the Lord loueth the ryghtuous.

The Lord careth for the straungers,  
he defendeth the fatherlesse and wyddow:  
as for the way of the vngodlye, he turneth  
it vpsyde downe.

The Lord thy God, O Sion, is kyng for  
euermore, and thowout al generacions.

Prayse the euerlastyng.

The. cxlvii. Psalme.

He moueth al me to the praise of god, chiefl-  
y Israel and the citizens of Ierusalem.

Prayse the euerlastyng.

**O** Prayse þ̄ Lord, for it is a good thing  
to syng prayses vnto our God: yea, a  
ioyfull and pleasaunt thyng is it to  
be thankfull.

The Lord shal build vp Ierusalem, and  
gather together the outcastes of Israel.

He healeth the contrite in hert, and bin-  
deh vp theyr woundes.

He telleth the number of the stars, and  
callethe them al by theyr names.

Great is our Lord, and great is his po-  
wer, yea, hys wysdom is infynite.

The Lord setteth vp the meke, and bryn-  
geth the vngodly downe to the ground.

O syng vnto the Lord wyth thankes-  
geuyng, syng prayses vpon the harpe vnto  
oure God.

## The. cxlviii. Psalm.

Whych couereth the heauen wyth  
cloudes, preparerh rayne for the earth,  
\* and maketh the grasse to growe vpon  
the mountaynes.

Whych geueth fodder vnto the cattel, and  
feedeth the yong rauens that cal vpo him.

He hath no pleasure in the strength of an  
horse, neither deliterh he in any mā's legs.

But the Lords delyte is in the that fear  
hym, and put theyr trust in hys mercy.

Prayse the Lord, O Ierusalem, prayse  
thy God O Sion.

For he maketh fast the bars of þ̄ gates,  
and blesseth the chyldren wythin the.

He maketh peace in thy borders, and til-  
leth the wyth the floure of wheate.

He sendeth forth hys commaudemēt vpon  
earth, hys worde runneth swyfly.

He geueth snow lyke wol, and scattereth  
the bore frost lyke ashes.

He casteth forth hys \* yse lyke morsels,  
who is able to abyde hys frost?

He sendeth out hys word, and melteth  
them, he bloweth with hys wynde, and the  
waters flowe.

He sheweth hys worde vnto Jacob, his  
statutes and ordinaunces vnto Israel.

He hath not dealt so with al the heathen,  
neither haue they knowlege of his lawes.

Prayse the euerlastyng.

The. cxlviii. Psalme.

He moueth all creatures to the praise of  
God, as wel heauenly as earthlye: and therein  
warnerh the sayntes and godly to consider the  
greate and maruelous power, wysdome, and  
goodnes of God.

Prayse the euerlastyng.

**O** Prayse the Lord of heauē, praise him  
in the heygth.

Prayse hym all ye angels of hys,  
praise hym al hys host.

Prayse hym Sunne and Moone, praise  
hym al ye starrs and lyght.

Prayse hym all ye heauens, and ye wa-  
ters that be vnder the heauens.

Let them praise the name of the Lord,  
for he commaunded, and they were made.

He hath made them faste for euer and  
euer, he hath geuen them a lawe whych  
shal not be broken.

Prayse the Lord vpon earth, ye whale  
fyshes, and al deethes.

Fyre and haille, snow & vapours, wynde,  
and storme, fulfylling hys worde.

Mountaynes and al hils, fruteful trees  
and al Ceders.

Beastes and cattel, wormes, and serpes  
red foules.

Kyngs of the earth, and al people, prin-  
ces and iudges of the world.

Yonge men and maydens, old men and  
chyldren: let them praise the name of the  
Lord, for hys name only is excellent, and  
hys prayse aboue heauen and earth.

He \* exalteth the borne of hys people, all  
his sayntes shal praise him, the chyldren of  
Israel, euen the people that seruerh hym.

Prayse the euerlastyng.

The

That is  
hapt which  
is none o-  
ther thyng  
then thos  
ple.

B

pl. lxxv. d.



## The Psalter

The cxxx. psalme.

He peculiarly moveth Israel to praise god, because he not onli had deliuered the from their bondage, but also had made them victoures and chastisers of the Gentyls and heathen.

Praise the everlastynge.

**O** Spring vnto the Lord a new song, let the congregacion of sayntes praise him. Lette Israell reioyse in hym that made hym, and lette the chyl dren of Syon be ioyful in the kyng.

Let them praise his name in the dalice, lette them synge praises vnto hym with tabyettes and harpes.

For the Lord hath pleasure in his people, and helpeth the meke harted.

Let the sayntes be ioyful with glorie, let them reioyse in the kynges beddes.

Let the praises of God be in the kynges mouthe, and sharpe swerdes in the kynges handes.

To be auenged of the heathen, and to rebuke the people.

To bynde the kynges in cheynes, and the nobles with lynckes of yron.

That they maye be auenged of them, as it is mytten, such honoure haue al his sayntes.

Praise the everlastynge.

The cl. psalme.

He moveth al menne to praise God, and that most affectuously, not only with the voyce, but also with al kindes of instrumentes, by whiche he signifieth gladnes of mynde and holy conuersacion: or (as sum wyl) the blessed ioyfulness and great gladnes in the praises of God, which we shal haue in the lyfe to come.

Praise the everlastynge.

**O** Praise the Lord in his sanctuary, praise him in the firmament of his power.

Praise hym in his noble actes, praise hym in his excellent greatnes.

Praise him in the sound of the trompet, praise hym vpon the lute and harpe.

Praise him in the cymbals and daunce, praise hym vpon the stringes and pipe.

Praise him vpon the weltruned cymbals, praise hym vpon the loud cymbals.

Let euery thyng that hath breathe, praise the Lord.

Praise the everlastynge.

The end of the psalter.

## The proverbes of Salomon.

The first Chapter.

The p. of wisdom. We may not herken vnto the voluptuous prouocation and instygings of synners. Wisdom complayneth her to be despyled of men, and prophesyeth destruction vnto her despylers.

**T**he proverbes of Salomon the sone of Dauid kyng of Israel: to learne wisdom & instruction, vnderstandynge, prudence, cyghicounes, iudgement and

Intreueid is p whych the scholar

## The .i. Chapter. Fol. xxxiii.

equitie. That the very babes myght haue myt, & that yong men myght haue know ledge & vnderstanding. By hearing, & wise man shal come by more wisdom, and by experience he shal be more apt to vnderstand a parable, and the interpretation thereof, the wordes of the wyse, & the darke speeches of the same. The fear of the Lord is the beginning of wisdom. But fooles despise wisdom and instruction.

My sonne, heare thy fathers doctryne, and forsake not the law of thy mother: for that shal bring grace vnto thy head, and shal be a chaine about thy necke. My son consent not vnto synners, if they entyse the, and saye: come with vs, let vs laye waite for blood, and lurke priuely for the innocent without a cause: let vs swalowe them vp lyke the hell, let vs deuoure them quicke and whole, as those that go downe into the pyt. So shal we synde al maner of collyre cyches, and fyll oure houses with spoyle. Cast in thy lot among vs, we shal haue al one purse.

My sonne, walke not thou with them, re frayne thy foote fro the way. For they runne to euill and are hasty to shed bloude. But in vayne is the net layed for the before the bydes eyes. Yea, they them selues lay waite one for anothers blood, and one of them woulde slepe another. These are the wayes of al suche as be couctous, the one wold rauyn anothers lyfe.

Wisdom crieth withoute, and putteth forth her voyce in the stretes. She calleth before the congregacion in the open gates, and she meth her wordes thorow the cite, saying: O ye chyldre, how long wyl ye loue chylde shynesse? how long wyl the scorner delite in scorning, and the vnwise be enuies vnto knowledge? O turne you vnto my correccion, so I wyl expre my mind vnto you, and make you vnderstand my wordes. Hering then that I haue called and ye refused it, I haue stretched out my hand and no man regarded it, but all my counsailes haue ye despyled, and set my correccion at naught: Therefore shal I also laugh in your destruction, and mocke you, when the thing that ye feare, cometh vpon you: euen when the thyng that ye be afrayed of, falleth in sodenly lyke a storme, & your misery lyke a tempest: yea, when trouble & heuynes cometh vpon you. Then shal they call vpon me, but I wyl not heare: they shal seke me early, but they shal not fynde me: And because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsaile, and despyled my correccion. Therefore shal they eat the frutes of theyr own way, and be fylled with theirowne counsailes: for the turnynge awaye of the vnwyse shal leaue them: and the prosperite of fooles shal be theirowne destruction. But who so hathkeneth vnto me, shal dwell safely, and haue ynough without any feare of euyl.

learneth vnder his mayster, whether it be knowledge or maners.

Prover. xi.

That is a crowne. Psa. cxv. Eccles. i. b. & A. ii. vii.

Esay. lii. & That is, it is a vayne thing to lase in wait for them who God defendeth, lyth & lyars in wayte shall rather perishe then they.

Prover. ix.

Esay. lxi. e. Jer. vii. e.



## The Psalter

The cxxx. psalme.

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Praise the everlastynge.

**O** Sing vnto the Lord a new song, let the congregacion of sayntes praise him. Lette Israell reioyse in hym that made hym, and lette the chyl dren of Syon be ioyful in the kyng.

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Let euery thyng that hath breathe, praise the Lord.

Praise the everlastynge.

The end of the psalter.

## The proverbes of Salomon.

The first Chapter.

The p. of wisdom. We may not herken vnto the voluptuous prouocation and instigings of synners. Wisdom complayneth her to be despyled of men, and propheseth destruction vnto her despylers.

**T**he proverbes of Salomon the sone of Dauid kyng of Israel: to learne wisdom & instructi- on, vnderstandynge, prudence, cyghicounes, iudgement and

Intreueid is p whych the scholar

## The .i. Chapter. Fol. xxxiii.

equitie. That the very babes myght haue myt, & that yong men myght haue know- ledge & vnderstanding. By hearing, & wise man shal come by more wisdom, and by ex- perience he shal be more apt to vnderstand a parable, and p interpretation thereof, the wordes of the wylse, & the darke speches of the same. The fear of the Lord is the begin- ning of wisdom. But \*fooles despyse wis- dome and instructioun.

My sonne, heare thy fathers doctryne, and forsake not the law of thy mother: for that shal bring \*grace vnto thy head, and shal be a chaine about thy necke. \*My son consent: not vnto synners, if they entyse the, and saye: come with vs, let vs \*laye wayte for blood, and lurke priuely for the innocent without a cause: let vs swalowe them vp lyke the hell, let vs deuoure them quicke and whole, as those that go downe into the pyt. So shal we synde al maner of collyre cyches, and fyll oure houses with spoyle. Cast in thy lot among vs, we shal haue al one purse.

My sonne, walke not thou with them, re- frayne thy foote fro the way. \*For they runne to euill and are hasty to shed bloude. But \*in vayne is p net layed for the before the bydes eyes. Yea, they them selues lay wayte one for anothers blood, and one of them woulde slepe another. These are the wayes of al suche as be couctous, the one wold rauyn anothers lyfe.

Wisdom crieth withoute, and putteth forth her voyce in the stretes. She calleth before the congregacion in the open gates, and she meth her wordes thorow the cite, saying: O ye chyldre, how long wyl ye loue chylde synne? how long wyl the \*scorners helte in scorning, and the vnwise be enue- mous vnto knowledge? O turne you vnto my correcciō, so I wyl expre my mind vnto you, and make you vnderstand my wor- des. \*Heryng then that I haue called and ye refused it, I haue stretched out my hand and no man regarded it, but all my coun- sayles haue ye despyled, and set my correc- tiōs at naught: Therefore shal I also laugh in your destruction, and mocke you, when the thing that ye feare, cometh vpon you: euen when the thyng that ye be afrayed of, falleth in sodenly lyke a storme, & your misery lyke a tempest: yea, when trouble & heynes cometh vpon you. Then shal they call vpon me, but I wyl not heare: they shal seke me early, but they shal not fynde me: And p because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsaile, and despyled my correcciō. Therefore shal they eat the frutes of theyr own way, and be fylled with thei- owne counsailes: for the turnynge awaye of the vnwise shal leaue them: and the pros- perity of foolles shal be theyr owne des- truction. But who so hath ener vnto me, shal dwell safely, and haue ynough with- out any feare of euyl.

learneth vnto his map- ster, whe- ther it be knowledge or maners.

Prover. xi.

That is a crowne. \*Pla. cx. Eccles. i. b. \*A. ii. vii.

Esay. lii. \*That is, it is a vayne thing to lat in wait for them who God defendeth, lyth p lyars in wayte shall rather pe- ryle them they.

Prover. ix.

Esay. lii. e. Jer. vii. e.



## The. ii. Chapter.

The. ii. Chapter.

Wisdom is to be embraced and set by. An  
adulterous woman is to be eschewed.

**A** Sonne, if thou wylte receyue  
my wordes, and keepe my com-  
mandementes by the, that thine  
care may verken unto wisdom,

**H**earke in  
the scriptu-  
res signifi-  
eth counsell,  
endeuor, in-  
telligence, o-  
pinio, affec-  
tio, thought  
& other lyke  
operations  
of the soule,  
as ye maye  
perceyue in  
manye pla-  
ces of the  
scriptures.

applye thynne heart then to understanding,  
For if thou crepest after wysdome, and cal-  
lest for knowledge: if thou sekest after her  
is after monye. and diggest for her as for  
treasure: then shalt thou understande the  
feare of the Lord, and fynde the knowledge  
of god. For it is the Lord that geueth wis-  
dom, out of hys mouth cometh knowledge  
and understandinge. He preserveth the  
wellfare of the ryghteous, and defendeth  
them that walke innocently: he kepeth the  
in the ryght path, and preserveth the way  
of hys sayntes. Then shalt thou understand  
ryghteousnes, iudgement and equitye, yea  
and euerye good path. If wysdome enter  
into thynne heart, and thy soule desyre in  
knowledge, then shall counsaile preserue  
thee, and understandinge shall keepe the.

That thou mayest be deliuered from the  
euyl waye, and from the man that speaketh  
froward thynges. From such as leaue the  
hye strete, and walke in the wayes of dark-  
nesse: whiche reioyse in doyng euyl, and  
desyre in wycked thynges: whose wayes  
are crooked, and theyr pathes sclaunde-  
rous. That thou mayest be deliuered also  
from the straunge woman, and from her  
that is not thynne owne, whiche geueth  
fweete wordes, forsaketh the housbande of  
her yowthe, and forgetteth the covenante  
of her God.

That is  
why thyn  
heart is pro-  
uoked to bee  
offenders.

For her house is enclined vnto death, and  
her pathes vnto hel. Al they that go in vnto  
to her, come not agayne, neyther take they  
hold of the way of lyfe. That thou mayest  
walke in the good way, & keepe the pathes  
of the ryghteous. For the iust shall dwel  
in the lande, and the innocentes shall re-  
maine in it: but the vngodly shall be rooted  
out of the land, and the wycked doers shall  
be taken out of it.

Psa. xxxviii

The. iii. Chapter.

The commandementes of God must be dis-  
tinctly regarded and obserued.

**A** Sonne, forget not my lawe,  
but se that thynne heart keepe my  
commandementes. For they  
shall prolonge the dayes and  
peaces of thy lyfe, and byynge thee peace.

Let mercy and faythfulnes neuer go from  
the: bynde them about thy necke, & write  
them in the tables of thynne heart. So shalt  
thou fynde sauoure and good vnderstan-  
dyng in the syght of God and me. Put thy  
trust in the Lord wth all thynne herte, and  
leane not vnto thynne own understandinge.

In all thy wayes haue respecte vnto him,  
and he shall order thy goynges. \* Be not  
wyle in thynne owne conceyte, but feare  
the LORD, and departe from euyl.

## The Proverbs

so shall thy \* Nauell be whole, and thy  
bones stronge.

Ezer. xvi. a.

Honour the Lord wth thy substance,  
and wth the spyllynge of all thynne en-  
crease: so shall thy barne be fylled wth ple-  
teousnes, and thy presses shall flow ouer w  
fweete wyne. \* My sonne, despyse not the  
chastening of the Lord, neyther sainte wh  
thou art rebuked of hym. \* For whom the  
Lord loueth, he shall chasten: and yet de-  
liueth in him, euen as a father in hys owne  
sonne. Wel is hym that findeth wysdome,  
and obtaieth understandinge, for þ getting  
of it is better then any marchandise of sil-  
uer, & the profit of it is better then golde.  
Wisdom is more worth then precious stones:  
and al thynges that thou canst desyre, are  
not to be compared vnto her. Wth her ryght  
hand is long lyfe, & vpon her left hand is  
ryches & honour. Her wayes are pleasaunt  
wayes, & al her pathes are peaceable. She  
is a tre of lyfe to the that lay hold vpon her,  
and blessed are they that kepe her fast.

Cob. iiii. b  
Luk. xiii. b

Heb. xii. b  
Apoca. iii. b

Wth wysdome hath the Lord layed þ  
foundacio of the earth, and thorow vnder-  
standyng hath he stablyshed the heauens.  
Thorow hys wisdom the depthes breake  
vp, & the claudes drop downe of the dewe.  
My sonne, let not these thynges depart fro  
thine eyes, but kepe my law and my coun-  
cel: so shall it be lyfe vnto thy soule, & grace  
vnto thy mouth. Then shalt þ walke safes-  
ly in thy way, and thy fote shall not stoble.  
If thou sleepest, thou shalt not be afrayed,  
but shalt take thy rest and sleepe sweetely.  
Thou needest not to be afrayed of any sodain  
feare, neyther for the vyolent rushynge in  
of the vngodly, when it cometh. For the  
Lord shall besiege the, and keepe thy fote  
that þ be not taken. Refuse not to do good  
vnto hym that shoulde haue it, so longe as  
thynne hand is able to do it. Sape not vnto  
thy neyghboure: go thy waye and come as  
gayne, to morow wyl I geue the: wher as  
thou haste nowe to geue hym. Intende no  
harm vnto thy neyghboure, sayng he boperth  
to dwel in rest by the. Strive not lightly  
wth any man, wher as he hath done thee  
harme. Follow not a wycked man, & chuse  
none of hys wayes: for the Lord abhorreth  
the froward, but hys secret is amonge the  
ryghteous. The curse of the Lord is in the  
house of the vngodly, but he blesseth the  
dwellynge of the ryghteous. As for the  
scorneful, he shall laughe the to scorne, but  
he shall geue grace vnto þ lowly. The wise  
shall haue honour in possession, but shame  
is the promotion that foolles shall haue.

The. iii. Chapter.

Wysdome and her frutes and wayes oughte to  
be searched.

**C**are, O ye chyldren, the father-  
ly exhortacion, and take good  
hede, that ye maye learne wyl-  
dome. Yea I shall geue you a  
good rewarde, yf ye wyl not forsake my  
lawe. For when I my selfe was my fa-  
thers



thers deare son, and tenderlye beloued of my mother, he taught me also saying: Let thyne herte receaue my wordes, kepe my commaundementes, and thou shalt lyue. Set the wysdome, get the vnderstanding, forget not þ wordes of my mouth, & shrink not from them. Forsake her not, she shall preserve the: loue her, & she shall kepe the. **W** The chiefe poynte of wysdō is, that thou be wylling to obtrayne wysdome, and before all thy goodes to get the vnderstanding. Make much of her and she shall promote the: Yea, yf thou embrace her, shee shall hyngre the vnto honoure.

**That is to say** and garyshe the with a crowne of glorye. Hear my son, and receyue my wordes, that the peares of thy lyfe maye bee made. I will shewe the the waye of wysdom, and leade the in the ryghte pathes. So that if thou goest therein, thou shalt not straytenesse hynder the, and when thou runnest thou shalt not fal. Take fast holde of doctrine, let her not go: kepe her, for she is thy lyfe. Come not in the pathes of the vngodlye, and walke not in the waye of the wycked. Eschue it, and go not therein: departe asyde, and passe ouer by it. For they can not slepe, except they haue fyrste done some mischese: neyther take they anye rest, except they haue fyrst done some harme. For they eate the breade of wyckednesse, and drynke the wyne of robberye. The pathes of the ryghteous shyneth as the lyghte, and is euer bryghter and bryghter vnto the perfecte daye. But the waye of the vngodly is as the darkenes, wherein men fall, or they be aware.

**W** My sonne, make my wordes, and enclayne thyne eare vnto my sayynges. Lette them not departe from thyne eyes, kepe them euen in the myddest of thyne herte. For they are lyfe vnto all those that fynd them, and healeth vnto all theyre bodyes. Kepe thyne hert w all diligence, for there vpon hangeth lyfe. Put awaye from the a frowarde mouth, and let the lippes of sclander be farre from the. Let thyne eyes beholde the thyng that is ryghte, and let thyne eye liddes loke straight before the. Wondre the pathes of thy fere, so shall all thy wayes be sure. Turne not asyde, neyther to the (a) ryghte hande nor to the left, but wythholde thy fore from euill.

The Notes.

(a) By the ryghte hande is vnderstande the false and wycked confidence in workes, and by the left, desperatio. To turne asyde or adde to the right hand is to ad þ to the word of god which God neuer commaunded. To turne asyde or bowe to the left hande, is to take away from the worde of God, or do that whiche is forbidden. As it is wyrtten in Deutero. xxviii. b. and Iosue. xxiii. b.

The. v. Chapter.

**W** He warneth to eschue and fye whoredome, he forbyddeth prodigalitye and wastful spen-

dyng. He wylleth vs to lyue of oure owne laboures. Men must loue their wyues.

**O** My son, geue hede vnto my wysdō, and bowe thyne eare vnto my prudence: þ thou mayste regarde good counsell, and that thy lippes maye kepe nourtoure. For þ lippes of an harlot are a dropping hony cōbe, & her throte is softer then oyle. But at the laste she is as bytter as wormewood, and as sharpe as a two edged sword. Her fete go downe vnto death, and her steps pearse thoroowe vnto hel. She regardeth not the paye of lyfe, so vnstedfast are her wales, that thou caste not knowe them. Heare me therefore (O my son) and departe not from the wordes of my mouth: kepe thy maye farre from her, & come not nye þ doores of her house. That thou geue not thyne honoure vnto another, & thy peares to the cruel. That other men be not fylled wyth thy goodes, & that thy labours come not in a straunge house. Yea that thou mourne not at þ last (when thou hast spent thy bodie & goods), and the say: Alas why hated I nourtour? why dyd my hert despise correccio? Wherefore was not I obediēte vnto the voyce of my teachers, and hekened not vnto the that infortuned me? I am come almoste into all misfortune, in the myddeste of the multitude and congregacion. **W** Drynke of the water of thyne owne well, and of the ryuers that runne oute of thyne owne springes. **W** Let thy welles flowe oute a broad, that ther maye be ryuers of water in the strectes: but let them be only thyne owne, and not straungers wyth the.

Let thy well be blessed, & be glad wyth the wyse of thy youth. Louing is the bind, and frendlye is the koo: let her bresses alwaye satisfye the, and holde the euer content wyth her loue. **W** My sonne, why wylt thou haue pleasure in an harlot, and embrace þ bosome of another woman? **W** For Ioh. xxi. v. every mannes wayes are opē in the syght of the Lorde, and he pondereth all theyre goynges. The wyckednesse of the vngodly shall catch hym selfe, and wyth the snares of his owne synnes shal he be trapped. Because he wolde not be reformed, he shall dye: and for his greate folyshnes, he shall be destroyed.

The. vi. Chapter.

**W** The slothfull and slougysh is pycked and stirred to worke. The scismatyke is reprovied. Aduoutry ought to be earnestlye auoyded.

**M** Y son, yf þ be suerty for thy neighbour, thou hast fastened thyne hand wyth another man: yea thou arte bounde wyth thyne owne wordes, & take w thyne own speach. Therefore my sonne, do this: discharge thy selfe, for thou arte come into thy neyghbours daunger. Do thy waye then soone, and increate thyne neyghbour: let not thyne eyes slepe, nor thyne eye liddes slumber. Saue thy selfe as a doo from the hand, and as a byrde from the



## The vii. Chapter.

**T**he hands of the fowler. Go to the Emme-  
(thou fowler) consider her ways, and  
lerne to be wise. She hath no gurdy, no  
teacher, no leader: yet in the summer she  
prouideth her meate, and gathereth her  
foode together in the harvest. \* Howe-  
longe wylt thou slepe, thou slougy man?  
When wylt thou aryse oute of thy slepe?  
Yea slepe on still a lytle, slomber a lytle,  
folde thyne handes together yet a lytle,  
þ thou maist slepe: so shall pouertie come  
vnto the, as one þ traualleth by the waye,  
and necessitie lyke a weapened man. A dis-  
sembling person, a wycked man goeth w-  
a frowarde mouth, he wynteth wth his  
eyes, he tokeneth wth his fete, he poy-  
neth wth his fingers, he is euer vimagi-  
nyng myschiese and frowardnesse in his  
herte, and caueth discorde. Therefore shal  
his destruction come hastely vpon hym,  
sodenly he shall be all to broken, and not  
be healed.

**T**here be fyre thynges whiche the Lorde  
hateth, and the seuenth he utterly abhor-  
reth. A proude lorde, a dissemblinge tonge,  
hands that shedde innocent blood, an hert  
that goeth about w wycked ymaginaci-  
ons, feet þ he swyft in running to do mys-  
chiese, a false wytnes þ byngeth vpon lyes,  
and suche one as soweth discorde amonge  
brethren. My son kepe thy fathers com-  
maundementes, and forsake not the lawe  
of thy mother. Put them vpon together in  
thyne herte, & brnd them about thy neck.  
That they may leade þ where thou goest,  
preserue the when thou art a slepe, & that  
when thou awakeste, thou maist talke of  
them. \* For the commaundement is a lan-  
terne, & the lawe a lyghte, a chastenynge,  
& noultoure is the waye of lyfe: that they  
may kepe the from the euill woman, and  
from the flatterynge tonge of the harlot:  
þ thou lust not after her bewte in thyne  
hert, & lest thou be taken wth her fawne  
lokes. An harlot wyl make a man to beg  
his bread, but a maryed womā wyl hunte  
for the precious lyfe. May a mā take fyre  
in his bosome & his clothes not be brent?  
Or can one go vpon hote coales, and his  
fete not be hurt? Eue so, whosoever goeth  
into his neyghbours wyfe, & toucheth  
her, can not be vngiltye. Men do not be-  
terly despyse a thefe that stealeth to satis-  
fy his soule, when he is hungry: but yf he  
may be gotten, he restoreth agayne seven  
times as much, or els he maketh recōpense  
wth all the good of his house: But who  
so committeth aduouty wth a woman, he  
is a sole, and byngeth his lyfe to destruc-  
tion. He getteth hym self also shame & dis-  
honour, such as shall neuer be put out. For  
the gelousy & wrath of þ man wyl not be  
intreated, no thogh he thou woldest offer  
hym greute gyftes to make amendes, he  
wyl not receyue them.

The viii. Chapter.

God ought to be feared & honoured. Hys

## The Proverbes

commaundementes ought to be kept: Wāton ap-  
petites and despyes ought to be shunned.

**M**y son, kepe my words, and say vp  
my commaundementes by the.

Kepe my commaundementes and  
my lawe, euen as the apple of thyne eye, &  
thou shalt lyue. Wynde them vpon thy fin-  
gers, and wyte them in the table of thyne  
herte. Sape vnto wysdome: thou arte my  
syster, and call vnderstandynge thy kyns-  
womā: \* that she may kepe the from the  
strange woman, and fro the harlot which  
getteth swete words. For oute of the win-  
dow of my house I looked thorow & stel-  
leste, and beheld the symple people: and a-  
monge other younge folkes, I spyed one  
yong sole going ouer the stretes, by þ cor-  
ner in the way toward the harlots house,  
in the twilight of the euening, when it be-  
gan now to be nyghte & darcke. \* And be-  
hold, ther met hym a woman in a harlots  
apparell, a disceatfull, wantō & busted fast  
woman, whose feet could not abyde in the  
house: nowe is she wythout, now in þ stre-  
tes, lurketh in euerye corner, she caughte  
the younge man, kyssed hym, and was not  
ashamed, sayinge: I had a vowe to paye,  
and this daye I persourme it. Therefore  
came I forth to mete the, that I myghte  
seke thy face, and so I haue founde the. I  
haue deckte my bedde wth couerynges  
and clothes of Egypte. My bedde house I  
made to smell of myrrre, Aloes, and Cyna-  
mon. Come lette vs lye together, and take  
oure pleasure tyl it be daye lyghte. For þ  
good mā is not at home, hee is gone farre  
of. He hath taken the bagge of money w-  
hym: whoe can tell when hee cometh  
home? Thus wth manye swete wordes  
she ouercame hym, and wth her flatter-  
ynge lippes she wanne hym.

Immediatly hee folowed her, as it  
were an ore led to the slaughter (and lyke  
as it were to the stockes, where foules are  
punished) so longe tyl she had wounded  
his lyuer wth her darte: lyke as yf a byrd  
hasted to the snare, not knowynge that the  
pawell of his lyfe lyethe therevpon.

Heare me nowe therefore (O my son)  
and marke the wordes of my mouth. Let  
not thyne hert wandre in her waies, and  
be not thou disceaued in her pathes. For  
manye one hath shee wounded and caste  
downe, yea, manye a stronge man hath  
she slayne. Her house is the waye vnto bel,  
where men goe downe into the chambers  
of death.

The viii. Chapter.

The prayle of the wysdom of God.

**D**oeth not wysdome crye? doeth not  
vnderstanding putte forth her voice?  
Standerth she not in the bye places, in  
the stretes and wayes, doth she not crye  
before the whole cōtrye, and in the gates  
where men go oute & in? It is you, O ye  
men (sayeth she) whome I call. Vnto you  
(O ye childe of men) listeth I by my voyce.

Take



**T**ake hede vnto knowlege o ye ignorant, be wyse in herte o ye fooles. Geue eare, for I wyll speake of greate matters, and open my lippes to tell thynges that bee ryghte. For my throte shalbe talkynge of the trouth, & my lippes abhorre vngodlynesse. All the woordes of my mouthe are ryghteous, there is no frowardnesse nor falschod therein. They are all plain to such as wyll vnderstande, and ryghte to them that synde knowledge. Receyue my doctrine therfore, and not syluer: & my knowledge, more then synne golde. For wysdome is more worth then precious stones, yea, all the thynges that thou canst desyre, are not to be compared vnto it.

**I**n wysdome haue my dwellynge wyth knowledge, and prudent counsaill is mine owne. Wyth me is the feare of the Lorde, and the eschuyng of euyll. As for pryde, dysdayne, and euell waye, and a mouthe that speaketh wycked thynges, I utterly abhorre them. I can geue counsaill, and be a gyde: I haue vnderstandynge, I haue strength. Thow to me kynge reygner: thow to me, princes make iust lawes. Thow to me, lordes beare rule, and all iudges of the earth execute iudgement. I am louinge vnto those that loue me, and they that seke me early, shall synde me. Ryches and honoure are wyth me, yea, excellent goodes and ryghteousnesse. My fruite is better then golde and precious stone, and myne encrease more worth then synne syluer. I walke in the way of ryghteousnes, and in the strete of iudgemente. That I maye sende prosperitie to those that loue me, and to encrease theyr treasure.

\* Chap. ix. b

**\* The Lorde hym selfe hadde me in possession in the begynnynge of his wayes, or euer hee began his workes afore tyme. I haue bene ordeyned from euerylastynge, & fro the begynnynge, or euer the earth was made. When I was bozne, ther were neither depthes nor sprynges of water. Before the foundations of the mountaynes were layed, yea, before all hylles was I bozne. The earth and all that is vpon the earth was not yet made, no not þ ground it selfe. For when hee made the heauens, I was presente: when he set vp the depthes in ordie: when hee hanged the cloudes aboue: whē he fastened the sprynges of the depe: When he shut þ sea wythin certain boundes, that þ waters should not go ouer theyr markes. When he layed the foundations of the earth I was w hym, ordering all thynges, delytynge dayly, and reioysinge alwaye before hym.**

As for the round compass of this world, I make it to full, for my delyte is to bee amonge the chyldren of men. Therefore hearken vnto me, o ye chyldren, for blessed are they that kepe my wayes. O geue eare vnto nourtour, be wise, and refuse it not. Blessed is the man that heareth me, wat- chynge daylye at my gates, and genynge

attendaunce at the postes of my dozes. For who so fyndeth me, fyndeth lyfe, and shall obayne sauoure of the Lorde. But who so offendeth against me, butteth his owne soule. All they that hate me, are the louers of death.

The. ix. Chapter.

**W**ysdom moueth all men to embrace her. The propertye of a whoze.

**V**ysdome hath buylded her selfe an house, & hewen oute \* seven pillers: she hath kylled her vitalles, poured out her wyne, & prepared her table. She hath sente forth her mardens to crye vpon the hiest place of þ cite: Who so is ignorant, lette hym come hyther. And to the vnwyse she sayde: O come on your waye, eate my bread, & drinke my wyne, whyle I haue poured out for you. Forsake ignorance, & ye shall lyue, and se that ye go in the waye of vnderstandynge. Who so reprooueth a scornerfull personne, getteth him selfe dishonour: and he that rebuketh the vngodly stayneth hym selfe. Reproue not a \* scorner, lest he owe the euell wyll: but rebuke a wyse man, & he wil loue þ. Geue a discrete man but an occasion, and he wil be the wiser, teache a ryghteous man, and he wil encrease. The feare of the Lorde is the begynnynge of wysdome, and the knowledge of holpe thynges is vnderstandynge. For thow to me thy dayes shalbe vnged, and the yeares of thy lyfe shalbe manye. If thou be wyse, thy wysdom shall do thy selfe good, but if thou thynkest scorner therof, it shalbe thyne owne harme. A foolish restless woman, full of wordes, & such one as hath no knowledge, stteth in the dozes of her house vpon a stole, aboue in the cite, to call such as go by, and walke streyght in theyr wayes. Who so is ignorant (sayeth she) let hym come hyther, & to the vnwyse she saith: stollen waters are swete, and the bread that is pryuelly eat, hath a good taste. But they consider not that death is ther, and that her gesses go doune to hell.

That is: manye.

Scornerfull or mockige personnes after David Rimb, are those whiche be fustell and craftye to hurt other, and whiche are readye to other, & to opē & tel le- cretes, & so to breake cō cord & vayne tyne: And those also whiche make a moche at þ God & des- pyse it, & they repute it for folishnesse: as after in the. xiii. a. xix. d. x. xxi. b.

The. x. Chapter.

**I**n this Chapter and all that folow vnto þ thirtieth, the wyse man exhorteth by rursers sentences which he calleth parables to folow vertues and fye vices: and sheweth also what prosperieth of wisdom, and what hinderance proceedeth of folishnesse.

The \* Parables of Salomon.

Howe reade sayinges.

**A** wyse sonne maketh a glad father, but an vndiscrete son is the heuines of his mother. Treasures that are wyckedlye gotten, profyt nothyng: but righteoussnes deliuereth from death. The Lorde wyll not lette the soule of the righteous suffer hunger, but he putteth the vngodly fro his desyre. An ydle had maketh pore, but a quicke labourynge had maketh ryche. Who so gathereth in Sommer, is wyse: but hee that is slougythe in heruest, byngeth hym selfe to confusson. Louynge

and



## The. xi. Chapter.

and fauourable is þ face of the righteous, but the forehead of the vngodlye is past shame and presumptuous. The memorial of the iust shall haue a good reporte, but þ name of the vngodlye shall synke. A wyse man wyll receyue warninge, but a foole wyll soner bee smytten in the face. Hee that leadech an innocent lyfe, walketh surely: but who so goeth a wrong waye, shalbe knowen.

To wynde  
w his eye,  
here is to  
show a sig-  
ne or token  
of consen-  
ting when  
he thinketh  
the contrary:  
as before in  
the. vi. b. &  
Eccl. xiii.

¶ 1. Det.  
iii. b.  
1. Cor. xiii.

\* He that wyndeth wyth hys eye, wyll do some harme: but he that hath a foliſhe mouth shalbe beaten. The mouth of a righteous man is a well of lyfe, but the mouth of the vngodlye is past shame, and presumptuous. Euyll wyll stereth up strife, but loue couereth the multitude of synnes. In the lippes of hym that hath vnderstandynge, a man shall fynde wysdom, but the rodd belongeth to the backe of the foliſh. Wyse men laye up knowledge, but the mouth of the foliſh is nye destruction. The ryche mans goodes are hys strange hold, but pouerty oppreſſeth the pore. The right wyse labourerth to do good, but the vngodly vseth hys encrease vnto synne. To take hede vnto the chastenynge of nature, is the way of lyfe: but he that refuseth to be reſourmed, goeth wronge. Dissembling lippes kepe harred secretly, and he that speaketh any ſclaunder, is a foole. Wher muche bablinge is, there must nedes be offence: he that refraineth his lippes is wisest of all. An innocent tounge is a noble treasure, but the bert of the vngodly is nothyng worth. The lippes of the righteous fede a whol multitude, but folles shal die in their owne foliſy. The blessing of the Lord maketh riſe men, as for carefull trauayle it doth nothyng thereto. A ſole doth wickedly and maketh but a ſport of it: neuertheleſſe it is wiſdome for a man to beware of ſuche.

The thyng that the vngodly are aſcared of, shall come vpon them, but the righteous shall haue their deſire. The vngodly is like a tempeſt that paſſeth ouer, and is no more ſene, but the righteous remaineth ſure for euer. As vineger is to the teth, and as ſmoke is vnto the eyes, euen ſo is a ſongthiſh perſon to them that ſend him forth. The feare of the Lord maketh a long lyfe, but the peares of the vngodly shalbe ſhortened. The patient abydinge of the righteous shalbe turned to gladneſſe, but the hope of the vngodly shal periſhe. The waye of the Lord geueth a courage vnto the godly, but it is a feare for wicked doers. The righteous shal neuer be ouerthrowen, but the vngodlye shall not remaine in the land. The mouth of the iuſte wilbe talkynge of wiſdome, but the tong of the ſroward shal periſh. The lippes of the righteous are occupied in acceptable thyngs, but the mouth of the vngodly take them to the woſt.

The. xi. Chapter.

## The Proverbes

**A** False balance is an abhominacyon vnto the Lord, but a true weyght pleaſeth hym. Where pride is, ther is ſhame alſo and confuſion: but wher as is lowlyneſſe, there is wiſdome. The innocent dealinge of the iuſte shall leade them, but the vnfaiſtfulneſſe of the deſoilers shalbe their owne deſtruction. \* Riches helpe not in the day of vengeance, but rightuouſneſſe deliuereth from death. The rightuouſneſſe of the innocent ordreth his way, but the vngodly shal fal in his owne wyckedneſſe. The rightuouſneſſe of the iuſte shal deliuer them, but the deſpylers shall be taken in their owne vngodlyneſſe.

\* When an vngodly man dieth, his hope is gone, the confidence of riches shall periſhe. The righteous shalbe deliuered out of trouble, and the vngodly shal come in his ſteade. Thorough the mouth of the diſſemblers is hys neighbour deſtroyed, but thorough knowledge shal the iuſte be deliuered. When it goeth well with the righteous, the cytie is merre: and when the vngodly periſhe, ther is gladneſſe. When the iuſte are in wealthe, the cytie proſpereth: but when the vngodly haue the rule, it decayeth. A foole bringeth up a ſclaunder of hys neyghboure, but a wyſe man wyll kepe it ſecret. A diſſemblinge perſon wyll diſcouer many thynges, but he that is of a faythful bert, wyll kepe counſayle. Wher no good counſaile is, there the people decaye: but wher as many are that can geue counſaile, there is wealthe. He that is ſuretye for a ſtraunger, butteth hym ſelfe: but he that medleth not wyth ſuretyſhpye, is ſure. A gracious woman mainteyneth honeſty, as for the myghy, they maintayne ryches. He that hath a gentle liberal ſtomacke is merciful: but who ſo butteth hys neyghboure, is a tyrante. The labour of the vngodly proſpereth not, but he that ſoweth rightuouſneſſe, shal receyue a ſure rewarde.

Lyke as rightuouſneſſe bringeth lyfe: euen ſo to cleaue vnto euyl: bringeth death. The Lord abhorreth a ſayned harte, but he hath pleaſure in them that are vndeſiled.

It shal not helpe the wycked, though they lay al theyr handes together, but the ſeede of the righteous shalbe preſerued. A ſayre woman wythout diſcrete manners, is lyke a ryng of golde in a ſwynes ſnowte.

The iuſte labour for peace and tranquyltie, but the vngodly for diſquietneſſe.

Some man geueth oute hys goodes, and is the richer, but the nygarde (hauynge ynough) wil depart from nothyng, and yet is euer in pouerty. He that is liberal in geuyng, shal haue plenty: and he that watereth, shalbe watered alſo hym ſelfe. Who ſo hoordeth up hys corne, shal be curſed among the people: but bleſſynge shall

Dauid. v. d.

Prover. x. a  
Eccl. v. b.

D



shall lpght vpon hys head that selleth it. He that labourerth for honestye, fyndeth hys desyre: but who so seeketh after myschiese, it shall happen vnto hym. He that trusteth in hys riches shall haue a fall, but a righteous shall florish as a grene lease.

Who so maketh bysquternesse in hys owne house, he shall haue wynde for hys herprage, and the foole shall be struuant to the wyse.

**1. Pe. iiii. d.** The fruite of the ryghteous is as the tree of lyfe, a wyse mā also wyuneth mēsoules. \* If the ryghteous be recompensed vpon earth, how muche more then the vngodly and the synner?

The. xii. Chapter.

**V**ho so loueth wysdome, wyl be content to be reformed: but he that hateth to be reformed, is a foole. A good mā is acceptable vnto the Lord, but the wycked wyl be cōdemone. A man can not endure in vngodlynesse, but the roote of a ryghteous shall not be moued. A stedfast woman is a crowne vnto her husbāde: but she that behaueth her selfe vntrustworthily, is a corruptiō in hys bones. The thoughtes of the ryghteous are right, but the imaginations of the vngodly are disceitfull. The talking of the vngodly is, howe they may lay wayte for bloude, but the mouth of the ryghteous wyl deliuer them. O euer thou canst turne the about, the vngodly shall be ouerthrowen: but the house of the ryghteous shall stand. A man shall be commended for hys wysdome, but a foole shall be despised. \* A symple man whiche labourerth and woorkerth, is better then one that is gorgeous and wanteth bread. A righteous mā regardeth the lyfe of his cattell, but the vngodly haue cruell herres. \* He that tyllerth hys lande, shall haue plēteousnes of breade: but he that foloweth idleness, is a very foole. The desyre of the vngodly hunterth after myschiese, but the roote of the ryghteous bringerth forth fruite. The wycked falleth into the snare thowhe the malice of hys owne mouth, but the iust shall escape out of peril.

Euerie man shall enioye good, accordyng to the innocēcy of hys mouth, and after the workes of hys handes shall he be rewarded. Loke what a foole taketh in hande, he thynkerth it well done: but he that is wyse, wyl be counsayled.

**1. Co. xiii. d.** A foole vttereth hys wrath in all the hāte, but a discrete man forgoeth wronge. A iust man wyl tel the truth, and sheweth the thynge that is right: but a false wyman disceynerth. A sclauderous person pryncerth lyke a sword, but a wise mans tonge is wholsome. A true mouth is euer constant, but a dissemblinge tounge is soone chaunged. They that ymagyn euill in theyr mynde, wyl disceyue: but the counsaylers of peace shall haue ioy folowynge them. Ther shall no mysfortune happen vnto the iust, but the vngodly shall be spl-

led wth mysery.

The Lord abhorreth disceitfull lpps, but they that labour for trithe, please hym. He that hath vnderstandynge, can hyde hys wysdom: but an vndiscrete hert telleth out hys folysheues. A diligent hand shall beare rule, but the tole shall be vnder tribute. Deuynesse discouragerth the hert of man, but a good worde maketh it glad agayne. The ryghteous is liberall vnto hys neyghboure, but the waye of the vngodly wyl disceyue them selues. A disceitfull man shall fynde no vantage, but he that is content wth that he hath, is more worthe then golde. In the waye of ryghteousnes ther is lyfe, as for any other way it is the path vnto death.

The. xiii. Chapter.

**A** wise sonne wil receaue his fathers warning, but he that is scornful, wil not heare when he is reformed. \* A good man shall enioye the fruite of hys mouth, but he that hath a froward mynde shall be spoiled. He that keperth his mouth, keperth hys lyfe: but who so speaketh vnadvised, fynderth harme. The souldier would faine haue, and can not get hys desyre: but the soule of the diligēt shall haue plenty. A ryghteous man abhorreth lyes, but the vngodly shall haue both other and hym selfe. Ryghteousnesse keperth the innocent in the way, but vngodlynes shall ouerthrow the sinner.

Some men are riche, thowhe they haue nothynge: agayn some men are poore vntinge great riches. Wth goods euerie man deliuereth hys lyfe, & the poore wyl not be reformed. The lpght of the ryghteous maketh ioyful, but the candle of the vngodly shall be put out. Among the proude ther is euer stryfe, but amonge those that do all thynges wth aduiseinent, ther is wysdome. Hastly gottē goodes are soone spent, but they that be gathered together wth the hand, shall increase. Long taryng for a thing that is deferred greuethe the hert: but when the desyre cometh, it is a tre of lyfe. Who so despyseth the worde, destroyeth hym selfe: but he that feareth the commandemente, shall haue peace. The lawe is a wel of lyfe vnto the wyse, that is maye kept hym from the snares of death. Good vnderstandinge geueth fauour, but harde is the waye of the dispisers. A wyse man doth all thynges wth discretion, but a foole wyl declare hys folly. An vngodly meTanger bringerth myschiese, but a faithfull embassoure is wholsome. He that thynkerth scorn to be reformed, cometh to pouertie & shame, but who so receaueth correccion, shall come to honoure.

When a desire is broughte to passe, it deliuereth the soule: but foolcs abhorre hym that eschueeth euill. He that goeth in the company of wyse men, shall be wyse: but who so is a companion of foolcs, shall be hurt. Myschiese foloweth vpon synners, but the ryghteous

\* Of thys  
ye haue he-  
fore in the  
17. Cha. b.

Crowne  
signifieth  
honor.

Eccle. x. d.

Eccle. x. d.

\* By a  
foole in the  
prouerbes

is princy-  
pallie vnder-  
stand him  
in folow-  
inge hys  
own coun-  
sayll defen-  
deth inside  
litt and the  
vknowing  
of God.



## The xlii. Chapter.

shall have a good reward. Whiche the children of the world shall have in possession, for the riches of the sinners is laid up for the fall. There is plenteousness of food in the fields of the poor, and shall be increased out of measure. He that spareth his rodde, hateth his sonne: but who so loveth him, holdeth him ever in nurture. The righteous eateth, & is satisfied: but the belly of the ungodly hath never enough.

The xlii. Chapter.

Job. xli. a.

**A** Wyle womanne upholdeth her house, but a \* foolyshe wyfe plucketh it downe. Who so feareth the Lorde, walketh in the righte path: and regardeth not hym that abhorreth the wayes of the Lorde. In the mouth of the foolyshe, is the boastynge of lordshipp, but the lippes of the wyle wyll beware of such. When no \* oxen are, then the cribbe is empty: but when the oxen labour then is much fruite. A faithfull wylnesse wyll not dissemble, but a false record wyll make a lye. A scornfull body seeketh wysdome, and findeth it not: but knowledge is easy to come by unto hym that wyll understad. Se that thou meddle not with a fool, and do as though thou haddest no knowledge. The wysdome of hym that hath understandinge, is to take heed unto his waye: but the folyshenes of the unwyse, dysceaueth. Fools make but a sporte of synne, but there is favourable love amonge the righteous. The herte of hym that hath understandinge wyll neither dyspaine for anye sorowe, nor be to presumptuous for anye sayne ioye.

By the ore are signified preachers, as in 1. Cor. ix. 7 by the cribbe church.

Way signifieth a manner of livinge.

The houses of the ungodly shall be overthrown, but the tabernacles of the righteous shall stand. There is a \* waye whiche some men think to be right, but the ende thereof leadeth unto death. The herte is sorowefull even in laughter, and the end of mirth is heavynesse. An unfaithful personne shall be filled with his owne wayes, but a good man wyll beware of such. An ignorant body beleueth all thinges, but who so hath understandinge, looketh well to his goynges. A wyle man feareth, and departeth farre euil, but a fool goeth on presumptuously. An unpacient man, dealeth folyshly, but he that is well aduysed doeth other wayes. The ignorant have folyshnes in possession, but the wyle are crowned with knowledge. The euil shall bowe them selues before the good, & the ungodly shall wait at the doores of the righteous. The pore is hated even of his own neighbours, but the rich hath many frendes.

**E** Who so despoyleth his neighbour, doth amysse: but blessed is he that hath pitye of the pore. They that ymagyn wyckednes, shall be dyspaynted: but they that muse upon good thynges unto such shall happen mercy and faithfulness. Diligent labour bringeth riches, but when

## The Prouerbes

many vayne wordes are, trulye there is scarcenesse. Riches are an ornament unto the wyle, but the ignorance of foolles is very folyshnesse. A faithful wyueth deliuereth soules, but a lyar dysceaueth the. The feare of the Lorde is a stronge holde, for unto hym he wyll be a sure defence.

The feare of the Lorde is a well of lyfe, to auoid the snares of death. The increase and prosperite of the comens is the Kinges honoure, but the decaye of the people is the confusion of the Prince. Patience is a token of wysdome, but wrath and hasty displeasure is a token of folyshnesse. A meere herte is the lyfe of the body, but rancoure consumeth away the bones. He that doeth a poore man wronge, blasphemeth his maker: but who so hath pitye of the pore, doth honour unto god. The ungodlye is afrayed of euery payell, but the righteous hath a good hope even in death. Wysdome resteth in the herte of hym that hath understandinge, and he wyll teach the that are vnclearned. Rightuousnes setteth up the people, but wyckednes byngeth folke to destruction. A discrete seruante is a pleasure unto the kynge, but one that is not honest prouoketh hym unto wrath.

The xv. Chapter.

**A** Soft answer putteth downe displeasure, but slowwarde wordes prouoke unto anger. A wyle tonge commendeth knowledge, a folysh mouth babbleth out nothinge but folyshnesse. The eyes of the Lorde loken on euery place both upon the good and bad.

A wholsome tonge is a tree of lyfe, but he that abuseth it, hath a broken mynde. A foolc despyseth his fathers correctiō, but he that taketh heed when he is reprovēd, shall haue the more understanding.

In the house of the righteous are great riches, but in the increase of the ungodlye, there is myforder. A wyle mouth poureth out knowledge, but the herte of the folysh doth not so. The Lorde abhorreth the sacrifyce of the ungodly, but the prayer of the righteous is acceptable unto hym.

The \* waye of the ungodly is an abomination unto the Lorde, but who so followeth rightuousnesse, hym he loveth. He that forsaketh the righte strete, shall be sore punished: and who so hateth correction, falleth into death. The hel with her payne is knowne unto the Lorde, how much more then, the hertes of men? A scornfull body loveth not one that rebuketh hym, neither wyll he come amonge the wyle. A meere herte maketh a chearfull countenance, but an unquyet mynde maketh it heuy. \* A wyle herte wyll seeke after knowledge, but the mouth of foolles medleth with folyshnesse. All the dayes of the pore are miserable, but a quiet herte is as a continual feast. Better is a lytle with the feare of the Lorde, then greate treasures: for they are not withoute

Eccle. xlii. 6.

Prov. xli. b.



without sorrow. Better is a melle of por-  
rage w loue, the a fat oxe wth fuel wll.  
**A**n angry man stereth up strife, but he  
that is patient, stilleth discord. The way  
of the thoughtfull is full of thornes, but the  
crete of the ryghtuous is well clenched.  
A wyse sonne maketh a glad father, but  
an vndiscrere body shamerh bys mother.  
A fooler reioyseth in folyshe thynges, but  
a wyse man loketh well to bys owne go-  
inges. Unadvised thoughts shal come to  
naught, but where as men are that can  
geue counsell, ther is stebfastnes. **H**ow  
lovely a thyng is it a man to geue a con-  
nyent answer? **H**ow pleasaunte is a  
worde spoken in due season. The waye of  
lyfe leadeth vnto heauē; that a man shuld  
be ware of bel bench.

**H**ow the Lord wll breake down the house  
of the proud, but he shall make fast þ boz-  
ders of the widdowe.

The Lord abhorreth the pynag-  
nyons of the wycked: but pure wordes  
are pleasaunt vnto hym. The couetous  
man toteth up bys owne house, but who  
so bareth rewardes shall lye. A ryghtu-  
ous man museth in bys mynde howe to  
do good, but þ mynde of þ vngodly pyn-  
agnyeth how he may do harme. The Lord  
is far from the vngodly, but he heareth  
the prayer of the ryghtuous. Lyke as the  
clearenesse of the eyes reioyseth the hert,  
so doeth a good name fede the bones.

The eare that harkeneth vnto wholsome  
warnyng, and enclyneth therto, shall  
dwel amonge the wyse. He that refuseth  
to be reformed, despyseth bys own soule:  
but he that summyteth hym selfe to cor-  
rection, is wyse.

The.xvi. Chapter.

**T**he feare of the Lord is the ryghte  
repence of wysedome, and lowlynes  
goeth before honour. \* A man maye  
well purpose a thyng in bys hert, but  
the answer of the tounge cometh of the  
Lord. A man thynketh all bys wayes to  
be cleane, but it is the Lord that shew-  
eth the myndes. Comynge thy workes  
to the Lord, and looke what thou deuy-  
sest, it shall prosper. The Lord doeth all  
thynges for bys owne sake, yea when he  
kepereth the vngodly for the day of wrath.  
The Lord abhorreth all presumptuous  
and proude hertes, there maye neyther  
strength nor power escape.

Wth lounge mercy and faythfulnes  
synnes be forgiven, and who so feareth  
the Lord, he eschuech euill. \* When a  
mans wayes please the Lord, he maketh  
bys verynemes to be bys frendes. Bet-  
ter is it to haue a lytle thyng wth rygh-  
tuousnes, then great rentes wrongeously  
gotten. A man deuyseth a waye in bys  
herte, but it is the Lord that ordereth his  
goynge.

When the prophete is in the lyp-  
pes of the kyng, bys mouth shal not go wrong in

iudgement. A true measure and a true ba-  
launce are þ Lordes, he maketh al weigh-  
tes. It is a greute abhominacion when  
kynges are wycked, for a kynges seat  
shoulde be holden up wth ryghtuousnes.  
Ryghtuous lyp-  
pes are pleasaunt vnto kin-  
ges, and they loue hym that speaketh the  
trueth. The kynges displeasure is a mes-  
saunger of death, but a wyse man wyl pa-  
cyfyte hym. The chearful countenaunce of  
the kyng is lyfe, and bys louinge fauor  
is as the eueryng dew.

To haue wysdom in possession is better  
then golde, and to get vnderstandyng is  
more worth the syluer. The path of the  
ryghtuous eschuech euill, and who so loo-  
keth well to bys wayes, kepereth bys owne  
soul. Presumptuousnes goth before destruc-  
cion, & after a proude stomak ther foloweth  
a fall. Better is it to be of humble mynde  
wth the lowly, the to deuyde the spoyle  
wth þ proude. He that hadleth a matter  
wysely, obteyneth good: & blessed is he, þ  
putteth bys truste in the Lord. Who so  
hath a wyse vnderstandyng, is called to  
counsell, but he þ ca speake satre getteth  
more ryches. Vnderstandyng is a well of  
lyfe vnto hym that hath it, as for the cha-  
stenyng of foolles, it is foolysheenes. The  
hert of þ wyse enfourmeth bys mouth, &  
amenderh the doctryne in bys lyp-  
pes.

Fayre wordes are an hony combe, &  
refreschyng of the mynde, and helth of the  
bones. \* Ther is a way that men thynk  
to be ryght, but the ende thereof leadech  
vnto death. A troublous soule dysquy-  
eteth her selfe, for her owne moute hath  
brought her thereto. An vngodly person  
stryeth up euell, and in bys lyp-  
pes he is  
as an whote burnyng fyre.

A frowarde bodie causeth strife, and he  
that is a blabbe of bys tounge, maketh de-  
uyssion among prynces. A wycked man be-  
gyleth bys neyghboure, and leadech hym  
the waye that is not good. He that win-  
keth wth bys eyes, ymagineth mischief: &  
he that byteth bys lyp-  
pes wll do some  
harme. Age is a crowne of wryshyp, if it  
be founde in the waye of ryghtuousnes.  
A patiente man is better then one strong:  
& he that can rule him selfe, is more worth  
the he that wynneth a cytye. The lottes  
are cast into the lap, but they shal stande  
in the Lord.

The.xvi. Chapter.

**B**etter is a dry morsell wth quiet-  
nes, then a full house and manye fat  
scattel wth strife. \* A discrete seruante  
shall haue more rule the the sonnes  
that haue no wysdome, and shall haue like  
heritage wth the byerhien. Lyke as syl-  
uer is tried in the fyre, and gold in the for-  
nace, euen so doth the Lord proue the  
hertes. A wycked body holdeth muche of  
falselyp-  
pes, and a dyssemblunge person ge-  
uetheare to a disceatfull rounge.

B.B.1. \* Who

kynges.

\*pro. xlii.  
b.  
Deut. xli. a  
E say. lb. b.

\* Of thys  
pe haue be-  
fore in the  
x. Chap. b.

\* Eccl. x. b.

\* That is,  
no will of  
man ca coe  
to good pur-  
pose, wout  
þ healpe of  
God.

Prov. v. d.



\* p. 10. xlii.

\* Job. xxi.

\* p. 10. xlii.

\* Who so laugheth the poore to scorne blasphemeth his maker: and he that is glad of another mans hurte, shall not be unpunished. Chyldrens choldre are a woe: they vnto the elders, and the fathers are the honour of the choldren. An eloquent speech becommeth not a foole, a dissembling mouth also besemeth not a prince. Liberalitie is a precious stone vnto hym that hath it, for wheresoeuer he becommeth, he prospereth. Who so couereth another mans offence seeketh loue: but he that discloseth the faulte, setteth frendes at variance. One reprove onely doeth more good to hym that hath vnderstandyng, then an. C. stripes vnto a foole. A seditious person seeketh myschiese, but a cruel messenger shalbe sent agaynst him. It were better to come agaynst a theefe were robbed of her whelpes, then agaynst a foole in his folynesse. \* Who so rewardeth euell for good, & plage shall not depart fro his house. He that soweth discord & stryfe, is lyke one that diggeth vp a water brooke: but an open enemy is lyke the water that breaketh out & runneth abroad. The Lorde hateth as well hym that iustifieth the vngodly, as hym that condemneth the innocent. What helpe it to geue a foole money in his hand, when as he hath no minde to be wysdome? He is a frende that alway loueth, and in aduersitye a man shall knowe who is his brother. Who so promyseth by the hand, and is swere for another, he is a foole.

He that loueth strife, beliteth in synne: and who so setteth his doze to hye, seeketh after a fall. Who so hath a froward hert obtayneth no good: & he that hath an ouerthwart tonge, shall fall into myschiese. An vnwise body bringeth hym selfe into sorowe, and the father of a foole can haue no ioye. \* A merie herte maketh a lusty age, but a sorowfull minde dryeth vp the bones. The vngodly takerth giftes out of the bosome, to wrest the wayes of iudgement. \* Wysdome shyneth in the face of hym that hath vnderstandyng, but the eyes of foolles wader thorowout al lades. An vndiscrete sonne is a grese vnto his father, and an heuynesse vnto his mother that bare hym. To punish the innocent, & to smite & princes & geue true iudgement are both euell. \* He is wysse and discrete, that tempereth his wordes: and he is a man of vnderstandyng, that maketh much of his spytte. Yea a very foole (when he holdeth his tonge) is counted wysse, and to haue vnderstanding, when he shutteth his lippes.

The. xviij. Chapter.

**V**Who so hath pleasure to sow discord, pyketh a quarrell in every thyng. A foole hath no delite in vnderstanding, but only in those thyngs, wherein his hert reioyseth. Wher vngodlynes is, there is also disdayne: & so there foloweth shame

& dishonour. The wordes of a mans mouth are lyke depe waters, and the wel of wisdom is lyke a full streame. It is not good to regarde the personne of the vngodly, or to put backe the ryghteous in iudgement. A foolles lippes are euer brayling, & his mouth prouoketh vnto battayle. A foolles mouth is his owne destruccio, and his lippes are the snare for his owne soule. The wordes of a sclauderer are verpe woundes, & go thorow vnto the inmost partes of his body. Who so is slouthful and slacke in his labour, is the brother of hym that is a master. The name of the Lorde is a strong castel, the ryghteous flieth vnto it, & shalbe saued. But the ryche mans goodes are his strong hold, yea he takerth them for an hye wall round aboute hym. After pryde cometh destruccio, and honoure after lowlines. \* He that geueth sentence in a matter before he heare it, is a foole, and worthy to be confounded.

A good stomake dryueth away a mans disease, but when the spirit is vexed, who may abyde it? A wysse herte laboureth for knowledge, and a prudent eare seeketh vnderstandyng. Liberalitie byngeth a man to honoure and worship, and setteth hym amonge great men. The ryghteous accuseth hym selfe: spirit of al, if his neyghbour come, he shall fynde hym. The lot pacifyeth the variance, and parteth the myghty a sunder. The vnite of brethre is stronger then a castell, & they that holde together are lyke the bar of a palace. A mans bellye shalbe satisfied wyth the fruite of his owne mouth, and wyth the encrease of his lippes shall hee be fylled. Death & lyfe stande in the power of the tounge, he that loueth it, shall enioye the fruite thereof. Who so synneth a wyse, synneth: he a good thyng, and receyuerth an wholesome benefyte of the Lorde. The poore maketh supplicacion and prayeth mekely, but the ryche geueth a rough aunswere. A frende that delyteth in loue, doeth a man more frendshyppe, and sticketh faster vnto him, then a brother.

The. xix. Chapter.

**E**tter is the poore that lyueth godly, & the blasphemour that is but a foole. Where no discrecion is, ther the soul is not wel: & who so is swift on fote, stumblith hastily. Folyshnesse maketh a man to go out of his waye, and the is his hert vnpatient agaynst the Lorde. Riches make manye frendes, but the poore is forsaken of his owne frendes. A false witness shal not remayne unpunished, and he that speaketh lyes, shal not escape. The multitude hangerth vpon greate men, and euery man fauoureth hym that geueth rewarde.

As for the poore, he is hated among all his brethre: yea, his owne frendes forsake hym, and he that geueth credence vnto wordes, getteth nothyng. He that is wysse, loueth his owne soule: and who so hath

\* That is, to owe fauoure to a person.

Eccle. xi. b.

\* Ro. xiii.

\* 1. Pet. ii. b.

\* 1. Thes. v. d.

\* p. 10. xlii.

\* Eccle. xxi. c.

\* p. 10. xlii. a.

\* Eccle. ii. c.

\* and. vii. a.

\* Jacob. iii. a.



hath vnderstanding, shall prosper. A false witness shall not remain unpunished, & he that speaketh lies shall perish. Delicate ease becometh not a foole, much more vnseemly is it, a bond man to haue the rule of princes. A wise man putteth of displeasure, & it is bys honour to let some fautes passe. The kinges disfaour is like the roaringe of a Lyon, but bys frendshipp is lyke the dewe vpon the grasse. An vn-discrete son is the heuines of bys father, and a brabylng wyfe is lyke the top of an house, where thowme it is euer drop-ping. House and ryches may a man haue by the heritagage of bys elders, but a discrete woman, is the gyfte of the Lorde.

Slouthfulness bringeth slepe, and an ydel soule shall suffer hunger. Who so kepeth the commaundemente, kepeth bys owne soule: but he that regardeth not bys way, shall dye. He that hath vytye vpon þ pore, lendeth vnto the Lorde: and loke what he layeth oute, it shall be payed hym agayne. Chastite thy sonne whyle ther is hope, but lette not thy soule be moued to slepe hym. For greate wrath bringeth harme, there-fore let hym go, and so mayst thou teache hym more nourtoure. D geue eare vnto good counsayll, and bee contente to be re- sourned, that thou mayst be wise here af- ter.

There are manye deuises in a mans hert, neuertheles the counsaill of the Lorde shall stande. It is a mans worshipp to do good, and better it is to bee a poore man, then a dissembler. The feare of the Lorde preserveth the lyfe, yea it geueth plente- ousnes, whout the vystraciõ of any plage. A mouthfull body shutteth bys hand into bys bosom, so that he can not put it to his

mouth. \* If thou smitest a scozeful per- son, the ignorant shall take better hede: & if thou reprove one that hath vnder- standing, he will be the wiser. He that hur- teth bys father, or shutteth oute bys mo- ther, is a shamefull & an vnworthi son. My sonne heare nomore the doctrine that lea- deth the away from the wordes of vnder- standing. A faulse witness laugheth iud- gemēt to scozne, and the mouth of the un- godly eateth by wyckednes. Punyshmen- tes are ordayned for the scozefull, & stry- pes for fooles backes.

The. xx. Chapter.

**V**ine is a voluptuous thyng, & drin- kes causeth sedicion: who so de- lyreth therein, shall neuer be wise.

The kyng oughte to bee feared as þ roaring of a Lyon, who so prouoketh hym vnto anger, offendeth agaynst bys owne soule. It is a mans honoure to kepe hym selfe from stryfe, but they that haue plea- sure in brawling, are fooles euery one. A mouthfull bodye shall not go to plowe for colde, therefore shall he go a beggynge in Sommer, and haue nothinge. Wyse coun- sail in the hert of man is lyke a water in þ depe of the earth: but he that hath vnder-

standing, bringeth it forth. Manye there be that are called good doers, but where shall one fynde a true saythfull mā? Who so leadeth a godly and an innocent lyfe, happye shall bys children be whom he lea- ueth behind hym. A kyng that sitteth in iudgement, and loketh well aboute hym, byueth a waye all euell. \* Who can saye: my hert is cleane, I am innocēt frō sinne? To vse twoo maner of weyghtes, or twoo maner of measures, boeth these are abho- minable vnto the Lorde. A childe is knowē by bys conuersaciõ, whether bys workes be pure and ryght. As for the hearinge of the eare and the syghte of the eye, the lord hath made them boeth.

Delyste not thou in slepe, lest thou come vnto pouertie: but open thyne eyes, and þ shalt haue bread ynough. It is naught, It is naught (saye men) when they haue it, but when it is gone, they geue it a good word. A mouth of vnderstanding is more worth then golde, many preecious stones, and costlye iewels. Take bys garmente that is suetie for a straunger, and take a pledge of hym for the vnkowen mans sake. Euery man lyketh the bread that is gotten wyth disceate, but at the laste bys mouth shall be fylled wyth grauell.

Whowme counsayll the thynges that men deuise go forward: and wyth dyscre- tion ought warres to be taken in hande. Medle not wyth hym that bewrayeth se- cretes, and is a sleaunderer, & disceaueth wyth bys lypes. Who so curseth bys fa- ther & mother, bys lyght shall be put oute in the myddest of darkenes. The heritage that cometh to hastily at the fyrst, shall not be praysed at the ende.

Saye not thou: I will recompense e- uell, but put thy truste in the Lorde, and he shall defende the. The Lorde abhorreth two maner of weyghtes, and a faulse ba- lance is an euell thyng. The Lorde or- deth euery mans goynges, for what is he that vnderstandeth bys owne wayes? It is a snare for a man to blaspheme þ which is holy, and then to go about wyth bowes. A wyse kyng destroyeth the vngodly, and bringeth the whele ouer the. The lanterne of the Lorde is the breath of man, & goeth thowme all the inwarde partes of the bo- dy. Mercy and saythfulness preserue the kyng, & wyth louynge kyndnes bys seate is holden by. The strength of yowngmen is theyr worshyppe, and a gray head, is an honoure vnto the aged. Woundes byrue a mate euell, and so doo stryppes the inward partes of the bodye.

The. xxi. Chapter.

**T**he kinges hert is in þ had of þ Lorde, & lyke as are the ryuers of water: he maye turne it whether soeuer he will. Euery mā thinketh his owne way to be right, but the lord iudgeth the bettes. To doo righteousness and iudgement is more acceptable to þ Lorde then sacrifice.

\* 1. Thō. i. b  
iii. re. viii. e  
ii. par. vi. g  
Ecclē. vii. c

Psou. xxi. b  
\* Of this  
is spokē in  
the. ix. cha-  
pter. b.



## The. xxi. Chapter.

A presumptuous loke, a proude stomake, & the laterne of the vngodly, is synne. The deuices of one þ is diligente, bypunge plentifulnes: but he that is vnadvised, cometh vnto pouertie. Who so hoodeth by ryches wth the disceatfulnes of his tōg, he is a foole, and lyke vnto them that seke their owne death. The robberies of the vngodlye shalbe theyr owne destruction, for they wold not do the thyng þ was ryght.

**B** The wayes of the frowarde are straunge, but the workes of hym that is cleane, are ryght. \* It is better to dwell in a corner vnder the house toppe, then wth a brawnyng woman in a wyde house.

The soule of the vngodlye wytheth enel, and hath no pytie vpon hys neybour. \* When the scoornfull is punyshed, the ignorant take the better hede: and when a wyse man is warned, hee wyll receaue the more vnderstandinge. The righteous enfourmeth the house of the vngodlye, but the vngodly go on styl after theyre owne wyckednesse. Who so stoppeth hys eare at the crying of the pore, he shal crye hym selfe and not be hearde. A pryncereward pacifyeth displeasure, and a gyft in the bosome stylleth furyousnes.

The iust delyterh in doinge the thyng that is right, but the workers of wyckednes abhorre the same. The mā that wandereth oute of the waye of wysdome, shal remayne in the congregacion of the dead. He that hath the pleasure in bankets, shal be a pore man: Who so delyteth in wyne and delicacies, shal not be riche. The vngodlye shalbe geuen for the ryghteous, & the wycked for the iuste. \* It is better to dwell in a wyldernes, then wth a chydng and angry woman. In a wyse mans house ther is greate treasure, and plentifulnesse, but a folysh bodye spendeth vp all. Who so foloweth ryghteousnesse and mercy, synnderth both lyfe, ryghteousnes and honoure. A wyse man wynerh the ctype of the myghty, & as for strength that they trust in, he byngeth it downe. Who so kepeth hys mouth and hys tong, the same kepeth hys soule from troubles. He that is proude and presumptuous, is called a scoornfull man, whyche in wrath darre worke maliciouslye. The voluptuousnes of the flouthfull is hys owne death, for hys handes wyll not laboure. Hee coueteth and desyret (a) all the day long, but the righteous is alwaye geutinge, and kepeth nothyng backe. \* The sacryfice of the vngodly is abhominacion, for they offer the thyng that is gotten wth wyckednes. A false wytnesse shal perishe, but he þ wyll be content to heare, shal alway haue power to speake hym selfe. An vngodlye man goeth for the rashely, but the iust resourmeth hys owne waye. \* There is no wysdome, there is no vnderstandinge, there is no counsell agaynst the Lorde.

The horse is prepared agaynst the day of

## The Prouerbes

battayl, but the Lord geueth the victory.

The. xxi. Chapter.

**A** \* Good name is more worthe than the great riches, & louing fauour is better then syluer and golde.

Whether ryches or pouertie doo mete vs, it cometh al of god.

A wyse manne seeth the plage and byderh hym selfe, but the folysh go on styl & are punyshed. The ende of lololynes, and the feare of God, is ryches, honoure, prosperitie, and healeth. Speres and suares are in the way of the frowarde, but he that wyll kepe hys soule, lette hym flye from suche.

If þ teachest a chyld in hys youth what way he shulde go, he shal not leaue it whē he is olde. The ryche ruleth the poore, and the borower is seruaunte to the lender.

He that soweth wyckednes shal reape sorrow, and the rod of hys plage shal destroye hym. \* A louing eye shalbe blessed,

for he geueth of hys bread vnto the poore. Caste oute the scoornfull man, & so shal

stepse go out wth hym, yea variatice and sclander shal cease. Who so delyteth to be

of a cleane hert, & of gracious lyppes, the kynge shal be hys frende. The eyes of the

Lorde perserue knowledge, but as for the wordes of the despitfull, he byngeth the

to naughtie. The flouthfull bodye sayeth: ther is a Lion wthout, I myght be slayn in the strete.

The mouth of an harlot is a depe pyt, wher in he fallerh that the lorde is angrye wthal. Foolyshnes sticketh in

the hert of the lad, but the rod of correcciō on dryueth it awaye. Who so doth a pore

man wrong to increase hys owne ryches, geueth comenly vnto the ryche, and at

the last cometh to pouertie hym selfe. Say son, bowe down thine eare, & heken vnto

the words of wysdome, applye thy mynde vnto my doctryne: for it is a pleasaunte

thyng, if thou kepe it in thyne herte, and practyse it in thy mouth: that thou mayst

alwaye put thy truste in the Lorde. Haue not I warned the very oft wth counsell & learninge: that I myght shew the truth

and that thou wth the veryte myghtest answer them that lay any thyng agaynst

the? Se that thou robbe not the poore because he is weake, & oppresse not the simple in iudgement: for the Lorde hym selfe

wyll defende theyr cause, and do violence vnto the that haue vled violence. Make

no frendshyp wth an angrye wyful man, and kepe no company wth the furious: lest thou learne hys wayes, and receaue

harme vnto thy soule. Be not thou one of them that bynd theyr hand vpon promise, & are swettye for dette: for if thou hast no

thyng to paye, he shal take away thy bed fro vnder þ. Thou shalt not remoue þ lade marke, which thy fore elders haue sette.

Seest thou not, that they whyche be diligent in theyr busynes, stande before kyngs and not among the simple people?

The. xxi. Chapter.

When

Eccl. i. r.  
prou. xxi. d.

prou xxi. d.

proue.  
xxii. a.

Eccl. xxi. c.

a. All the  
daye longe  
for contis  
nually: as  
in þ psal.  
lxi. d.  
\* p. 10. eb. b  
Iere. vii. c

Esay. i. d.  
and. clvi. b.  
psal. xxxii. c

Eccl. xxi. b  
Eccl. vii. a.

Eccl. xxi. c.  
\* Loke be-  
fore in the.  
ix. Chap. b.





When thou sittest at the table to eate in a lordes order thy selfe manerly w<sup>th</sup> the thynges that are set before the. Measure thyne appetyte: and if thou wylt rule thyne owne selfe, be not ouer greedy in his meat, for meat begyleth and dysceaueth.

Take not ouer greete trauayle and labour to be ryche, beware of suche a purpose. Why wylt thou sette thyne eye vpon the thyng, whiche sodenlye vanissheth away? For riches make them selues w<sup>th</sup>ingis; and (a) take theyr synghthe lyke an eagle into a prey. Eate not thou w<sup>th</sup> the enuious, and desyre not hys meate, for he hath a meruelous hert. He sayeth vnto the: eate and dryncke, where as is herte is not w<sup>th</sup> the. Yea, the morsels that thou hast eaten shalt thou perbrake, & lese those swete wordes. Tel nothing into the eares of a foole, for he wyl despyse the wisdom of thy wordes. Remoue not the olde land marke, and come not w<sup>th</sup>in the felde of the fatherlesse. For hee that delpuereth them is myghty, euen he shal defend theyr cause agaynst the. Applie thyne hert vnto lea<sup>rn</sup>ynge, and thyne eare to the wordes of knowledge. \* W<sup>th</sup>hold not correcti<sup>o</sup>n from the chylder, for yf thou beatest hym w<sup>th</sup> the rodde, he shal not dye therof.

Thou shalt mynest hym w<sup>th</sup> the rod: but thou delpuerest hys soule from hell. My son, yf thy herte receaue wysdome, my hert also shal reioyse, yea, my reynes shal be verpe glad, yf thy lyps speake the thynges that is right. \* Let not thyne hert be gelous to folowe sinners, but kepe the styl in the feare of the lord (b) all the daye longe: for the ende is not yet come, and thy payent a- bydyng shal not be in vayne.

My son, geue eate and be wyse, so shal thyne herte prospere in the way. Kepe no company w<sup>th</sup> wyne bybbers & riotous eaters of fleshe, for suche as be dronkarde and riotous shal come to pouertie, and he that is geuen to much slepe, shal go w<sup>th</sup> a ragged cote. Geue eare vnto thy father that begat the, & despyse not thy mother when she is old. Labour for to get a truth: sell not away wysdome, n<sup>or</sup> t<sup>o</sup>ut and vnderstandynge (for a ryghteous father is maruelous glad of a wyse son, and delp<sup>er</sup>eth in hym) so shal thy father be glad, & thy mother that bare the, shal reioyse.

My son, geue me thyne hert, & lette thine eyes haue pleasure in my wayes. For an hore is a depe graue, and an harlot is a natow pyt. Shelykerh lyke a these, and those that be not aware, she byngeth vnto her. Wher is woe? wher is sorow? wher is strepe? wher is byawynge? wher are wounds wout cause? wher be red eyes? Euen among those that be euer at the wine, and seke out wher the best is. Loke not

vpon the wyne, howe red it is, and what a coloure it geueth in the glasse. It goeth doune softly, but at the laste it byteth like a serpent, and styngeth, as an Adder. So shal thyne eyes loke vnto straunge women, & thyne herte shal muse vpon frowarde thynges. Yea thou shalt bee as though thou slepest in the myddest of the sea, or vpon the toppe of the mast. They wounded me (shalt thou saye) but it hath not hurte me, they smote me, but I felt it not. When I am well wakened, I wyl go to the bynke agayne.

The. xxiiij. Chapter.



Be not thou gelous ouer wycked men, and desyre not thou to be among them. For they herte ymagineth to do hurte, and they lyp<sup>pe</sup>s talke of mischete. Thow<sup>th</sup> the wysdome, an house shal be buylded, & w<sup>th</sup> understanding it shal be set vp. Thow<sup>th</sup> discreci<sup>o</sup>n shal the chambers be fylled w<sup>th</sup> all costely & pleasante ryches. A wyse man is stronge, yea a man of vnderstandinge is better the he that is myghty of strenght. For w<sup>th</sup> discreci<sup>o</sup>n must warres be taken in hand, and wher as are many that can geue counsell, there is a victory. Wysdome is an hie thyng, yea euen to the foole, for he (a) dare not open hys mouth in the gate. He that ymagineth myschete, maye well be called an vngracious personne. The thought of the folye is synne, and the scornfull is an abhominacion vnto men. (b) If thou bee ouersene and neglygente in tyme of nede, then is thy strenght but smal.

Delpuct them that go vnto death, and are led away to be slayne, & be not neglygent therein. If thou wylt saye: I knewe not of it: Thynekst thou that he whych made the hertes, doth not consyder it? & that he whych regardeth thy soule, seeth it not? Shalt not he receyue euery man accordyng to hys woikes? My sonne, thou eatest hony & the swete hony combe, because it is good and swete in thy mouth. Euen so shal the knowledge of wysdome be vnto thy soule, as soone as thou hast gotten it.

And there is good hope, yea thy hope shal not be in vanytie. Lay no pryuy warre wyckedlye vpon the house of the ryghteous, and disquiete not hys resting place. For a iust man falleth (c) seuen times, and ryseth vp agayn, but the vngodly fall into wyckednes. Reioice not thou at the fall of thyne enemye, and let not thyne hert be glad when he stumblith. Lest the lord (when he seeth it) be angrye, and turne hys wrath from hym vnto the. (d) Let not thy wrath and gelousy moue the, to folowe the wycked and vngodlye. And there no man whych the wycked hath nothyng to hope perfectly

a. That is, banish fast away.

10. xii. b. Eccl. xxx. a

10. xiiij. a. and. c. b. As before in the. x. d

a. \* Power, xiiij. b. and xiiij. d.

a. That is, he darre not bee found among the wyse to geue counsell. Looke Ruth. iij. a. 1. ii. Res gum xv. a. b. That is, yf he offend in temptacion by impietie, thy vertu is litle esteemed.

c. That is, oftentimes after a manner of speking of the hebrues. In thys world is

for,



## The. xrb. Chapter.

lust of right-  
eous, & yet  
are they so  
called,  
which have  
a founda-  
tion of right-  
eousnes, &  
is faith in  
Christ,  
whych thig  
what so  
hath, shall  
in tyme to  
come recei-  
ue full &  
perfect  
righteous-  
nes, accord-  
ing to the  
sayings of  
saule:  
whō he ap-  
pointed he:  
for, the hee  
also called,  
and whom  
he called,  
the also he  
iustified, &  
is made  
righteous  
by faith.  
Rom. viii.  
d. That is  
to say, to  
be iustified  
on the  
in getting  
hym repen-  
taunce.  
\* P. 20. vi. d.  
a. Some:  
prouerbes.

for, and the candle of the vngodly shall be  
put out. My soune, feare thou the Lord &  
the kynge, and kepe no companye wth  
sclaunders: for they destruction shall  
come suddenly, and who knoweth the fall of  
them both?  
These are also the sayings of the wyse:  
It is not good to haue respect of any per-  
son in iudgement. He that saith to the vn-  
godly thou art righteous, hym shall the  
people curse, yea the comenly shall abhorre  
hym. But they that rebuke the vngodly  
shall be commended, and a rych blessing shall  
come vpon them. He maketh hym selfe to  
be well loued, that geueth a good answer.  
Fyrste make vp thy worke that is wth  
oute, and loke wel vnto that wherby thou  
hast in the felde, and then buylde thyne  
house. Be no false wytnesse agaynst thy  
neighbour, hurte hym not wth thy lip-  
pes. Say not: I wyll handle hym, euen as  
he hath delte wth me, and wyll rewarde  
euery man accordinge to his dedes.  
I wente by the felde of the flourful, and  
by the vyngardes of the folpman.  
And lo, it was all couered wth nettels,  
and stode full of thystles, & the stone wall  
was broken doune. Thys I sawe, and con-  
sidered it well, I looked vpon it, and toke  
it for a warnyng. \* Yea slepe on styll a  
lytle, slomber a lytle, folde thyne handes  
together yet a lytle, so shall pouertie come  
vnto the as one that traualleth by way,  
and necessitie like a weapened man.

The. xrb. Chapter

### These also are the (a)

sayings of  
Salomon, whych the men of Ezechiab  
Kynge of Iuda (b) gathered  
together.



It is the honoure of God to  
kepe (c) a thyng secret, but  
the kynges honoure is to serch  
out (d) a thyng.

The heauen is hye, the  
earth is depe, the kynges hert is (e) vn-  
searcheable.

Take the dross from the syluer, & ther  
shall be a cleane vessel therof.

Take away vngodlines fro the kynge,  
& his seate shall be stablyshed wth right-  
eousnes.

Put not forth thy selfe in the presence of  
the kynge, and please not into the place of  
greate men.

Better is it that it be sayde vnto the:  
come by hyther, then thou to be set doune  
in the presence of the prynce, whom thou  
peeste wth thyne eyes. Be not hasty to go  
to the lawe, lest happelye thou order thy  
selfe so at the laste, & thy neighbour putte  
the to shame. Handle thy matter wth thy  
neighbour hym selfe, and discouer not an  
other mans secretes: lest when men heare  
therof, it turne to thy dishonour, and lesse

## The Prouerbes

thyne euill name doo not cease. A worde  
spoken in due season, is lyke appels of  
golde in a syluer bythe. The correccion of  
the wyse is to an obedient eare, a golden  
chepne, & aewel of gold. Lyke as the win-  
ter coole in the harueste, so is a saythfull  
messenger to hym & sent hym, & refreth  
hys masters mynd. Who so maketh great  
boastes & geueth nothyng, is lyke cloude  
& wynde wthout rayne. Wth patience  
maye a prynce be pacified, & wth a softe  
tong maye rygorousnes be broken. If thou  
syndest hony, cate so muche as is sufficient  
for the, lest thou be ouer ful, & perbake it  
oute agayne. Wthdraw thy foote from  
thy neighbours house, lest he be wery of  
& so abhorre thee. Who so beareth false wy-  
nes agaynst his neighbour, he is a verpe  
speare, a swerde, & a sharpe arrowe. \* The  
hope of vngodly in tyme of nede, is lyke  
a rotten toke, and a slippyng foote. Who  
so syngeth a songe to a wycked herte, clo-  
theth hym wth rags in the cold, and pou-  
reth vyngar vpon chylke. \* If thyne ene  
mye hunger, sead hym: yf he thyrste, geue  
hym drynke: for so shalt thou heape coles of  
fre vpon his head, and the Lord shall re-  
ward the. The North wind dryueth away  
the rayne, eue so doth an earnest sober con-  
fession a backbiters tonge. It is better  
to syt in a corner vnder the rose, the wth  
a brawnyng woman in a wyde house. A  
good report out of a farre countrey, is lyke  
coude water to a thyrsty soule. A ryghte-  
ous man falling down before the vngod-  
ly, is lyke a troubled well and a springe  
that is destroyed. Lyke as it is not good  
to eate to much hony, euen so be that will  
searche out byghe thynges, it shall be heuy  
for hym. He that can not rule hym selfe, is  
lyke a cyrie whych is broken doune, and  
hath no walles.

The. xrb. Chapter.

Like as snow is not mete in sommer,  
nor rayne in harueste: euen so is wor-  
dyppe vnsemye for a soole. Lyke as  
the byrd and the swalowe take theyr  
flight, and flye here & there, so & curse that  
is geuen in wayne, shall not lyghte vpon a  
man. Vnto the horse belongeth a whyp, to  
the asse a bydle, & a rod to the foolles back.  
Geue not the soole an answer after his  
folpynes, lest thou becom lyke vnto him:  
but make the soole an answer to his fo-  
lpynes, lest he be wyse in his owne con-  
ceite. He is lame of his fete, yea drunken  
is he in vanitye, that comitteth any thyng  
to a soole. Lyke as it is an vnsemye thyng  
to haue legs, and yet to halt, euen so is a  
parable in the foolles mouth. He that set-  
teth a soole in hye dignitie, that is eue as  
yfa man byd cast a precious stone vpon  
gallous. A parable in a foolles mouth is  
lyke a thorne that pryketh a dronke man  
in the hande. A man of experiance discerneth  
all thynges well, but who so byrth a soole,  
byrth such one as wyll take no vnde.

Lyke

By thys  
prouerbe  
doeth Sal-  
omon note  
the rulers  
gouerners  
of the pro-  
ple, whiche  
doo not  
theyre offi-  
ce & duty,  
as is shew-  
ed here.  
P. viii. d.  
\* Rom. xii.



Lyke as the dogge turneth agayne to  
hys vomite, euen so a foole begynnerh hys  
foolysnes as he agayne. If thou seest a  
ma that is wyse in hys own conceite, ther  
is more hope in a foole then in hym. The  
flouthfull sayeth: there is a leoparde in p  
way, and a Lyon in the myddest of the stre-  
tes. Lyke as the doore turneth about vpon  
the thresholde, euen so dothe the flouthfull  
welter hym selfe in hys bed. \* The flouth-  
ful bodye thrusteth hys hand into hys bo-  
some, and it greueth hym to put it agayne  
to hys mouth. The flougard thinketh hym

Psom. xxi. c

That is, selfe wyser then. vii. menne that spt and  
many: as he teach. Who so goeth by and medleth with  
foe in the other mens styfe, he is lyke one that ta-  
xxiii. d. keth a dog by the eares.

Lyke as one shoteth deadly arrowes and  
in many o- barres out of a pryue place, euen so dothe  
ther places a dissembler wyth his neighbour. And the  
Some read that aswore to the pur-  
ose of that woodde is, there the syre goeth oute: and  
eake rea- where the bachyter is taken awaye, there  
son. the styfe ceaseth.

ec. xxxviii. b

\* Coales kyndle heate, and woodde the  
D syre: euen so doth a brawlyng felow styre  
by vraypance.

A flanderers words are like flattery, but  
they pearse the inward partes of p bodye.

Venimous lypyes and a wycked heart,  
are lyke a pot herde couered wyth syluer  
broffe. An enemy dyssembleth with his lip-  
pes, and in the meane season he ymagyneth  
myschiete: but when he speaketh sayre, be-  
leue him not, for ther are seven abhominat-  
ions in hys heart. Who so kepeth euyl: wil  
secretly to do hurt, his malice shalbe shew-  
ed before the whole congregacion. \* Who  
so byggeth vp a pyt, shal fal therein: and he  
that weltereth a stone, shal stumble vpon it  
hym selfe. A dyssembling tong bateth one  
that rebuketh hym, and a flatering mouth  
worketh myschese.

Eccle. x. b.  
Ec. xvii. d

The. xxvii. Chapter.

M Ake not thy boast of to morowe, for  
thou knowest not what may happē  
to day. Let an other mā prayse the,  
& not thine owne mouthe, pea other folkes  
lpps, and not thyne owne.

The stone is heuy, and p sand weyghty:  
but a soles warb is heuier then they both.  
Wrathe is a cruell thynge, and furyousnes  
is a very tempest: pea who is able to abide  
enuy? An open rebuke is better then a se-  
cret loue. Fyrful are the woundes of a  
louer, but the kisses of an enemy are disceat-  
ful. Be that is ful, abhorreth an hony cbe,  
but vnto him that is hongry, euery sower  
thynge is swete. Be that oft tymes stytteth,  
is like a byrde that forsaketh her nest. The  
heart is glad of a swete oymment and sa-  
uour, but a stomake that ca geue good col-  
cel, retoyseth a mans neyghboure. Thyne  
own frend, and thy fathers frende se thou  
forsake not, but goo not into thy brothers  
house in tyme of thy trouble. Better is a  
frend at hand, then a brother far of.

By wounds  
hore vnder  
B  
stab checks  
rebukes &  
reprouers  
And by the  
kisses, vnto  
les and dat  
terings. &c.

My sonne be wyse, and then shalt make  
me a glad hert, so that I shal make answer  
vnto my rebukers. A wyse man seynge the  
plage, wyll hyde hym selfe: as for fooles  
they go on styl, and suffer harme. Take his  
garment that is surety for a straunger, and  
take a pledge of hym, for p unknowē mas  
sake. He that is to hasty to praisse his neigb  
boure aboue measure, shal be taken as one  
that geueh hym an euyl reposte. A braw-  
lyng woman and the roose of the house  
droppng in a rainy day, may wel be com-  
pared together.

Psom. xv. c

He that refrayneth her, refrayneth the  
wynde, and holdeth oyle fast in hys hand.  
Like as one pish whettereth another, so doth  
one man comforte another. Who so kepeth  
hys sygtre, shal entoy the frutes therof: he  
that wayterh vpon hys master, shal come  
to honour. Lyke as in one water there ap-  
peare dyuerse faces, euen so dyuerse men  
haue dyuerse hertes. Lyke as hell and de-  
struction are neuer ful, euen so the keyes of  
men can neuer be satysfied. Syluer is tri-  
ed in the moule, and golde in the forname,  
and so is a man when he is openly praysed  
to hys face. Though thou shouldest bray a  
foole with a pestel in a morter like otemel,  
yet wyll not hys foolysnes go from hym.  
Se that thou know the number of thy car-  
tel thy selfe, and loke wel to thy flockes. For  
eyches abyde not alway, and the crowne  
endureth not for euer. The deyr groweth,  
the grasse commeth vp, and herbes are ga-  
thered in the mountaynes. The Lambes  
shal clothe thee, and for thy Goates, thou  
shalt haue Goates mylcke ynough to fede  
the, to vphold thy household, and to susteine  
thy maydens.

That is p  
heartes of  
men are in-  
satiabile as  
in p. p. c. c.

Croune, for  
honour & a  
boundaunce  
as in the  
Psalm. lxx. c

The. xxviii. Chapter.

T he vngodly \* styeth no man chasynge  
hym, but the ryghteous standeth styf  
as a Lion. Because of sin the lād doth  
oft chaunge her prynce: but thow we men  
of vnderstandyng and wysdome, a realme  
endureth longe.

This sight  
is the feare  
whereof is  
spoke in p  
lii. p. c. b.

One poore man oppressinge another by  
violence, is lyke a contynuall rayne that  
destroiethe the frute. They that forsake the  
law, prayse the vngodly: but suche as kepe  
the law, abhorre them. Wycked mē discern  
not the thynge that is ryghte, but they that  
seke after the Lord, dysculle al thynge.

They are a  
frated whey  
no feare is.  
Whyche  
thing chas  
seth, whe al  
things are  
done in vnc

A poore man leading a godly life, is bet-  
ter then p ryche p goeth in fro ward wayes.  
Who so kepeth the law, is a child of vnder-  
standyng: but he that sedeth ryotous men  
shameth hys father. Who so increaseth hys  
ryches by \* vauntage and wyngynge, let  
hym gather them to helpe the poore wyth  
all. He that turneth awaye hys eare from  
hearyng the law, hys prayer shalbe abhor-  
red: who so leadeh the ryghteous into an  
euyl way, shal fal into hys own pytte, but  
the iust shal haue the good in possessiō. The  
ryche man thynketh hym selfe to be wyse,  
but the poore that hath vnderstandyng

believe, for  
wante of p  
knowledge  
of God.  
Some read  
blayp & vn-  
measurable  
gaines shal  
be gathered  
to do almes  
to p poore.  
That is to  
say: by hym  
p shal haue  
them after  
hym.

G. llii.

can



## The xxviii. Chapter.

Some read  
searche it.  
That is to  
say: to iuge  
better of  
hys conditi  
on: and not  
strayghte

can perceyue hym well ynoughe. When  
ryghteous menne are in prosperitie, then  
both honour flourish: but when the vngod-  
ly come vp, the state of men chaungeth. He  
that bydeth hys synnes, shall not prosper:  
but who so knowledgeth them and forsak-  
eth them, shall haue mercy.

Wayes to  
thynke him  
wise becaus  
he is ryche.

¶ Wel is hym that staderth alway in awe:  
as for him that hardeneth hys hert, he shall  
fall into myschance. As ke as a roaring lion,  
and an hungry beare, even so is an vngod-  
ly prince ouer the poore people.

¶ Whether the prince is without understand-  
yng, ther is great oppression and wrong:  
but if he be suche one as hateth couetous-  
nes, he shall longe raygne. He that by vpo-  
lence sheddeth any mans bloude, shall be a  
rennagate vnto hys graue, and no mā shall  
be able to succour hym. Who so leadech a  
godly and an innocent lyfe, shall be safe: but  
he that goeth feowarde wayes, shall once  
haue a fall. ¶ He that tylleth hys land, shall  
haue plenteousnes of bread: but he that sow-  
eth idlenes, shall haue pouerty inough.  
A saythful man is greatly to be commen-  
ded, but he that maketh to much hast for to  
be ryche, shall not be vngylt. To haue re-  
spect of persons in iudgement, is not good:  
And why? he wyl do wrong, yea, euen for a  
piece of breade.

¶ He that wyl be ryche al to soone, hath an  
euyleye: and consydereth not that pouerty  
shall come vpon hym. He that rebuketh a  
man, shall fynde more fauour at the last, the  
he that flattereth him. Who so robbeth his  
father and mother, and saith it is no synne,  
the same is lyke a murderer. He that is  
of a proud stomacke, steryth vp styffe, but  
he that putteth hys trust in the Lord, shall  
be wel fedde. He that trusteth in his owne  
hert is a foole: but he that dealeth wylfely, shall  
be safe. He that geueth vnto the poore, shall  
not want: but he that turneth away hys eyes  
fro such as be in necessite, shall suffer great  
pouerty hym selfe. When the vngodly ar-  
come vp, men are sayne to hyde them sel-  
ues: but when they perishe, the ryghteous  
increase.

### The xxx. Chapter

¶ He that is styfnecked and wyl not be  
reformed, shall sodenly be destroyed  
wthout helpe. Whether the righteous  
haue the ouer hande, the people are in pros-  
periti: but when the vngodly beareth rule,  
the people mourne. Who so loueth wysdō,  
maketh hys father a glad manne: but he  
that kepeth harlots, spendeth awaye that  
he hath. Wth true iudgemente the kynge  
letterh vp the land, but if he be a man that  
taketh gyfres, he turtherh it upside downe.  
Who so flattereth hys neyghbour, layeth  
a nette for hys feete. The synne of the wt-  
ked, is hys owne snare, but the ryghteous  
shal be glad and reioyce.

¶ The ryghteous consydereth the cause  
of the poore, but the vngodly regardeth  
no understandyng. Wicked people byng  
a cypre in decay, but wyse men set it vp a-

## The Proverbes

gapne. If a wyse man goo to lerne wth a  
foole (whether he dealeth wth hym frendly  
or roughly) he getteth no rest. The bloude  
thysse hare the ryghteous but the luste  
seke hys soule.

A foole poureth out hys spirite al toge-  
ther, but a wyse man kepeth it in tyl after-  
ward. If a prince delyte in lyes, al his ser-  
uauntes are vngodly. The poore and the  
lender mete together, the Lord lyghteneth  
both they eyes. The seate of the kynge that  
saythfully iudgeth the poore, shall conty-  
nue sure for euermore.

The rod and correccion mynyshter wyl-  
dome, but if a childe be not looked vnto, he  
byngeth hys mother to shame. When the  
vngodly come vp, wickednes increaseth:  
but the righteous shall se they sal. Putt out  
thy sonne wth correccio, and he shall com-  
fort the, yea, he shall doo thee good at thyn  
hert. Whether no prophet is, there the peo-  
ple perishe: but wel is hym that kepeth the  
law. A seruaunt wyl not be the better for  
wordes, for though he understand, yet wyl  
he not regarde them.

If thou seest a manne that is hasty to  
speake vnadvised, thou mayest truste a  
foole more then hym. He that delycatelpe  
byngeth vp hys seruaunte from a chyld,  
shall make hym hys master at lengthe. An  
angry man stirreth vp styffe, and he that  
beareth euill wyl in hys mynde, doth much  
euill. After pryde cometh a fall, but a  
lowlye spyrit byngeth great wothyppe.  
Who so kepeth compaignie wth a chyfe,  
hateth his owne soule: he beareth blasphem-  
yes, and telleth it not fourthe. He that  
feareth menne, shall haue a fall: but who so  
putteth hys trust in the Lord, shall come  
to honoure. Many there be that seeke the  
princes fauour, but euery mans iudgement  
cometh from the Lord. The ryghteous  
abhorreth the vngodly: but as for those  
that be in the ryghte waye, the wicked  
hate them.

### The xxx. Chapter.

The purenes of the word of God: and what  
we ought to requyre of God: with certayne wo-  
derful thynges that are in thys world.

## The woordes of Agur the sonne of Nakeh.

¶ He prophete of a true sayth-  
ful manne, whome God hath  
helped, whome God had com-  
forted & noryshed. For though  
I am the lest of al, and haue no  
mans understandyng (for I neuer learned  
wysdome) yet haue I understandyng,  
and am wel infourmed in godly thynges.  
Who hath climed vp into heauen? Who  
hath come downe from thence? Who hath  
holden the wynde faste in hys hande? Who  
hath comprehended the waters in a gar-  
mente? Who hath set all the endes of the  
worlde? What is hys name or hys sonnes  
name? Canst thou tell? ¶ All the wordes of  
God are pure & cleane (a) for he is a chyld  
vnto

Understand  
to deliuer it  
Soule is  
here also ta-  
ken for life.

¶ That is,  
a preacher  
of the wordes  
of God, as  
in i. cor. xii

Job. xxi. d

Isai. xli. e  
Deu. xli. a  
an d. xii. d.  
(a) Some  
vnto



read, and it is so. and in the ende of the verse, in et, meaning the worde. Unto al them, that put theyr trust in hym. But þe nothing therfore unto his wordes, lest he reprove the, & thou be found a lyar. Two things I requyre of the, that thou wylt not denye me before I dye: Remoue from me vanitie and lyes: geue me neyther pouertie nor ryches, onelp: graunte me a necessary lyuyng. Lest if I be to fall, I deny the, and saye: what felowe is the Lord? And lest I beynge constrained thowow povertie, fall unto stealing, and forswear the name of my God. Accuse not a seruant vnto his master, lest he speake euyl of the also, and thou be hurt. He that byngeth vp an euyl report vpon the generacion of his father and mother, is not worthy to be cominended.

The generacion that thynke them selues cleane, shall not be clenfed from theyr fylthynesse. There are people that haue a proude looke, and cast vp theyr eye liddes. Thys peoples teth are swerdes, and wyth theyr chaffe bones they consume & deuoure the symple of the earth, and the poore fro among men.

Thys generacio (whych is lyke an hostlech) hath two daughters: the one is called fetch byr her, and the other bynge byr her. There are thre thynge that are neuer satisfied, and the fourth saith neuer hoe. The hel, a womans wombe, and the earth hath neuer water ynough. As for þe fyre, it saith neuer hoe. Who so laugheth bys father to scorne, and setteth bys mothers commaundement at naught, the rauens prycke oute bys eyes in the valley, and deuoured be he of the young Eagles.

There be thre thynge to hye for me, and as for the fourth, it passeth my knowledge. The way of an Eagle in the ayre, the way of a serpent ouer a stone, the way of a shyp in the sea, and the way of a man wyth a young woman. Such is the way also of a wyfe that breaketh wedlocke, whych wyppeth her mouth, lyke as when she hath eaten, and sayeth: As for me I haue done no harme. Thowow the thinges the earth is dysquieted, and the fourth may it not bear. Thowow a seruant that beareth rule, thowow a fool that hath great riches, thowow an ydle houswyfe, and thowow an hand-mayden that is heyre to her mistres. There be four thinges in the earth, the whych are ver: litle: but in wysdom they excede the wyse. The Emmettes ar but a weake people yet gather they theyr meate together in the harvest. The Conyes ar but a feable folke, yet make they theyr couches among the rockes. The grethoppers haue not a gide, yet go they forth together by heapes. The spider labourerth with her hands, and that in the kynges palace.

There be thre thinges that go styfpe, but the goyng of the fourth is the goodlyest of al. A Lyon whych is kyng of beastes, and geueth place to no man: A cocke ready to fyghte: A ramme, and a kyng that goeth

for the wyth bys people. If thou be so foolysch to magnify thy selfe, or meddest wyth any such thyng, then lay thyne hand vpon thy mouth. Who so cherneth milk: maketh butter: he that rubbeth bys nose, maketh it blede: and he that causerth wrath, byngeth forth styfpe.

The. xxxi. Chapter.

¶ Kynges ought to iudge iustly. The property of an honest maryed wyfe.

The wordes of kyng Lamuel, and the prophete that bys mother taught hym.

**M**y sonne, thou sonne of my bo: dyne: O my deare beloued sone, geue not ouer thy substance and mynde vnto womz, which are the destruccioe eue of kynges. O Lamuel, geue kyngs no wyne, geue kynges no pynces no strong drynke: lest they being dronken, forget the law, and regard not the cause of the poore, and of all such as be in aduersitie. Geue strong drynk vnto such as are condemned to death, and wyne vnto those that mourne: that they may drynke it, and forget theyr myfetye and aduersitie. Be thou an aduocate, and stand in iudgement thy selfe, to speake for al such as be domme and succourles. wyth thy mouthe defende the thyng that is lawfull and ryghte, and the cause of the poore and helpelesse.

Aleph.

Who so fyndeth an honest faythful woman, she is much more worthy then pearls.

Beth.

The hert of her housbande maye safelye truste in her, so that he shall haue no neede of spydes.

Gimel.

She wyl do hym good and not euyl all the dayes of her lyfe.

Daleth.

She occuppeth wol and flax, and labourerth gladly wyth her handes.

He.

She is lyke a marchauntes shyppe, that byngeth her vyttayles from a far.

Wau.

She is vp in the night ceasid, to prouyde meate for her housholde, and foude for her maydens.

Zain.

She consydreth land, and byeth it, and wyth the frute of her handes, she planteth a vyneparde.

Heth.

She gyrdeth her loppes wyth strength, and couraget her armes.

Teth.

And if she perceiue þe her houswyf both good, her candle goeth not out by nyght.

Jod.

She laierth her spynners to the spynndle, & her hand taketh hold of the rocke.

Caph.

She



read, and it is so. and in the ende of the verse, in et, meaning the worde. Unto al them, that put theyr trust in hym. But þe nothing therfore unto his wordes, lest he reprove the, & thou be found a lyar. Two things I requyre of the, that thou wylt not denye me before I dye: Remoue from me vanitie and lyes: geue me neyther pouertie nor ryches, onelpy graunte me a necessary lyuyng. Lest if I be to fall, I deny the, and saye: what felowe is the Lord? And lest I beynge constrained thow wylt powertie, sal unto stealing, and forswear the name of my God. Accuse not a seruant vnto his master, lest he speake euyl of the also, and thou be hurt. He that byngeth vp an euyl report vpon the generacion of his father and mother, is not worthy to be cominended.

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Thys generacio (whych is lyke an horselich) hath two daughters: the one is called fetch byrther, and the other byrnger byrther. There are thre thynges that are neuer satisfied, and the fourth said neuer hoe. The hel, a womans wombe, and the earth hath neuer water ynough. As for þe fyre, it saith neuer hoe. Who so laugheth bys father to scorne, and setteth bys mothers commaundement at naught, the rauens prycke oute bys eyes in the valley, and deuoured be he of the young Eagles.

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The. xxxi. Chapter.

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Heth.

She gyrdeth her loppes wyth strength, and couraget her armes.

Teth.

And if she perceiue þe her houswyf both good, her candle goeth not out by nyght.

Iod.

She laierth her fyngers to the spyndle, & her hand taketh hold of the rocke.

Laph.

She



She openeth her hand to the poore, yea:  
she stretcheth forth her handes to such as  
haue nede.

Lamed.

She feareth not that the cold of winter  
shal hurt her house, for al her household fol-  
kes are double clothed.

Mem.

She maketh her selfe fayre ornaments,  
her clothyng is whyte sylke and purple.

Nun.

Her husband is much set by in the ga-  
tes, when he sitteth amonge the rulers of  
the lande.

Samech.

She maketh clothe of sylke, and selleth  
it, and deliuereth a gyrdle vnto the Mar-  
chaunte.

Bin.

Strength and honour is her clothyng,  
and in the latter day she shal reioyce.

She.

She openeth her mouth with wysdome,  
and in her tounge is the law of grace.

Zade.

She looketh well to the wayes of her  
householde, and eateth not her bread with  
podelnes.

Kaph.

Her chyldren arysse, and call her blessed:  
and her husband maketh much of her.

Res.

Many daughters ther be that gather ri-  
ches together, but thou goest aboue the al.

Sin.

As for fauour, it is deceitful, and beuty  
is a vayne thyng: but a woman that fea-  
reth the Lord, she is worthy to be praysed.

Thau.

Beue her of the frute of her handes, and  
let her owne workes prayse her in þ gates.

The ende of the Proverbes  
of Salomon

## The booke of the Preacher, other wyse called Ecclesiastes.

The fyrst Chapter.

¶ Al that is in this world is vanity.



Heb. Want  
the of vanti-  
ties, that is  
a wonderful  
great vanti-  
tie: as is a  
let of Bal-  
terres for  
chiefe Bal-  
let, of whp-  
cho. Cal. a

¶ These are the words of the  
Preacher, the son of Da-  
uid kynge of Ierusalem.  
\* Al is but vanitie (sayth  
the Preacher) all is but  
playne vanitie. For what  
els hath a man, of all the  
laboure that he taketh vnder the Sunne?  
One generaciō passeth away, another co-  
meth, but the earth abyderh still. The sunne  
aryseth, the sunne goeth downe, and retur-  
neth to hys place, that he may ther rise vp  
again. The winde goeth toward þ south,  
and fetcheth hys compasse about vnto the

North, and so turneth into hym selfe as  
gayne. Al flouds runne into the sea, and yet  
the sea is not fylled: for looke vnto what  
place the waters runne, thence they come  
agayne. Al thynges are so hard, that no mā  
can expresse them. \* The eye is not satisfi-  
ed with syght, the eare is not fylled with  
hearyng. The thyng that hath bene, com-  
meth to passe agayne: and the thyng that  
hath bene done, is done agayne: ther is no  
new thyng vnder the Sunne. Is ther any  
thyng wherof it may be sayed: lo, this is  
new? For it was long ago in þ tymes that  
haue ben before vs. The thyng that is pass-  
ed, is out of remembraunce: Euen so the thin-  
ges that are for to come, shall no more be  
thought vpon among the that come after.  
¶ I my selfe þ Preacher, being kynge of Ie-  
rael and Ierusalem, applyed my mynde to  
seke out and searche for the knowledge of  
al thynges that are done vnder the heaue.  
Such trauaile and labour hath God ge-  
uen vnto the chyldren of men, to exercepse  
themselues therin.

p10. r10. s. c  
Ecc. r10. s. b  
Eccl. r10. s. b

¶ Thus I haue consydred all the thynges  
that come to passe vnder the sunne, and lo  
they are all but vanitie and vexacion of  
mynde. The crooked canne not be made  
streyght, and the sautes can not be thibred.  
¶ I communed with myne owne herte, say-  
inge: lo, I am come to a greate estate, and  
haue gotten more wysdome, then all they  
that haue bene before me in Ierusalem.  
Yea, my hert had great experience of wys-  
dome and knowledge, for thereunto I ap-  
plied my minde: that I might know what  
wer wisdom and vnderstanding, what wer  
errour and foolysnes. And I perceyued þ  
this also was but a vexacion of minde: for  
wher much wysdom is, ther is also great tra-  
uail and disquietnes: and the more know-  
ledge a man hath, the more is hys care.

That is, vnto  
me. Some  
read þ chp  
of Job,  
as. Eccl. s. 10

The. ii. Chapter.

Aboundaunce of ryches, of pleasure, and of build-  
yng, are vayne thynges.

¶ Then sayed I thus in my hert: Nowe I  
go to, I wyl take myne ease and haue  
good dates. But lo, that was vanitie  
also: in so much þ I sayed vnto laughter: þ  
art mad, and to mynthe: what doest thou?  
So I thought in my hert, to wythdraue  
my fleshe from wyne, to applye my mynde  
vnto wysdome, and to comprehend fo-  
lyshnes, vntyl the tyme that (amonge all  
the thynges whych are vnder the sunne) I  
myght se what wer best for men to doo, so  
long as they lyue vnder heauen.

I made gorgeous fayre workes, I build-  
ded me houses, and planted vineyardes. I  
made me orchardes and gardens of pleas-  
sure, and plantid trees in them of al maner  
frutes. I made pooles of water to water  
the greene, and frutefull trees wythall.  
I boughte seruautes and maydens, and  
had a greate householde. As for cattell and  
shepe, I had more substance of them, then  
al they that wer before me in Ierusalem:

I gas



She openeth her hand to the poore, yea she stretcheth forth her handes to such as haue nede.

Lamed.

She feareth not that the cold of winter shal hurt her house, for al her household folkes are double clothed.

Mem.

She maketh her selfe fayre ornaments, her clothyng is whyte sylke and purple.

Nun.

Her husband is much set by in the gates, when he sitteth amonge the rulers of the lande.

Samech.

She maketh clothe of sylke, and selleth it, and deliuereth a gyrdle vnto the Merchant.

Ein.

Strength and honour is her clothyng, and in the latter day she shal reioyce.

She.

She openeth her mouth with wysdome, and in her tongue is the law of grace.

Zade.

She looketh well to the wayes of her household, and eateth not her bread with idelnes.

Kaph.

Her chyldren arysse, and call her blessed: and her husband maketh much of her.

Res.

Many daughters ther be that gather riches together, but thou goest aboute the al.

Sin.

As for fauour, it is deceitful, and beuty is a vayne thyng: but a woman that feareth the Lord, she is worthy to be prayd.

Thau.

Beue her of the frute of her handes, and let her owne workes prayse her in þ gates.

The ende of the Proverbes of Salomon

## The booke of the Preacher, other wyse called Ecclesiastes.

The first Chapter.

¶ Al that is in this world is vanity.



Heb. Want  
the of vani-  
ties, that is  
a wonderful  
great vani-  
tie: as is a  
let of Bal-  
terres for  
chiefly Bal-  
let, of whi-  
cho. Cal. a

¶ These are the words of the Preacher, the son of Dauid kynge of Ierusalem. \* Al is but vanitie (sayth the Preacher) all is but playne vanitie. For what els hath a man, of all the labour that he taketh vnder the Sunne? One generacion passeth away, another cometh, but the earth abyedeth still. The sunne aryseth, the sunne goeth downe, and returneth to his place, that he may ther rise vp againe. The winde goeth toward þ south, and fetcheth vs compasse about vnto the

North, and so turneth into hym selfe againe. Al flouds runne into the sea, and yet the sea is not fylled: for looke vnto what place the waters runne, thence they come againe. Al thynges are so hard, that no man can expresse them. \* The eye is not satisfi- ed with syght, the eare is not fylled with hearing. The thyng that hath bene, cometh to passe againe: and the thyng that hath bene done, is done againe: ther is no new thyng vnder the Sunne. Is ther any thyng wherof it may be sayed: lo, this is new? For it was long ago in þ tymes that haue ben before vs. The thyng that is past, is out of remembrance: Euen so the thynges that are for to come, shall no more be thought vpon among the that come after. ¶ I my selfe þ Preacher, being king of Ieruel and Ierusalem, applyed my mynde to seke out and searche for the knowledge of al thynges that are done vnder the heauē. Such trouble and labour hath God geuen vnto the chyldren of men, to exercise them selues therin.

p10. r10. s. c  
Ecc. r10. s. b  
Eccl. r10. s. b

¶ Thus I haue consydred all the thynges that come to passe vnder the sunne, and lo they are all but vanitie and vexacion of mynde. The crooked canne not be made streight, and the sautes can not be thibred. ¶ I communed with myne owne herte, say- inge: lo, I am come to a greete estate, and haue gotten more wysdome, then all they that haue bene before me in Ierusalem. Yea, my hert had great experience of wysdome and knowledge, for thereunto I ap- plyed my mynde: that I might know what wer wisdom and vnderstanding, what wer errour and foolysnes. And I perceyued þ this also was but a vexacion of mynde: for wher much wysdom is, ther is also great tra- uail and disquietnes: and the more know- ledge a man hath, the more is his care.

That is, vnto  
me. Some  
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of Job,  
as. Eccl. s. b

The. ii. Chapter.

Abundance of riches, of pleasure, and of buildyng, are vayne thynges.

¶ Then sayed I thus in my hert: Nowe I go to, I wyl take myne ease and haue good dates. But lo, that was vanitie also: in so much þ I sayed vnto laughter: þ art mad, and to mynthe: what doest thou? So I thought in my hert, to wythdraw myn selfe from wyne, to applye my mynde vnto wysdome, and to comprehend foolysnes, vntyl the tyme that (amonge all the thynges whych are vnder the sunne) I myght se what wer best for men to doo, so long as they lyue vnder heauen.

¶ I made gorgeous fayre workes, I builded me houses, and planted vineyardes. I made me orchardes and gardens of pleasure, and plantid trees in them of al maner frutes. I made pooles of water to water the greene, and frutefull trees wythall. I boughte seruautes and maydens, and had a greete household. As for cattell and shepe, I had more substance of them, then al they that wer before me in Ierusalem:

I gas



I gathered syluer and gold together, euen a treasure of kynges and landes.

I prouided me fingers & women, which could play of instrumentes, to make me myrth and pastyme. I gat me drynkyng cuppes also and glasses. Shortely, I was greater and in more worshipp, then all my predecessours in Iherusalem. For wysdome remyned with me, and looke whatsoeuer mine eyes desyred, I let them haue it: and wherin soeuer my hert dellyted or had any pleasure, I withheld it not from it. Thus my hert reioysed in al that I did, and this I tooke for the porcion of al my trauayle. But when I consydered all the woorkes that my handes had wrought, and all the laboures that I had taken therein, lo, all was but vanitie and veracion of mynde, and nothyng of any value vnder the sunne. Then turned I me to consyder wysdome, errour, and foolysnes: (for what is he among men, that myght be compared to me the kyng in such woorkes?) and I saw that wysdome excelleth foolysnes, as farre as lyghte dothe darknes. \* For a wyse man beareth his eyes about in his head, but the foole goeth in the darknes. I perceyued also that they both hadde one ende. Then thought I in my mynde: If it happen vnto y foole as it doth vnto me, what nedeth me then to labour any more for wysdome? So I confessed wythin my hert, that this also was but vanyty. For the wyse are euer as lytle in remembraunce as the foolyshe, and al the dayes for to come, shalbe forgotten, yea the wyse man dyeth as wel as the foole. Thus beganne I to be weary of my lyfe, in so much that I could awayne wyth nothyng that is done vnder the Sunne, for al was but vanyty and veracion of mynde: Yea I was weary of al my labour, whych I had taken vnder the Sunne, because I shoulde be sayne to leaue them to another man that cometh after me: for who knoweth whether he shall be a wyse man or a foole? And yet shal he be Lord of al my labours, whych I wyth such wysdome haue taken vnder the Sunne. Is not this a vayne thyng?

So I turned me to refrayne my mynde from al such trauaile as I toke vnder the Sunne, for so much as a man shoulde wey bym selfe wyth wysdome, wyth vnderstandyng and oportunitie, and yet be sayne to leaue his laboures vnto another, that neuer sweate for them. This is also a vayne thyng and a great mysery. For what getteth a man of al the labour and trauaile of his mynde, that he taketh vnder the sunne, but heynnes, sorowe and dysquyetnes all the dayes of his lyfe? In so much that his hert can not rest in the nyght. Is not this also a vayne thyng? Is it not better then, for a man to eat and drinke, and his soule to be mery in his labour? Yea I saw that this also was a gift of God: For who may eat, drinke, or drynge any thyng to passe

wythoute hym? And why? he getteth vnto man what it pleaseth hym, whether it be wysdome, vnderstandyng, or gladnes. But vnto the synner he getteth werines and sorrow, that he maye gather and heape together the thyng that afterwarde shalbe geuen vnto hym whom it pleaseth god. This is now a vayne thyng, yea a very dysquyetnes and veracion of mynde.

The.iii. Chapter.  
Al thynges come in theyr tyme, and passe away in theyr tyme.

Every thyng hath a tyme, yea all that is vnder the heauen, hath his conueniente reason. There is a tyme to be borne, and a tyme to dye.

There is a tyme to plante, and a tyme to plucke vp the thyng that is planted.

A tyme to slay, & a tyme to make whole: A tyme to breake downe, and a tyme to buylde vp:

A tyme to weepe, and a tyme to laughe:

A tyme to mourne, and a tyme to dafice:

A tyme to cast away stoncs, and a tyme to gather stoncs together:

A tyme to embrace, and a tyme to refrayne from embracyng.

A tyme to wyne, and a tyme to lese:

A tyme to spare, and a tyme to spend:

A tyme to cut in pyeces, & a tyme to cōm together.

A tyme to kepe sylence, & a tyme to speake:

A tyme to loue, and a tyme to hate.

A tyme of war, and a tyme of peace:

What hath a man els (that doth anye thyng) but weynnes and laboure? For as touchyng the trauaile and carefulnes whych God hath geuen vnto men, I see that he hath geuen it them, to be exercysed in it. Al this hath he ordayned maruelous goodly: to euery thyng in his due tyme. He hath plated ignorance also in y herres of men, that they shoulde not fynde oute the ground of his woorkes, whych he doth fro the begynnyng to the ende. So I perceyued, that in these thynges ther is nothyng better for a man, the to be mery, and to do wel so long as he lyueth. For all that a man eateth and drinketh, yea whatsoeuer a man enioyeth of all his laboure, the same is a gyft of God. I consydered also that what soeuer God doth, it continueth for euer, and that nothyng can be put vnto it, nor taken from it: and that God doth it to the intent that men shoulde fear hym. The thyng that hath bene, is now: and the thyng that is for to come, hath bene afore tyme: for God restorcth agayne the thyng that was past.

Moreouer, I saw vnder the sunne vngodlynes in the stead of iudgemēt, and iniquitie in stead of righteousnes. Then thought I in my mynde: God shal separat the righteous from the vngodly, and then shall be the tyme and iudgemēt of al counceils and woorkes. I comened wythin myne own hert also concernyng the chyldren of men, how God hath chosen them, and yet letteth the appeare

After in y  
viii. a. p. 10  
viii.



appeare as though they were beastes: for it happeneth vnto me as it doth vnto beastes, and as the one dyeth, so dyeth the other: yea, they haue both ene manner of byrth, so that (in this) a man hath no preeminence aboue a beaste, but all are subdued vnto vanitie. They go all vnto one place, for as they be all of duste, so shall they all turne vnto duste agayne. Who knoweth \* the spryde of man that goeth vpwarde, and þ breath of the beaste that goeth doune into the earth? Wherefore I perceiue that ther is nothyng better for a man, then to be ioyful in hys labour, for that is his portion. But who wil bring him to se the thing that shal come after hym?

## The.iii. Chapter.

The miseries of the innocent. The superfluous labours of men. The chylde that is poore and wyle.

**S** I turned me, and considered all the vyolent wrong that is done vnder the sunne: and behold, the teares of such as were oppressed, and ther was no man to comfort them, or that woulde deliuer and defende them from the vyolence of the oppressours. Wherefore I iudged those that are dead, to be more happy then such as be alpyue: yea, hym that is yet vnborne, to be better at ease then they both, because he seeth not the miserable workes that are done vnder the sunne.

Agayne, I saw that al trauaile and diligence of labour was hated of euery man. Thys is also a vayne thyng, and a vexacion of mynde. The foole foloweth hys handes together, and eateth vp hys owne flesh. One handfull (sayth he) is better to byrest, then both the handes full wyth labour and trauaile. Agoreouer I turned me, and behold yet another vanyty vnder the sunne. Ther is one man, no mo but hym selfe alone, vasyng neyther child nor brother: yet is ther no end of hys careful trauaile, hys eyes can not be satisfied wyth ryches, (yet doth he not remeber hym selfe, and say: ) For whom do I take suche trauaile? For whose pleasure do I thus consume away my life? This is also a vayne and myserable thing. Therfore two are better then one, for they may well entoye the profyt of thei labour. If one of them fall, hys companyon healeth hym vp agayne: But two is hym that is alone: for if he fall, he hath not another to helpe hym vp. Agayne, when two slepe together, they are warme: but how can a body be warme alone? One may be overcome, but two may make resistance: A thre fold cable is not lyghly broken. A poore chylde beyng wyle, is better then an olde kynge, that doteth, and can not beware in tyme to come. Some one cometh oute of prison, and is made a kynge: and another whyche is borne in the kynngdome, cometh vnto pouertye. And I perceyued that all men lyuyng vnder the sunne, go wyth the second chylde, that cometh vp

in the steede of the other.

As for the people that haue bene before hym, and that come after him, they are innumerable: yet is not thei for the greater thowth hym. This is also a vayne thyng and a vexacion of mynde. When thou comest into the house of God, kepe thy foote (a) and draw nie (b) that thou mayest hear: that is better then the offerings of foolles, for they know not what euyl they do.

## The.v. Chapter.

A monicion to beware of rage communcacion. We oughte not to maruell at the oppression of the poore. The courteous is not satisfied wyth hys ryches.

**B**E not hasty wyth thy mouth, and let not thyne heart speake any thing rashly before God. For God is in heauen, and thou vpon earth, therefore let thy wordes be fewe. For wher much carefulnes is, ther are many dreames: and wher many wordes are, ther men may heare foolles.

\* If thou make a vowe vnto God, be not slack to performe it: As for solpysh vowe, he hath no pleasure in them. If thou promyse any thing, pay it: for better it is that thou make no vowe, then þ thou shouldest promyse, and not pay. Use not thy mouth to cause thy flesh for to synne, that thou say not before the aungel: my foolshynes is in the faulte. For then God wyl be angrie at thy voyce, and destroye all the workes of thyne handes. And why? wher as are many dreames and many wordes, ther are also diuerse vanities: but loke that thou fear God. If thou seest the poore to be oppressed and wrongfully dealt wyth al, so that equitie and ryght of the lawe is wasted in the land: maruel not thou at such iudgement, for one great man keperh touch wyth another, and the myghty help them selues together. The whole land also wyth the fieldes and al that is therein, is in subiection and bondage vnto þ kynge. He that loueth money, wyl neuer be satisfied wyth money: and who so delieterh in ryches, shal haue no profite thereof. It is not thys also a vayne thing? Wher as much ryches is, there are many also that spend the away: And what pleasure more hath he that posselth the, sauyn that he may looke vpon them wyth hys eyes? A labourynge manne slepeth sweetely, whether it be lytle or much that he eateth: but the aboundaunce of the rich wyl not suffer hym to slepe.

Yet is ther a sore plage, whyche I haue seene vnder the sunne (namely) ryches kept to the hurt of hym that hath them in possession. For oft tymes they petish wyth his great misery and trouble: and if he haue a chylde, it getteth nothyng. \* Lyke as he came naked oute of hys mothers wombe, so goeth he thither agayne, and carryeth nothyng away wyth him of al hys labour. Thys is a myserable plage, that he shal go awaye euen as he came. What helperh it hym then, that he hath laboured in the wynde?

The comen translation redeth, whether the spirit of a man go vpwarde & the breath of a beaste downward

(a) Some reade. For he is readyer to heare (vnderstand thy worde) then to receyue þ sacrifice of foolles geue

(b) Some read rather to hear than to geue, as foolles offering sacryfice. De. xxiij. d. Baru. vi. c.

B

C

Job. i. d. f. Tim. vi. b.



wynde: Al the dayes of hys lyfe also muste he eate in the darcke, wyth great carefulnes, spckenesse and sorowe. Therefore me thyvke it a better and fayrer thyng a man to eate and drynke, and to be refreshed of al hys labour that he taketh vnder þe sunne, al the dayes of hys lyfe, which god geueth hym, for thys his porcion. For vnto whom soeuer God geueth ryches, goodes, and power, he geueth it hym to enioy it, to take it for his porcion, and to be refreshed of hys labour: thys is now the gyfte of God. For he thynketh not much howe longe he shall lyue, for so much as God fylleth hys heart wyth gladnesse.

The. vi. Chapter.

The mystry of the rich and couetous. The difference of a foole and a wyle man.

**T**her is yet a plage vnder the Sunne, as it is a general thyng among men: when God geueth a manne ryches, goodes, and honour, so that he wanteth no thyng of al that hys heart can desyre: and yet god geueth hym not leaue to enioy the same, but an other manne spendeth them. Thys is a vayne thyng, and a myserable plage. If a man beget an hundred chylde, and lyue many yeres, so that hys dayes are many in number, and yet can not enioy hys good, neyther be buryed: as for him I say, that an vntimely byrth is better the he. For he cometh to naught, and goeth hys way into darckenes, and hys name is forgotten. Moreover, he seeth not the sun, and knoweth of no rest neyther here nor ther: Yea though he lyued two thousand yeres, yet hath he no good lyfe. Come not al to one place: Al the labour that a man taketh, is for hym selfe, and yet hys desyre is neuer fylled after hys mynde. For what hath the wyle more then the foole? What healeth he the poore, that he knoweth to walke before the lyupng? The syght of the eyes is better then that the soule should so departe awaye. Howebeit thys is also a vayne thyng, and a dysquyetenesse of mynde. What is more excellent then man? yet can he not in the last get the victorye of him that is myghtyer then he: A vayne thyng is it to cast out many wordes: but what hath a man els. **The. vii. Chap.** That which passeth our strengths and wits, ought we not to seke after.

**W**ho knoweth what is good for man? lyving, in the dayes of hys vayne lyfe, which is but a shadow: Or who wyl tel a man what shal happen after hym vnder the Sunne.

**A** good name is more worth then a precious opntment, and þe day of death is better then the day of byrth. It is better to go into an house of mourning, then into a banqueting house. For ther is the end of al man, and he that is liuing taketh it to herte. It is better to be sory then to laugh, for when the countenance is heuy, the heart is ioyfull. The heart of þe wise is in þe mourning house,

but the heart of the foolish is in the house of mirth. It is better to geue ear to þe chastening of a wise man, then to heare the song of fooles. For þe laughing of fooles is like the cracking of thornes vnder a por: And that is but a vaine thing. Who so doth wrong, maketh a wise man to go out of his witte, and destroyeth a gentle heart. The ende of a thing is better then the beginning. The patient of spirit is better then the hie minded. Be not hastily angry in thy mind, for wrath resteth in þe bosom of a foole. Say not thou: what is the cause þe dayes of þe old time were better then they þe now? for þe were no wise questio. Wisdome is better then riches yea much more worth then þe eye sight. For wisdom beledeth as wel as money, and the excellent knowledge and wisdom geueth life vnto him that hath it in possession. Consider the worke of God, howe that no man can make the thing straight which he maketh crooked. Use wel the tyme of prosperitie, and remember the tyme of misfortune: for God maketh the one by the other, so that a man can fynde nothing els.

These two things also haue I considered in the tyme of vauitye: that the iust man perissheth for his righteousnes sake, and þe vngodly liueth in hys wickednes. Therefore be thou neither to righteous nor ouerwise, that thou perissh not: be neither to vnrightheous also, nor to foolish, lest þe be before thy tyme. It is good for thee to take hold of this, & not to let that go out of thy hand. For he that feareth God, shal scape them al. Wisdome geueth more courage vnto þe wise, then ten mighty men of the citie: for ther is not one iust vpon the earth, þe dothe good, and synneth not. Take not hede vnto euery word that is spokē, lest thou hear thy seruant curse the: for thyne own herte knoweth that thou thy selfe also haste oft tymes spoken euyl by other men. All these things haue I proued because of wysdome, for I thought to be wise: but she went farther from me then she was before, yea and so depe that I myght not reach vnto her. I applyed my mynde also vnto knowledge, and to seeke oute science, wysdome, and vnderstandynge: to knowe the foolishnes of the vngodly, and the errour of doctryne fooles. And I founde, that a woman is bytterer then death: for she is a very angyle, her hearte is a net, and her handes are cheynes. Who so pleasech God shal scape from her, but the synner wyl be taken wyth her.

Behold (sayth the Preacher) thys haue I diligently searched out and proued, that I might come by knowledge: which as yet I seke and fynde not. Among a thousande men I haue found one, but not one woman among al. Lo this only haue I found, that God made man iuste and ryghte, but they seke dyuerse sorcelies, wher as no man hath wysdome and vnderstandynge, to geue answer thereunto.



The. viii. Chapter.

The kynges commaundement ought to be obeyed. Gladnes is one of the chyefe thynges vnder the sunne.

**V**erily maketh a mans face to shyne but malice putteth it out of fauour. Kepe the kyngs commaundement (I warne the) and þo that thou hast made vnto God. Be not hasty to go out of hys sight, and se thou continue in no euill thing: for what soeuer it pleaseth hym, that doth he. Lyke as when a kyng geueth a charge, hys commaundement is myghty: Euen so who may saye vnto hym, what doest thou? Who so kepeth the commaundement, shal fele no harme: but a wyse mā is bett dyscerueth tyme and maner. For euery thyng weyl haue oportunitie and iudgement, and this is the thyng that maketh men full of carefulesnes and sorowe. And why? a man knoweth not what is for to come, for who wyl tel hym? Neyther is ther any manne that hath power ouer the spyrte, to kepe styl the spyrte, nor to haue any power in þe tyme of death: it is not he also þe can make an end of the battail, neyther may vngodlynes deliuer hym that medleth wyth all.

All these thynges haue I considered, and applyed my mynde vnto euery worke that is vnder the sunne: howe ouer mā hath lordship vpon another to his owne harme. For I haue oft sene the vngodlye broughte to theyr graues, and fallen downe from the hye and glorypous place: in so muche that they wer forgotten in the cite, wher they were had in so hye and great tribulacion. This is also a vaine thyng. Because now that euyl works are not hastily punyshed, the hert of man geueth hym selfe ouer vnto wyckednes. But though an euyl person offend an hundred times, and haue a longe lyfe: yet am I sure, that it shal go wel with them that feare God, because they haue hym before his eyes. Againe, as for the vngodly, it shal not be wel wyth hym, neyther shal he prolonge his dayes: but euen as a shadow, so shal he be that feareth not god. Yet is ther a vanitie vpon earth: Ther be lust mē, vnto whō it happeneth as though they had the works of the vngodly. Againe, ther be vngodly, wyth whome it goeth as though they had the works of the ryghteous. This me thinke also a vaine thing. Therefore I commende gladnes, because a man hath no better thyng vnder the sun, then to eate and drynke, and to be merie: for that shal he haue of hys laboure of the dayes of the lyfe, whych God geueth hym vnder the sunne. When I applyed my mynde to learne wysdom, and to know the trauayle that is in the world (and that of such a fashō, that I suffered not mine eyes to slepe neyther daye nor nyght) I vnderstode of al the works of God, that it is not possible for a man to attain vnto the works that are done vnder the sunne: and though he be slowe hys labour to seeke the

out, yet can he not teache vnto them: yea though a wyse man woulde vnder take to know them, yet myght he not synde them.

The. ix. Chapter.

A man wotteth not, by the ryghteousnes of hys own workes, whether he be worthy of loue or hate. A man ought to lyue merlye wyth hys wyfe. A prayse of wysdom.

**F**or al these thynges purposed I in my mynde to seke out. The ryghteous and wyse, yea and they: (a) workes also are in the hand of God: and (b) ther is no man knoweth eyther the loue or hate of the thyng that he hath before hym. It happeneth vnto one as vnto another: It goeth wyth the ryghteous, as wyth the vngodlye, wyth the good and cleane, as wyth the vncleane: wyth hym that offereth, as wyth hym þe offereth not: lyke as it goeth wyth the vertuous, so goeth it also wyth the synner: As it happeneth vnto the perjured, so happeneth it also vnto hym that is afrayed to be forsworn. Among al thynges that come to passe vnder the sunne, this is a myserye, that it happeneth vnto all alyke. This is the cause also that the heartes of men are full of wyckednes, and mad foolshynes is in theyr hertes: as long as they lyue, vntyl they dye. And why? As longe as a man lyueth, he is careles: for a quicke dog (say they) is better then a dead lyon: for they that be lyuyng, knowe that they shal dye: but they that be dead, knowe nothyng, neyther deserue they anye more. For theyr memory all is forgotten, so that they be neither loued, hated, nor enuid, neyther haue they any more part in the world in all that is done vnder the sunne. Good thou thy waye then, eate thy breade wyth ioye, and drynke thy wyne wyth gladnes, for thy workes please God. (c) Let thy garments be alway wythe, and let thy head want none ornament. Use thy selfe to lyue so fully wyth thy wyfe whom thou louest, al the dayes of thy lyfe, which is but vaine, that God hath geuen the vnder the sunne, all the dayes of thy vanitie: for that is thy porcion in this life of al thy labour & trauayle that thou takest vnder the sun. What soeuer thou takest in hand to do, that dooe wyth al thy power: for among the deade, wher as thou goest vnto, there is neyther worke, counsell, knowledge, nor wysdome.

So I turned me vnto other thynges vnder the sunne, and I saw that in running, it helpeth not to be swift: in battayle, it helpeth not to be strong: in sedynge, it helpeth not to be wyse: to cyches, it helpeth not to be satel: to be had in fauour, it helpeth not to be cunning: but al lyeth in tyme and fortune. For a man knoweth not hys tyme, but like as the fyshes are taken wyth the angle, and as the byrdes are caught wyth the snare. Euen so are men taken in the perilous tyme, when it cometh sodenly vpon them. This wysdome haue I sene also vnder the sunne, and me thought it a great thing.

Job. xiii. d.  
Some read  
the Gods: þ  
is Judges.

(a) Some  
read seruans  
tes.

(b) Some  
read, I man  
knoweth ne  
ther þe loue,  
nor the hate  
whiche is  
before hym.  
The sentēce  
signyfeth  
as much as  
no man knoweth wher  
ther God lo  
ueth or hate  
any manner  
Understand  
by the righ  
teousnes of  
hys owne  
workes.

(c) That is,  
be not slowe  
lye and fol  
theli, but ha  
nestlye and  
manerly as  
rayed,



thing. There was a litle citie, and a few men w<sup>th</sup>in it: so ther came a great kyng and beseged it, & made bulwarkes against it. And in the citie ther was found a poore mā (but he was wyse) which with his wisdom deliuered the citie: yet was there no body that had any respect vnto such a simple man. Then sayd I: wysdome is better then strength. Neuer theles, a simple mā's wysdom is despyed, and hys wordes are not heard. A wyse mans counsaile that is folowed in sylence, is far aboue the crying of a captayne among fooles. \* For wysdō is better then barnesse: but one vntyrift alone destroyeth much good.

Sap. vi. a.  
iii. re. xlii. c  
i. Re. xlii. g

The.x.Chapter.

The difference betwixt a foole and a wyse man. Fortunate and happy is that realme whych hath a wyse prince.

**A**Dadlyes that corrupt swete opntement and make it to stinke, are somethyng more worth then the wysdom and honour of a foole. A wyse mans herte is \* vpon the ryght hand, but a fool's herte is vpon the left. A doryng foole thynketh that euery man dorh as foolysly as hymselfe. If a principal sprit be geuen the to beate rule, be not neglygent then in thynne offyce: for so shal greate wyckednes be put down, as it wer wyth a medicine. Another plage is ther, which I haue sene vnder the sūne: namely, the ignorance that is commonly among princes: in that a foole syteth in great dignity, and the ryche are set down beneth: I se seruantes ride vpon horses, and princes goyng vpon theyr feete as it wer seruantes. \* But he that dyggeth vpon a pyt, shal fal therin hym selfe: and who so breaketh downe the hedge, a serpent shal bite hym. Who so remoueth stones, shal haue trauayle withal: and he that heweth wood shal be hurt therwith.

\* That isto  
do al things  
aryght.

Pro. xvi. d  
Ecc. xvi. d

When any prync is blont, & the poynt not sharpened, it must be whet agayne, & that wyth myght: Euen so doth wisdom folow diligence. A babler of his tong is no better then a serpent that styngeth wyth out hyspyng. The words out of a wyse mā's mouth are gracious, but the lips of a foole wil destroy hymselfe. The beginning of hys talking is foolishnes, and the last word of his mouth is greate madnesse. A foole is so ful of words, that a mā can not tel what ende he wyl make: who wyl then warne hym to make a conclusion? The labour of the foolish is greuous vnto the, whyle they know not how to go into the cytie.

Who be vnto the (O thou realme & land) whose king is but a childe, and whose princes are early at theyr bankets. But wel is the (O thou realme and land) whose kyng is come of nobles, and whose princes eate in due season, for strength and not for lust. Whorow flouthfulnes the balks fal down, and whorow ydle hands it rainerh in at the house. Meate maketh mē to laugh, & wine maketh them mery: but vnto money at all

thynges obedient. Wyth the kyng no euyl in thy thought, and speake no hurte of the rich in thy pryue chamber: for a bird of the ayre shal betray thy voice, & wyth her feathers shal she betray thy wordes.

The.xi.Chapter.

Riches ought to be distribute vnto þ nedy.

**S**End (a) thy vncayles ouer the waters, and so shalt thou fynde them after many yeares. Geue it away among (b) seuen or eyghte, for thou knowest not what myserye shal come vpon earthe. When the cloudes are ful, they poure out raine vpon the earth. And when the tree falleth (whether it be toward the South or the north) in what place soeuer it fal, ther it lieth. He that regardeth þ wynde, shal not sow: and he that hath respect vnto the cloudes, shal not reape. Now lyke as thou knowest not the way of the wynde, nor howe the bones are filled in a mothers wombe: Euen so thou knowest not the workes of God, whych is the worke master of al.

(a) That is  
distribute  
thy goodes  
indifferently  
to þ poore,  
wythout re-  
gardig one  
and not an-  
other.

(b) That is  
vnto many:  
a certayne  
number for  
an vncer-  
taine.

Cease not thou therefore wyth thy handes to (c) sow thy seede, whether it be in the morning, or in the euening: for thou knowest not whether thys or that shal prosper: and if they both take, it is the better. The lyght is swete, and a pleasaunt thing is it for the eyes to looke vpon the sun. If a mā lyue many yeares, and be glad in them al, let hym remember the dayes of darcknes, whych shal be many: and when they come, al thyngs shal be but vanity. Be glad then (O thou yong man) in thy youth, and lette thine herte be mery in thy yonge dayes, for low þ waies of thine own herte, and þ luste of thine eyes: but be thou sure þ God shal bring the into iugement for al these thyngs.

(c) That is,  
when men  
haue wher-  
wyth they  
ought lybe-  
rallye to  
geue.

The.xii.Chapter.

From our youth ought we to consyder and regarde the goodnes of God.

**P**ut away displeasure out of thine herte and remoue euyl from thy bodye: for childhod and youth is but vanity. Remember thy maker in thy youth, or euer the dayes of aduersitye come, and or the yeares drawe nyc, when thou shalt say: I haue no pleasure in them: before the Sunne, the lyghte, the moone and starres be darkened, and or the cloudes turne agayne after the rayne: when the keepers of the house shal tremble, and when the stronge menne shal bowe theym selues: when the myllers stande still, because they be so fewe, and when the syghte of the wyndowes shal ware dymme: when the doores in the stretes shal be shutte, and when the voyce of the myller shal be layed downe: when menne shal ryse vp at the voyce of the byrde, and when all the daughters of musycke shal be broughte lowe: when men shal feare in hye places, and be afrayed in the stretes: when the almode tree shal be despyed, the greshopper

(a) That is,  
when men  
haue wher-  
wyth they  
ought lybe-  
rallye to  
geue.



thing. There was a litle citie, and a few men wthin it: so ther came a great kynge and beleged it, & made bulwarke against it. And in the citie ther was found a poore mā (but he was wyse) which with his wisdom deliuered the citie: yet was there no body that had any respect vnto such a simple man. Then sayd I: wysdome is better then strength. Neuer theles, a simple mā wysdom is despyled, and hys wordes are not heard. A wyse mans counsaile that is folowed in sylence, is far aboue the crying of a captayne among fooles. \* For wysdō is better then barnesse: but one vntyrift alone destroyeth much good.

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The.x.Chapter.

The difference betwixt a foole and a wyse man. Fortunate and happy is that realme whych hath a wyse prince.

**A**Dadlyes that corrupt swete opntement and make it to stinke, are somethyng more worth then the wysdom and honour of a foole. A wyse mans herte is \* vpon the ryght hand, but a foolles herte is vpon the left. A doryng foole thynketh that euery man dorh as foolysly as hymselfe. If a principal spirit be geuen the to beate rule, be not neglygent then in thynne offyce: for so shal grete wyckednes be put down, as it wer wyth a medicine. Another plage is ther, which I haue sene vnder the sūne: namely, the ignorance that is commonly among princes: in that a foole syteth in great dignity, and the ryche are set down beneth: I se seruantes ride vpon horsys, and princes goying vpon theyr feete as it wer seruantes. \* But he that dyggeth vpon a pyt, shal fal therin hym selfe: and who so breaketh downe the hedge, a serpent shal bite hym. Who so remoueth stones, shal haue trauayle withal: and he that heweth wood shal be hurt therwith.

\* That isto  
do al things  
aryght.

Pro. xvi. d  
Ecc. xvi. d

When any pryn is blont, & the poynt not sharpened, it must be whet agayne, & that wyth myght: Euen so doth wisdom folow diligence. A babler of his tong is no better then a serpent that styngeth wyth out bys-syng. The words out of a wyse mā's mouth are gractous, but the lips of a foole wil destrye hymselfe. The beginning of hys talking is foolishnes, and the last word of his mouth is grete madnesse. A foole is so ful of words, that a mā can not tel what ende he wyl make: who wyl then warne him to make a conclusion? The labour of the foolish is greuous vnto the, whyle they know not how to go into the cytie.

Who be vnto the (O thou realme & land) whose king is but a childe, and whose princes are early at theyr bankets. But wel is the (O thou realme and land) whose kyng is come of nobles, and whose princes eate in due season, for strength and not for lust. Whorow flouthfulnes the balks fal down, and whorow ydle hands it rainerh in at the house. Meate maketh mē to laugh, & wine maketh them mery: but vnto money at all

thynges obedient. Wyth the kyng no euyl in thy thought, and speake no hurte of the rich in thy pryue chamber: for a bird of the ayre shal betray thy voice, & wyth her feathers shal she betray thy wordes.

The.xi.Chapter.

Riches ought to be distribute vnto þ nedy.

**S**End (a) thy vncayles ouer the waters, and so shalt thou fynde them after many yeares. Geue it away among (b) seuen or eyghte, for thou knowest not what myserye shal come vpon earthe. When the cloudes are ful, they poure out raine vpon the earth. And when the tree falleth (whether it be toward the South or the north) in what place soeuer it fal, ther it lieth. He that regardeth þ wynde, shal not sow: and he that hath respect vnto the cloudes, shal not reape. Now lyke as thou knowest not the way of the wynde, nor howe the bones are filled in a mothers wombe: Euen so thou knowest not the workes of God, whych is the worke master of al.

(a) That is  
dystribute  
thy goodes  
indifferently  
to þ poore,  
wythout re-  
gardig one  
and not an-  
other.

(b) That is  
vnto many:  
a certayne  
number for  
an vncer-  
taine.

Cease not thou therefore wyth thy handes to (c) sow thy seede, whether it be in the morning, or in the euening: for thou knowest not whether this or that shal prosper: and if they both take, it is the better. The lyght is swete, and a pleasaunt thing is it for the eyes to looke vpon the sun. If a mā lyue many yeares, and be glad in them al, let hym remember the dayes of darcknes, whych shal be many: and when they come, al thyngs shal be but vanity. Be glad then (O thou yong man) in thy youth, and lette thine herte be mery in thy yonge dayes, for low þ waies of thine own herte, and þ luste of thine eyes: but be thou sure þ God shal bring the into iugement for al these thyngs.

(c) That is,  
when men  
haue wher-  
wyth they  
ought lybe-  
rallye to  
geue.

The.xii.Chapter.

From our youth ought we to consyder and regarde the goodnes of God.

**P**ut away displeasure out of thine herte and remoue euyl from thy bodye: for childhod and youth is but vanity. Remember thy maker in thy youth, or euer the dayes of aduersitye come, and or the yeares drawe nye, when thou shalt say: I haue no pleasure in them: before the Sunne, the lyghte, the moone and starres be darkened, and or the cloudes turne agayne after the raine: when the keepers of the house shal tremble, and when the stronge menne shal bowe theym selues: when the myllers stande still, because they be so fewe, and when the syghte of the wyndowes shal ware dymme: when the doores in the stretes shal be shutte, and when the voyce of the myller shal be layed downe: when menne shal ryse vp at the voyce of the byrde, and when all the daughters of musycke shal be broughte lowe: when men shal feare in hye places, and be afrayed in the stretes: when the almode tree shal be despyled, the greshopper

(a) That is,  
when men  
haue wher-  
wyth they  
ought lybe-  
rallye to  
geue.

(b)



borne out, and when greate poverte shall  
 breake in: when man goeth to hys longe  
 home, & the mourners go about the streets  
 Or ever the silver lace be taken away, and  
 or the golden band be broken: Or the por-  
 be broken at the wel, & the whele upon the  
 cisterne. Or duste be turned agayne unto  
 earth fro whence it came, & or spirit return  
 unto God, which gave it. Al is but vanitie  
 (saith y<sup>e</sup> preacher) al is but plaine vanitie.

The same preacher was not wise alone,  
 but taught the people knowledge also: he  
 gave good hede, sought out the ground and  
 set forth manie parables. Hys dyligence  
 was to fynd out acceptable words, & y<sup>e</sup>ghe  
 scripture, and the wordes of truth. For the  
 wordes of y<sup>e</sup> wyse are like prickes & naitles  
 that go thorow, wherewith men are kept to-  
 gether: for they are geuen of one shepheard  
 only. Therefore beware (my sonne) that a-  
 boue these thou make thee not manie and  
 innumerable booke, nor take dyuerse doc-  
 trines in hand, to wery thy body wythall.

Let vs hear the conclusion of al things.  
 Feare God, and kepe his commaundemēt:  
 For that toucheth all men: For God shall  
 iudge al workes, and secret thynges, whe-  
 ther they be good or euyl.

The end of the booke of the Preacher,  
 otherwyse called Ecclesiastes.

## The Ballet of Ballettes of Salomon: called in Latine, Canticum Canticorum.

The first Chapter.

That is the  
 these & most  
 excellent ba-  
 lette, as the  
 saint of sain-  
 tes, y<sup>e</sup> kyng  
 of kynges,  
 which is as  
 much to say  
 after y<sup>e</sup> ma-  
 ner of spea-  
 kyng of the  
 Hebrewes, as  
 the chiefe  
 sayntes, the  
 chiefe kyng.  
 Wherefore  
 it is to be  
 supposed, y<sup>e</sup>  
 wy chamber. We wyl be glad and reioyce  
 amonge the  
 M. and fine  
 other songs  
 (of whyche  
 iii. re. iii. d)  
 thys hath  
 ben esteemed  
 and iudged  
 the chiefe &  
 principal.



The mystical deuyce of the spiritual and godly  
 loue betwene Christ the spouse, and the church  
 or congregacion hys spouse. Salomon made  
 this Balade or song by hym selfe and hys wyfe  
 the daughter of Pharao, vnder the shadowe of  
 hym selfe figurynge Christe, and vnder the per-  
 son of hys wyfe the Church.

The voyce of the Church.

That thy mouth would geue  
 me a kysse, for thy breastes are  
 more pleasaunt the wyne, and  
 that because of the good and  
 pleasaunt sauour. Thy name  
 is a swete smellynge oymntment, therefore  
 do the maidens loue the: yea that same mo-  
 ueth me also to runne after the.

The spouse to her companions.

The king hath brought me into his pri-  
 ue chamber. We wyl be glad and reioyce  
 in the, we thinke more of thy breastes then  
 of wyne: wel is them that loue the.

The voyce of the church in persecution.

I am black (O ye daughters of Ierusa-  
 lem) lyke as the tentes of the Cedarenes,  
 and as the hangings of Salomon: but yee  
 am I fayre & well fauoured wythall. What  
 uel not at me that I am so blacke: & why?  
 the sunne hath shyned vpon me.

The voyce of the Synagoge.

For when my mothers childre had euyl  
 wyl at me, they made me the keeper of the  
 vineyard. Thus was I fayre to keepe a  
 vineyard, which was not myne owne.

The voyce of the Church to Christ.

Tel me (O thou whom my soul loueth)  
 wher thou feedest, wher thou restest at the  
 noone day: lest I go wrong, and come vn to  
 the flockes of thy companions.

Christ to the Church.

If thou know not thy selfe (O thou say-  
 rest among women) then go thy way forth  
 after the footsteps of the shepe, as though  
 thou wouldest feede the goates besyde the  
 shepherdes tentes. Ther wyl I tarpe for  
 the (my loue) wyth mine host and wyth my  
 chacers, which shaloe no fewer then Sha-  
 raas. Then shal thy chekes and thy necke  
 be made fayre, and hanged wyth spanges  
 and goodly tewels: a necke band of golde  
 wyl we make the wyth syluer buttons.

The voyce of the Church.

When the kyng syttech at the table, he  
 shal smel my Rasus: for a bondel of Agie  
 (O my beloued) lyeth betwyxte my brea-  
 stes. A cluster of Grapes of Eipers, or of  
 the vineyardes of Sugaddy art thou vnto  
 me, O my beloued.

Christ to the Church.

O howe fayre arte thou (my loue) howe  
 fayre art thou? thou hast doues eyes.

The Church to Christ.

O howe fayre art thou (my beloued) howe  
 wel fauoured art thou? Our bed is decked  
 with floures, the springes of our house are  
 of Cedre tree, and our balkes of Cypresse.

The. ii. Chapter.

The voyce of Christ.

I am the floure of the fielde, and Lylpe of  
 the valleys: as the Rose amonge the  
 thorns, so is my loue among y<sup>e</sup> daughters.

The voyce of the church.

Lyke as the applettee among the trees  
 of the wood, so is my beloued amonge the  
 sonnes. My delyte is to syt vnder his sha-  
 dow, for his fruit is swete vnto my throt.  
 He bringeth me into hys wyne seller, & lo-  
 ueth me speciallly wel. Refreshe me wyth  
 grapes, & forte me wyth apples, for I am  
 sicke of loue. His left hand lieth vnder my  
 head, and his right hand embraceth me.

The voyce of Christ.

I charge you (O ye daughters of Ieru-  
 sale) by the Roses and Hyndes of the field,  
 that yee wake not by my loue, nor touch her  
 tyl she be content her selfe.

The voyce of the Church.

We thinke I heare the voyce of my be-  
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 yong hart. Behold, he standeth behind our  
 wal, he looketh in at the wyndow, and pe-  
 peth thorow the grate. My beloued answe-  
 red and sayd vnto me.

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O stande vp my loue, my doue, my beu-  
 tyful, and come: for lo, the wynter is now  
 past, and the raine is away and gone. The  
 floures are come vp in the fielde, the cry-  
 styng time is come, the voyce of the turtle  
 doue is heard in our lande, The fygge tree  
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borne out, and when greate poverte shall  
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which is as  
much to say  
after y<sup>e</sup> ma-  
ner of spea-  
king of the  
Hebrues, as  
the chiefe  
sayntes, the  
chefe kyng.  
Wherefore  
it is to be  
supposed, y<sup>e</sup>  
my chamber.  
We wyl be glad and reioyce  
amonge the  
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charters, which shal be no fewer then Sha-  
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### The ii. Chapter.

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head, and his right hand embraceth me.

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I charge you (O ye daughters of Ieru-  
salem) by the Roses and Hyndes of the field,  
that yee wake not by my loue, nor touch her  
tyl she be content her selfe.

### The voyce of the Church.

We thinke I heare the voyce of my be-  
loued: lo, ther cometh he hoppynge vpon  
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tle hylles. My beloued is lyke a Roos, or a  
young hart. Behold, he standeth behind our  
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O stande vp my loue, my doue, my beau-  
tyful, and come: for lo, the wynter is now  
past, and the raine is away and gone. The  
floures are come vp in the fielde, the cry-  
sting time is come, the voyce of the turtle  
dove is heard in our lande, The fygge tree  
bringeth



Byngeth forth her figs, & bynes bear blossoms, and haue a good smel. Stand by my loue, my beutyfull, and come (O my doue) oute of the caues of the rockes, out of the holes of the wall: O let me se thy countenance and heare thy voyce: for sweete is thy voyce, and fayre is thy face.

The voyce agaynst the heretikes.

Gette vs the foxes, yea, the lytle foxes that hurt the bynes, for oute bynes beare blossoms.

The voyce of the Church.

My loue is myne, and I am hys whych sedeth among the lylles, vntill the dawe breake, and til the shadowes be gon. Come agayne pryncely (O my beloued) lyke as a Ro, or a yong hart vnto the mountaynes.

The.iii. Chapter.

The voyce of the church whych is chosen out of the Heathen.

**B**ynght in my bedde I soughte hym, whom my soule loueth: yea diligently soughte I hym, but I founde hym not. I wyl get vp (thoughte I) and goe about the cytye, vpon the market, and in all the streetes wyl I seeke hym to whom my soule loueth: but when I soughte hym, I founde hym not. The watchmen that goe about the cytye, founde me.

The Church speaking of Christ.

**S**aw ye not hym to whom my soule loueth? So when I was a lytle past them, I founde him whom my soule loueth. I haue gotten hold vpon him, and wyl not let hym go, vntill I bryng hym into my mothers house, and into her chamber, that beare me.

The voyce of Christ.

I charge you, O ye daughters of Ierusalem, by the Roes and Bindes of the feld, that ye wake not vpon my loue, nor touche her, till she be content her selfe.

The voice of the Synagoge, marueylinge in it selfe at the Church of Christ.

**W**ho is this that cometh out of the wilderness lyke pylers of smoke, as it were a smel of Myrrour, frankincense and al manner spyes of the Apotecary?

The voyce of the church.

**B**ehold, about Salomons bedstede ther stande. I. valeant men of the myghty in Israel. They hold swerdes ouer yone, and are expert in warre. Every man hath hys swerde vpon hys thygh, because of feare in the nyght. King Salomon hath made him selfe a bedstead of the wood of Libanus, & pylers are of syluer, the couering of gold, the seat of purple, the ground pleasauntly panned for the daughters of Ierusalem.

The church speaking of Christ.

**G**o forth (O ye daughters of Sion) and behold King Salomon in the crown wher wyth his mother crowned him in the day of his marriage, and in the day of his gladnes of hys bert.

The.iiii. Chapter.

The voyce of Christ.

**O** howe fayre art thou, my loue, howe fayre art thou? thou hast doves eyes,

beside & which lye hid within. Thy heart lockes are like a flock of shepe that be clipped, which go first vpon from the washyng place: wher every one beareth two twins, and not one vnfruteful among them. Thy lyps are lyke a rose coloured rhybonde, thy wordes are lovely: thy chekes are lyke a peice of a pomegranate, besydes & whych lye hid within. Thy necke is lyke & tower of David buylded wyth bulwarke, wher vpon ther hang a thousand shylde, yea al the weapens of the gyautes. Thy two breastes are lyke two twins of yong Roes, whych fede among the lylles.

The spouse speaketh to hym selfe.

**O** & I might go to the mountaine of Myrrour, & to the hil of frankincense: till & day breake, and till the shadowes be past away.

The voyce of Christ speaking to the church.

**T**hou art all fayre, O my loue, & no spot is ther in thee. Come to me from Libanus, (O my spouse) come to me from Libanus, come soone the nexte way from the top of Amanah, from & top of Sancti and Hermon, from the lions denes, and from the mountaynes of the leopardes. Thou hast wounded my hearte. O my sister, my spouse, thou hast wounded my herte, wyth one of thyne eyes, & with one chaine of thy necke. O howe fayre and lovely are thy brests, my sister, my spouse? Thy brests are more pleasant then wyne, and the smel of thyne ointments passeth all spyes. Thy lyps, O my spouse, drop as the honny combe, yea mylke and honny is vnder thy tounge, and the smel of thy garments is like & smel of frankincense. Thou art a wel kept garden, O my sister, my spouse, & art a well kepte water spryng, a sealed well. The frutes & sprut in the, are lyke a verreye Paradise of pomegranates wyth swete frutes: as Cypresse, Cardus, Safford, Calamus, and al & trees of Libanus: Myrrour, Aloes, and al the best spyes. Thou art a wel of gardens, a well of spryng water, whych renne downe from Libanus.

Christ calleth the Heathen.

**U**p thou Northwynde, come thou Southwynde, and blowe vpon my garden, that the smel thereof maye be caried on euery syde: yea that my beloued maye come into my garden, & eate of the frutes and apples that growe therein.

The.v. Chapter.

Christ speaketh to the church.

**C**ome into my garden O my sister, my spouse: I haue gathered my Myrrour wyth my spye. I wyl eate my honny and my honny combe, I wyl drynke my wyne and my mylke.

Christ speaketh to the Apostles.

**E**ate, O ye frendes, drynke and be merry, O ye beloued.

The voyce of the Church.

**A**s I was a shepe, and my bert waking, I heard the voyce of my beloued, when he knocked.



## The.v. Chapter.

**Christ to the Church.**

Open to me (sayde he) O my syster, my loue, my doue, my derlyng: for my head is full of dewe, and the lockes of my heare are full of the nyght drowppes.

**The voyce of the spouselle.**

I haue put of my cote, howe can I do it an agayne? I haue washed my seete, howe shal I drye it agayne?

**The voyce of the Church speaking of Christ.**

But whē my loue put in hys hand at the hole, my hert was moued toward hym: so that I stode vp to open vnto my beloued. My handes dropped with myrrour, and the myrrour ranne downe my syngers vpon the locke. Neuerthelesse when I had opened vnto my beloued, he was departed, and gone bys waye.

Now like as afore time when he spake, my hert could not longer restryne: Euen so now I sought hym, but I could not find hym: I cryed vpon hym, neuerthelesse he gaue me no answer.

**The Church complayneth of her persecuters.**

So the watchmen that went about the citty, founde me, smote me, and wounded me. Yea they that kept the walles, toke away my garment fro me.

**The spouselle speaketh to her companions.**

I charge you therfore, O ye daughters of Ierusalem, if ye fynde my beloued, that ye tel hym how that I am speke for loue.

**The voyce of the Synagoge.**

Who is thy loue aboue other louers, O thou sayrest among women? O what can thy loue doo, more then other louers, that thou chargest vs so straitely?

**The Church, answering Christ.**

As for my loue, he is whyte and red coloured, a synguler personne among many thousandes: his head is the most fine gold, the lockes of hys heare are bushed. broune as the euenyng: hys eyes are as the eyes of doves by the water brookes, washed with mylke, and remaynyng in a plentiful place: hys cheekes are lyke a garden bed, wherein the Apoticaries plant all manner of sweet thynges: hys lyps drop as flowers of the most principall myrrour, hys hands are full of gold rynges and precious stones. His body is as the pure puerp, deckt ouer with Sapphires. His legs are as pillars of Marbel, set vpon sokettes of gold: hys face is as Lybanus, and as the beauty of Cedre trees: his throte is sweete, yea, he is altogether loutye. Suche one is my loue, O ye daughters of Ierusalem, suche one is my loue.

**The voyce of the Synagoge speaking to the Church.**

Whither is thy loue gone then (O thou sayrest among womē) whither is thy loue departed, that we may seke him with thee?

The.vi. Chapter.

## Salomons Ballets.

**The voyce of the Church.**

My loue is gone downe into his garden, vnto the sweete smellyng beds, that he may refresh hym selfe in the garden, and gather floures. My loue is myne, and I am hys, whych sedeth among the lyllys.

**Christ to the Church.**

Thou art pleasaunt (O my loue) euē as loutynes it selfe, thou art fayre as Ierusalem, glorious as an armie of men, with theyr banners. Turne away thyne eyes fro me, for they make me to proude. Thy heavy lockes are like a flocke of goates vpon the mount of Galaad. Thy reth ar lyke a flocke of shepe that be clypped, which go out of the washyng place: toher euery one beareth two twynnes, and not one vnfructful among the. Thy cheekes are lyke a piece of pomegranate, besyde that whych lyeth byd wythin. Ther ar thre score quenes, foure score concubynes, and yong women without number. But one is my doue, my derlyng. She is the only beloued of her mother, a dear vnto her that bare her. Whē her daughters saw her, they said, she was blessed: Yea her quenes & concubines praised her.

**The voyce of the Synagoge.**

What is she this, that peepeth out as the morning: fayre as the Moone, excellent as the Sunne, glorious as an armie of men with theyr banners?

**Christ to the Synagoge.**

I went downe into the nut garden, to se what grewe by the brookes, to looke if the byneparde flowered, and if the pomegranates were shot forth.

**The voyce of the Synagoge.**

Then the charettes of the prince of my people made me sodenly afrayed.

**The voyce of the Church calling againe the Synagoge.**

Turne agayne, turne agayne, O thou Sulamite, turne againe, turne againe, that we may looke vpon the.

The.vii. Chapter.

**Christ to the Synagoge.**

What pleasure haue ye more in the Sulamite, then when she daunseth among the men of war?

**Christ to the Church.**

O howe pleasaunt are thy treadynges with thy shooes, thou princes daughter? Thy thighes ar lyke a fayre iewel, whych is wrought by a connyng woorker master. Thy navel is lyke a rounde goblet, whiche is neuer about drynck: Thy wombe is lyke an heape of wheat, set about with lyllys. Thy two brests ar lyke two twyns of yong Roes: Thy necke is as it were a tower of puerp: thyne eyes are lyke the water poyles in Hesebon, besyde the porte of Bath-rabbim: thy nose is lyke the tower of Lybanus, whych looketh toward Damascus: That beade that standeth vpon the, is lyke the Carmell: the beate of thy head is lyke the rynges purple folden by in plates.

O howe



## Salomons Ballets.

O how fayre and louelye arte thou, my  
dearlyng, in pleasures? Thy stature is  
lyke a date tree, & thy brests lyke p grapes.

The spouse speaking of the Crosse.

I sayde: I wyll clymme vpp into the  
date tree, and take holde of hys braunces.

The spouse speaking to the spouse.

Thy brestes also shalbe as the wine gra  
pes, the smel of thy nostrils lyke the beste  
wyne. Thyss shalbe pure and clear for my  
loue, hys lypes and reth shal haue their  
pleasure. Ther wyll I turne me vnto my  
loue, and he shal turne hym vnto me.

The Church speaking of Christ.

O come on my loue, let vs go forth in  
to the field, and take oure lodgyng in the  
villages. In þ moynynge wyll we ryse by  
tymes, and goo se the vyneparde: yf it bee  
sprynge forth, yf the grapes be growne, &  
yf the pomegranates be shot oure. There  
wyll I geue the my brestes: ther shal the  
Mandragoras geue theyr smel besyde our  
dores: ther, O my loue, haue I kepte vn  
to the all maner of frutes, both new & old.

The. viii. Chapter.

The voyce of the Patriarches spea  
kyng of Christ.

That I myght fynde the wythout,  
and kysse the, whome I loue as my  
brother whych sucked my mothers  
brestes, and that thou woldest not  
be offended, if I toke the, and brought the  
into my mothers house: that thou mygh  
test teache me, & that I myght geue thee  
drynke of spiced wyne, and of the swete  
sappe of my pomegranates. His leste had  
lyeth vnder my head, and hys ryght hand  
embraceth me.

The voyce of Christ.

I charge you, (O yed daughters of Je  
rusalem) that ye wake not vpon my loue, nor  
touch her, tyll she be content her selfe.

The Synagoge speaking of þ Church.

What is she thys, that cometh vpon frō  
the wyldernes, and leaneeth vpon her loue?

The voyce of the spouse before  
the spouse.

I am the same þ waked the vpon amonge  
the apple trees, where thy mother bare  
the, where thy mother brought the into  
the worlde.

The Church speaking to Christ.

O set me as a seale vpon thyne herte, &  
as a seale vpon thyne arme: for loue is  
myghty as the death, and gelousy as the  
hel. Her cooles are of fyre, & a very flame  
of the Lorde: so that many waters are not  
able to quēche loue, neyther mate þ strea  
mes droune it. Yea, if a man wolde geue  
all þ good of hys house for loue, he shoulde  
counte it nothyng.

Christ speaking of the Church  
to the Synagoge.

When our loue is tolde our yong sister,  
whose brestes are not yet growen, what  
shal we do vnto her?

The answer of Christ for the Church.

## The. viii. Chapter. Fol. xlv.

If she be a wall, we shal buyloe a siluer  
bulwourke there vpon: yf she be a tower,  
we shal fasten her wyth borders of Cedre  
tree.

The Church speaking to  
the Synagoge.

If I be a wal, and my brestes lyke tow  
res, then am I as one that hath found fa  
uour in hys syght.

The Synagoge answered  
to the Church.

Salomon had a vineyard at Baal Da  
mon, thys vineyard deuyered hee vnto  
the keepers: that euery one for the fruite  
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But my vyneparde, O Salomon, ge  
ueth the a thousande, and two hundred  
to the keepers of the fruite. Thou þ dwel  
lest in the gardens, O lette me heare thy  
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O get the awaye, my loue, as a roo, or  
a younge harte vnto the swete smellynge  
mountaynes.

The ende of the Ballet of Sal  
lettes of Salomon, called in  
Latine Canticum  
Canticorum.

## The Booke of the Prophete

Esay.

Esay prophesieth that þ anger of God shal  
come vpon Ierusalem, because of theyr synnes.

The first Chapter.



He viston of Esay  
the sonne of Amos,  
whych he sawe vpon  
Iuda and Ieru  
salem. In the (a) time  
of Oziah, Ioathas  
Achaz, & Ezechias  
kyniges of Iuda.

Otherwise  
called. Iza  
riah. ii. Re.  
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Heare, O heauens,  
harken, O earth, for the Lorde speaketh: I  
haue nourished and brought vp children,  
and they are fallen awaye from me. An ore  
knoweth hys Lorde, and an asse hys mas  
ters stall, but Israel knoweth nothyng,  
my people hath no vnderstandinge. Wo be  
to thys synful people, whych are expert in  
blasphemies, a scoward generation, vn  
naturall chyldren. They haue forsake the  
Lorde, they haue prouoked the holy one of  
Israel vnto anger, and are gone back  
ward. Wherefore shoulde ye be plagued any  
more? For ye are euery fallynge awaye.  
The hole \* head is sycke, and the hert is  
rotten.

That is,  
Gouer  
nours.

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more? For ye are euery fallynge awaye.

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Very



## The.ii. Chapter.

very deuy (b) fro the sole of the fote vnto the head, there is no hole parte in all your body: but al are wounds, botches, sores, and scrypes, whych can neither be helped, bounde vp, molsified, ne eased wyth anye opntement.

**E** Your land lyeth waste; your ctytes are bzent vp, \* your enemyes deuoure youre lande, and ye must be sayne to stande, and loke vpon it: and it is desolate, as it wer wyth enemyes in a batayll. Moreouer the \*doughter of Sion is left alone lyke a corage in a vynesarde, lyke a watche house in tyme of warre, lyke a besyged city. \* And except the Lorde of hostes had left vs a few aloue, we sholde haue bene as Sodoma, and lyke vnto Gomorra.

**E** \* Heare the worde of the Lorde ye tyrauntes of Sodoma, & harken vnto þ law of your God þ people of Gomorra. Why offere you so many sacrifices vnto me? I am stuffed w the bzent offerpriges of weethers, & wyth the fatnes of fed bestes. I haue no pleasure in þ bloud of bullocks, lābes, & gores. When ye appeare before me, wher requireth these thyngs of youre hands, þ ye shold walke in my courts. Ofset me no mo oblations, for it is but lost labour. I abhorre your incense, I may not awaue wyth youre newe Moones, your Sabbothes and solemne dayes. Your assemblies are also in vayne. I hate youre newe holydayes, and fastynges, euen fro my very herte. They make me wepe, I can not abyde them. Though ye holde out your hands, yet tourne I myne eyes from you. And though ye make manie prayers, yet heare I nothyng at all, \* for your handes are full of bloude.

**E** \* Washe you, make you cleane, put awaye your euill thoughts out of my sight, cease from doyng of euill and violence. Learne to doo ryght, applye your selues to equyte, deliuer the oppressed, help the fatherlesse to vns ryght, lette the wydowes complainte come before you. Nowe go to (sayth the Lorde) we will talke together. Is it not so? Though ye your syns bee as redde as scarlet, shall they not be whytter the snowe? And though they wer lyke purple, shall they not be like whyte wolle? Is it not so? Yf ye be louinge and obedient, ye shall entoye the best thyng þ groweth in the lande. But yf ye be obstinate & rebellious, ye shalbe deuoured wyth the swerde: for thus the Lorde hath promysed wyth vns owne mouth.

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## The Prophecy.

come before the. Therefore speaketh the \*Lorde god of hosts, þ myghty one of Israel: Ah, I must ease me of mine enemyes & auenge me vpon the. And therfore shall I laye my hand vpon the, and burne oute the drosse from the synnest and purest, and put out all the lead, and set thy iudges as gayne as they wer somtyme, and thy senators, as they were fro the beginninge. Then shalt thou be called the ryghteous cty, the saythfull ctye. But Sion shall be redeemed wyth equitte, and her captiuitie wyth ryghteousnes. For the transgressours and vngodly, and such as are become vnfaithfull vnto the Lorde, must al together be vterly destroyed.

And vntesse ye be ashamed of the oke trees, wherin ye haue so delited, & of þ gardens þ ye haue chosen: ye shall be an oke, whose leaues are falle away, & as a garden that hath no moisture. And the glory of these thyngs shal be tourned into drie strawe, and he that made the to a sparke. And they shall boeth burne together, so þ no man shalbe able to queneche them.

### The Notes in the First Chap.

(a) Of this tyme, and of the thynges done therein, ye haue in the fourth of the kyngs from the xlii. chapter to the. xli. And in the two of the Chronicles, from the. xxi. chap. to the. xxiii.

(b) From the soule. i. c. That is, in the whole multitude of the people is there no goodnes.

### The.ii. Chapter.

Of the comminge and deth of Christ: and of the callinge of the Heathen.

**M**oreouer this is \* the worde þ was opened vnto Elsaye the sonne of Amoz, vpon Iuda, and Ierusalem.

It wyl be also in the (a) last dayes: That the hill wher the house of the Lord is builded, shal be the chiefe amonge hylls, and exalted aboue all vile hylls. And all the Heathen shall prease vnto hym, & the multitude of þ people shal go vnto him, speaking thus one to another: aryse, let vs go to the hyll of the Lord, and to the house of the God of Iacob: that he may shewe vs vns waye, & that we maye walke in vns pathes. For the (b) lawe shal come oute of Sion, and the word of God from Ierusalem, and shal geue sentence amonge the Heathen, and shal reforme the multitude of people: (c) So þ they shal breake their swerdes & speeres, to make scythes, sickles, and sawes therof. From that time forth shall not one people lyft vp weapen agaynst an other, neither shall they learn to fyght from thence forth. It is to the that I crye (O house of Iacob) aryse, let vs walke in the lycht of the Lorde. But thou art scatered abroad wyth thy people (O house of Iacob) for ye go farre beyond your fathers, whether it be in sorcerers (whome ye haue as the Philistines hadde) or in calkers of mennes bythes, wherof ye haue so many. As sone as your lande was full of syluer and golde, and



and no ende of your treasure: so sone as your lande was ful of stronge horses, and noo end of your charrettes: Immediately was it full of ydolles also, euen workes of your owne handes, whiche ye your selues haue facioned, and your fyngers haue made. Ther kneleth the man, there fallerh the man downe before the, so that thou canst not bringe hym awaye thence.

**A**nd therefore gette the sone in to some rocke, and hyde the in the ground frō the syght of the fearefull iudge, and from the glorie of his maiesty: whiche casteth downe þ hygher lookes of the presumptuous personnes, and bringeth low the pryde of man, and he onely shall be exalted in that daye. For the (d) daye of þe Lorde of hostes shall goo ouer all pryde and presumption, vpon al them that exalte them selues, and shall bringe them all downe: vpon hygh and stoute (e) Cedre trees of Libanus, and vpon al the okes of Besan, vpon al hygh hylles, & vpon all stoute mountaynes, vpon all costly towres, and vpon all strong walles, vpon all shippes of the sea, and vpon euery thyng that is glorious and pleasant to loke vpon.

And it shall bringe downe the pryde of manne, and laye mannes presumption full low, and the Lorde shall onely haue the victorye in that daye. But þe ydolles shall vtterly be rooted oute. Whenne shall crepe into holes of stone, and into Caves of the pearthe, from the syghte of the fearefull iudge, and from the glorie of his maiesty: what tyme as he shall aryse to shake the pearthe. Then shall man caste awaye his goddes of syluer and golde, (whiche neuerthelesse he had made to honour the) vnto Moles and Backes: that he may þ better crepe into the caves and rockes, & in to the cliffes of hard stones, frō þe syght of the fearefull iudge, and from the glorie of his maiesty.

The notes of the.ii. Chap.

(a) Hebr. In the last dayes: by whiche is commonly signified the tyme of Christes coming, & from thence vnto the end of the worlde as in Ezech. xxxviii. e. and Jeremy. xlii. d. and in many other places.

(b) The Hebrues take not the lawe onely for the commaundementes, but also for all the promesses of God, for the playnges & thankesgeynges, & for al that is contained in the whole olde Testament.

(c) So that they shall breake theyrswerdes. &c. Note here the greates innocencye of them that dwell in the cite of God, that is in the church and congregacion of þe faithful: whiche thynketh it not ynoughe to refrayne from battayle and robbery, contencion and strepe. &c. But do also apply them selues to honest occupacions and vnfaultyecraftes, wherewith they maye leade not onely them selues but other also with them: whiche thyng is signified by these rude instrumentes, synthes, synles and sawes: doynge herein accordynge to the counsell of. S. Paule, which sayeth. Let hym that stole steale no more, but let him rather labour with his handes some

good thyng, that he may haue to geue vnto him that needeth. Ephel. iiii. e.

(d) The daye of the Lorde is the daye of the iust judgement, in whiche God proueth the conscience of euery man, shewynge hym selfe a iust iudge: as it is figured of Christe. Mat. xxv. a. But who may avyde the daye of his coming. &c.

(e) Cedar trees are verpe hygher trees, & in Libanus are they hygher then in any other place, and therefore signifieth he thereby the mooste mighty prynces and rulers. The. xxi. kings also þ Josua ouerthrew, as ye read Josu. xii. dwellled about Libanus. It is an hyl in Syria, after in the. ix. c.

The.iii. Chapter.

The propheticke þ at the cominge of Christ al strength & power shall be put forth of Iery.

**E**uery man can eschew a person moued in anger: for what doth he wylle? Euen so shall the Lorde of hostes take awaye from Ierusalem & Iuda all possessions and power, all meate & drinke, the capitayne and the souldyer, the iudge and the prophete, the wyse and the aged man, the worshipfull of fiftie yeres olde, and the honourable: the senators & men of vnderstandynge: the masters of craftes and orators. And I shall geue you chyldren to be your prynces (sayeth the Lorde) and babes shall haue the rule of you. One shall euell be doynge violence and wronge to another. The boye shall presume agaynst the elder, and the yole person agaynst the honourable. Yea one shall take a frende of his owne kyndred by the bosome, and saye: thou hast (a) clothynge, thou shalt be oure head: for thou maist kepe vs from this fall and perill.

Then shall hefweate and saye, I cannot helpe you. Moreover ther is neyther meate nor clothynge in my house, make me no ruler of the people. For Ierusalem and Iuda must decay, because that both their wordes and counsellors are agaynst the Lorde, they prouoke the presence of his maiesty vnto anger. The chaungynge of theyr countenance bewrayeth them, as they declare theyr owne synnes the selues, as the Sodomites, and hyde them not. Wo be vnto theyr soules, for they shall be heuily rewarded. Then shall they saye: O happye are the godlye, for they maye enioye the frutes of theyr studyes. But wo be to the vngodly & vnpaynted, for they shall be rewarded after their workes. O my people (b) cybaudes oppresse the, and women haue rule of the.

O my people, thy leaders discerne the, and tread out the wayes of thy forestepps. The Lorde is here to common of the matter, and standeth to geue iudgemente to the people. The Lorde shall come forth to reason with the senators and prynces of his people, and shall saye thus vnto them: It is ye that haue burnt vp my winelard, the robbery of the poore is in your house. Wherefore do ye oppresse my people, and marre the faces of the innocents? thus shall the

Isaie. xlii. d.  
Osee. x. b.  
Apo. ix. b.

B

D

D

Apo. i. b.



## The.iii. Chapter.

Je god of bootes reuile them.

Moreover thus sayth the Lord: Seinge þ daughters of Syon are become so proud, and come in wyth stretched out neckes, & w dayne wanton eyes: seynge they come in tryppung so nyceþ w they: fete: Therfore shal the Lord (c) haue the heades of þ daughters of Syon, and make they: beauty bare in that day. In that daye shal þ Lord take awaye they: gorgiounes of they: apparel and spages, cheynes, parettes, collers, & braccellers, & bones, the goodly floured, wyde and bordered rayment, bruches and head bandes, cynges and garlandes, holy day clothes and vales, kerchines and pyennes, glasses and smockes, bonnettes and taches.

And in stede of good smelle, there shal be stynte among them. And for they: gyddles there shal be loose bandes. And for well set herre, there shal be baldnesse. In stede of a stomacher, a sacke cloth, and for their beauty, witherednesse and sunne burnynge. Their housbandes, & they: myghtye men shal perishe wyth þ sword in battayle.

### The Notes in the.iii. Chapter.

(a) That is, thou art better apparelled and rycher the we, helpe vs wyth fode & other things necessarye. All the curses whiche the Propheete here reciteth, were fulfilled in the destruccio of Jerusalem.

(b) Some reader: exactors or extorcioners. He noteth the couetousnes of pprests and prelats. God here calleth the poore wyddowes, the fatherlesse, and all that are destitute of the comforte of this worlde, bys people, who the Pharisces then oppressed: nowe pprests, and such as falsly boast the selues to be spirituall: Justlye called exactors, in as muche as they require their ryght (as they call it) more by menies tradicions, then by the worde of God: and do not so seke soules to God, as mony for them selues. Oppresse, that is spoyle, pyl, and euen haue, so that they shante leane oughte. What house, fylde, or Hatchaundysse is there, that rendereth theym not some what? Whether there be chyldren Christened, or Mariages made, or men come to the table of the Lorde: whether the sycke be vsyted, or the dead buried, there is euer somewhat required. Furthermore they are not onely accused to be couetous, but also to be women, that is effeminate and womanlye: because they mooste fylthelpe and ydellye speke and wast that, whiche they haue scraped with iuggelynge, violence, and mooste naughtye fashyons.

(c) To haue the heades of wemene, is to make them confounded and ashamed, for it is a shame to a woman to be shaven. i. 20. xi. a. So that the Propheete hereby signifieth, by a borrowed speech, that the Lord shal make the daughters of Syon (by whiche vnderstand, the women of Iurpe) confounded & ashamed, & byynge theym to extreme aduersitie and pouertye, and euen to naught. Josephus maketh mention that Jerusalem, whiche was the chiefe cytpe therof, was ones so famished that a certayne woman of the cytpe ate her owne childe. Albeit, some vnderstand euen here also by þ daughters of Syon the townes, villages, and castelles of Syon: as it doth in deade often signify in þ scriptures.

## The Prophecy.

### The.iii. Chapter.

For wante of men. vii. women desyre to haue one man.

**A**t that tyme shal their (a) gates mourne and complaine, and they shal sit as desolate folke vpon þ pearth (b). The shal seuē wyues take holde of one man and saye: we wyll lape all oure meate, and clothynge together in common, onelye that we maye be called thy wyues, and that this shamefull reprofe maye be taken from vs. After that tyme shal the \* braunch of the Lord be beautifull and myghtye, and the fruyt of the earth shal be fayre and pleasaunt, for those Israelites that shal spring therof. Then shal the remnaunte in Syon, and the remnaunte at Jerusalem be called holy: nameiye all suche as are wyrtten amonge the lyving at Jerusalem what tyme as the Lorde shal washe awaye the desolacion of the daughters of Syon, and pouрге the bloud out from Jerusalem with the wynde of his smoke and syer. Moreover vpon all the dwellynge of the hill of Syon, and vpon they: hole congregacion, shal the Lorde prouide a cloude and smoke by daye, and the shynynge of flaminge fyre by nyghte: for all they: glorie shal be preserved. And Jerusalem shal be a tabernacle for a shadowe, because of beate in the daye tyme, a place and refuge where a man maye kepe him for weather and rayne.

### The Notes of the.iii. Chap.

(a) The Gates shal mourne and complaine because not onelye the soldpares shal perishe wyth the swerde, but also the Judges and geuers of sentence. He taketh the place of iudgement for the iudges: for in the Gates was iudgemente wonte to be geuen. Ruth. iiii. a. Or, euen the Gates shal be destroyed, and no man shal inter in or go oute thereat: for the Gates mourne, if the people be not often seen in the.

(b) Then shal. vii. wyues. &c. The meanyng is. The wyched women were not contented wyth their housbandes, but there shal come suche a scarcenes of menne, that there shal be scant for euerye seuen woman one man. Suche a slaughter shal there be, that fewe men shal remaine, and the women shal be broughte into captiuytpe.

### The.v. Chapter.

Of Christe and his bynciard, wyth an execration of couetousnes and of dyonkennes.

**W**e well then, I wyll syng my beloued frend a song of his vineyard. My beloued frend hath a vineyarde in a verie fruitfull ple- tuouse grounde.

\* This be hedged, this be walled rounde about, & plated it with goodly grapes. In the myddest of it buylded he a tower, and made a \* wyne presse therein. And afterward whē he looked þ it shoulde byynge hym grapes, it brought forth thornes. I shewe you nowe my cause (o peccetous of Jerusalem and hole Iuda) Judge I praye you

By this  
braunch vnderstand  
Christ.  
B

Jerem. ii. d  
math. xxi. d

\* By the  
wyne presse  
vnderstand  
deth S.  
Iusten the  
ministracio  
of the word  
of god in þ  
church.



you betwene me & my vyneparde. What more coulde haue bene done for it, that I haue not done? Wherefore then hath it gyven thornes, wher I looked to haue had grapes of it?

**W**ell I shall tell you howe I wyll do wryth my vyneparde: I wyll take the (a) hedge from it, that it maye perperhe, and breake downe the wall, that it maye be troden vnder foote. I wyll lape it wast, that it shall neyther be thurst nor cut, but beare thornes and byars. I wyll also forbyd the cloudes, that they shall not rayne vpon it. As for the vyneparde of the Lorde of hostes, it is the house of Israell, and hole Iuda his sayr plāting. Of these he looked for equitie, but se there is wrong: for righteousness, so it is but misery. **W**o be vnto you that ioyne one house to another, & bynge one land so nigh vnto another, tyll ye can gette no more grounde. **W**yll ye dwell vpon the earth alone? The Lorde of hostes considereth me thus in the eare: shall not many greater & more gorgeous houses be so waste, that no man shall dwell in them? And ten akers of vynes, shall geue but a quarte, & .xxx. bushels of sede, shall geue but thre.

Couetousnes.

Dronkennes.

**W**o be vnto them that ryse by early to vse them selues in dronkenesse, and yet at nyght are more superfluous wryth wyne. In those companyes are harpes & lutes, tabrettes, and pypes, & wyne. But they regarde not the worke of the Lorde, & consider not the worke of hys hands. Therefore cometh my folke also in captiuitie, because they haue noo vnderstandynge.

**T**hey glorie shalbe myrte wryth hunger, & they pyde shalbe marred for thyrst. Therefore gagerh hell, and openeth her mouth maruelous wyde: that pyde, bo- styng, & wysdome, wryth suche as reioyse therein, may descende into it.

**T**hus shall man haue a fall, he shalbe brought lowe, and the hyghe lookes of þe proude laped downe. But the Lorde of hostes, that holy God, shalbe exalted, and vntouched, whē he shall declare hys equitye and ryghteousnes after thys maner: Then shal the lambes eat theyr appoin- ted fodder, and shall fede plenteously in þe mountaynes. **W**o be vnto bayne persons that draw wickednes vnto them as it were with a corde, and synne, as it were with a cart rop, whiche vse to speke on thys maner: let hym make hast now, & go forth wryth hys worke, that we may se it. Let þe counsel of the holy one of Israell come and drawe nye, that we maye knowe it.

**W**o be vnto them that cal euyl good, & goo euyl: whiche make darcknesse lyght, & lyght darcknesse: that make sower swete, and swete sower. **W**o be vnto them that are worse in their owne sight, and thynke them selues to haue vnderstandynge. **W**o be vnto them that are cunning men to sup out wyne, and expert to set by dronkenes.

Isa. lvi. a.  
Rom. xii. a

These grue sentence wryth the vngodly for rewards, but condemne the iuste cause of the ryghtous.

Therefore lyke as fyre lycketh by the strawe, and as the flame consumeth the stubble: euens so (when they roote is full) their blossom shall vanishe awaye like dust or smoke: for they despise the lawe of the Lorde of hostes, and blaspheme the word of the holy maker of Israell.

Therefore is the wrath of þe Lorde kind- led also agaynst hys people, & he (b) shal- kerh hys hand at them, yea he shall smyte so that the hylls shall tremble. And their carcases shall lye in the open stretes lyke myre. After all thys, the wrath of God shall not cease, but he shall stretch hys hand wyder. And he shall geue a token vnto a strange people, & call vnto them in a farre country: and behold they shal come hasty- ly wryth speede. Ther is not one faynt nor feble among them, no not a sluggish nor sleappy persō. Ther shal not one of the put of the gyrdle from hys loynes, ne lose hys larchet of hys shoo. Theyr arrowes are sharpe, and theyr bowes bente. Theyr horses bores are lyke flynte, & theire cart wheles lyke a stormy wynde. Their cry is as it were of a lion, and the royrng of the lyke lyons whelpes. They shal rore and hantche vpon the prayr, and no man shal re- couer it, or get it from them. In that day they shal be so scarce vpon them as the sea. And if we loke vnto the lande beholde it shal be al darcknes and sorow. Yf we loke to heauen: beholde, it shal be darcke wryth careful desperacion.

The crueltie of their enemyes.

The Notes of the .v. Chapter.

(a) By the hedge and wall is figured the custo- dy of Angels, wherewith the people of God (whiche is called the vyneparde of the Lorde) was compassed about and defended.

(b) To make or stretch forth hys hand at them, is to prouide & make ready to stryke them, and greuously to punyssh them for their synnes. As after in the .lvi. g. If he stretch forth hys hand who wyll wrythdrawe it agayne?

The .vi. Chapter.

**E**lay sawe the glorie of the Lorde, and was sent to prophete the desolacion of Iurpe.

In the same year that kynge Oziah died, I saw (a) the Lorde sittyn vpon an high and glorious seat, and hys trayne fylled the palace. Fro aboue spcked þe Sera- phims, wherof euery one had sixe wings. With twayne eche couered hys (b) face, w- thwayne hys fete, and wryth twayne did he flye. They cryed also eche one to other in thys maner: holy holy holy, is the Lorde of hostes. The hole world is ful of hys glori. **Y**ea the postes and dorecheques moued at theyr crynge, & þe house was ful of smoke. Then I sayde: **W**ho is me (for I was astounded) that I (whiche am a man of vn- cleane lippes, and dwel among people that hath vncleane lippes also) holde se þe kynge and Lorde of hostes wryth myne eyes.

Then flew one of the Seraphims vnto me,

Apoc. lvi. a

Apoc. xlii. c



## The vii. Chapter.

me, haupnge a hote cole in thys bā, which he had taken from the aulter wryth the tōgues, and touched my mouthe, and sayde: lo, thys hath touched thy mouth, & thynne vncyghteousnesse is take awaye, and thy synne forgiven. After thys I hearde the voyce of the Lorde, takynge aduysment on thys maner: Whom shall I sende, & whoe wyll be oure messenger? The I sayd: here am I, sende me. And so he sayd: go and tell thys people: \* ye shall beare in dede, but ye shall not vnderstand, ye shall playnly se, and not perceyue. Harden the herte of thys people, stoppe theyr eares and shut theyr eyes, that they se not wryth theyr eyes, beare not wryth theyr eares, and vnderstand not wryth theyr hertes, and conuerte and be healed.

Then spake I: Lorde, how longe? he answered: vntill the cityes be utterly wryth out inhabitantes, and the houses wryth pure men, tyll the land be also desolate, & ly vnbuilded. For the Lorde shall take the men far awaye, so that the lande shall lye wast. Neuerthelesse, the tenth parte shall remayne therein, for it shall conuerte and be frutfull. And lykewise as the Terebinthes and oketrees byynge forth theyr frutes, so shall the holy sede haue frute.

The notes of the. vi. Chap.

(a) That is some certen gloire of the Lorde: and so doeth. W. John ful well expounde it in these wordes: Suche thyngs sayde Elayas when he sawe hys gloire. &c. John xii. f.

(b) The sungelles are counted to haue face, fete and wynges, althoughe they are in dede wythoute a body or anye bodelye member: because that by the face or eyes we vnderstande knowledge: by the fete, diligente seruice, and by the wynges, quicke and readye expedition, as in Ezech. i. b.

The. vii. Chapter.

The Syrians moue battaile against Ierusalem, & a virgin shall beare a childe.

**I**t happened in the tyme of Achaz the sonne of Ioatham, whiche was the sonne of Oziah kynge of Iuda: that \* Razin the king of Siria, & Shabek the sonne of Romelias king of Israel, went vp toward Ierusalem to besige it, but wauit not. Now whē the house of Dauid (that is Achaz) herd word therof, & Siria and Ephraim were confederat together, hys hert quaked (yea, and & hertes also of hys people) lyke as a tree in the feld, that is moued wryth the wynd.

Then sayed God vnto Elay: go mete Achaz (thou and thy sonne Sear Asub) at the head of the ouer poole, in the foote pathe by the fullers ground, and say vnto him: take hede to thy selfe, and be styl, but feare not, neyther be faine herted for these two tables, & is, for these two smokyng fyre brands: the wrath and furiousnesse of Razin the Syrtan, and Romelias sonne: because that the kynge of Siria & Ephraim & Romelias sonne haue wickedly conspired agaynst the, sayinge. We wyll

## The Prophecy.

godowne into Iuda, bere them and bring the vnder vs, and let a king there euen the sonne of Tabeel. For thus sayth the Lorde god thereto: It shall not so go forth, neyther come so to passe: for the head ctyr of the Siria is Damascus, but the head of Damascus is Razin. And after. v. f. ix. yere, shall Ephraim be no more a people. And the chiefe ctyr of Ephraim is Samaria, But the heide of Samaria, is Romelias sonne. And if ye beleue not; ther shall no promyse be kept wryth you.

\* Moreover God spake vnto Achaz, sayinge: requyre a token of the Lorde thy God wherher it be towarde the depth beneth or towarde the heygth aboue. Then sayde Achaz: I wyll requyre none, neyther wyll I tempte the Lorde. The Lorde answered: Then heare to ye of the house of Dauid: Is it not inoughe for you that ye be greuous vnto men, but ye must greue my god also? And therfore the lord shall geue you a token of hym selfe: Beholde, a virgin shall conceyue and beare a sonne, and shall call hys name \* Emanuell. Butter & hony shall he eat, & he may knowe to eschue the euill, and chose the good. But or euer that chylde come to knoweledge, to eschue the euil and chose the good, the lande (that thou art so afrayd for) shall be desolate of both her kynges.

The Lorde also shall sende a tyme vpon the, vpon thy people, and vpon thy fathers house, suche as neuer came sence the tyme that Ephraim departed from Iuda thowme the kyng of the Assyrians.

\* For at the same tyme shall & lord (a) whiche is for the syes, that are about the water of Egypte, and for Bees in the Assyrians lande. These shall come, and shall lyght in all the valeyes, in the vaultes of stone, vpon all grene thynges, & in all corners.

At that same tyme shall & Lord \* haue the harte of the head, and the feete, and the beard cleane of, wryth the (b) rasour, that he shall paye them wrythall beyond the water, namelpe, wryth the kynge of the Assyrians. At the same tyme shall a man lyue wryth a come, and two shepe.

Then because of & aboundaunce of milke, he shall make butter & eate it. So that euery one whiche remayneth in the land, shall eate butter and honye. At the same tyme all vineyardes (though there be a thousande vyues in one, and wer solde for a thousande spluctynges,) shall be turned to brens and thornes. Lyke as they shall come into the land wryth arrowes and bowes, so shall all the lāde become brens and thornes. And as for all bylles that now are hewen downe, thou shalt not come vpon them, for fear of brens and thornes. But the cattell shall be dryue thither, and the shepe shall fede there.

The notes of the. vii. Chapter.

(a) That is, shall geue a final token, and bring them together. The hoste, as well of Iuda as chodonozar

math. xii. b.  
marcke. xiii. b.  
Luce. viii. b.  
act. x. b.  
Foh. xii. f.  
Rom. xi. b.

Math. i. b.  
Luce. i. c.  
\* That is, god w vs.

iii. re. x. b.

That is to saye: The Lorde shall take away both the gouerners & the people.

II. Re. xvi. a.  
II. pa. xxviii. a.



chodonozar as of Sennacherib was of the Aſſyrians, Egyptians and Indians. The Egyptians call th he flies, becauſe there be in Egypt many flies, & the Aſſyrians bees, becauſe there is in Aſſyria aboundance of bees & honey. By the water of Egypt, he ſignifyeth Nilus. (b) By the raſour ſhall pay the, vnderſtandeth he the kynge of Aſſyria: & the other aboute named.

The.viii. Chapter.

The deliuerance of the land by Emanuel. The ſtone of offence, at whych many ſhall ſtumble.

**M**oreouer the Lorde ſayed vnto me: Take the a greate leafe, and wyte in it, as men do wyth a pen, that he ſpede hym to robbe, and haſte hym to ſpoyle. And immediately I called vnto me ſaythful wytnesſes: Uriah the priete, and zachariah the ſonne of Barachiah. After that wente I vnto the Prophetiſſe, ſhe now had conceyued and borne a ſonne. Then ſayd the Lorde to me: geue hym thys name: Maherſchalah baſchbas, that is: a ſpeedy robber, an haſty ſpoylet. For why, or euer the child ſhall haue knowledge to ſaye: a bi and Em (that is father and mother,) ſhall the riches of Damascus, and the ſubſtance of Samaria be taken awaye thorow the kynge of the Aſſyrians.

**W**he Lorde ſpake alſo vnto me, ſayinge: for ſo much as the people reſuſeth the (a) ſpylrennyng water of Silo, and put theyr delpte in Razin and Homelyes ſonne, Beholde, the Lorde ſhall brynge myghtye & great ſtoudes of water vpon the, namelpe the kynge of the Aſſyrians wyth all hys power. Whych ſhall poure oute hys furiousnes vpon euery man, and ren ouer all theyr bakkes. And ſhall breake in vpon Iuda, increaſpunge in power, tyll he get hym by ſ throte. He ſhall ſpyl alſo the wydenesſe of thy lande wyth (b) hys brode wynges, Emanuel. Goo together ye people, and gather you, hearken to all ye of ſarre countreyes. Muſtre you, & gather you, muſtre you, and gather you: take poute counsell together, yet muſte poure counsell come to nought: go in had wyth all, yet ſhall it not proſper, Except Emanuel, (that is God) be wyth vs. For the Lorde chaſtyſed me, and toke me by the hand, and warned me, ſayinge vnto me: that I ſhulde not walke in the waye of thys people.

He ſayde moreouer: rounde wyth none of them, whoſoeuer ſay: ponder people are bounde together. Neuertheles ſear them not, neyther be afrayed of them, but ſanctify the Lorde of hoſtes, let hym be poute feare and drede. For hee is the ſactyfyng, and ſtone to ſtomble at \* (c) the rocke to fall vpon, a ſnare & net to both the houſes: to Iſrael, and the inhabitours of Ieruſalem. And manpe ſhall ſtomble, fall, and bee broken vpon hym: pea they ſhalbe ſnared and taken.

Now lay the wytnesſes together (ſayd the Lorde) and ſcale the lawe wyth my dyſcyples. Thus I wypte vpon the Lorde

that hath turned hys face from the houſe of Iacob, and I loke vnto hym. But lo, as for me, and the chyldren whych the Lorde hath geuen me, we are a token & a wonder in Iſrael, for ſ Lord of hoſtes ſake, whych dwelleth vpon the hyl of Syon. And therefore yf they ſay vnto you: aſke counsell at the ſorthe ſayers, wytcbes, charmers, and conſurers, the make them thys anſwere: Is ther a people any where, that aſketh not counsell at his God, whether it be concerning the dead, or the lyving? Yf any man want lpght, let hym loke vpon the lawe & reſpmony, whether they ſpeke not after thys meanyng. Yf he do not thys, he ſtombleth & ſuffreth hlyger. And if he ſuffre hlyger, he is oute of patience, & blaſphemerh hys kynge & hys god. Then loke he vwarde, & dounward to ſ earth, & beholde there is trouble and darknes, veracion is round about hym, & ſ cloud of errour. And out of ſuch aduerſity, ſhal he not eſcape.

The notes of the.viii. Chap.

(a) He calleth the kyngedom of David, whych ſygnifyeth the kyngdom of Chyſte, the ſpyll runnyng water of Silo: whych ſyngge agreeeth verpe well vnto Chyſte, that was meake and lowely of herte. Math. xi. d. And zachary. ix. Beholde thy kyngge commeth vnto the poore and lowely, &c. he raygneth in ſpyll & peaceable conſciences. Silo is a ſpyng at the foote of the hyl of Syon: whych hath not continually waſter, but ſpyngeth certayne houres & dayes, and commeth wyth a greate ſounde by the bothom of the ground, and ryſtes and holes of an harde ſtony rocke: The maner of ſpeaking is borrowd, of the dyſpyled littelnes of the water, whych ſignifieth the ſmall eſtimacion and pouertie of the Chyſten.

(b) Wyth hys broade wynges, that is wyth hys hoſtes of ſouldiars. So in Ezech. xlii. a. & a kyng deſcrybed by an eagle, ſ bath greate wynges.

(c) Some reade, and as the rocke to fall vpon the two houſes of Iſrael: a ſnare and a net to the inhabitours of Ieruſalem. And they expounde the ſentence thus. The Lorde wyll be vnto the. ii. houſes of Iſrael, that is, to the houſe of Iuda, and to the houſe of the ten tribes partly a ſanctyfyng (by whych vnderſtand health and felicity) and partly a ſtone to ſtomble at. So that ſome of bothe the houſes ſhal be ſanctified, and ſome ſhal ſtomble, but ſ chiefly they of Ieruſalem ſhal be ſnared. Who ſhal be ſanctified, and who ſhall ſtomble and fal, doth S. Peter clearely expound. i. Pet. ii. b. ſaying: vnto you therefore which beleue, he is precious: but vnto the whiche beleue not, the ſtone whych the buyl ders reſuſed, &c.

The.ix. Chapter.

The prophesyeth of Chyſtes natyuite and dominion.

**E**Wel like as in tyme paſte it hath bene ſwel ſene, that the land of zabulo & the land of Neptaly, whych thorow the ſea way goeth ouer Iordane into the land of Galile was at the fyrſt in lytle trouble, but afterward ſore vexed.

Neuertheleſſe the people that haue dwelt in darkenes, ſhall ſee a great lpght.

J. A. i. As

Luc. ii. c.  
Rom. ix. g.  
i. Pet. ii. b.



## The ix. Chapter.

As for them that dwell in the lande of the shadowe of deathe, vpon them shall the lyghte shyne. Shalt thou multiplye the people, & not increase the ioy also? They shall reioyse before the euen as men make mery in harvest, & as men that haue gotten the victorie, whē they deale the spoyle. For thou shalt breake the (a) pocke of the peoples burthen: the staf of hys holder, and the rod of hys oppressoure, as in the \* (b) day at Madian.

Judi. vii. f.

Moreover all remeracions and sedycious power, (yea where there is but a core fylled wth bloude) shall be burnt, and fede the fyre. For vnto vs a child shall be borne, and vnto vs a sonne shall be geue. Vpon hys shoulder shall the kyngdome lye, and he shall be called wth hys owne name, The wonderous geue of counsell, the myghty God, the euerlastyng father, the pryncce of peace: he shall make no end to encrease the kyngdome & peace, and shall sit vpon the seate of Dauid and in hys kyngdome, to set vp the same, to stablish it wth equitye and ryghtousnesse, from thenceforth for euermore. Thys shall the gelousye of the Lorde of hostes bynge to passe.

The Lorde sente a worde into Jacob, the same is come into Israell. And the people also of Ephraym, and they that dwell in Samaria, can saye wth pryde and hys stomackes, on thys manner: The tyle worke is fallen downe, but we will builde it wth harder stones. The mulberry tymbre is broken, but we shall sette it vp agayne wth Cedre. Neuertheles the Lorde shall prepare Razyn the enemye agaynst the, and so order theyr aduersaries, that the Syrians shall lay hold vpon them before, and the Philistines behind, and so deuour Israell wth open mouth.

After all thys, the wrath of the Lorde shall not cease, but yet hys hand shall be stretched oute still. For the people turneth not vnto hym that chastiseth them, neyther do they seke the Lorde of hostes. Therefore the Lorde shall rote oute of Israell boeth heade and taylor, braunch & twyg, in one daye.

By the beade, is vnderstande the Senatour and honorable man, & by the taylor the prophete that preacheth lyes. For all they which enfourme the people that they be in a ryghte case, suche be deceyuers. Such as men thynke also to be perfecte among these, are but cast awaye.

Therefore shall the Lorde haue no pleasure in theyr younge men, neyther saue theyr fatherlesse and wydowes. For they are altogether ypocrites and wycked, and all theyr mouthes speake folly. After all thys shall not the Lordes wrath cease, but yet hys hand shall be stretched oute still. For the vngodly burne as a fyre in the byers and thornes. And as it were oute of a fyre in a wood or a reed bush, so ascenderth the

## The Prophecy

smoke of theyr pryde.

For thys cause shall the wrath of the Lorde of hostes fall vpon the land, & the people shall be consumed, as it were wth fyre, no man shall spare hys brother. If a man do turne hym to the ryght hand, he shall samph, or to the lefte hande to eate, he shall not haue ynoughe. Euery man shall (c) eate the fleshe of hys own arme. Manasse shall eate Ephraym, and Ephraym Manasse, & they both shall eate Iuda. After all this shall not the Lordes wrath cease, but yet shall hys hand be stretched oute still.

### The notes of the ix. Chapter.

(a) This pocke figureth the pocke & burthen of the law, whiche so oppressed the people, & saint Peter could say to the Apostles & neither they nor theyr fathers were able to kepe it, Actum. xv. b. Thys pocke hath Christe broken, accordinge to this prophete of Elyse, & viterly discharged the burthen therof. For we knowe now that god is satisfied & contented in the bloud of hys sonne Christ, & that the many thousandfold punishmentes whiche are due to oure synnes, are cleane pardoned and forgouen for the merites of the same christ. i. Joannis. ii. a. The Hies bryes expounde thys of the destruction of the holte of Sennacherib, whych was done by the Angel: of whych ye haue after in the. xxxviii. g. And call the host of the Assyrians, the pocke of the peoples burthen, the staf of the shoulders, and rod of the oppressoure, but it is a more greivous bondage, wherewith the spirituall Sennacherib of whom that Assyrian was a certayne figure & shadow, bound vs: from whych Christ hath deliuered vs.

(b) By the day at Madian is ment the day wher in Gedeon wth thye hundred men slue an innumerable multitude of the Madianites, as ye reade. Judi. vii. There foughte the Lorde for hym, & deliuered the people from bondage. Eue so hath he nowe deliuered vs from the captiuitie of the deuil, death, and hell, by Christe.

(c) He eateth the fleshe of hys own arme, that taketh away the goodes of hys nye frind: and robbeth hys kynsman. The meanyng is that one shall robbe and polle another.

### The x. Chapter.

He threatneth the oppressours of the poore, & prophesieyth agaynst Sennacherib.

**W**oe vnto you that make vntyguous lawes, and deuse thynge whiche be to harde for to kepe: where thorow the poore are oppressed on euery side, & the innocentes of my people are therewith robbed of Judgemente, that widowes may be your praye, and that ye maye robbe the fatherlesse. What wyl ye do in tyme of visitaciō and distrucion, that shall come from farre? To whom wyl ye comē for helpe, or to whom wyl ye geue your honour, that he may kepe it: that ye come not amonge the prisoners, or lye amonge the deade? After all thys shall not the wrath of the Lorde cease, but yet shall hys hande be stretched oute still. Woe also vnto Assur, whych is a staf of my warre, in whose hande is the rod of my punishmente. For I shall send hym



hym amonge those Apocryphes people,  
amonge the people that haue deſerued my  
diſſauioure, ſhall I ſend hym, that he maye  
utterly robbe them, ſpoyle them, & treade  
them downe lyke the myre in the ſtreete.

Howe be it, hys meaneinge is not ſo, ney-  
ther thynckerh hys herte of thys ſaſhion.  
But he ymagyneth onelye howe he maye  
ouerthrowe and deſtroye muche people,  
for he ſayeth: are not my prynces all kyn-  
ges? Is not \* Calno as eaſye to wynde,  
as Charchamis? Is it harder to conquere  
Antiochia then Arphad? Or is it lyghter  
to ouercome Damascus then Samaria?  
As who ſaye: I were hable to wynde the  
kyngdome of the Idolaters & theyr god-  
des, but not Ierusalem and Samaria.

Shal I not do vnto Ierusalem and theyr  
Images, as I dyd vnto Samaria, & theyr  
Images?

Wherefore the Lorde ſayeth: As ſoone  
as I haue perſoumed my hole worcke  
vpon the hyll of Sion and Ierusalem, then  
will I alſo viſite the noble & ſtout kyng  
of Affria, wth hys wyſedome and pride.

For he ſtanderh thus in his owne conceite.  
Thys do I thowme the power of myne  
downe hand, and thowme my wyſedome.

For I am wyſe, I am he that remoue the  
landes of the people. I rob theyr prynces  
and (lyke one of the worthies) I dryue the  
from theyr hye ſeates. My hande hath  
foundede oute the hoſtes of the people, as it  
were a neſt. And lyke as egges that were  
layde here and there, are gathered toge-  
ther: So do I gather all countreyes. And  
there is no manne, that dare be ſo bold,  
as to touch a ſether, that dare open hys  
mouth, or ones wyſper.

But doth the axe boaſt it ſelfe agaynſte  
hym that heweth therewyth, or doth the  
ſawe make anye krakynge, agaynſte hym  
that ruleth it? That were euen lyke, as  
if the rod dyd exalt it ſelfe agaynſte hym  
that beareth it, or as though the ſtaffe  
ſhoulde magnifye it ſelfe, as who ſaye: it  
were no wood. Therefore ſhall the Lorde of  
Hoſtes ſende hym pouertie in hys ryches,

and burne vp hys power, as it were wth  
a fyre. But the lyghte of Iſraell ſhall be  
that fyre, and hys Sanctuary ſhalbe the  
flame, and it ſhall kyndle, and burne vp  
hys thornes and briers in one day, yea all  
the glory of hys wods and fieldes ſhalbe  
conſumed wth bodye & ſoule. As for hym  
ſelfe, he ſhalbe as one chaſed awaye. The  
trees alſo of his ſyeld ſhalbe of ſuch a noiſe  
ber, that a chyld may tell them.

After þ day ſhal the remnant of Iſraell,  
and ſuch as are eſcaped oute of the houſe  
of Iacob, ſeke no more comfort at hym þ  
ſmote them, but ſhall comfort them ſelues  
wth faythfulneſſe & truth in the Lorde, þ  
holp one of Iſraell. The remnant, yea and  
the poſteritie of Iacob, ſhal conuerſe vnto  
God þ mighty one. For though thy people  
(O Iſrael) be as the ſand of þ ſea, yet ſhal I

but the remnaunt of them onelye conuerſe  
vnto hym. Perfect is the iudgemente of  
hym that ſtoweth in ryghtouſneſſe, and  
therefore the Lorde of Hoſtes ſhal perfect-  
ly fulfill the thyng that he hath deter-  
mined in the myddelt of the hole worlde.

Therefore thus ſayeth the Lorde God of  
Hoſtes: Thou my people that dwelleſte  
in Syon, be not aſcaped for the kyng of  
the Affrians. He ſhall wag hys ſtaffe at  
the, yea and beat the wth the rod, as the  
Egyptians dyd ſometyme. But ſoone af-  
ter, ſhall my wrath and myne indignacion  
be fulfilled agaynſt theyr blaſphemies.

Moreover the Lorde of Hoſtes ſhal pre-  
pare a ſcourge for hym lyke as was the  
punyſhment of Madian vpon the mount  
of Oreb. And he ſhal lyfte vp hys rod ouer  
the ſea, as he dyd ſometyme ouer the Egyp-  
tians. Then ſhall hys burthen be taken  
from thy ſhoulders, and hys pocke from  
thy necke, yea the ſame pocke ſhall be cor-  
rupte for very ſatnes. He ſhall come to  
Aiath, and go thowme towarde Mygd.

But at Macmas ſhall he muſter hys  
hoſte, and goo ouer the \* ſeorde. Baba-  
ah ſhall be theyr reſpyng place. Abamah  
ſhall be aſcaped, Babaah Saule ſhall fle  
awaye. The voyce of the noyſe of thy hoſ-  
tes (O daughter Ballym) ſhalbe heard  
vnto Lays and to Anathoth, wherche alſo  
ſhalbe in trouble. Madmena ſhal tremble  
for feare, but the cyteſyns of Badyu are  
manly, yet ſhall he remayne at Rob that  
day. After that, ſhal he lyft vp hys hand a-  
gaynſt the mount Sion, and agaynſte the  
hyll of Ierusalem. But ſe the Lorde God  
of Hoſtes ſhal take awaye the proude frō  
thence wth feare. He ſhall hewe downe  
the proude, and fell the hye mynded. The  
thornes of the wood ſhalbe roted out wth  
pyon, & Libanus ſhal haue a myghty fall.

The. xi. Chapter.

The propheth of the natiuite of Chriſte,  
and of hys people, of the remnaunte of Iſrael,  
and of the faith of the heathen or gentyles

After this there ſhal come a rod forth  
of the kynrede of Jeſſe, and a bloſ-  
ſome oute of hys roote. The ſpyrit  
of the Lorde ſhal lyght vpon it, the ſpyrit  
of wyſdome, & vnderſtadyng: the ſpyrit of  
counſel, & ſtrength, the ſpyrite of knowledge  
and of the feare of God: & ſhal make hym  
feruent in the feare of God.

For he ſhal not geue ſentence after the  
thyng that ſhal be broughte before hys  
eyes, neether reproue a maner at the ſpyll  
hearyng: but wth ryghtouſneſſe ſhal he  
iudge the poore, and wth holynes ſhal he  
reſortme the ſymple of the worlde.

He ſhall ſmyte the (a) worlde wth the  
(b) ſtaffe of hys mouth, & wth the breath  
of hys mouth ſhal he ſlaye the wycked.  
Ryghtouſneſſe ſhalbe the girdle of hys  
loynes, truth and faythfulneſſe the gyrt-  
dyng of hys raynes. Then ſhall the  
wolfe dwel wth the lambe, and the Leo-  
parde

¶ ¶ ¶

Calno and  
Charchamis  
are cities  
whiche  
ſtand by the  
rhyer Eu-  
phrates.

Myſet doth  
ſpaniſh to  
take ven-  
geaunce.

Eſay. xlii. 1.

Eſay. xlii. 1.

or paſſage:  
vnderſtand  
of Jordan.

Actu. xlii. 1.

¶ ¶ ¶

Rom. ix. 1.



## The. xii. Chapter.

parde shall lye down by the gore. Bullocks, Lyons, and catel shall kepe company together, so that a lytle chyld shall dryue the forth. The cowe and the bere shall fede together, & they ponge ones shall lye together. The lyon shall eate straw lyke the ore, or y cow. The chyld while he sucketh, shall haue a desyre to the serpyntes nest, and when he is weaned, he shall put hys bande into the Lokatrice denne. Roman shall do euill to another, no man shall destroy another, in al the hil (c) of my Sanctuarie. For the earthe shall be ful of y knoweledge of the Lorde, euen as though the water of the sea flowed ouer the earthe.

Rom. x. f.

Then shall the Gentyls enquire after the cote of Jesse (whyche shall be set vp for a token vnto the Gentiles) for hys dwel-lynge shall be glorious. At the same tyme shall the Lorde take in hand agayne, to con-querre the remnant of hys people (whyche are left alpyne) fro the Assyrians, Egyp-rians, Arabians, Moztians, Elamites, Cal-depes, Antiochians, and Ilandes of the sea. And he shall set vp a token among the Gentyls, and gather together the disper-sed of Israell, yea and the outcastes of Iuda from the foure corners of the world. The hatred of Ephraim, and the enmitie of Iuda shall be clene roted out, Ephraim shall not beare euill wyl to Iuda, and Ju-da shall not hate Ephraim, but they boerh together shall lye vpon the shulders of the Philistines toward the West, and spoyle them together y dwell toward the East. The Idumites and the Moabites shall let theyr hades fall, & the Ammonites shall be obediende vnto them.

The Lorde also shall cleaue the fanges of the Egypcians sea, and wth a mygh-tye wynde shall he lyft vp hys bande ouer Nilus, and shall smite his seuen streames and make men go ouer drye shod.

And thus shall he make a waye for hys people, that remayneth from the Assy-rians, lyke as it happened to the Israelits, what tyme they departed oute of the land of Egypt.

Exod. xliii.

### The Notes of the. xi. Chapter.

(a) That is, worldlye and yearthlye men whyche seke nothyng but that whyche is worldlye, and euen the same whyche he calleth here wycked.

(b) Wth the staffe of hys mouth, &c. that is wth the worde of preachynge, not wth har-nesse, wyl he dystroie Antichriste. ii. Thessa- lonians. ii.

(c) By the hyl of hys Sanctuarie is signified vnto vs the Church of God, as it is sayde in the Psalme. lxxviii. c.

### The. xii. Chapter.

The song of y Church for the obtaininge of the victory and ouercomynge of the worlde.

So that then thou shalt say: O Lorde, I thanke the, for thou wast displeased at me, but y hast refrayned thy wrath: and hast mercy vpon me. Beholde, God is

## The Prophecy

my health, in whom I truste, and am not asayed. For the Lord is my strength, and my praise, he also shall be my refuge. There-fore wth toyne shall ye drawe water oute of the (a) welles of the Sauoure, and the shall ye save: Lette vs geue thanks vnto the Lord, and call vpon hys name, and declare his coucelles among the people, and kepe the in remembraunce, for hys name is ex-cellete. O synge prayles vnto the Lord for he doth greate thinges, as it is knowne in all the worlde. Cry out, and be glad, thou y dwellest in Sib, for greate is thy prince, the holy one of Israel.

### The Notes of the. xii. Chap.

(a) The welles of the Sauoure are the worde of God, the doctrine of the Gospell and prom-ises of Christ, wherwth tremblyng soules and afflict consciences are refreshed. Oute of these (sayeth he) that they shall drawe water not oute of mens tradicions, whych are but poodels.

### The. xiii. Chapter.

The prophesyeth the destruction of Babilon, the captiuitie, and the comminge agayne of the people.

This is the beaue (a) burthe of Babilon, which saye the sonne of Amos did se. Make some tokens to the hye (b) hills, cal vnto them, hold vp your hand, that the princes may go in at y doze. For (c) I wyl sende for my (d) debites and my gyauntes (sayth the Lorde) and in my wrath I wyl cal for suche, as tryumphe in my glorie.

Wth that, me thoughte I hearde in the mountaynes a noyse, lyke as it had bene of a greate people: and a rushynge as though the kyngedomes of all nac-yons had come together, (And the Lorde of Hostes was the Captayne of the hole armye) as they had come not only oute of farre countreys, but also from the en-des of the heauens. Euen the Lorde hym selfe wth the ministers of his wrath, to destroye the hole land. Mourne therfore, for the day of the Lord is at hande, and cometh as a destroyer from the Almyghyte. Then shall all handes be letten downe, and all mens hartes shall melte awaye, they shall stand in feare, carefulnesse and sorow shall come vpon them, and they shall haue paine, as a woman that trauayleth wth chyld.

(e) One shall euer be abaished of another, & theyr faces (f) shall burne lyke the flame.

For lo, the day of the Lorde shall come, terrible, full of indignacion and wrath, to make the lande waste, and to roote oute the synne therof. For the starrs and pla-nets of heauen shall not geue theyr lyght, the sunne shall be quenched in the risynge, & the moone shall not shyne wth his lyght. And I wyl punish the wyckednesse of the

(g) world, and the synnes of the vngodly sayeth the Lorde. The hye stomackes of the proude wyl I take awaye, and wyl laye downe the boastyng of tyrauntes. I wyl make a man deater then fine gold and

Ezech xxxii. math. xxi. li. marche xlii. i. i. e. xx.



and a man to be more worth, then a golden wedge of Ophir. Moreover I will shake the heauen, that the earth shall remoue out of her place.

Thus shall it go wyth Babilon, in the wrath of the Lord of hostes, in the day of his fearfull indignacion. And Babilon shall be as an hunted or chased Doe, and as a stocke wythout a shepheard. Every man shall turne to hys owne people, and see echone into hys owne lande. Who so is founde alone, shalbe shot thorowe. And who so gather together shalbe destroyed wyth the sword. \* Theyr chyldren shalbe slayne before theyr eyes, their houses spoiled, and theyr wyues rauyned. For so, I shall bringe vp the Medes agaynst them, whych shall not regarde syluer, nor be desirous of gold. Then shall pong mens homes be knapped a sunder. The Medes shall haue no pryte vpon women wyth chyldre, and theyr faces shall not spare the chyldren. \* And Babilon (that glorie of kyngdomes and betwty of the Caldes honour) shalbe destroyed, euen as God destroyed Sodome, and Gomorra. It shal neuer be more inhabited, neither shall ther be any more dwelling there, from generation to generation.

The Arabians shall make no more tentes there, neyther shall the shepherdes make theyr foldes there anye more, but wyld beasts shal lye ther, and the houses shalbe (h) full of greete Dules, Estriches shall dwell ther, and Apes shall daunce there: the lytle Dule shall cry in the palaces, one after another, & Dragons shalbe in the pleasaunt parlours. And as for Babilons tyme it is at hand, and her dayes may not be longe absent.

The notes of the.xliii. Chap.

(a) That is greuous prophete, commaunce, myschpyse, and heauy fortune.

(b) Some reade: life by the banner or standarte.

(c) Some reade: hpyll, and vnderstande thereby Babilon: which (saye they) is called an hpyll because of the hygh and excedyng sumptuous buyldinge ther of.

(d) He calleth the people of Persia & of Medes hys debities, and his gyauntes, because he was disposed by them to ouerthrowe the Babilonians.

(e) Some reade: Every man shalbe abashed toward his neyghbours. That is, they shalbe so astonied and amased and so destitute of counsell, that one shall loke vpon another and be confounded, maruelling howe they came in such trouble.

(f) That is, they shall be so sore ashamed that theyr faces shal be as red as fyre.

(g) By the worlde here is signyfied Babilon, because of the greatenesse thereof.

(h) By the dwellinge of these beasts in Babilon, doth the prophete meane, that it shall be utterly destroyed, and become as desolate as wyldernes: as after in p.xlviii.c. Wellcanes, scorches, &c. shal dwell therein.

The.xliii.Chapter.

The retourne of the people from captiuitie.

The prosperity of the people of God, & affliction of their enemyes. The pyrde of Babilon.



At the Lorde will he mercyfull vnto Iacob, will take vp Israell agayne, and set them in theyr owne lande. Seruauntys shall cleaue vnto them, and get the to the house of Iacob. They shall take the people, and carry the home wyth the. And the house of Israell shall haue them in possession for seruauntys and maydens, in the lande of the Lorde. They shall take those prysoners, whose captiues they had bene afore, & rule those that hadde oppressed them. Whē the Lord nowe shall bringe the to rest, from the trauayle, feare, and harde bondage that thou wast laden wythall, then shalt thou vse thys mockage vpon the kyng of Babilon, and say. Howe happeneth it that the oppressoure leaueh of? Is the golden tribute come to an end? Doubtles the Lorde hath broken the (a) staf of the vngodlye, and the scepter of the lordly. Whych whē he is wroth, smyteth the people wyth durable strokes, and in his wonders he persecuteth them, and tamerh them continuallye. (b) And therefore the hole worlde is nowe at rest and quietnesse, & men sing for ioye. Yea euen the fyre trees & Ceders of Libanus reioyse at thy fall, saying: Nowe that thou arte layde downe, there come no moore to destroye vs. (c) Hel also trembleth at thy commynge, all myghtye men and princes of the yearth, step forth before the. All kynges of the earth stande vp frome theyr seates, that they maye all (one after another) singe and speake vnto the: Art thou wounded also as we? arte thou become lyke vnto vs? Thy pompe and thy pyrde is gone downe to hell. Mothes shalbe layde vnder the, and wormes shalbe thy couerynge.

Howe arte thou fallen frome heauen (d) Lucifer thou sayre mornyng chyldre: hast thou gotten a fall euen to the grounde, thou that (not wythstanding) diddest subdue the people? And yet thou thoughtest in thyne herte: I will clyme vp into heauen, and make my seat aboue the stars of god. I will sit vpon the glorious mounte toward the North, I will clyme vp aboue the cloudes, and wyll be lyke the hyghest of all. Yet dare I saye, that thou shalt be broughte downe to the depe of hell. They that se the, shall narrowly loke vpon the, and thyncke in themselves, sayinge: Is thys the man that broughte all landes in feare, and made the kyngdoms ascrayd? Is thys he that made the worlde in a maner waste, and layed the cyties to the grounde, whycher let not hys prysoners go home?

Howe happeneth it, that the kynges of all people lye, euerye one at home in hys owne palace, wyth worshyppe, and thou art caste oute of thy graue lyke a wyld? J. l. l. bzaunich,

\* Psalme. xxxviii. c.

Gene. xli. c.



## The .xv. Chapter.

Branch, lyke as dead mennes raymente that are shot thorow wyth the swearde, as they that go downe to the stoness of the depe, as a deade carse that is troden vnder fete, and art not buryed wyth the? Euen because that thou haste wasted thy lande, and destroyed thy people. For the generacion of the wycked shalbe wythout honour, for euer. There shall a waye be soughte to destroy theyr chyldren, for theyr fathers wyckednes, they shall not come vp agayne to possesse the lande, and fill the world full of castels and towne.

I wyll stand vp agaynst them (sayeth the Lord of Hostes) and roote oute the name and generacion of Babylon (saith the Lord) and wyll geue it to the Otters, and wyll make water poddels of it. And I wyll swepe them oute wyth the besome of destruction, saith the Lord of Hostes. The Lord of Hostes hath sworne an othe, saying: It shall come to passe as I haue determined, and shall be fulfilled as I haue deuysed. The Assyrians shalbe destroyed in my lande, and vpon my mountaynes wyll I treade them vnder foote. Wherthorowe hys pocke shal come from you, and hys burthen shalbe taken from your shoulders. Thys deuysed hath God taken thorowe the hole worlde, and thus is hys hand stretched oute ouer al people. For if the Lord of Hostes determin a thyng: who wyll dysanulle it? And if he stretch forth hys hande, who wyll holde it in agayne?

The same yere that kynge Achaz died, God threatened by Esay on thys maner: Keiope not (o hole Palestina) as though the rod of hym that beatech the were broken, for out of the serpentess rote, ther shal waxe a cockatrice, and the scrupte shalbe a fyre worme. But the poore shal fede of the best thyngs, and the simple shal dwel in safety. Thy rotes wyll I destroy wyth hunger, and it shall slaye the remnaunte. Mourne ye portes, wepe ye cytyes, and feare thou (o hole Palestina) for there shall come fro the North a smoke, whose power no man may abyde. Who shal the mayntaine the messages of the Gentils? But the Lord stablisheth Sion, & the poore of my people shal put theyr trust in hym.

### The Notes of the .xviii. Chapter.

(a) By the staffe is vnderstande tyranny, and by the scepter, dominion.

(b) Whyle Nabuchodonosor and hys chyldren lyued, the people were not onely oppressed, but also kynge and princes: but when they were ones rydde oute of the waye, then was miserie and waylyng ended. By the worlde he sygnifieth the comens: and by fygge trees & Cedres, the heades and rulers, as before in the .ii. c.

(c) That is, euen they that be in hell, wyl treble when Nabuchodonosor commeth thither. It is figuratly spoken to the further settinge out of the myschefe of Nabuchodonosor.

(d) He compareth the death of Nabuchodonosor to the fallynge of Lucifer the moynge

## The Prophecy

starre, whiche he calleth the chyld of the moynge, because it appeareth onely in the moynge. The meanyng is: No suche thyng ought to haue happened vnto the, that in earth was lyke the moynge starre, whiche no man can take oute of heauen: And thou that wast so myghtie, that thou destroyedst what people thou wouldest, and vnto whome it was a pastime to ouerthrowe nacions, haste receyued suche measure as thou broughtest. Such a like thyng is there in Ezechie .xxviii. Against the kynge Tyus.

### The .xv. Chapter.

#### A prophecy agaynst Moab.



Thys is the heuie burthen vpon Moab. Ar of Moab was destroyed, (as me thoughte) in the nyght season. The walles of Moab perished in the nyght, and vanished away. They went to Bath and Dibon in the hye places, for to wepe. Moab dyd mourne fro Bebo to Medba. \* Al theyr heades were (a) polled, and all their beards shaued. In theyr stretes were they gydded about wyth lacke clothe. In all the tops of theyr houses & stretes was ther nothyng, but mounyng and wepyng. Belebou and Eleale cryed, that theyr voyce was heard vnto Jahaz. The worthyes also of Moab bleated & cryed for very sorowe of theyr myndes. Wo is my hert for Moabs sake. They fled vnto the cytye of Zoar, whiche is lyke a fayre frutfull bullocke, they went vp to Lubith wepyng. The way towarde Horonaim was full of lamentacion for the hurte.

The waters of Rimmon were dyed by, the grasse was wythered, the herbes destroyed, and what necessary grene thyng ther was beside. In lyke maner the thyng was left the of their substance, they carried it by water to Araby. The crye went ouer the hole land of Moab, fro Eglaim vnto Ber was ther nothyng but mounyng. The waters of Dimon were full of blud, for the enemy hath sent thither a bod of men, whych as a lid, lay wayt for the resnait of the land, & for the they were escaped.

#### The Notes of the .xv. Chapter.

(a) In tymes past it was a token of mounyng to shau the heade, and to clyppe the bearde, and therfore sayeth the Prophete, that the Moabites cut awaye their hearres, for sorowe and carefullnesse. A lyke thyng haue ye in Jeremie. vii. c. Cut of thine hearre, and cast it away. &c.

### The .xvi. Chapter.

#### The destruction of Moab.



Then sent the Lords of the land a man of warre, from the rocke that lieth toward the desert (a) vnto the hille of the daughter Syon. (For as for the daughters of Moab, they were as it had bene a tremblyng byde, that is put oute of her neste, by the ferpe of Arnon,) whiche messaunger sayed: gather youre counsell, come together (c) couer vs wyth your shadowe (d) in the myddaye, as the nyghte doeth: hyde the



**B** chased, and betray not them that are fled, let the persecuted Moabites dwell among you, be our open refuge against the destroyer: for the aduersary oppresseth vs, the robber vndoth vs, and the tirauntes dyspuech vs out of our land. But the throne of your kingdome is full of grace, therefore be that sitteth vpon it with faithfulness and truth in the house of David, knowe the thyng and do bys dyligence to helpe shortly, according to equitie and righteousnes. As for Moabs pryde (shall they answer) it is wel known. And although they be excellent proude arrogante, and bye mynded, yet is their strenght nothing lyke. And therefore Moab complaineth vnto Moab, where thorow they come al to mourne, and nowe that they be smytten, they take theyr deuyce beneth by the bypckewall, and make theyr complaynte.

Jer.xlviii.c.

**T**he suburbs also of Hesebon, were made waste, and the wyrces of the Gentiles hewed down the vineyardes of Sibma, whych wer planted with noble grapes, and spread vnto Jaser, and went vnto the ende of the deserte, whose braunches stretched theyr selues forth beyond y sea. Therefore I mourned for Jaser, and for the vineyardes of Sibma, with greate sorowe I poured my teares vpon Hesebon and Eleale, for al theyr songes were layed downe, in theyr haruest and gatherynge of theyr grapes. Myrth and chere was gone out of the feld and vineyardes, in so muche, that no man was glad nor song. Ther went no treader into the vinepresse, theyr merve chere was layed downe. Wherefore my belly tumbled (as it had bene a lute) for Moabs sake, and myne inward members, for the bypck wals sake. For it happened thus also when Moab saw that she was turned vpsydedowne, she went vpon hye into her Sanctuarie, to make her prayer ther, but she myght not be healed. Whys is the deuice, which the Lord toke in hande at that tyme against Moab. But nowe the Lord sayth thus: In thye year shall the power of Moab with theyr pompe (which is great) be minished, lyke as the burthe of an hyred seruaunt. And as for the remnant of the, they shalbe lesse then a fewe, and not reckened muche worth.

Jer.xlviii.c

**The Notes of the.xvi.Chapter.**

- (a) That is vnto the kyngdom of Israel.
- (b) That is, townes, cities, and byllages.
- (c) That is, refresh vs that are afflyct, and geue vs a place to harbour in.
- (d) That is, in the most greuous heate of persecution. So is the mydday often taken, as in the Psal. cxvi. the sunne shal not burne the by daye.

**The.xvii.Chapter.**

**A prophete agaynst Damascus.**

**A** Whys is the heuy burthe vpon Damascus. Beholde, Damascus shall be no more a cytye, but an heape of broken stones. The cities of Aroer shall be waste: the cattel shall lye there, and no man shall fray them away. Ephraim shal no more be

stronge; and Damascus shall no more be a kyngdom. And as for the glory of the remnant of the Sirtans, it shalbe as the glory of the children of Israel, sayth the Lord of hostes. At that time also shall the glory of Jacob be very poore, & his fatnes leane. It shal happen to them, as when one sheareth in haruest, which cutteth his handfull with the sickle, and when one gathereth the sheaves together in y valley, of (a) Raphaim, there remayneth yet some eares ouer. Or as when one shakerh an olive tree, whych syndeth but two or thre olue berres aboue in the toppe, and foure or fyue in the braunches. Thus the Lord God of Israel hath spoken.

Then shal man conuert agayne vnto his maker, and turne bys eyes to the holy one of Israel. And shal not turne to yaulters that are the worke of bys own hands, neither shal he looke vpon groues and ymagges, whych his syngers haue wrought. At the same tyme shall theyr strong cytyes be desolate, lyke as were ones the forsaken plowes and corne whych they forsoke, for feare of the chyldren of Israel.

So shalt thou (o Damascus) be desolate, because thou hast forgotten God thy saviour, and hast not called to remembraunce the rocke of my strength. Wherefore thou hast also set a fayre plante, and grafted a straunge braunche. In the day when thou dydest plante it, it was greate and gaue soone the fruit of thy seede. But in the day of haruest, thou shalt reape an heape of sorowes and mysfortunes.

Do be to the multitude of much people that rushe in lyke the sea, and to the heape of folk that run ouer al lyke great waters. For though so many people increase as the flowynge waters, and though they be armed, yet they shal be far of, and vanysh awaye lyke the dust with the wynde vpon an hill, and as the whyle winde thorow a storme. Though they be fearefull at nyght, yet in the moorning it is gone with them. Whys is theyr porcion that do vs harme, and heritage of them that robbe vs.

**The Notes of the.xvii.Chapter.**

(a) Raphaim is a valley nye vnto Ierusalem in y Northside of Jewry. Iosue.xviii.and .ii. Re.v.

**The.xviii.Chapter.**

**A prophete agaynst Egypt.**

**V** Do be to the land of strange thynges, whych is of thys syde the flood of Ethiopia, whych sendeth her message ouer the sea in shypes of reedes vpon y water, and sayth: go soone and do your message vnto a straunge and harde folke, to a feareful people, and to a people that is further then thys, to a desperate and pyllied folke, whose land is deuided from vs with ryuers of water. Yea all ye that sit in the compasse of the world, and dwell vpon the earth, when the token shal be geuen vpon the mountaynes, then looke vp, and when the borne bloweth, then hearken to, for thus

Amos. harv



## The .xix. Chapter.

hath the Lord saped vnto me. I saped me down and pondered þ matter in my house at þ noone day when was it hote. And ther fel a misting shower, lyke a dew, as it vapeneth in haruest. But the frutes wer not yet ripe to cut of, & þ grapes wer but yong and greue. When one smote of the grapes wth an booke, yea, he hewed downe also the boughes and the braunches, & dyd cast the away. And thus they wer laied waste, for the soules of the mountaynes, and for beasts of the earth togyther. So that the soules sat therupon, and the beasts of the earth wintered ther. Then shal there be a present brought vnto the Lord of hostes: eue that harde folke, that fearefull folke, and that further is then this, that desperate & pylled folke (whose land is deuyded from vs wth floudes of water) vnto the place of the name of the Lord of hostes: euen vnto the hyl of Syon.

### The .xix. Chapter.

The propheth shal agaynst Egypt.

**E**gypt is the heuy burthen vnto Egypt. Beholde, the Lord wyl (a) ryde vpon a swift cloude, & come into Egypt. And the Gods of Egypt shal tremble at his comming, and the hert of Egypte shal quake within her. For thus sayth the Lord: I wyl sitte vpon the Egyptians one agaynst another among the selues, so that one shalbe euer agaynst his brother and neyghboure, yea one cytye agaynst another, and one kyngdom agaynst another. And Egypt shalbe choked in her selfe. Whē they aske counsell at their gods, at their prophetes, at their Soothsayers, and Wyches, then wyl I brynge theyr counsel to naught.

I wyl deliuer Egypt also into the handes of greuous rulers, & a cruel kyng shal haue the rule of them (b). The water of the sea shalbe drawen out, Nilus shal synke away, and be dryen vp. The ryuers also shal be drawen out, the wels shal decrease and drye away. Reedes and rushes shal fayle, the grasse by the waters syde, or vpon the ryuers banke, yea, and what soeuer is sown by the waters, shalbe wythred, destroyed, & brought to naught. The fyshers shal mourn, al such as cast angells in þ water, shal complayne, and they that spredde theyr nets in the water shalbe saynt hearted. Such as labour vpon flaxe and sylke, shal come to pouertye, and they also that meane fine works. Al the pondes of Egypt, al the pollicy of theyr notes and dytches shal come to naught.

Yea the vndercrete Prynces of Ioan, the counsell of the wyl. Senarours of Itharao, shal turne to foolshynes. Those that dare boaste and saye of Itharao behalfe: I am come of wyse people, I am come of the old regal progeny. But wher at now thy wise men? Let them tel the and shewe the what the Lord of hostes hath taken in hande agaynst Egypt. Fooles are those Prynces of

## The Prophecy

Ioan, and proud are the Prynces of Noph, yea they disceine Egypt wth the noblytē of theyr stocke. For the Lord hath made Egypt droncken wth the spirit of errour, & and they shal vse it in al matters, euen like as a dronke man goeth spurning about. For Egypt shal lacke good counsell, so that they shal not know what to do, neyther begynnyng nor ende, neyther vpon the land neyther on the water.

Then shal the Egyptians be lyke vnto womē, afraied, and astoined, at the liffing vp of the head, which the Lord of hostes shal lyft vp ouer them. The lande of Iuda also shal make the Egyptians afraied, who so dothe but speake vpon it, shal put them in feare. And that because of þ counsell which the Lord of hostes hath deuised agaynst the. Then shal the true cities of Egypte speake wth þ Canaanites tong, and swear by the Lord of hostes, and Heliopolis shal be one of them. At the same tyme shal the Lord of hostes haue an alter in the myddest of the land of Egypt, wth this tytle therby: Wit to the Lord. This shal be a token or testimony vnto the Lord of hostes in the lande of Egypt, whē they shal crye vnto him, because of those that oppresse them, that he shal send them a captaine, and a Sauoure to deliuer them.

Moreover Egypt shalbe broughte vnto the Lord, & the Egyptians also shal knowe the Lord at the same tyme, they shal do him reuerence wth peace offrings, and wth meat offrings, they shal promise hym offrings, yea, and paye hym also. Thus the Lord shal smyte Egypt, and deale it again, so shal they turne to the Lord, and he also shal haue mercy vpon them, and saue them. There shal ther be a comen way out of Egypt into Assyria. The Assyrians shal come into Egypte, and the Egyptians into Assyria. The Egyptians also and the Assyrians shal bothe haue one Gods seruyce. Then shal Israel wth honour be the thyrd to Egypt and Assur. And the Lord of hostes shal blesse them, sayinge: Blessed is my people of the Egyptians, Assur is the woork of my handes, but Israel is myne inheritance.

### The Notes of the .xix. Chapter.

(a) To ryde vpon a swift cloude is to vyllet and punyssh quickly and wth expedition: as the cloudes go swiftly in the ayre from region to region.  
(b) The water of the sea shal be drawen out. i.e. Egypte (as scorpes shewe) receyueþ no rayne fourth of the ayre, but is ouerflowed wth the water Nilus at certayne tymes. iiii. xv. xvi. cubytes hygh from the ground. For if it increase to any lesse heygthe, the countrey escapeth not a dearth, saith Plinius. And therefore by þ scarcenesse and want of water is the desolation of the lande describēd. Nilus is here called by diuers names, somtyme þ sea, somtyme ryuers, somtyme wels, somtyme pōdes. &c. For þ floud runneth, vnto sundry waies, & it is called þ sea, not onli because þ hebrues cal al cōgregacions of waters þ sea, generally: but also because it was of old tyme a cōstat opiniō after þ scorpes þ it hath his originall beginnē



beginning from the Ocean sea. Yea maye also vnderstand by the dynesse of Nilus, that it ouerflowed not the lande contrary to the old accustomed maner therof. Some had leuer haue this to be figurately applyed. As ther be certayne waters of the Gospel, whych the holy goste geth, so are there also the troublous waters of Egypt, that is, of worldly doctrine. Therefore when the word of God is once heard, those waters dry vp. For the holy goste reprehendeth the worlde of synne, and openeth and declareth the workes of darknes. In these waters do reedes and rushes growe, that is vayne and tryfelinge workes, such as are the workes of hypocrites, whych after the outward shew and appareance seeme greene and freshe, but are wythin vayne and nought worthe.

The. xx. Chapter.

Agaynst Egypt and Ethiopia.

**I**n the same yere that Tharthan came to Asdod, when Sargon the kyng of the Assyrians sente hym, what tyme as he also besyged Asdod, and was in the same season. Then spake the Lord vnto Elay the sonne of Amoz, saying: go and lose of that sacke cloth from thy loynes, and put of thy shooes from thy feete. And so he dyd, going naked and bare foote. Then said the Lord: wher as my seruaunt Elay goeth naked and bare foote, it is a token and spygall of the thyng that after thre yere shal come vpon Egypt and Ethiopia. For euen thus shal the kyng of the Assyrians dye both yong and olde, as prisoners, naked & barefoote out of Egypt and Ethiopia. And shal dyscouer the shame of Egypte. They shalbe also at theyr wyttes ende, and ashamed one of another, the Egyptians of the Moorians, and the Moorians of the Egyptians, at the syght of theyr glory. Moreover they that dwel in the Isles, shal se euen the same day: behold, thys is oure hope, to whom we fled to seke help, that we myght be deliuered fro the kyng of the Assyrians. How wyl we escape?

The. xxi. Chapter.

Agaynst Babylon, Idumea, and Arabia.

**T**hys is the heuy burthen of the wast sea. A greuous vision was shewed me lyke as when a storme of wynde and rayne rusheth in from the wyldernes, that terrible land. Who so may dysceyue (sayd the voyce) let hym disceyue. Who so maye destroy, let hym destroy. Up Elan, besyge it, O Gadai, for I wyl styll all theyr grownges. Wyth thys the reynes of my backe were ful of payne. Danges came vpon me, as vpon a woman in her trauayle. When I herd it, I was abashed: and when I looked vp, I was afraied. Myne heart panted, I trembled for feare. (b). The darknes made me fearful in my mynde.

Yea soone make readye the table (sayd thys voyce) kepe the watche, & eat drynck. Up ye captaynes, take you to your shylde, for thus the Lord hath charged me, go thy way and set a watch man that he may tell what he seeth. And when he had wayted dyllygently, he saw two horsemen, the one

tydyng vpon an asse, the other vpon a Camel. And the Lyon cryed: Lord, I haue stande waiting al the whole day, and haue kept my watche al the nyght. Wyth that came thre one tydyng vpon a charer, whych answered and sayd: Babylon is fallen, he is turned vpsyde downe, and all the ymages of her gods are smytte to the ground. This (O my felow threshers and fanners) haue I hearde of the Lord of hostes the God of Israel, to shew it vnto you.

The heuy burthen of Duma.

One of Seir cryed vnto me: Watch man what hast thou espyed by nyght? watche man, what hast thou espyed by nyght? The watch man answered. The day breaketh on, and the night is comming. Yf your request be earnest, then aske and come agayne.

The heuy burthen of Arabia.

At euen ye shal abyde in the wood, in the way to ward Dedanim. Here the thursty wyth water (O ye citezens of Tema) mete those wyth bread that are deadde. For they shal run awaye from the weapen, from the drawen swearde, from the bent bowe, and from the greate battayle. For thus hath the Lord spoken vnto me: ouer a yere shal al the power of Cedar be gon, lyke as when the offyce of an hyred seruaunt goeth out. And the remnaunt of the good archers of Cedar, shal be very fewe. For the Lord god of Israel hath spoken it.

The Notes of the. xxi. Chapter.

(a) By the waste sea is vnderstand Babylon, he is so called, because of the excedyng great cruelties and tyranny, wher wyth it excrucyed the Jewes. Hereof is there a prouerbe: Babylon is a sea of euyls, and euen the waste of the sea, that is the most tempestuous and desolate place, and that is lest possyble to be sayled thowow.  
(b) By darknes here do some vnderstand tribulation and aduersitye, as before in the. v. g. Yf we looke. it. it shalbe darknes and sorow.

The. xxi. Chapter

A prophete agaynst Jerusalem.

**T**he heuy burthen vpon the valley (a) of visions. What hast thou ther to do that thou clymme up into the house top, O thou city of myacles, sedicious and wyful: seying thy sayne men are neyther kylled wyth sword, nor dead in battel. For al thy captaynes get them to theyr horses from the ordinaunce, yea they are altogether ridden away, and fled far of. When I perceyued that, I sayd: away fro me, that I may wepe bytterly. Take no labour for to comfort me, as touchyng the destruccio of my people. For thys is the daye of the Lord of hostes, wherin he wyl plage, tread downe, and weede out the valley of vyssions, and breake down the wals, with such a cracke, that it shal geue a sounde in the mountaynes.

I sawe the Elamites take the quyuers to carre and to horse, and that the walles were bare from harnes. The goodly balles were ful of charers, the horsemen made the soone to besyge the gates. When was the



## The. xxii. Chapter.

gouernynge of Iuda put fro thence, & the was  
sene the sege of the tymbre house. There  
shal ye set the cystes in the wals of the city  
of Dauid, wherof there shal be manye. Ye  
shal gather together the waters of the lo-  
wer poole, and tel the houses of Ierusalem,  
and breake of some of the to kepe the wals.  
And ye shal make a pit betwixt þe two  
wals of the water of the old poole, and no  
thyng regard hym, that tooke it in hande,  
and made it. And at the same time shal the  
Lord of hostes cal men to weppunge, moun-  
tynge, to baldenes and puttyng on of sack-  
cloth. But they to fulfil theyr lust & wilful-  
nes, do slaughter oxen, they kyl shepe, they  
cate coslye meate, and drynke wyne, & let  
ys eat and drynke, for to morowe we shal  
dye. Neuertheles when the Lord of hostes  
heard of it, he said: yea, if thys wyckednes  
of yours shalbe remitted, ye must die for it.  
This hath the Lord God of hostes spoken.

Thus sayeth the Lord God of hostes: go  
into the treasury vnto Sobua the gover-  
nour, and saye vnto hym: What hast thou  
here to do? and from whence comest thou  
that thou hast made the a graue here? For  
he had caused a cosly tombe of stone to be  
made for hym selfe, and a place to lye in; to  
be betwen out of a rocke. Behold, the Lord  
shal cast the out by violence, he wyl deke  
the of another fashyon, and put vpon the a  
straunge cloth. He shal cary the into a far  
country, lyke a bal with hys hands. Ther  
shal thou dye, there shal the pompe of thy  
charets haue an end, thou vyllen of þe house  
of the Lord, I wyl shute the out of thyne of-  
fyce, and put the from thyne estate.

After this wyl I cal my seruant Elia-  
kym, the sonne of Belkyah, and aray hym  
wth thy cote, and gird hym with thy gir-  
dle, I wyl geue thy power into hys hand.  
He shalbe a father of the citisens of Ieru-  
salem, and of the kynged of Iuda. I wyl al-  
so lay the \*(b) kepe of Dauids house vpon  
hys shoulters, and if he open, no man shal  
shut, and if he do shut, no man shal open. I  
wyl fasten hym to a nayle in the place of  
the most hygh faythfulnes, and he shal be  
vpon the glorious troie of hys fathers  
house. They shal hang vpon him al the glori-  
of hys fathers house, of the chyldren and  
chyldeys chyldren, al apparell smal & great,  
al instrumentes of measure and musycke.  
Thys shal come to passe (sayeth the Lorde  
of hostes.) when the nayle that is fastened  
to the place of the vyghest faythfulnesse,  
shal be plucked of. And when the weyghe  
that hangeth vpon it, shal fall, be broken,  
and betwen in peces. For the Lorde hym  
selfe hath sayed it.

The Notes of the. xxii. Chapter.

(a) Ierusalem is called the valley of bylions be-  
cause it had so many sears: that is, prophets and  
teacher of Gods word.

(b) By the key is signified authorite & power, as  
in Apo. ii. b. This is he. &c. that hath þe key. &c.

The. xxiii. Chapter.

A prophete agaynst Tyrys, and a promise

## The Prophecy

to restore it agayne.

A heuy butthe vpon Tyrys. Mourn A  
ye wyppes of Tharlis, for she is thro-  
wen downe to the ground, and con-  
quered of the that are come from Cethim.  
The indwellers of the Ilandes, the mar-  
chautes of Sidon, and they that occupie  
the sea (of whom thou wast ful sometyme)  
are at a point. For by sea wer the fruytes  
brought vnto the, and al maner of corne by  
water. Thou wast the comen market of  
al people. Sidon is sorow for it, yea and all  
the power of the sea complaineth, & sayth:  
O that I had neuer trauailed wth child, &  
that I had neuer borne any, that I hadde  
neither noyshed boye, nor broughte vypp  
daughter. As soone as Egypte perceueth  
it, she wyl be as sorow as Tyrys it selfe. So  
ouer the sea, mourn ye that dwell in the  
Iles: is not that the glorious city, whych  
hath bene of lōg antiquyte? whose natines  
dwellynge far of, commend her so greatly?  
Who hath deuised such things vpon Tyrys  
the crowne of al cytyes, whose marchautes  
and captaines wer the highest and princi-  
pal of the world? Euen the Lorde of hostes  
hath deuised it, that he may put down all  
pompe, and mynyshe all the glorie of the  
world. So thorow thy lād (O thou daugh-  
ter of the sea) as men goo ouer the water,  
and ther is not a gydle more.

Thus the Lord that remoueth the king-  
domes, and hath taken in hande agaynst  
that myghty Canaan to roote it out, hath  
stretched out hys hande ouer the sea, and  
sayd: From hence shalt thou make no more  
mirth (O thou daughter of Sidon,) for thou  
shalt be put downe of the Cethims. Stand  
vp therfore, and go wher the enemy wil ca-  
ry the, wher thou shalt also haue no rest.  
Behold, (for thyne ensample.) The Chal-  
dyes were such a people, that no man was  
like them, Allur builded them, he set vp hys  
castels and palaces, and broke them doune  
agayne. And therfore mourn (ye shippes of þe  
sea,) for your power shalbe throwed down.

After that, shal the. lxx. yeres of Tyrys  
(euen as long as their kinges lyfe was) be  
forgotten. And after. lxx. yeres it shal hap-  
pen to Tyrys as sayth an harlot that plat-  
eth vpon a Lute. Take thy Lute (saye men  
to her) and go about the cytye, thou art yet  
an vknownen wench, make pastime wth  
druers ballers, wherby thou mayest come  
into acquayntaunce. Thus shal it happen  
after thre score and ten yeres: The Lorde  
shal vsyre the cytye of Tyrys, and it shal  
come agayne to her marchaundysse, and  
shal occupie wth all the kyngedomes  
that be in the worlde. But all her occupy-  
inge and wyppynge, shalbe halowed vnto  
the Lorde. For then shal they laye vp no-  
thyng beynde them nor vpon heapes, but  
the marchaundysse of Tyrys shal belonge  
vnto the citisens of the Lord, to the seding  
and susteynyng of the hongrye, and to the  
clothyng of the aged.

The

Isa. lii.  
Isa. lvi.  
Isa. lvi.

Isa. lvi.

Some reade  
into Thars-  
is. He spea-  
keth vnto þe  
marchautes  
of Egypte  
to the mar-  
chautes of  
þe ples: that  
they nowe  
get them to  
Tharsis be-  
cause Tyrys  
is destroyed

He meaneth  
Tyrys whi-  
che standeth  
in the sea.

a. ii. made



The. xxi. Chapter.

A prophete vpon the tribulation that ſhall  
ſal vpon the world, becauſe of ſynne.

**B**ehold, the Lord ſhal waſte and plage  
the world, he ſhal make the face of the  
earth deſolate, and ſcatter abroad the  
inhabytours therof. The ſhal the (a) prieſt  
be as the people, & maiſter as the ſeruaunt,  
the dame lyke the mayde, the ſeller like the  
byer, he that lenderth vpon uſury, lyke vn-  
to hym that borroweth vpon uſury, the cre-  
ditorye, as the detter. Yea myſerably ſhal  
the world be waſted and cleane deſtroyed.  
For the Lord hath ſo determynd in hym  
ſelfe. The earth ſhal be heuye and decaye.  
The face of the earth ſhal peryſhe and fall  
away, the proude people of the world ſhal  
come to naught. For the earth is corrupte  
of her indwellers.

**W**hye? they haue offended the law,  
chaunged the ordynaunces, and made the  
(b) euerlaſting teſtament of none effecte.  
And therfore ſhal I curſe denout the earth,  
for they ſhal dwel thereon haue ſinned, wher-  
fore they ſhal be vrent alſo, and thoſe that  
remayne ſhal be very few. The ſwete wine  
ſhal mourn, the grapes ſhal be weake, and  
al that haue bene merry in hert, ſhal ſighe.  
The myſth of tabrets ſhal be laied downe,  
the chere of the ioyfull ſhall ceaſe, and the  
pleſure of lutes ſhal haue an end, ther ſhal  
no more wine be dronke with myſthe, the  
beere ſhal be bytter to them that drinke it,  
the wycked cities ſhal be broken downe, at  
houſes ſhal be ſhut & no man may come in.

**I**n the ſtreſes ſhal ther be lyft by a cye  
becauſe of wyne, al mens chere ſhal vaniſh  
away, and al ioy of the earth ſhal paſſe. De-  
ſolacion ſhal remaine in the cities, and the  
gates ſhal be ſmitten wyth waſtenes. For  
it ſhal happen vnto al landes and to al peo-  
ple, lyke as when a man ſmyteth downe  
the oliues, that are left vpon the tree, or ſe-  
kerth after grapes, when the wyne gathe-  
ryng is out. And thoſe ſame (that remain)  
ſhal lyft up theyr voice, & be glad, and ſhall  
magnify the glory of the Lord euen from  
the ſea, and prayſe the name of the Lorde  
God of Iſrael, in the vailetes and Ilands.  
We heare ſonges ſong to the prayſe of the  
ryghteous, from al the endes of the world.

**T**herfore I muſt ſpeake: O myne vnfruit-  
fulnes, O my pouerty. Who is me, al is full  
of ſynners, whych offende of purpoſe and  
malice. And therfore, O thou that dwel-  
leſt vpon the earth, ther is at hand for the,  
feare, pyn, and ſnare. Who ſo eſcapeth the  
terrible cry, ſhal ſal into the pyn. And yf he  
come out of the pyn, he ſhal be taken wyth  
the ſnare. For the windowes aboue ſhal be  
opened, and the foundation of the earth ſhal  
d moue. The earth ſhal geue a great cracke,  
it ſhall haue a ſore ruine, and take an hor-  
rible ſal. The earth ſhal ſtacker like a bro-  
ken man, and be taken awaye lyke a tent.  
Her myſdedes ſhal lye ſo heauye vpon her,  
that ſhe muſt fall, & neuer ryſe vp agayne.

At the ſame tyme ſhal the Lord muſter to-  
gether the hye hoſt aboue, and the kynges  
of the world vpon the earth. Theſe ſhal be  
coupled together as pryſoners be, and ſhal  
be ſhut in one ward and puniſhed innume-  
rable dayes. The Moone and the Sunne  
ſhal be aſhamed, when the Lorde of hoſtes  
ſhal rule them at Ieruſale vpon the moue  
Sion, befoze and with his excellēt counſel.

The Notes of the. xxi. Chapter.

(a) Theſe doth often ſygnifye euerye man that  
ruleth the people, be it kyng or prynce, or other  
comen offycer. Jer. vi. c. And from the prophete  
vnto the prieſt. &c.

(b) Some doo vnderſtande by the euerlaſtinge  
Teſtament, not onely that whych was made to  
Abraham, Iſaac and Iacob, but alſo the law of  
nature, whych is wyttē in our hertes. Other  
vnderſtand therby the law of charity. For that  
is no newe commaundement, but a comaunde-  
ment fro the beginning. The law of charity is  
the law of the ſpirit. He that loueth his neygh-  
bour hath fulfilled the law. Rom. xiii. Gal. v.

The. xxv. Chapter

A thankſgeuyng to God for his workes.

**O** Lord, thou art my God, I wyl praiſe  
the, and magnify thy name: For thou  
bringest maruelous things to paſſe,  
according to thine old counſels, trulſe and  
ſtedfaſtly. Thou makeſt of towneſ, heapes  
of ſtone, and head cities, broken wals. The  
palaces of the wycked deſtroyeſt thou out  
of the city, that they ſhal neuer be buylded  
agayne. Therfore ſo very rude people muſt  
magnify the, and ſo cities of the cruel bea-  
then muſt feare the. For thou art the poore  
mans heaſpe, a ſtrengthe for the needefull  
in his neceſſitye.

**T**hou art a defence againſt euil wether, &  
a ſhadow againſt the heate. But vnto the  
preſumptuous, thou art lyke a ſtrōg whirle  
wynde, that caſteth downe the boaiſting of  
the vngodly, thou kepeſt men from heate,  
wyth the ſhadow of the cloude, thou cut-  
teſt of the branches of tyrauntes.

**M**oreouer the Lord of hoſtes ſhal once  
prepare a feaſt for al people vpon the hyl. &  
A plenteous, coſtly, pleaſaunt (a) feaſte, of  
fat and wel fed beaſtes of ſwete and moſte  
pure thyngs. Vpon the (b) hyl ſhal he take  
away the ſide vale that vangereth befoze the  
face of al the people, and ſo couering wher-  
with al Gentils are couered. As for deaſth,  
he ſhal utterly conſume it. The Lord God  
ſhal wype away the teares from al faces,  
and take awaye the conſuſion of his pec-  
ple thorow the whole world. For the Lord  
hymſelfe hath ſayd it.

At the ſame tyme ſhal it be ſayd: lo, this  
is our God in whom we put our truſt, and  
he healed vs. This is the Lord that we haue  
waited for. Let vs reioyce and delice in his  
deaſth. For the hande of the Lord ceaſeth  
vpon this hyl. But Moab ſhal be threſſed  
downe vnder hym, lyke as the ſtraw is tro-  
den vnder feete in a dounghyl. For he ſhal  
ſtretch out his handes vpon hym, lyke as  
a ſwymmer dothe to ſwymme. And wyth  
the

App. vii. 2.  
and. xxi. 6.



## The xxvi. Chapter.

the power of his handes shall he cast down  
his hye pompe. As for his stronge holdes  
and hye wales, he shall bowe them, cast the  
downe, & sel them to the ground into dust.

### The Notes of the xxvi. Chapter.

(a) By the feast of fat and well fed beastes, and  
of swete and most pure thynges, is betokened the  
anger and indignation of God, as the scripture  
doth often signifye the same, vnder the name of  
a cuppe. Zachary. xiii. a. Behold I wyl make Je-  
rusalem a cup of surfeit vnto all the people that  
are rounde about her.

(b) By the hill is meant the hill of Sion, by which  
is figured the church. Ther wyl þ Lord iudge,  
and deliuer vs fro al our enemies. By the vale  
and couerpyng, vnderstand synne, wherein all me  
are found guilty. Rom. iii. All men haue synned.  
etc. From it hath the Lord deliuered all menne  
whych beleue, he hath freely done it, of his only  
mercy for Christes sake, and not of theyr deser-  
uynges. Roma. iii. d.

### The xxvi. Chapter.

A longe for the deliuerance of the people.

**T**he shall this song be song in the land  
of Iuda: We haue a strong citie, the  
wals and the ordinaunce shall kepe vs.

**O**pen the gates, that the good people  
may go in, whych labourerth for the truth.  
And thou whych art the doze, and hast the  
matter in hande, shalte prouide for peace,  
euen the peace that menne hope for in the.  
Hope styll in the Lord, for in the Lord  
God is euerylasting strength. For why, it is  
he that bringerth low the hye minded citie-  
sins, and casteth downe the proude cityes.  
He casteth them to the grounde, yea, euē in  
the myre, that they maye be troden vnder  
the fecte of the symple, and wylth the steps  
of the poore.

**T**hou (Lord) considerest the pathe of the  
righteous, whether it be right, whether þ  
way of the righteous be righte. Therefore

**T**he waye  
of the iudge  
ments of god  
is þ afflicci  
on and the  
croffe that  
wylth law-  
eth vs fro  
synne. In  
thys doth  
Christe re-  
scyle. Ro. v  
a. We re-  
scyle in tri-  
bulacio. etc.

(Lord) we haue a respect vnto the waye  
of thy iudgementes: thy name and thy re-  
membraunce reioyce the soule. My soule luf-  
reth after the al the night long, & my mind  
hasteth freely to the. For as soone as thy  
iudgement is knowe to the worlde, the the  
inhabitours of þ earth learn rightousnes.  
But the vngodly (though he haue recei-  
ued grace) yet learneth he not rightousnes  
but in that place wher he is punished, he of-  
fenderth, & feareth not þ glory of the Lord.

**L**ord, they shall not se thine hye bad, but  
they wil se it, and be confounded, whē thou  
shalt deuour them wylth the wrath of thy  
people, and wylth þ fyre of thyne enemies.

**B**ut vnto vs O Lord, prouide for peace, for  
thou workest in vs al our workes. O Lord  
our God, though such lords haue domina-  
cion vpon vs as know not the, yet graunte  
that we may hope only in the, and kepe thy  
name in remembrance. The malicious Ti-  
rauntes when they dye, are neither in lyfe  
nor in the resurrection, for thou vilitest the  
arth rootest the out, and destroiest al þ me-  
morial of the. Agayne, thou increasest the  
people. (O Lord) thou increasest the people,  
thou shalt be praised and magnified in al

## The Prophecy

the endes of the worlde. The people that  
seke vnto the in trouble, that same aduer-  
sitye whych they complaine of, is vnto the  
a chastenyng before the. Like as a wyfe  
wylth chylde (when her traunple cometh  
vpon her) is a shamed, cryeth, and suffereth  
the payne. Euen so are we, O Lord, in thy  
syght. We ar wylth chylde, we traunple, and  
beare, and wylth spirit we bringe forth the  
belch, wher thow þ earth is vnderstroied,  
& the inhabitours of the worlde perish not.

But as for thy dead me and ours, that  
be departed, they are in life and resurrecti-  
on. They lye in the earthe, they wake, and  
haue toye, for thy deue is a new of life and  
lyght. But the place of þ malicious tiraun-  
tes is fallen away. So go now my people  
into thy chamber, and shut the doze to the,  
and suffer now the twinklyng of an eye,  
till the wrath be ouer past. For behold, the  
Lord wyl go out of his habitacion, and vi-  
sit the wyckednes of them that dwel vpon  
earth. He wyl discover the bloude that the  
hath deuoured, the shall neuer hide the that  
he hath murdered.

### The xxvii. Chapter.

The prophet's al realmes shall be destroyed  
about the coming of Christe.

**T**hen the Lord wylth his heuy, greate,  
and long (a) sword shal vylce Leua-  
than that inuincible serper, euē (b) Le-  
uiathan that crooked serpent, and shal slay  
the whallyshe in the sea. At the same tyme  
shal men syng of the bynepard of Musca-  
tel. I the Lord kepe it, and water it in due  
season. I watch day and night, that no mā  
broke into it, I beare no euyl wyl in my  
mind. Who wil compel me, that I greatly  
forgettynge al fayrfulnes should burne it  
vpon at ones wylth thornes and bushes? Or  
who wil enforce me to kepe or make peace?  
It wil come to this point, that Iacob shal  
be rooted agayne, and I Israel shal be grene,  
and beate floures, and they shal fil the hole  
worlde wylth theyr fruyte. Smyteth he not  
his smyter, as euyl as he is smyten hym  
self? Destroyerth he not the murderers, as  
he is murdered? Euery man recompenseth  
wylth the measure that he receaueth. He  
musterth vpon his sore winde as vpon þ dates  
of extreme heate. And therefore shal the in-  
quity of Iacob be thus reconyled. And so  
shal he take away al the frut of his synnes.

**A**s for aulter stones he shal make the as  
stones beaten to poulder, the groues and  
ydols shal not stand. The strong cities shal  
be desolate, and the sayre cities shal be left  
lyke a wyldernes. The carrel shal feede and  
lye ther, and the shepe shal eat it vp. Their  
baruest shal be brent, theyr wyues whych  
were theyr betwyl when they came for the,  
shal be defiled. For it is a people wylthoute  
vnderstanding, and therefore he that created  
them, shal not fauour them, and he þ made  
them shal not be merciful to them. In that  
tyme shal the Lord shute fro the swift wa-  
ter of Euphrates, vnto the ryuer of Egypt.

By þ deade  
here vnder-  
stande the  
righteous  
as in þ ap.  
xiii. c. Wic-  
ked are the  
dead, whys  
che here af-  
ter die in þ  
Lord. They  
shall rylse a-  
gayn to liue  
not as the  
other whys  
che are vns-  
righteous.  
John v.  
Dan. xii.

**A**

**B**

**C**

And



And ther ſhall the chyldren be choſen oute one by one. Then ſhal the great trompette be blowne, ſo that thoſe whiche haue bene deſtroyed in the Affryans land, and thoſe that be ſcattered abroad in Egypte, ſhall come and worſhypp the Lord at Ieruſalem vpon the holy mount.

The Notes of the xxviii. Chapter.

(a) By the ſwearde of the Lord is vnderſtande the worde of God, and the ſentence of the euerlaſtyng iudge. Wyth it is the deuyll and the power of Antichriſt ſharpe.

(b) Beniaſhan betokeneth here the deuyll after ſome expoſitors, albeit that it properly ſignifyeth a Whale, as is ſaid. Job. xl. c. Serpentes do alſo betoken the deuyll, becauſe of their ſuttle nes & wylynes. Gen. iii. a. The Heb. vnderſtand here by ſerpentes myghty kyngeſ and prynces.

The xxviii. Chapter.

Agaynſt the pryde of Ephraim, and agaynſt falſe Prieſtes and Preachers.

**V**o be to the crowne of pryde, to the drunken Euphraemites and to the ſadynge floure, to the gloze of hys pompe, that is vpon the top of the plenteous valley, whiche men be ouerladen with wyne. Behold, the ſtrength and power of the Lord ſhal breake into the land on euery ſyde, lyke a tempeſt of hayle that beareth downe ſtrong holdes, and lyke an horrible, mighti, and ouerflowing water. And the proud crown of the drunken Ephraemites, ſhal be troden vnder foote. And as for the ſadynge floure the gloze of hys pompe, whiche is vpon the top of the plenteous valley, it ſhal happen vnto hym, as to an vntimely fruit, before ſharpeſt come. Which as ſoone as it is ſene, is by & by deuoured, or euer it come wel in a mans hand.

**W**hen the Lord of hoſtes ſhal be a joyful (a) crowne, and a glorious garland vnto the remnaunte of hys people. Vnto the lowly, he ſhal be a ſpyrite of iudgemente, and vnto them that dyue away the enemyes from the gates, he ſhal be a ſpyrite of ſtrength. But they go wrong by the reaſon of wyne, they fall and ſtacker becauſe of ſtronger drynke. Yea euen the prieſtes and prophetes them ſelues go amysſe, they are drunken wyth wyne, and weake brayned thow ſtrong drynke. They erre in ſeruyng, and in iudgement they ſayle. For al tables at ſo ful of vomit & filthynes that no place is cleane. (b) What is he amonge theſe, that can teach inſtruct or enſourme the chyldre, which are weaned from ſucke, or taken fro the breaſts, of any other faſhion then? Commaund that may be commaunded, byd that may be bidden, forbidd that may be forbydden, kepe back that may be kept back, here a litle, ther a litle. And therfore the Lord alſo ſhal ſpeake wyth liſpyng lyps, & wyth a ſtraunge language vnto this people, to whom he ſpake afore of this maner. Thys ſhal bringe reſt. If one reſreſhe the wearye, yea, thys ſhal bringe reſt. But they had no wyl to hear. And therfore ſhall the Lord ſhall anſwer their ſubburnes. Commaund that may

be commaunded, byd that may be bidden, forbyd that may be forbidden, kepe backe that may be kept backe, here a litle, ther a litle. That they may go forth, ſal backe: ward, be brooked, ſtared, and taken. Whet fore bear the word of the Lord, ye mockers that rule the Lordes people, whiche is at Ieruſalem. For ye comforte your ſelues thus: Tuſhe, death and we are at a poynt, and as for hel, we haue made a condycion with it, & though he ther breake out any ſore plage, it ſhal not come vpon vs. For wyth dyſcepte wyl we eſcape, and wyth nimbles nes wyl we deſende our ſelues. Therfore ſayth the Lord God: Behold, I wyl laye a ſtone in Sion, a great ſtone, a coſtly\* corner ſtone for a ſure foundacion, that who ſo putteth hys truſt in hym, ſhal not be confounded. Anyghteouſnes wyl I ſet by agayne in the balaunce, and iudgement in the weyghes. The tempeſt of haile ſhal take awaye your refuge, that ye haue to diſceine with: al, and the ouerflowing waters ſhal break downe your ſtrong holdes of dyſſimulation. Thus the appoyntment that ye haue made wyth death, ſhal be done awaye: and the condycion that ye made wyth hel, ſhall not ſtand. When the great deſtruction goeth thowowe, it ſhal al to tread you. It ſhal take you quyte away before it. For it ſhall go forth early in the morning, and conrynue onely that daye and that nyghte. And the very feare only ſhall teache you when ye heare it. For the bed ſhal be ſo narrowe, that a man can not lye vpon it. And the coueryng ſo ſmal, that a man may not wende hym ſelfe cheriſht. For the Lord ſhall ſteppe forth as he dyd vpon the moſt\* Berazin, and ſhal take on as he dyd vpon the\* dape of Sabaon, that he may bring forth the hys deuice, hys (d) ſtraunge deuyce, and fulfill hys worke, hys wonderfull worke. And therfore make no mockes at it, that your captiuitie increaſe not, for I haue heard the Lord of hoſtes ſay, that ther ſhal come a ſodayne deſtruction and plage vpon the hole earth. Take heede and heare my voyce, ponder and marke my wordes wel. Boeth not the houſband mā euer in due ſeaſon earneſtly to hys land: he moueth and ploweth his ground to ſow. And when he hath made it plaine, he ſoweth it with ſitches or comin. He ſoweth the wheate and Barly in theyr place, Milium and Rye alſo in theyr place. And that he maye doo it ryghte, hys God teacheth hym and ſheweth hym. For he treadeth not the ſitches out wyth a wain, neyther bringeth he the carre here and there ouer the comin, but he threſheth the ſitches oute wyth a flayle, and the comyn wyth a rodde. But the wheate he gryneth to make breade therof: In as muche as he can not bring it to paſſe wyth treadyng oute. For neyther the broosyng that the carre wheelles make, nor hys beaſtes can grinde it. This and ſuch lyke thynges come of the Lord of hoſtes, whiche is mar-

uulous

Cal. 11. d. 1. Reg. 11. a

1. Sa. 11. d. 1. Re. 11. d. 1. Joſu. 11. d. 1.

Looke in p next chap. c

1. cor. 11. d. 1.



uelous in counsaile, and greate in cyght-  
ousnesse.

The Notes of the. xxix. Chapter.

(a) Joyfull crowne and glorious garmente, are  
here taken for tryumphe, honour and rewarde  
that we looke for: whych we shall vndouted re-  
ceiue, by his mercy graunted in Christ.

(b) Som read: who teacheth he knowledge: and  
whom will he cause to vnderstande his voyce:  
euen them that are weaned from mylke and ta-  
ken from the breasts. For it is commonly sayd.  
Commaunde. 10. The same vnderstande by  
mylke, worldly promyses and the pleasures of  
the worlde. And by them that are taken from the  
breasts, they vnderstande suche as haue left  
differynge and delayinge from daye to day, and  
that now saye no more, commaunde, that maye  
be commaunded. 11. but doe straghte wayes at  
the first cal follow the Lord, not lookynge to be  
called the seconde tyme.

(c) Christe is called a corner stone, because he  
beinge her mediatoure or medler betwene god  
and men. 1. Timothe. iii. b. coupleth in him the  
Jewes and the Gentyls, and ioyneth them toge-  
ther. Ephesians. ii. d.

(d) That is, his maruelous work, that exceedeth  
mans perseruance and felypng.

The. xxix. Chapter.

The destruction of Jerusalem. Agaynst the  
commaundementes of men.



Whe vnto the, O Arpell, thou  
cypre that Dauid wan. Take  
per some peares, and let some  
feastes yet passe ouer: the shal  
Arpel be besyged, so that the  
shal be heuy and sorowful, and shal be vn-  
to me euen as a Lyon. For I wyl lay spege  
to the round about, and keepe the in wyth  
towers, and graue vp dykes agaynst the.  
And thou shalt be brought low, and speake  
out of the earth, and thy woordes shal goo  
hūbly out of the ground. Thy voyce shal  
come out of the earthe, lyke the voyce of a  
wyche, and thy talkynge shal groue oute  
of the myre. For the multitude of thine en-  
nymes shalbe (a) lyke mele duste. (b) And  
the number of tyaunts shalbe as the dust  
that the wynde taketh awaye sodaynely.  
Thou shalt be vspted of the Lord of hostis  
wyth thunder, earthquake, and wyth a  
great cracke, with the whyle wynde, tem-  
pest, and wyth the flame of a consumynge  
fyre. But now the multitude of al the peo-  
ple that went out agaynst Arpell, the hole  
host, the strong holdes, and spege, is lyke a  
dreame whych appeareth in the nyght. It  
is lyke as when an hungry mā dreameth  
that he is eatynge, and when he waketh, he  
hath nothyng: lyke as when a thyrsty mā  
dreameth that he is drynkynge, and when  
he waketh, he is saynte, and bys soule vn-  
pacyente.

So is the multytude of all people that  
muster them selues agaynst the hpl of Sy-  
on. But ye shal be at your wits end, ye shal  
be abashed, ye shal stacker and reele to and  
fro. (c) Ye shal be dronke, but not of wine.  
Yea, ye shal sal, but not thoro we dronken-  
nesse. For the Lord shal geue you an harde  
sleepynge spyte, and hold down your eyes:

namely your Prophetes and heads which  
should see, them shal be couer. And al vysi-  
ons shal be vnto you, as the woordes that  
stande in a sealed letter, when one offereth  
it to a man that is learned, and saith: read  
vs this letter. Then he answereth: I can  
no reade it, for it is shutte. But if it be gy-  
uen to one that is not learned, or sayed vn-  
to hym: reade this letter. Then sayth he:  
I cannot reade.

Therefore thus sayeth the Lorde: For vs  
much as the people draweth vnto me wyth  
theyr mouth, and prayseth me byghlye  
wyth theyr lyppes (where as theyr hearte  
neuerthelesse is farre fro me, and the feare  
whyche they owe vnto me, that turne they  
to mennes lawes and doctrynes) there-  
fore wyl I also shewe vnto this people a  
marueylous terribble and greate thyng.

(Namely this:) I wyl destroy the wyl-  
dome of theyr wise, and the vnderstanding  
of theyr learned men shal perishe. Wo be  
vnto them that seeke so deepe to hyde their  
ymagination before the Lord, whyche re-  
herse theyr counsels in darkenes, and say:  
who seeth vs, or who knoweth vs: Whyche  
ymagnacion of poures is euen as when  
the potters clay taketh anyfement, as  
though the worke myght say to the worke  
master: make me not: or as when an ear-  
then vessel sayth of the potter: be vndersta-  
ndeth not. (d) Se ye not that it is harde by,  
that Libanus shalbe turned into Charnel  
and that Charnel shalbe take as a wood:  
Then shal deaf men vnderstand the woordes  
of the booke, and the eyes of the blinde  
shal se wythout any cloude or darkenesse.  
The oppressed shal hold a mery feast in the  
Lorde, and the poore people shal reioyse in  
the holy one of Israel.

Then shal the furious people cease, and  
the mockers shalbe put away, and al they  
that do wronge, shalbe plucked out, suche  
as laboure to drawe men vnto spūe, and  
that dysceane hym, which reprouerd them  
in (e) the gate, and such as turne good per-  
sons to vanytye. And therefore the Lorde  
(euen the defender of Abraham) saith thus  
vnto the house of Jacob.

Nowe shal not Jacob be ashamed, nor  
his face confounded, when he seeth among  
his children (whom my hands haue made)  
such as valow my name amongs the, that  
they may sanctifye the holy one of Jacob,  
and feare the God of Israel, and that they  
whyche afore tyme were of an erronous  
spirit, haue now vnderstandynge, and that  
such as before could not speake, are now  
learned in my lawe.

The Notes of the. xxix. Chapter.

(a) Shalbe lyke mele dust: that is, shalbe so ma-  
ny, and as vnable to be numbred as mele duste.  
(b) And the number of tyaunts shal be. 10. As  
who shoulde saye: the most heuy and cruel ene-  
myes that wyl be vpon you in a moment and so-  
denly, myghte and that quychlye be ouercome of  
the Lorde, as the dust is taken awaye wyth the  
wynde, as it happened vnto Sennacherib: Yet  
shall

Math. vi. a  
Mar. vii. b

1. Cor. i. c.

Abd. i. c. i  
Eccl. xii. c.

Ruth. i. c. a



that it not be so then, but as I wyll nowe shewe the: thou shalt be vpsyted and punyshed of the Lord, euen as when althynges tremble for fear of the thunder, whyche no man can elchue: and as when the earthquake shaketh al that ther is wyth an horryble and feareful sounde: a storme and tempest shall ouerthrowe the, and wyth the flame of fyre shalt thou be deuoured.

(c) That is, ye shall be dronken that ye shall not wete what to do, ye shall be so cleane destitute of counsell, not of the wyne that ye shall drynke, for ye shall suffer extreame thyrt, and the wyne of recreation and myght shall ye not taste of. Ye shall be feble, and fal as ye goo, ye shall be rennagates for the confuston, feare, hate, and persecution of al men: not for dronkenness or stronge drynche, whych ye shall want. Some expound this sentece of them that be dronken in hypocrisy and dysimulation: and of them that be ful of the ryghteousnes of theyr owne workes.

(d) As though he should saye: It is not long to, that goodly trees (whyche are sygnified by Libanus) shall be turned into playne feldes. And that the playne feldes (whyche are sygnified by Chamel) shall become rough and ful of bushes. The tyme that Christ should come, is the short tyme he meaneth, whych the scripture dothe ofte call a short tyme. The which the vnfruteful rough and woddye heathnesse (whyche is vnderstande by Libanus) he turned vnto the region of Chrystes congregacion or church, and vnto the true seruice of the true God (which is vnderstande by Chamel) that frutefull and well tyllid felde.

(e) That is, they whych geue iudgement, and see that euery man haue ryght. Ruch. iiii. a.

#### The. xxx. Chapter.

**A** curse agaynst them that forsake the counsell of God, and stycke vnto the counsell of men. He threatneth the reste of the people, whych after the destruction of Ierusalem went into Egipte.

**V**ho be to those thynkyng chylidren (sayth the Lord) whych seke counsell, but not at me, whyche take a web in hand, but not after my wyl, that they may heape one synne vpon an other. They goo downe into Egipte (and aske me no counsell) to seke helpe at the power of Pharaos, and comfort in the shadow of the Egypciens. But Pharaos helpe shall be your confusion, and the comforte in the Egypciens shadow shall be your owne shame. Your rulers haue bene at zoan, and your messengers came vnto Hanes. But ye shall all be ashamed of the people that maye not helpe you, whych shall not bring you strength or comforte, but shame and confusyon.

**W** Your beasts haue borne burthens vpon theyr backs toward the south, thorow the way that is ful of peryll & trouble, because of the lyon and lionesse, of the Cockatrice and scalyng draggon. Yea the mules bare your substance, and the Camels brought your treasure vpon theyr crooked backs, vnto a people that can not helpe you. For the Egypciens helpe shall be but vaine and lost. Therefore I tolde you also that your pryde shoulde haue an ende. Wherefore go hence and wyte them thys in theyr tables, and note it in a booke: that it may remayne by theyr posterity, and be styl kept.

For it is an obstynate people, vnfaithfull chylidren, chylidren that wil not hear the law of the Lord. They dare say to the Prophetes: medle with nothing, & vnto the soothsayers, tel vs of nothing for to come, but speake frendly words vnto vs, & preach vs false things. Tread out of the way, go out of the pathe, turne the holi one of Israel from vs. Therefore thus saith the holi one of Israel: for asmuch as ye haue cast of your beuty, & comforted your selues wyth power & nimbleness, and put your confidence therein: therefore shall ye haue thys mischpyse agayn for your destruccio and fal, lyke as an hie wal that falleth because of some ryft (or blast) whose breaking commeth sodenly.

And your destruccio shall be as an earthe pot which breaketh, nomā touching it: yea & breaketh so sore, that a mā shall not fynde a shewer of it to fetch fyre in, or to take water ther wyth out of the pyt. For the Lord God, euen the holi one of Israel hath promised thus: Wyth stil sitting and rest shall ye be healed, in quyetnesse and hope shall your strength lye. Notwithstanding ye regard it not, but ye wyll saye: No, for thus are we constrained to lye vpon horses. And therefore shall ye lye, we must ride vpon swift beastes, and therefore your persecuters shall yet be swifter. A thousand of you shall dye for one, or at the most for foue, which do but only geue you euyl wordes: yll ye be desolate as a thyp. mast vpon an hie mountein, and as a beaken vpon an hyl.

Yet standeth the Lord waitinge, that he may haue merce vpon you, & lyftech hym selfe vp, that he may receiue you to grace. For the Lord God is righteous, happy are al they that wait for him. For thus (o thou people of Syon, & ye citizens of Ierusalem) shall ye neuer be in heauines, for doubtlesse he wyll haue merce vpon the. As soone as he heareth the voyce of the cry, he wil help the. The Lord giueth you the (a) breade of aduersity, & the water of trouble. But thine instructor styeth not far from thee: if thine eyes loke vnto thine instructor, & thine ear harkē to his word, & crieth after the, & sayeth: this is the way, go this, & turne neyther to the right hand, neither to the left.

Moreover if ye destroy the syluer workes of your ydols, & cast away the golde copes that ye dect the with (as sylthynes) & say: get you hence, then wyll be geue rapne to the seede, that ye shall sow in the earth, and geue you bread of the increase of the earth, so that all shall be plentuous and abundant. Thy catel also shall be feede in the broad medowes, yea, thine oren and gyles that tye the ground shall eat good fodder, which is purged with the fanne. Goodly riuers shall flowe oute of al hys mountaynes and hylles. In the daye of the great slaughter when the towers shall fal, the Moone shall shyne as the Sunne. And the Sunne shall be seuen fold, and haue as much shyne as in seuen dayes besyde.



In that day shall the Lord bynde by the brooked sores of the people, and heale their woundes. Behold, the glorie of the Lord shall come from farre, his face shall burne that no manne shall be able to abyde it, his lippes shall wagge for verie indignacion, and his tounge shall be as a consuming fyre. His breath lyke a vehemente floude of water whiche goeth vp to the throte. That he may take away the people which haue turned them selues to vanyte, and the bydle of erreure, that lyeth in other folkes chawes.

**B**ut ye shall sing as they vse in the nyght of the holy solemnity. Ye shall reioyse from your vert, as they that come wyth þe pyper, when they go by to the mount of the Lord, vnto the rocke of Israell. The Lord also shall set by the power of his voyce, and declare his terribile arme, wyth his angre countenance, yea and the flame of the consuming fyre, wyth earthquake, tempest of wynde, and hayle stones. Then shall the Assyrians fear also, because of the voyce of the Lord whych shall smyte hym wyth the rod. And the same rod whych the Lord wil send vpon hym, shall moue the whole foundation: wyth trumpet, wyth noyse of war and battaile to destroy. For he hath prepared the fyre of payne from the begynnyng, yea euen for kynges also. Whys hathe he made depe and wyde, the noything therof is fyre and wood innumerable, whych the breath of the Lord kyndleth as it were a matche of byrmstone.

The Notes of the. xxxi. Chapter.

(a) The breade of aduersyte, and the water of trouble, do signifye a lyfe ful of aduersyte & trouble. Ezechiel. iiii.

The. xxxi. Chapter.

He curseth them that forsake God, and seeke for the helpe of men.

**A**Void be vnto them that go down into Egypt for helpe, and truste in horses, and comfort them selues in chariots, because they be many, and in horsemen, because they be lusty and strong. But they regard not the holpe one of Israell, and they aske no question at the Lord. Where as he neuertheles plageth the wycked, and yet goeth not from his woorde, when he stepeth forth and taketh the victorie agaynst the household of the froward, and agaynst the helpe of euyl doers. Nowe the Egyptians are men, and not God, and theyr horses fleshe, and not spirite. And as soone as the Lord stretcheth out his hand, then shall the helpe fall, and he that shoulde haue bene helped, and shall altogether be destroyed. For thus hath the Lord spoken vnto me: Lyke as the Lyon, or Lyons whelpe roareth vpon the praye that he hath gotten, and is not afrayed though the multitude of shepherdes cry out vpon hym, neyther abashed for al the heape of them: So shall the Lord of hostes come downe from the mount of Sion, and defend, his hyll. Lyke

as byrdes flutter about their nestes, so shall the Lord of hostes kepe, saue, defende, and deliuer Ierusalem. Therefore, O ye chyldren of Israell, turne agayne, lyke as ye haue exceded in your going backe. For in that day every man shall cast out his ydols of syluer and golde, whiche ye haue made wyth your synful bande. (a) Assur also shall be slayne wyth the swerde, not wyth a mans swerde. A swerd shall deuoute hym, but no mans swearde. And he shall flye from the slaughter, and his seruantes shall be taken prisoners. He shall go for fear to his strong holds, and his princes shall flye from his badge. Whys hathe the Lord spoken, whose lyght burneth in Sion, and his fyre in Ierusalem.

The Notes of the. xxxi. Chapter.

(a) Assur shall be slayne wyth the swerd &c. The Prophet should here seeme to prophesye of the great destruction that happened vnto Sennacherib. ii. Paral. xxxi. e. & Eay. xxxv. g. whiche was done by the swerd of the angell, not by the swerd of man, as ye may ther se. Sennacherib was the kyng of Assyria, and therfore is the destruction of the Assyrians whych happened vnder hym, signified by this worde Assur. Some (because the Prophet a lytle before in the texte, moueth the people to forsake Idols) expound it thus. Not by our ydols, not by our strength, not by mannes helpe (whiche al maye be called the swerd of man) shall our spiritual enemy which is signified by Assur perishe: but by the power of God, and the invincible swerd that can not be sen: wyth which the angel slew. clxxxv. thousand in one nyght. Eay. xxxviii. g.

The. xxxi. Chapter.

The condicions of good rulers and officers



**B**Ehold, the kyng shall gouerne after the rule of rightuousnes, and the princes shall rule accordyng to the ballaunce of equitye. He shall be vnto men as a defence for the winde, and as a refuge for the tempest, lyke as a ryuer of water in a thursty place, and the shadow of a great rocke in a drye land. The eyes of the seying shall not be dymme, and the eares of them that heare, shall take dyligente heede. The hert of the vntowse shall attayne to knowledge, and the vnpersyte tounge shall speake playnly and distinctly. Then shall the nigard be no more called gentle, ne þe churle lyberall. But the churle wyll be churlyshly mynded, & his bert wil worke euil & play the hypocrite, & imagin abhominacions agaynst God, to make þe hugre leane, & to withhold drynk fro the thursty. These are the perylous weapons of the couetous, these be his shameful counsailes: that he maye begyle the poore wyth dysceytfull workes, yea euen ther as he shoulde geue sentence wyth the poore. But the lyberall person ymagyneth honest thynges, and cometh by wyth honesty.

A ryse (ye ryche and ydle cittytes) harken vnto my voyce. Ye carelesse cittytes, marke my words. After peares and daies shall ye be



be brought in leare, & ye carelesse cytyes. For harvest shall be oute, and the Grapes gatherynge shall not come, & ye ryche & ble cytyes, ye that feare no peryll, ye shall be abashed and remoued: when ye se barrennes, the nakednes and preparynge to war: Ye shall knocke vpon your brestes, because of the pleasaunte fiede, and because of the fruitfull vineyard, My peoples fiede shall bring thornes & thistles, for in euery house is voluptuousnes, and in the citie wilfulness. The palaces also shall be broken, & the greatly occupied cytyes, desolate. The towers and bulwarkes, shall become denues for euermore, the pleasure of mules shall be touned to pasture for shepe: vnto & tyme & the spirit be powred vpon vs from aboue.

**D** Then shall the wyldernes be a fruitfull field, and the plenteous field shall be reckened for a wood. Then shall equity dwell in the desert, and ryghtuousnes in a fruitful lande. And the rewarde of ryghteousnesse shall be peace, and her fruite rest and quietnesse for euer. And my people shall dwell in the Innies of peace, in my tabernacle and pleasure, wher ther is ynough in them all. And when the hail faileth, it shall fall in the wood and in the cytye. & how happy shall ye be when ye shall safely come to your sede besyde al waters, and dryue thither the feete of your oxen and asses.

The .xxxiii. Chapter.

**T**hreatnyng agaynst the Assyrians. A description of them that shall be the Lord.

**T**herefore woo be vnto thee, o robber, shalt not thou be robbed also? and vnto the that laiest wayte, as who saye, ther should no waite be layed for the? Wo vnto the whych doest hurte, enen so shalt thou be hurt also. And as thou laiest wait, so shalt wayte be layed for the also.

**L**ord be merciful vnto vs, we wayte for the. Thine arme is at a point to visite vs, but be thou our helth in & tyme of trouble. Braunt that the people may flie at the angre of thy voice, and that at thy vpryding the Gentyls may be scattered abroad, and that theyr (a) spoule maye be gathered, as the greshoppers are comenly gathered together into the pytte. Stande vp Lorde, thou that dwellest on hye. Let Sion be filled wth equitye and ryghtuousnesse.

**L**ette truthe and faythfulnesse be in her tyme: power, healtbe, wysedome, knowledge, and the feare of God are her treasure. Beholde, theyr aungels crye wth oute, the messengers of peace weepe bitterly. The stretes are waste, ther walketh no man therein, the appoyntmente is broken, the cytyes are despyled, they are not regarded, the desolate earthe is in heauynesse. Lybanus taketh it but for a spoyle, that it is heuen downe: Saron is lyke a wilderness: Basan and Charnell are turned vpsyde downe. And therefore sayth the

Lorde: I wyl vp, nowe wyl I get vp, nowe wyl I aryse. (b) Ye shall conceyue stubble and beare straw, and your (c) spyrite shall be the fyre, that it maye consume you: and the people shall be burnt lyke tyme, and as thornes burne that are vntwene of, and caste in the fyre.

**N**owe hearken to ye that are farre of, howe I doo wth them, and consyder my glorie, ye that be at hande. The spynners at Sion are astryed, a sodayne fearfulness is come vpon the pproctes. What is he among vs, saye they, that wyl dwell by that consuming fyre? Whych of vs may abyde that euerlastyng heate? He that leadeth a godly lyfe. (say I) and speaketh the truthe: He that abhorreth to dooe violence and dysceyte: he that keepeth his hand that he touche no rewarde: whych stoppeth his eares that he heare no counceyl against the innocent: whych holdeth downe his eyes that he se none euyl.

**H**e it is that shall dwell on hye, whose sauegarde shall be in the true rocke, to him shall be geuen the ryghte true meate and drynke. His eyes shall se the kynge in his glorie, and in the wyde worlde, and his heart shall desyre in the seate of God.

**W**hat shall then become of the Scribes of the Senatoure? What of hym that reacheth chyldren? There shalt thou not see a people of a strange tounge to haue so dysfused a language that it maye not be vnderstand: neyther so straunge a speech but it shall be perceyued.

**T**her shall Syon be sene, the head cytie of our solempne feastes. There shall thynne eyes see Hierusalem, that glorious habytation: the tabernacle that neuer shall remoue, whose nayles shall neuer be take out worlde wythoute ende, whose cordes eue tychon shall neuer corrupte: for the glorious maiestye of the Lord shall ther be present amonge vs. In that place wher sayre broade ryuers and streames are, shall neyther Saley towne, nor great ship sayle. For & lord shall be our captayn, the Lord shall be our law gyuer. The Lord shall be our king, and he hym selfe shall be our sautour. Ther are the cordes so layed abroad, that they cannot be better. The mast set vp of such a facyon, that no banner nor sayle hangeth thereon: but there is dealed greate spoyle, yea lame men runne after the pray. There lynch no manne that sayeth: I am speke, but al euyl is taken awaye from the people that dwell there.

The Notes of the .xxxiii. Chapter.

(a) Theyr spoule, that is, of the Assyrians. It shoulde seeme that theyr spoule was so gathered after that the Aungell hadde destroyed the host of Sennacherib. iiii. Regum. xix. ii. Paralipo. xxi. e. Clay. xxxvii. g.

(b) By the conceyvinge is vnderstande the thought and ymaginacion, & by the learning or bringyng forth, the work. The Assyrians thought to take the citie of Hierusalem, but theyr thoughte



was in vayne, and they: woorkte of none effecte. Wherupon they are counted to conceyue stubble and bring forth strawe.

(c) Your spirit. i.e. That is, your proud thoughts and Imaginacion shal be the verpe fyre that shal deuoure you: and the cause wherfore p lord shal send out hys angel to destroy you.

The. xxxiii. Chapter.

The last destruction of the Synagoge, in which the kingdom and priesthode of that people was translated to the Church and congregation of Christ.

**C**ome ye Deathe and beare, take hede ye people. Harken thou earth, and al that is therein: thou founde compasse and al that groweth thereupon, for the lord is angry wth al people, and hys dyspleasure is kyndled agaynst all the multitude of them, to curse them, and to sleve the. So that they: shal be cast out, and they: bodies stynke: that euen the very hills shal be wete wth the blood of them. Al p stars of heauen shal be consumed, and the heauē shal fold together lyke a rol, and al p stars therof shal fall, lyke as the leaues fall from the vynes and fyg trees. For my swearde (say the he) shal be bathed in heauen, and shal immediatly come downe vpon Idumea, and vpon the people whiche I haue cursed for my vengeance.

**B** And the Lords swerd shal be ful of blud, and be rusty wth the fatnes and blood of lambes and goates, wth the fatnes of the kydneyes of wethers. For the Lord shal kyl a great offering in Bosra, and in the land of Idumea. There shal the Antycoines fall wth the Bulles (that is wth the gassits) and they: land shal be washed wth blood, and they: ground corrupte wth fatnesse.

**E**sa. lxxiii. a **U**nto the also (D Sion) shal come the day of the vengeance of God, and the peare when thynne owne iudgements shal be recompensed. Thy floudes shal be turned to pytch, and thynne earthe to byrmstone, and therwth shal the land be kyndled, so that it shal not be quenched day nor nyght: but smoke euermore, and so forth to lye waste. And no man shal go thorowe thy lande for euer: but Bellicans, Strokes, great oules, and Trauers that haue it in possession, and dwell therein.

**E** For God shal spred out the lyne of desolation vpon it, & weygh it wth the stones of emptines. When kynges are called vpon, ther shal be none, and al princes shal be away. Thornes shal growe in they: palaces, nettels and thystels in they: strōghol-des, that the dragons may haue they: pleasure therein, and that they may be a court for Estriches. Ther shal straunge bysures, and monstrous beasts mete one another, and the wylde keepe companye together. Ther shal the Lamia lie, and haue her lodgynge. There shal the hedgehog build, dyg, be ther at home, and bring forth his yong ones. There shal the kyttes come together as the one to hys lyke.

Seeke thorowe the Scrypture of the Lord, and read it. There shal none of these thynges be left out, there shal not one (ne suche lyke) sayle. For what hys mouth commaundeth, that same doth hys spryte gather together (or fulfilleth). Vpon whom so euer the lot falleth, or to whom he dealeth it wth the lyne: those shal possesse the enheritaunce from generation to generation, and dwell therein.

The. xxxv. Chapter.

Of the tyme and kyngedome of Christ.

**B**ut the (a) wylbernes shal reioyse, the waste grounde shal be gladde, and floorysh as the Aylpe. She shal noorysh pleasure, and be ioyful, and euer be geuyng of thankes more and more. For p glory of Libanus, the beuty of Chamel & Saron shal be geuen her. These shal knowe the honoure of the Lorde, and the maiestye of our God. And therfore strengthen the weake handes, and comforte the feable knees.

**S**ay vnto the that are of a fearful hert: be of good chere and fear not. Behold your God cometh to take vengeance and to rewarde. God cometh hys own self, and wyl delouer you. Then shal the eyes of the blynde be lightened, and the care of p deaf **Math. xv. c** opened. Then shal the lame man (b) leape as an harte, and the domme mans tounge shal geue thankes.

**I**n the wylbernes also ther shal welles spryng, and floudes of water in the desert. The drye ground shal turne to ryuers, and the thyrstye to sprynges of water. Where as Dragons dwelt afore, ther shal growe sweete floures and greene rushes. There shal be foote pathes, and common stretes, this shal be called the (c) holy way. No vn-cleane persō shal go thorow it, for the Lord hym selfe shal goo wth them that waye, and the ygnorante shal not erre. There shal be no lpon, and no rauyngynge beaste shal come therein, nor be ther, but men shal go there free and safe. And the redemed of the Lord shal conuerte, and come to Spon wth thankes geuyng. Euerlastinge ioye shal they haue, pleasure and gladnes shal be among them. And al sorow and heauyness shal vanyshe away.

The Notes of the. xxxv. Chapter.

(a) By the deserte and wylbernes is signyfied the countrey of heathen, whiche were wythout grace, and wythout the fruite of good and vertuous lyuynge. **Isa. lvi. d.** It is a borrowed speache taken of the roughnes and vnfrutefulnes of the wylbernes.

(b) By this leape is vnderstande the reioysynge, chearefulness, and quyknes of the spryt. **Can. ii. b.** is ther a lyke thing, of the spouse: that cometh hoppynge vpon the mountaynes. Wher he here sayeth, the blynde shal se, the deafe here. i.e. the prophesyeth a manifest sygne of the comynge of Christ, and of the callynge of the Gentyllis and heathen, and of the kyngdome of god in the earthfull.



Mankynde was deafe to heare the heauenlye doctrine of God, domine to prayſe hym, lant to mynifter vnto hys neyghbours, and to preache the goſpell. &c. Theſe thinges Chyſte hath healed wryth hys commyng.

(c) The waye of the ſayntes & faythfull is here called the holy waye.

The xxxvi. Chapter.

Jerusalem is aſſieged by Sennacherib, in the tyme of kynge Hezekiah.

iii. Reg. xlii. c.

ii. Parap. xxxii. a.

**I**n the xlii. yer of king Ezechias, came Sennacherib kynge of ſ Affrias downe, to laye ſiege vnto all the ſtronge Cityes of Iuda. \* And the kynge of the Affrias ſent Raſſakerib from Lachys toward Jeruſalem againſte kynge Ezechias, wryth a greuouſe hoſte, whych he ſet hym by the conduit of the ouer pole, in ſ way that goeth thorow ſ ſullers lande. And ſo ther came forth vnto hym Eliakim Helkiah ſonne, the preſident, Sobna the ſcribe, and Ioab Aſaphs ſonne, the ſecretarie.

And Raſſakerib ſayd vnto the: Tell Ezechias that the great kynge of Affria ſayth thus vnto hym: What preſumpcion is this that thou truſteſt vnto? Thou thyneſt peraduenture, thou haſte counſel & power inoughe to mapnteyne this warre: or els whertotrueſt thou, that thou caſteſt thy ſelfe of fro me? Lo, thou putteſt thy truſte in a broken ſtaffe of a reede (I mea Egipt) whych be that leaneth vpon it, it goeth into hys hande, and ſhoteth hym thorowe.

**B**uten ſo is Pharao the kynge of Egypt vnto all them that truſte in hym. But if thou woldeſt ſaye to me: we truſte in the Lorde our God. A goodly God in deede: whoſe bygd places and alters Ezechias toke downe, and commaunded Iuda and Jeruſalem to worſhypp only before the alter. Abyde the, thou haſt made a conſecion wryth my Lorde the kynge of ſ Affrias that he ſhulde geue the two thouſand horſes: arte thou hable to ſet men vpon the? Seynge nowe that thou canſt not reſpyſte the power of the ſmalleft prince that my Lorde hathe, howe dareſt thou truſt in the chariots and horſemen of Egypte? Moreouer, thyneſt ſ I am come downe by: ther to diſtroy thys lande wrythout ſ Lordeſ wyl? The Lorde ſaid vnto me, go down into the lande that thou mayſt deſtroye it.

Then ſayd Eliakim, Sobna, and Ioab vnto Raſſakerib: Speake to vs thy ſeruauntes (we pray the) in the ſirians language, for we vnderſtad it wel. And ſpeake not to vs in the Jewes tounge, leſt ſ folke hear, whych lyeth vpon the wal. Then answered Raſſakerib: Thyneke pe that the kynge ſent me to ſpeake thys onlpe to you? Darbe he not ſent me to them alſo ſ lpe vpon the wal: that they be not compelled to eate their owne donge, and drinke theyr owne ſtale wryth you?

**A**nd Raſſakerib ſtoode ſtyffe, and cryed w a loude voice in the Jewes tounge, & ſayed. Nowe take hede howe the greates kynge of the Affrias gyuerth you warnynge.

Thus ſayeth the kynge: Lette not Ezechias diſceyue you, for he ſhal not be hable to delpyer you. Moreover let not Ezechias coſorte you in the Lorde, whē he ſaieth: The Lorde wrythout doubt ſhall defende vs, and ſhal not gyue ouer thys cytie into the hande of the king of the Affrians, beleue hym not. But thus ſayth the kynge of Affria: Obteine my ſauour, enclyne vnto me: ſo may euery man enioy his bynepard and ſyggerrees, and drinke the water of hys ceſterne, vnto the tyme that I come my ſelfe, and bynnege you into a lande that is lyke your owne: wherin is wheate and wyne, whych is borbe ſowen wryth ſede, and planteth wryth bynepardes. Let not Ezechias diſceyue you when he ſayeth vnto you: the Lorde ſhall delpyer vs.

**D**Myght the gods of the Gentiles kepe euerye mannes lande from the power of ſ kynge of the Affrians? Where is the God of Demath & Arphad? Where is the God of Sepharuaim? And who was hable to defend Samaria out of my hand? Or whych of all the Goddes of the landes, hath deliuered their countrey oute of my power, ſo that the Lorde ſhulde deliuer Jeruſalem fro my hande? Vnto thys Ezechias meſſengers helde theyr tonges, and answered not one word: for the king had charged the that they ſhulde geue hym none anſwer. So came Eliakim Elkiah ſonne the preſident, Sobna the ſcribe, & Ioab Aſaphs ſonne the ſecretarie, vnto Ezechias wryth rent clothes, & told him ſ wordes of Raſſakerib.

The xxxvii. Chapter.

Ezechias humbleth him ſelfe before the lord. The armye of Sennacherib is ſlayne of the Angel of the Lord, and he hym ſelfe is kylled of hys own ſonnes.

**V**hen Ezechias hearde that, he reſte his clothes, and put on a ſackcloth, & wente into the temple of the Lorde.

**A** But he ſent Eliakim the preſident, Sobna the ſcribe wryth the eldeſte preſtes clothed in ſacke, vnto the Prophet Eſay the ſonne of Amoz, and they ſayd vnto hym: Thus ſayth Ezechias: Thys is the day of trouble, of plage, & of wrath, lyke as when a chylde commeth to the byrth, but the woman hath no power to bynnege it furth. The Lorde thy God, no doubt, hath wel conſydered the wordes of Raſſakerib, whō hys Lorde the kynge of Affrias hath ſent to deſpy and blaſpheme the liuinge God, w ſuch wordes as the Lorde thy god hath herd ryght wel. And therfore lyft vp thy prayer for the remnaunte that yet are leſte. So the ſeruauntes of kynge Ezechias came to Eſaye.

**B** And Eſay gaue the thys anſwere: ſay thus vnto your Lorde: thus ſaith the Lorde: Be not afrayed of the wordes that thou haſt herde, wherewryth the kynge of ſ Affrias ſeruauntes haue blaſphemed me. Beholde, I wil cauſe a wind go ouer hym:

Ex. lxxi.

as



## The xxxvii. Chapter.

as soone as he heareth it, he shal go again into hys countreie, there wyl I destroye hym wyl the sword. Nowe when Nabas-keh returned, he founde the kynge of Assyria layinge siege to Lobnab, for he hadde vnderstande, that he was departed from Lachys. For there came a rumoure, that Tharbakab kynge of Ethiopia was come forth to war agaynst hym.

**E** And when the kynge of Assyria hearde that, he sent other messengers to kynge Ezechias, wyl thys commaundement: Say thus to Ezechias kynge of Iuda: Let not thy God deceyue the in whom thou bopest, and sayest: Ierusalem shal not be geyuen into the handes of the kynge of Assyria. For thou knowest well howe the kyn- ges of Assyria haue handled all the lands that they haue subuerted, & hopeste thou to escape? Were the people of the Ben- tytes (whome my progenytours conquere- red) deliuered at anye tyme thowowe thete goddes? As namely, Bozan, Haran, Re- zeph, and the chyldren of Eden, whiche dwell at Thalassar. Where is the kynge of Hemah, and the kynge of Arphad, and the kyng of the cite of Sepharuaim, Ena and Ana?

Nowe when Ezechias hadde receyued the letter of the messengers, and red it, he wente vpon into the house of the Lorde, and opened the letter before the Lord. And Ezechias prayed before the Lorde, on thys manner: O Lorde of hostes, thou God of Is- raell, whiche dwellest vpon Cherubinne. Thou art the God that onely is God of all the kyngdomes of the world, for thou onely hast created heauē & erth. Encline thyne eare, Lord, and consider, open thyne eyes, O Lorde, and se, and ponde all the words of Sennacherib, whiche haue sente hys embassage to blaspheme & lusing god.

**I**t is true, O Lorde, that the kynges of Assyria haue conquered all kyngdomes and landes, and caste they goddes in the fyre. Notwithstandynge those were no goddes, but the workes of mens handes, of wood or stone, therefore haue they de- stroyed them. Deliuer vs then, O Lorde our God, from the handes of Sennache- ryb, that all kyngdomes of the earth may knowe that thou onely arte the Lorde. Then say the sonne of Amoz, sent vnto Ezechias, saying: Thus sayeth the Lorde God of Israell: wher as thou hast made thy prayer vnto me, as touchynge Sen- nacherib, thys is the aunswere, that the Lord hath geuen concernynge hym.

**D**espised arte thou and mocked, o (a) daughter of Syon, he hath shaken hys head at the o daughter of Ierusalem. But thou Sennacherib, whome hast thou de- spised and blasphemed? and agaynst whom haste thou lyfied vpon thy voyce, and exalted thy proude lookes? euen agaynst the holpe one of Israell. Thou wyl thy seruau- tes hast blasphemed the Lorde, and thus

## The Prophecy

holdest thou of thy selfe: I couer the hye mountaynes and sydes of Lybanus wyl my horsemen.

And there wyl I cutte downe the hygh Cedre trees, and I sayest fyre trees. I wyl vpon into the heigth of it, and into the chiefe of the tymbre woddes. Yf there be no water, I wyl graue and dryke. And as for waters of defence, I shal dry them vpon wyl the sete of myne hoste. Yea (say- est thou) hast thou not herd what I haue taken in hande, and broughte to passe of old tyme? That same wyl I do nowe af- so: waste, destroye, and bynge stronge ci- ties vnto heapes of stoues. For they in- habitours shal be lyke lame me, broughte in fear & chounded. They shal be like gras and grene herbes in the felde, like the haye vpon house toppes, that wylbereth afore it be growen vpon.

I knowe thy wayes, thy goynge forth, and thy comynge home, yea and thy mad- nesse agaynst me. Therefore thy furious- nes agaynst me, & thy pride is come before me. I wyl put a \* tynge in thy nose, and a bridle in the chawes of the, & turne the a- boute euen the same waye thou comest. I wyl geue the also thys token, O Ezechias, thys yere shalte thoueate that is kept in store, and the nexte yere such as groweth of hym selfe, and in the thyrde yere ye shal loto and repe, yea ye shal plante vyneyards, and enioy the frutes therof.

And suche of the house of Iuda as are escaped, shal come together, and the rem- naunte shal take roote beneth, and byng for the frute aboue. For the escaped shal go oute of Ierusalem, and the remnaunt from the mounte Syon.

And thys shal the gelousye of the Lorde of hostes bynge to passe. Therefore thus sayeth the Lorde, concerninge the kyng of the Assyrians: He shal not come into the ctyte, and shal shoothe no arrowe into it, there shal no shylde hurt it, neyther shal they dygge aboute it. The same waye that he came, shal he retourne, and not come at thys ctyte, sayeth the Lorde.

And I wyl kepe, & saue the ctyte (say- eth he) for myne owne, and for my ser- uaunte Dauids sake.

\* Thus the angell wente forth, and slewe of the Assyrians hooke, an hundred foure score and fyue thousande. And when men arose vpon earlye (at Ierusalem,) be- holde all laye ful of dead bodies. So Sen- nacherib the kyng of the Assyrians brake vpon and dwelt at Ninue. Afterwarde it chaunced, as he prayed in the temple of Asrah hys God, Adramalech, and Sar- razer his owne sonnes, slewe hym wyl the swearde and fledde into the lande of Ararat. And Asar Hadon hys sonne ray- gned after hym.

The Notes of the xxxvii. Chapter.

(a) The daughter of Syon doth signifie & peo- ple of pure faith, whiche purely geneth heede vnto

Of thys pe  
haue. iiii.  
kings. xix. f

iii. re. xix. f  
eccl. xlviii. d  
Tob. i. d.  
i. mach. vii. f.  
ii. Mach.  
viii. e.  
The death  
of Sennas-  
cherib.



unto goddes worde, that was fyrste gotten in the  
hyll Ston. *Exo. xx.* Moast men reade thus: O  
thou byrgin, daughter of Syon. *Ec.* Daule also  
alludynge vnto this virginity calleth the church  
and cōgregation of the faythful virgin, saying:  
I haue coupled you vnto one man, to make you  
a chaste virgin to Christ. *1. Cor. xi. a.*

The. xxxviii. Chapter.

Ezechias is sicke vnto the death, but is yet  
reuiued by the Lorde, and lyueth. *xx. yeaues*  
after: for whyche benefyte he gyueth thākes.

*liti. Re. xx. a*  
*ti. ps. xxxii. f*

**N**ot long after thys was Ezechias  
sicke vnto the death: and the p̄ro-  
phete Elaye the sōne of Amoz came  
vnto hym and sayd: Thus commaundeth  
the Lorde: Sette thynne house in order, for  
thou muste dye, and shalte not escape.

The Ezechias turned his face toward  
the wal and prayed vnto the Lorde, and  
sayd: Remembre, O Lorde, that I haue  
walked before the in (a) truth and stedfast  
hert, and haue doone the thynges þis plea-  
saunt to the. And Ezechias wepte sore.

**W**hen sayde God vnto Elaye: Go and  
speake vnto Ezechias: the Lorde God of  
Dauid thy father sendeth the thys worde:  
I haue hearde thy prayer, and consyde-  
red thy teares \* beholde I wyll put s̄f-  
tene peres mo vnto thy lyfe, and delpyer  
the and the cite also from the hand of the  
kyng of Assyria, for I wyll defend the city.

*Jona. ii. b.*

*1. Reg. ii. g.*

*Josu. x. e.*

\* And take the thys token of the Lorde,  
that he wyll doo it, as he hath spoken.  
Beholde I wyll retourne the shadowe of  
Achaz dyall, that now is layed out with  
the sunne and byngge it tenne degrees  
backward. \* So the sunne turned tenne  
degrees backward, the which he was des-  
cended afore.

**¶ A thākesgeuing whych**

Ezechias kyng of Iuda wrote whan  
he hadde bene sycke and was  
recovered.

**I** thoughte (b) I shoulde haue gone to  
the gates of hell in my best age, and haue  
wanted the respydue of my peres.

I spake wythin my selfe: I shall neuer  
vlyste the Lorde God in thys lyfe: I shall  
neuer se man amonge the dwellers of the  
worlde.

Myne age is solden vp togyther, & take  
awaye from me lyke a sheperdes cotage:  
my lyfe is hewen of, lyke as a weener cut-  
ter of hys webbe.

Whyle I was yet talkynge my rest, he  
hewed me of, and made an ende of me in  
one daye.

*Job. iiii. o.*

\* (c) I thought I wold haue lyued vn-  
to the morow: but he brosed my bones like  
a lyon, and made an ende of me in one day.

Then charred I lyke a swalowe: and  
lyke a crane, and mourned as a doue.

I lyfte vp myne eyes into the heygth:  
O Lord (sayd I) violence is doone vnto  
me, be thou surety for me.

What shall I speake or saye, þ he may

thys do: that I may lyue out al my peres,  
yea in the bitternesse of my lyfe?

Merely (Lorde) men shoulde liue in bit-  
ternesse: and all my lyfe must I passe ouer  
therin, for þ raisest me vp, & wakeste me.

But lo, I wyll be well contente wyth  
thys bytternesse.

Neuerthelesse my conuersacion hath so  
pleased the that thou woldest not make  
an ende of my life: so that thou hast cast all  
my spynes behynde thy backe.

\* (d) For hel prayseth not þ, death doth *Psat. vi. a.*  
not magnifye the.

(e) They that go down into the graue  
praple not thy truth: but the lyupnge, yea  
the lyupnge knowledgeth the, lyke as I do  
thys daye.

The farther telleth bys chyldren of thy  
faythfulnesse.

Delpyer vs (O Lorde) and we wyll  
synge prayles in thy house, all the dayes  
of oure lyfe.

And Elaye sayde: take a plaister of sig-  
ges and laye it vpon the soze, so shall it be  
hole.

Then sayd Ezechias: O what a greate  
thyng is thys, that I shall go vp into the  
house of the Lorde.

The notes of the. xxxviii. Chapter.

(a) Truth for purenes, as in the *Psalme. li. b.*  
But lo, thou hast a pleasure in the trueth. *Ec.*  
That is purenes in the true and perfecte rygh-  
tuounes.

(b) That is, I thought I shoulde haue gone to  
my graue, and haue dyed in my best age. *Ec.* The  
Hebrye worde signifieth both hell and a graue,  
pitte or ditche. That maye pe perceiue in. *Gene.*  
*xlii. g.* where Jacob sayth, that if any mysfor-  
tune shoulde happen vnto Ben Iamyn in hys  
Journey into Egipte wyth hys other brythren,  
hys gray head shoulde be broughte with sorowe  
vnto hys graue: where the comen trall. readeth  
hell, for the graue. As for Ezechias, he neyther  
feared hell nor purgatorie, as pe maye wel se by  
that he a lyttel before sayeth.

Remember O Lord, that I haue walched be-  
fore the in trueth and a stedfast herte, and haue  
done the thyng that is pleasaunt to the: whyche  
thyng, who so dothe, needeth not to feare any  
of those two places. Besydes that þ dunce men  
and Sophisters them selues, whyche were (as  
mooste learned men thynke) the inuētours and  
funders, yea, and the very makers of purgatory,  
saye, that before the tyme of Chyestes commynge,  
ther was no such place, so that Ezechias is by  
their sentence scaped quyte of that place: and of  
hell doth the sentence of the word of God quiet  
him whyche sayeth: There is no condemnation  
to them that are in Christe Iesu. *Rom. viii. a.*

(c) I thought I wolde. *Ec.* But he brosed my  
bones lyke a lyon. *Ec.* As who shoulde saye: I  
thought to haue lyued longer, but the Lord toke  
me as it had bene a lion, and febled my bones &  
strengthened and so trounced me with the greuous  
panges of my disease, as though he woulde in  
one daye haue made an ende of me. Suche a gre-  
uous sycknes do learned men thynke that Da-  
uid also laboured wyth, when he sayde: O Lord  
heale me, for all my bones are vexed. *Psalme.*  
*vi. a. and. xxxviii.*

(d) For hel prayseth not the. *Ec.* The meanynge  
is. If I nowe dye, I can not prayse the, in thy  
temple.



temple. For the dead and buried can not loue & prayse the, wyth theyr materiall tonges or her-tes. Neither can my death, ner my buryenge, be at this season for the settinge oute of thy glo-rye. For all the godlye will be feared wyth this thy iudgement: And the wicked wyll impute my death to the overthrowng of Idolatrye, & to the putting downe of the brasse serpente.

(e) They that go downe into the graue prayse not thy trueth, that is, hope not for the trueth of thy worldly promises, whyche thou hast promis- sed vnto suche as walcke vnderfledlye in thy lawe. Deutero. xxxiii. They can not reioyce of theyr health, when all hope of recoveryng is paste. But if thou graunte a man hys lyfe, if a nyne man recouer his sicknesse and lyue: he shall acknowledge thy goodnes euen as I now geue thanks vnto the for the benefite of my health, which thou hast restored me.

The xxxix. Chapter.

Ezekiah is reproued of Esay, because he shewed hys treasure vnto the Embassadors of Babylon.

**A**t the same time Merodach Baladā, Baladams sonne, kyng of Babylō, sent letters & presentes to Ezekias. For he vnderstode how he had bene sicke, & was recovered agayne. \* And Ezekias was glad thereof, & shewed them the com- modities of hys treasure, of siluer, of gold, of spyes and cootes, of precious oyles, al that was in hys cupboards and treasure houses. Ther was not one thyng in Eze- chias house, and so thorowe oute all hys kyngedome, but he let them se it.

Then came Esay the Prophet to kyng Ezekias, & sayed vnto hym. What haue the men sayde, & frō whēce came they vnto the? Ezekias answered: they came oute of a farre countrey vnto me, out of Babylon. Esay sayd: what haue they looked vpon in thyne house? Ezekias answered: All that is in myne house haue they sene: & ther is nothinge in my treasure, but I shewed it the. Then sayd Esay vnto Ezekias: Un- derstande the worde of the Lord of hostes.

\* Beholde the tyme wyll come that eue- ry thyng whiche is in thyne house, and al that thy progenitours haue layd vp in store vnto this daye, shall be caried to Ba- bylon, and nothyng lefte behynde. Thys sayeth the Lord. Yea and part of thy son- nes that shall come of the, and whom thou shalt get, shall be caried hence, and become gelded chamberlaynes in the kyng of Ba- bils court: The sayd Ezekias to Esay: Now God prospere his own word, which he hath spokē. He sayd moreouer: so there be peace and faythfulnesse in my tyme.

The xl. Chapter.

The cominge of Sainte John Baptiste. The preparacion of the Apostles. The cal- ling of the Gentyles.

**B**ehold good chere my people, be of good chere: (sayth your God) comforte Je- rusalem, and tell (a) her that her tra- uayle is at an ende, that her offence is pardoned, that she hath receyued of the Lordes hand sufficient correction for all

her synnes. A voyce cryeth: Prepare the waye for the Lord in the wilderness, make streygthe the path for our God in the de- sert. Let al vales be exalted, & euery mou- tayne & hyl be layed low. What so is cro- ked, let it be made straghte, and let the roughe places be made playne felde.

(b) For the glorie of the Lord shall ap- peare, and all fleche shall se it, for why? the mouth of the Lord hath spoken it.

The same voyce spake: Come cry. And I sayd: what shall I cry? Then spake it: that all fleche is graspe, and that (c) all beauty therof, is as the floure of the field.

The graspe is withered, the floure falleth away. Euen so is the people as graspe, whē the brych of the lord bloweth vpon them. The graspe withereth, or the floure fade a- way: But the worde of our God endureth for euer. Moreouer the voyce cryed thus.

(d) Boo vp vnto the hill (o Sion) thou that bringest good tydings, lyft vp thy voyce wyth power, o thou preacher Jerusalem. Lyft it vp wythout feare, & say vnto the cy- ties of Iuda: behold your god, behold the

Lord, euen the almyghty shall come wyth power, & beate rule wyth hys arme. Be- hold he bringeth hys treasure wyth him, & his workes go before hym. He shall fede hys flocke lyke an herd man. He shall ga- ther the lambs togyther wth hys arme, and carie them in hys bosome, & shall kyndelpe cutteate those that beare younge. &

Who hath holden the waters in hys fist? Who hath measured heuen wyth hys spanne, & hath comprehended all the earthe of the worlde in thre syngers? Who hath meyed the mountaynes & hyls? Who hath reformed the mind of the Lord? Or who is of hys counsell to teache hym? At whō hath he asked counsell, to make him vnderstand, & to lerne hym the way of iudgemente: to teach hym science & to instruct hym in the way of vnderstanding? Behold, all people are in co- parison of hym, as a droppe to a boket ful, & are counted as the least thyng of the balaunce weyeth. Beholde, the Isles are in comparison of hym, as the shadowe of the sunne beame. Libanus is not sufficient to minister fyre for hys offeryng, and all the beastes therof are not ynough to one sacrifice. All people in comparison of hym are rekened as no- thyng, yea vayne vanitie and emptinesse.

To whom then wyll yelpken God? or what similitude wyll yelset vp vnto hym? Shall the caruer make hym a carued y- mage? and shall the gold smyth couer him wyth golde, or caste hym into a forme of syluer plates? Moreouer shall the ymage maker (that the poore man whiche is dis- posed maye haue some thinge to set vp al- so) seke oute and chose a tree, that is not rotten, and carue of it an ymage that mo- ueth not? Know ye not thys? Herde ye ne- uer of it? Hath it not bene preached vnto you from the begynnyng? Haue ye not bene instructed of thys sithens the foun- dation



dation of the erth was layde, that he spt-  
teth vpon the circle of the world and that  
all the inhabitauntes of the worlde are in  
comparyson of hym, but as grethoppers?  
That he spreadeth oute the heaueus as a  
tent to dwell in: that he byngeth dyna-  
ces to nothing, and the iudges of the erth  
to duste: so that they be not planted nor  
sowen agayne, neyther they stockeroted  
agayne in the earth: For as soone as he  
bloweth vpon them, they wither and fade  
away, lyke the straw in a whirlewynde.

To whome nowe wyll ye lyken me, and  
whome shall I be like saith the holy one?  
Lifte vp youre eyes on hye, and consyder.  
\* Who hath made those thynges, whych  
come out by so greute heapes: and he can  
call them all by theyr names. For ther is  
nothyng byd vnto the greatnesse of his  
power, strengthe, and myght. Howe may  
then Iacob thyncke, or how maye Israell  
saye: My wayes are bydde frome þe Lord,  
and my God knoweth not of my iudge-  
mentes. Knowest thou not, or haste thou  
not herd, that the euerlastyng God the  
Lorde whiche made all the corners of the  
earthe, is neither werie nor sayue: and  
that his wysdome cannot be comprehen-  
ded: but that he gyueth strength vnto the  
wey, and power vnto the saynt? Chyldren  
are weye and fainte, and the strongest me  
fall. \* But vnto them that haue the Lorde  
before theyr eyes, shall strēgthe be increas-  
ed. Eagles wynges shall growe vpon the:  
When they runne, they shall not falle: and  
when they goo, they shall not be wey.

The notes of the.xl. Chap.

(a) Her trauell is at an end, that is, the time of  
her captiuitie, whiche dured. lxx. yeres, is by-  
nyshed.

(b) The Prophetes call the gloye of the Lord,  
the rightuousnes that shoulde be shewed by the  
gospell, wherby we shuld become rightuous in  
þe lyght of God the father, for his sone Christes  
merytes. This gloye shall al flesh se, that is, all  
men as wel the Jewes as the Gentils, þe beleue.  
I lyke saying haue ye after in þe. i. a. The gloye  
of the Lorde shall ryle vpon the. &c.

(c) All the bewty therof is as the floure. &c. that  
is, al the good doynges, all the good luynges, all  
the holynes and vertue, all the ryghtuousnes  
therof. &c. is of no valure: It dureth no longer  
then the floure of the fiede. Onely Christ is  
our rightuousnes, and holynes. &c. i. Corint. i. d.

(d) Syon and Jerusalem (by whiche vnderstand  
the church of the saythful) do preache and bring  
good tidings, that is, shewe the grace & health  
that hath bene longe wayted for, and þe is now  
obtained & geue by Christ. Mat. xi. a. Luke. ii. b

The.xli. Chapter.

Of the goodnesse and mercy of God  
toward the people.

**B**eyll (ye Ilandes) and harkē vnto  
me. Be stronge ye people: Come by-  
ther and shewe your cause, we wyll  
gooe to the lawe togyther. Who rayseth  
vp the iuste from the ryfinge of the sunne,  
and calleth hym to go forth? Who cast-

eth downe the people, and subdueth the  
kynge before hym, that he maye throwe  
therm all to the groude wyth his sherd,  
and scatter them lyke stubble wyth his  
bow: He foloweth vpon the, and gorb safe-  
ly hym selfe, and commeth in no fote pathe  
wyth his fete.

Who hath made, created and called  
the generations from the begynnyng?  
Euen I the Lorde, whych am the fyrst and  
wyth the last.

Beholde ye Iles, that ye may feare, and  
ye endes of the carth that ye maye be aba-  
shed, drowne nye, and come byther. Every  
man hath exhorted his neyghboure, and  
brother, and bydden hym be stronge. The  
synthe comforted the moulder, and the  
yon synthe the hammer man, sayinge: It  
shal be good that we faste this cast worke:  
and then they fastened it wyth nailes, that  
it shoulde not be moued. And thou Israell  
my seruaunte, Iacob my chosen seede of  
Abraham my beloued, whome I ledde fro  
the endes of the earthe by the hande: For  
I called the from farre, and sayd vnto the.  
Thou shalt be my seruaunte, I haue cho-  
sen the, and wyll not caste the awaye, \* be  
not afrayed, for I wyll be wyth the. Loke  
not behynd the, for I wyll be thy God to  
strengthe the, helpe the, and to kepe the w  
thys ryghte hand of myne.

Beholde, all they that wythstand the,  
shall come to confusyon and shame: and  
thyne aduersaries shall be destroyed and  
broughte to naughte. So that who so se-  
keth after them, shal not fynde them. Thy  
destroyers shall perishe, and so shall they þ  
undertake to make barayle agaynst the.  
For I thy Lorde and God wyll strengthen  
thy ryght hand. Euen I that say vnto the  
Feare not: I wyll helpe the. Be not afray-  
ed thou litle worme Iacob, and thou des-  
pised Israell, for I wyll helpe the, sayth  
the Lorde, and the holpe one of Israell  
thyne auenger. Beholde, I wyll make the  
a tredinge carte, and a newe Rayle, that  
thou mayest threthe and grynd the moun-  
taynes, and bynge the hylles to poulder.  
Thou shalt san them, and the wynd shall  
carpe them awaye, and the whirlewynde  
shall scatter them. But thou shalt reioyse  
in the Lorde, and shalt delite in prayfinge  
the holy one of Israell.

\* When the thyrste & poore seke water  
and fynde none, and when theyr thyrste is  
dye of thyrste, I gyue it them, saith the  
Lorde. I the God of Israell forsake them  
not, (a) I byng forth foudes in the hilles,  
& welles in the plaine fieldes, (b) I tourne  
the wildernes to ryuers, & the drye lande  
to Conduites of water, I plante in þe waste  
ground trees of Cedre, Bore, Myrre, and  
Olives, And in the dry, I set fyre trees,  
Elmes and Hawthornes togyther. Al this  
doo I that they all togyther may se and  
mark, perceyue wyth their heries and ch-  
sider that the hand of the Lorde maketh  
these

esay. xliiii. d

psal. cxi. a.

B

Jer. xvi. d.

esay. xliiii. a.  
xlviii. a.  
Apo. ii. d.  
xxii. c.

esay. xliiii. d

D

esay. xliiii. d

A  
A



## The. xlii. Chapter.

**I** these thynges, and that the holy one of Israel bryngeth them to passe. Stande at your cause sayth the Lord, & brynge forth the your strongest ground: cōfesseth the kyng of Jacob. Let the Goddes come forth the them selues, and shewe vs the thynges that are past what they be: let them declare them vnto vs that we may take the to herte, & know them here after. Further lette them shewe vs thynges for to come, and tell vs what shall be doone hereafter: so shall we knowe that they be goddes. Shewe some thinge eyther good or bad: so wyl we both knowledge the same, and tell it out.

**Beholde**, ye goddes are of nought, and your makynge is of noughte, but abominaciō hath chosen you. Neuerthelesse \* I haue waked vp one from the north, & he shal come. And an other from the East, whych shal cal vpon my name, and shal come to the princes, as the potter to his clay, and as the potter treadeth downe the myre:

**Who told that afore?**

**So wyl we confesse and saye**, that he is ryghtuous. But ther is none that sheweth or declareth anye thyng, there is none also that heareth your wordes. Beholde, I wyl fyrste graunte them of Sion and Ierusalem to be Euangelistes. But when I consider, there is not one amonge them that prophceeth, neyther (when I aske hym) that answereth me one worde. Lo, wycked are they and vayne, wyth the thynges also that they take in hande: yea wynde are they, and emptynes, wyth theyr Images together.

### The Notes.

(a) I brynge forth the floudes in the hylles. &c. In highe places that be easie to se, wherunto the thyrstie maye come, wyl I prepare not lytell welles, but great floudes of holy doctrine: in playne felde and lowe places, springes & fontaynes that the lame or clouthfull shal haue no excuse, but that all the thyrstie may come to the worde of lyfe.

(b) I turne the wyldernes into ryuers &c. That is: I makethe doctrine of trouth so general and easy to all men, that wher as were before wast wyldernes: by which vnderstand the errors of the heathen wherwyth they had made all vnfertull and vayne) shal now by the grace of the holpe ghost, be ryuers of the water of veritye. Where all was ful of Idolatrye, of abominacion and of synnyng errors: there shal the hertes of the chosen be watered wyth godly wyldome thow the Gospel & glad tydynges: & shal be indued wyth fayth, wherby they maye bothe profit them selues and other: and so shal they be fertull. Wyldernes is oftē thus take, as before in the. xxxv. a.

### The. xlii. Chapter.

**The commynge of Christe and his baptisme.**

**Beholde now therefore**, this is my seruante whom I wyl kepe to my selfe: in me electe, in whom my soule shal be pacified. I wyl geue hym my spyte, that he maye shewe forth the iudgemente & equitye amonge the Gentyles. He shal not be

## The Prophecy

an oute cryer, nor an hye mynded person. His voyce shal not be hearde in streets. A broused rede shal he not breake, and the smokynge flax shal he not quēche: but faithfully and truly shal he geue iudgemente. He shal neither be ouersene ne baske, that he maye restore ryghtousnes vnto the earth: and the Steriles also shal kepe his lawes. For thus sayeth God the Lord vnto hym (euen he that made heauens, and spreadde them abroad, and set forth the earth with her increase: whych geueth bryeth vnto the people that is in it, and to the that dwell therein) I the Lord haue called the in ryghtousnesse, and ledde the by the hande.

Therefore wyl I also defende the, & geue the for a couenant of the people, and to be the lighte of the Gentyles. What thou mayste open the eyes of the blynde, lette oute the prysoners, and them that sit in darcknes, oute of the dongeon house. I my selfe, whose name is the Lord, whych geue my power to none other, neyther myne honoure to the Goddes, shewe you these newe tydynges, and tel you them as they come, for olde thynges also are come to passe.

Synge therefore vnto the Lord, a newe songe of thankes grynge: blowe oute his prayse vnto the ende of the worlde. They that be vpon the sea, and al that is therein, prayse him, the Isles, and they that dwell in them. Let the wyldernes wyth her crytes lyfte vp her voyce, the towne also that be in Cedar.

Let them be glad that sitte vpon rockes of stone, and let them crye downe frome the hyghe mountaynes: as crybrynge almightynes vnto the Lord, & magnifyng him amonge the Steriles. The Lord shal come forth as a giaunte, and take a stomake to hym lyke a freshe man of warre. He shal cōre and cry, and ouercome his enemyes.

I haue longe houlden my peace (sayeth the Lord) should I therefore be styll, & kepe silence for euer? I wyl cry lyke a traue-lynge woman, and once wyl I destroye and deuoute. I wyl, make waste both mountayne and hyl, and drye vp euery grene thinge that groweth thereon. I wil drye vp the floudes of water, and dryke vp the ryuers. I wyl brynge the blynde into a strete that they know not: and lede them into a fote pathe, that they are ignorant in. I shal make darcknesse lyght before them, and the thyng that is croked to be streyght. These thynges wyl I doo, & not forget them. And therefore let the conuerter, and be ashamed earnestly, that hope in Idoles, and saye to facioned Images: ye are our goddes.

Hear, o ye deafe men, and sharpen your eyes to se, o ye blynde. But who is blynder then my seruant? Or so deafe as my messengers whome I sente vnto them? For who is so blinde as my people and they that haue the rule of them?

They



He meaneth  
p hygh pre-  
ses, & those  
p had care  
of the peo-  
ple. Those  
should haue  
taught the  
other, but  
they were  
blyndest of  
all, as  
Chypte de-  
clareth in p  
gospel.  
Such ther  
be at all  
times, and  
shal be vnto  
the world's  
ende.

They are lyke as if p understodest muche,  
and keptest norhyng: or if one herde wel,  
but were not obedient. The Lord be mer-  
cyful vnto the for hys ryghtuousnes sake,  
and that hys word myght be magnified &  
prayed. But it is a mischeuous and wyc-  
ked people. Their yonge men belonge all  
to the snare, and shall be shut into pryson  
houses. They shalbe carped away captiue,  
& no man shal leuse the. They shal be tro-  
den vnder fore, and no man shal labour to  
bryng them agayne. But who is he amog  
you that pandreth this in hys mynde, that  
considereth it, and taketh it for a warning  
in tyme to come?

Who suffered Iacob to be troden vnder  
fore, and Israell to be spoyled? Did not  
the Lord? Howe haue we synned against  
hym, & haue had no delyte to walke in his  
wayes, nether ben obedient vnto his law.  
Therefore hath he poured vpon vs hys  
wrauthful displeasure, and strong bataile,  
whyche maketh vs haue to doo on euery  
syde, yet wyl we not understande: He  
burneth vs vp, yet synketh it not in to  
oure heetes.

The. xliii. Chapter.

God promyseth to sende hys Chypt, whiche  
shall deliuer hys people. He forgiueth synnes  
for hys owne sake.

**B**ut now the Lord that made the,  
Iacob, and he p facioned the, o Isra-  
ell, sayeth thus: Feare not, for I wyl  
defend the. I haue called the by name, thou  
artemyne owne. When thou wentest in p  
water, I was by the, p the strong floudes  
shoulde not plucke the away. When thou  
walkest in the fyre, it shall not burne the, &  
the flame shal not kyndle vpon the. For I  
am the Lord thy God, the holpe one of Is-  
raell, thy sauoure. I gaue Egypte for thy  
delyueraunce, the Morians and the Sa-  
bees for thee: bicause p wast deare in my  
sight, and because I set by the, and loued  
the. I pyllled al men for the, & deliuered v  
all people for thy sake, that thou shouldest  
not feare, for I was w the. I wyl brynge  
thy sede from the East, and gather the  
together from the West. I wyl saye to  
the North, let goo. And to p South: kepe  
not backe: but brynge me my sonnes from  
far, and my daughters from the endes  
of the world: Namely al those that be cal-  
led after my name: For the haue I created  
facioned and made for myne honoure.

Bring forth the that people, whether they  
haue eyes, or be blind, deafe, or haue eares.  
All nations shall come in one, and be ga-  
thered in one people. But whych amonge  
ponder goddes shall declare such thinges,  
and tell vs what is to come? Lette them  
bryng theyr wytnesses, so shal they be free:  
for the men shal hear it, & saye it is trouth.  
But I bring you wytnesses (saith p lord)  
euen those that are my seruantes, whome  
I haue chosen to thintent that ye myght  
be certyfyed, & gyue me saythfull credence:

pea and to conspyre: that I am he before  
whome there was neuer any God, & that  
there shal be none after me. I am onlpe the  
Lord, & withoute me is there no sauoure.  
I gyue warnynge, I make hole, I reache  
you that ther shoulde be no straunge God  
amonge you. And thys recorde muste ye  
beare me your selues, sayeth the Lord, p  
I am God. And eue he am I from the be-  
gynnyng, and there is none that can take  
anye thyng oute of my hande. And what  
I doo, can no man chaunge.

Thus sayeth the Lord, the holpe one of  
Israell your redemer: For your sake I  
wyl sende to Babylon, and brynge all the  
strongest of the from thence: Namely the  
Chaldees p bolte the of theyr shyps: Euen  
I the Lord your holpe one whyche haue  
made Israel, & am your kyng. Moreouer  
thus sayeth p Lord, eue he p maketh a way  
in the sea, & a foote pathe in the myghtye  
waters: whyche bryngeth forth the cha-  
rettes and horses, the holte & the power, p  
they maye fall a slepe, and neuer ryse, and  
be extinct lyke as towne is quenched.

Ye remembre not thynges of olde, and  
regarde norhyng that is paste. (a) Ther-  
fore beholde, I shall make a newe thinge,  
and shortly shall it appere, ye shall well  
knowe it, I haue tolde it you before, but  
I wyl tell it you agayne. I wyl make  
stretes in the deserte, & riuers of waters  
in the wylernes. (b) The wylde beastes  
shall worshype me: the Dragon and the  
Esterche. For I shall gyue water in the  
wylernes, and streemes in the deserte:  
that I maye geue drynke to my people,  
whome I chose: thys people haue I made  
for my selfe, and they shall (c) shewe forth  
my prayse. For thou (Iacob) woldest not  
call vpon me, but thou baddest an vnjust  
towards me, o Israell.

(d) Thou gauest me not thy younge bea-  
stes for burnt offeringes, nether dyddest  
honoure me wth thy sacrifices. Thou  
boughtest me no deare voyces wth thy  
mynge, nether powrest the fatte of thy  
sacrifices vpon me. How be it I haue not  
bene chargeable vnto the in offerynges,  
nether greuous in incense.

(e) But thou hast laden me wth thy  
synnes: and werped me wth thyne vn-  
godlynesse.

(f) Where as I yet am euen he onlpe  
that for myne owne selves sake do a waye  
thyne offences, and forget thy synnes: so  
that I wyl neuer thynke vpon them.

(g) Wat me now in remembraunce (for  
we wyl reason together) & shewe what  
thou hast for thee to make thee quyte.

(h) Thy fyrst father offended sore, and thy  
rulers haue synned agaynst me. Therefore  
I eueher suspended, or stewe the chiefest  
princes: I dyd curse Iacob, and gaue Is-  
rael in to reprose.

The Notes of the. xliii. Chapter.

(a) Therefore behold, I shall make a new thyng.

II. i. Is



I shall gyue the the byd treasure, and the thynge whyche is secretely kepte: that thou mayest knowe that I the God of Israel haue called the by name: and that for Iacob my seruantes sake, and for Israell my chosen.

**B** For I called the by thy name, and ordeyned the or euer thou knewest me: Euen I the Lorde, before whome there is none other: for about me ther is no God. I haue prepared the or euer thou knewest me: that it myghte be knowne frome the ryfinge of the sunne, to the goynge downe of the same, that all is nothyng without me. For I am the Lorde, and there is elles none. It is I that created the lyghte and darkenes: I make peace and trouble: yea euen I the Lorde do all these thynges.

**(a)** The heauens aboue shal droppe downe, and the cloudes shal rayne rightousnesse. The earthe shal open it selfe, and bringe forth the helthe, and thereby shal rightousnesse forsythe. Euen I the Lorde shal bring it to passe.

Woe be vnto hym that chydeth wyth his maker, the potsherd wyth the potter: Sayeth the claye to the potter, what makest thou? or thy worke serueth for no thyng? Woe be vnto hym that sayeth to his father: why begettest thou? And to his mother: why bearest thou? Thus sayeth the Lorde, euen the holpe one and maker of Israell. Aske me of thynges for to come, concernynge my sonnes: and put me in remembraunce, as touchynge the workes of my handes: I haue made the earthe, and created man vpon it. Wyth mine handes haue I spred forth heauen, and geuen a commaundement for all the hoste therof.

I shal wake him vp wyth rightousnesse, and orde all his wayes. He shal buyde my cpye, and let out my prysoners, & that neyther for gyfte nor rewardes, sayeth the Lorde of hostes.

**C** The Lorde hath sayd moreouer: The occuppers of Egypte, the marchauntes of the Moztians and Sabees, shal come vnto the wyth tribute, they shal be thyne, they shal folowe the, and go wyth cheynes vpon theyr fete. They shal fall downe before the, & make supplication vnto the. For God (wythoute whome there is none other God) shal be wyth the.

O how profoude arte thou, O God, thou God and saupoure of Israel: Confounded be ye, and put to dishonour: goo hence together wyth shame, all ye that be worke masters of erroure: (that is worshyppers of Idoles.) But Israell shal be saued in I the Lorde, whyche is the euerlastynge saluation: They shal not come to shame nor confusion, worlde wythoute ende.

For thus sayeth the Lorde: euen he that created heauen, the God that made the earthe, that factored it, and sette it forth: I haue not made it for nought, but I made it to be inhabited. Euen I the Lorde,

wythout whome there is none other. I haue not spoken secretly, neyther in darke places of the earthe. It is not for nought, that I sayde vnto the seede of Iacob: seke me. I am the Lorde, whyche when I speake, declare the thynge that is righteous and true. Let them be gathered and come together, let the drake nye hyther that are escaped of the people: Haue they any vnderstandynge that set vp the stockes of theyr Idolls, and pray vnto a God that can not helpe them? Let men draw nye, let them come hyther, and aske counsel one at an other, and shewe forthe: What is he, that tolde thys before? or who spake of it, euer sence the begynning. Haue not I the Lorde done it: wythoute whome there is none other God: the true God & sauiour, and there is elles none but I? And therfore tourne you vnto me (all ye endes of the earth) so shal ye be saued: for I am God, and there is else none. I swere by my selfe: oute of my mouthe cometh the worde of rightousnes, and that maye no man tourne: but all knees shal bowe vnto me, and all tungen shal swere by me, sayinge: Verely in the Lorde is my rightousnes and strengthe. To him shal men come: but all they that chynke scorne of hym, shalbe confounded, and the hole seed of Israell shalbe iustified and praysed in the Lorde.

The Notes.

**(a)** Some rede, ye heauens, sende downe youre dew from aboue, and let the cloudes rayne. &c. The Prophet desyeth that kynge Cyrus may come and helpe the people of Israel, vnder Cyrus figurynge Christ, & vnder Israel I churche. As though he shulde saye: wolde God the heuyls powers wolde so geue their grace, as the earthly wold not refuse to receyue it: so I here after our heauen be not of brasse, for our sinnes sake: Deuter. xxxiii. b. but that by goddes grace, the rayne of saluacion wolde fall on vs, and rightousnes droppe downe from heauē, to make our hertes fertile and fruteful: I Christe our sauiour, whiche is the rightousnes of the chosen, wolde come forthe of the earth, & bringe forth the blossomes of saluacion. Thys peticio dothe the Lord promise to performe, sayinge: Euen I the Lorde shal bringe it to passe.

The xlvi. Chapter.

Idolatre is reprobued. The health that cometh by Christ is prophesied.

**E**uerthelesse **(a)** Well shal fall, & Bebo shalbe broken, whose Images are a burthen for the beastes and cattell to ouerlade them, and to make them weye. They shal synke downe, and fall together, for they maye not ease them of theyr burthe, therfore must they go into captiuitie.

Harken vnto me, O house of Iacob, & all ye that remayne yet of the housholde of Israell, whome I haue borne fro your mothers wombe, and brought you vp fro your byrthe, till ye were growne: I whiche shal beare you vnto your last age: I haue made you, I wyll also nourishe you, beare

Ro. ix. b.  
Jer. xv. ii. a

Ro. ix. b.  
Ph. ii. b.





heare you, and ſaue you. Whome wyl ye make me lyke in ſacion or Image, that I may be like hym? Ye fooles (no doubt) wyl take oute ſyluer & golde of youre purſes, & weye it, & hyre a goldſmith to make a god of it, & men may knele downe & worſhip it.

**Baruch. vi. a.** Yet muſte he be taken on mennes ſhoulders and borne, and ſet in hys place, that he may ſtande and not moue. Alas that men ſhoulde crye vnto hym whych geueth no anſwere: & deliuereth not the man that calleth vpon hym from hys trouble.

Conſydre thys well and be aſhamed.

**(b)** Go into your owne ſelues (O ye runnagates.) Remember the thynges whych are paſte ſence the begynninge of the worlde: that I am God, and that there is elſes no God, yea and that there is no thyng lyke vnto me. In the begynnyng of a thyng, I ſhewe the ende thereof: and I tell before, thynges that are not yet come to paſſe. With one worde is my deuyſe accompliſhed, and all my pleaſure fulfilled. I call a (c) byrds out of the Eaſt, and all that I take in hande oute of far countreyes, as ſoone as I commaunde, I byrge it hither: as ſoone as I thynke to deuſe a thyng, I do it.

Heare me, O ye that are of an hye ſtocke, but farre from ryghtouſneſſe. I ſhall byrge forth my ryghtouſneſſe. It is not far, & my health ſhall not tary long away. I wyl lay healthe in Sion, and geue Iſrael my glory.

The Notes of the. xlvii. Chapter.

(a) B. and Rebo were Idoles of the babylonians. Theſe ſayth the Prophete, ſhalbe ouerthrowen by the hoſte of Cyrus.

(b) To go into them ſelues, is, to take good aduylment and cal to remembrance.

(c) He meaneth byrge Cyrus, whych ſhoulde come ſwiftly as a byrd flyeth, and deſtroye Babylon, and ſet the Iſraelites at libertye. He ſhoulde fulfill that whych the Lorde had deuſed and decreed. In him is figured Chriſt whych with the lyght of hys worde purgeth the whole worlde of erreours and Idolatrye, and ſetteth the conſciences at peace and libertye. He flyeth ſwiftly out of the eaſt, that is out of heuē: wher vpon he is called the day ſpyng from on hye. Luke. i. g.

The. xlviii. Chapter.

The worde of the Lorde againſt Babylon.

**B**ut as for the (O daughter) thou virgin Babylon. (a) Thou ſhalt ſyt in duſt, thou ſhalt ſyt vpon the grounde, & not in a throne (O thou maiden of Chaldea) Thou ſhalt no more be called tender and pleaſant. (b) Thou ſhalt byrge forth the quene & grind mee, put downe thy ſtomacher, make bare thy knees, and ſhalt wade thorow ſ water riuers. Thy ſhame ſhall be diſcouered, and thy priuities ſhal be ſene. For I wyl auenge me of the, & no man ſhall let me, ſaith our redemer, which is called the Lorde of hoſtes, the holy one of Iſrael.

Syt ſyl, hold thy tonge, and get the in

to ſome darke corner, O Daughter Chaldea, for thou ſhalte be no more called ladye of kyngdomes. I was ſo wroth wth my people, that I puniſhed myne inberſtaunce, & gaue the into thy power. Neuer theleſſe, I ſhewed the them no mercy, but euē the very aged men of the diddeſte thou oppreſſe righte ſore wth your yoke, and thou thoughteſte thus: I ſhal be ladye for euer. And beſyde all that, thou haſte not regarded theſe thynges, neithet caſt what ſhoulde come after. Heare now therfore thou wiſe ful, that ſitteſt ſo careleſſe, & ſpeakeſt thus in thine heart: I am alone, and wthout me is ther none: I ſhall neuer be widowe, nor deſolate agayn. And yet both theſe thynges ſhall come to the vpon one day, in the twinklynge of an eye: namely widdowehead and deſolation.

They ſhal myghtily fal vpon the for the multitude of thy wythes, & for the greatheape of thy coniters. For thou haſt conſorted thy ſelfe in thy diſceitfulneſſe, and haſt ſaid: No man ſeeeth me. Thyne owne wyſdome & conninge hath dyſceyued the. In ſ thou haſt ſaid: I am alone, and wthout me ther is none. Therfore ſhall trouble come vpon the, and thou ſhalt not knowe from whence it ſhall aryſe. Miſchefe ſhall fal vpon the, whych thou ſhalt not be able to put of. A ſodayne miſerpe ſhal come vpon the, or euer thou be a wate.

Nowe go to thy coniters, and to the multitude of thy wythes (whome thou haſt bene acquainted wthall from thy youthe) yf they may helpe the, or ſtrengthen the. Thou haſte hitherto had many counſels of them, ſo let the heauengasers and the beholders of ſtars come on now and deliuer the: yea and let them ſwete, when theſe newe thynges ſhall come vpon the. Beholde, they ſhalbe like ſtraw, which yf it be kyndled wth fyre, no man may rydde it for the vehemencie of the flame: And yet it geueth no ſtunders to warme a man by, nor cleare ſper to ſyt by. Euen ſo ſhall they be vnto the whom thou haſt vled and occupied from thy youthe. Every one ſhall ſhewe the hys erroneous way, yet ſhall none of them defende the.

The notes of the. xlviii. Chapter.

(a) To ſit in the duſte is, to be brought lowe, to be poozely arayed and decked, to ſit wthout pompe, and to fall from her eſtate and degre, as it is ſayd Jona. iii. c. The Prophete here deſcribeth the deſtruction of Babylon vnder ſ figure of a proud quene: whych was deliciouſly and deintly brought up, and after fell into extreme pouerty, miſerpe, and wretchednes.

(b) He vnderſtandeth by the quene, or (as ſome reade) myll: ſcruple, pooe, and vpleſtate and condition.

The. xlviii. Chapter.

The ypoctiſie of the Jewes is reprobued. The Lorde alone will be worſhypped which hath choſen vs, and whych ſocoureth vs for hys owne ſake.

II. iii. Heare



**H**ear these, O thou house of Jacob, ye that are called by the name of Israel, and are come out of one stocke into Juda, whiche sweare by the name of the Lorde, & beare witness by the God of Israel (but not with truth & right) whiche are called free men of the holpe cypre, as they that take for comfort in the God of Israel, whose name is the Lorde of hostes.

The thynges that I shewed you ever since the beginning: Have I not broughte the to passe immediatly as they came out of my mouth, and declared the? And they are come, how be it I knew that thou arte obstinate, and that thyne necke hath an

**(a)** Iron bryde, & that thy brow is of brasse. Nevertheless I have ever since the beginning shewed the of thynges for to come, & declared the unto the, or ever they came to passe, that thou shouldest not say: myne Idol hath done it, my carued or caste Image hath shewed it. Heare and consider all these thynges whether it was ye that prophesied them: But as for me, I tolde the before at the beginning, newe & secrete thynges that thou knewest not of. And some done nowe not of olde tyme, wherof thou never heardest before they were brought to passe, that thou canst not say: I knewe of them. Moreover ther be some wherof thou hast neyther herd nor knowen, neyther have they bene opened unto thyne eares afore tyme. For I knew that thou wouldest maliciously offend, therefore have I called the a transgressoure, even from thy mothers wombe.

Nevertheless for my names sake, I have withdrawen my wrath, & for myne honours sake I have overseene thee, so that I have not rooted the oute. **(b)** Behold I have purged the, and not for money. I have chosen the in the fyre of purtie. And that only for myne owne sake:

**(c)** For I geue myne honoure to none other, that thou shouldest not despyse me. Herken unto me O Jacob, & Israel who I have called. I am even he that is, I am the first and the last. My hand is the foundacion of the earth, & my right hande spaneth over the heavens. As soon as I called the, they were ther. Gather you all together, & herken: Whych of pander goddes hath declared this, that the Lord wyl do by the king of Babylon (who he loveth and saoureth) and by the Chaldees bys arme? I my selfe alone have tolde you this before. Yea I shall call hym, and bynge hym forth, and geue hym a prosperous journey. Come nye and heare this: have I spoken any thyng darkely since the beginning? whiche a thing begynneth, I am there.

Wherefore the Lord God with bys spirit hath sente me. And thus saythe the Lorde God thyne avenger, the holy one of Israel: I am the Lord thy God whiche teache the profitable thynges, and leade the the way that thou shouldest go. Yet thou

wylt not regard my commaundement, thy welthynges shall be as the water streame, and thy rightousnes as the waves flowinge in the sea. Thy sede shall be lyke as the sande in the sea, and the frute of thy bodye, lyke the grauell stones therof. Thy name shall not be rooted out, nor destroyed before me. Ye shall go awaye from Babylon and escape the Chaldees with a merie voyce. This shalbe spoken of, declared abroad, and go forth unto the ende of the worlde, so that it shalbe sayed: The Lorde hath defended bys servaunt Jacob, that they suffered no thurst, when they travailed in the wyldernes. He claue the rockes aunder, and the water gushed oute. As for the vngodly, they have no peace, sayeth the Lorde.

The notes of the .xlviii. Chapter.

**(a)** By this he meaneth that the people of Israel were stubborne, frowarde, rebellious, untractable, unruly and shamelesse.

**(b)** Some reade: Behold I have purged the: but not as silver: I have chosen the oute of the fournesse of affliction. For mine owne sake, for mine owne sake have I done this: for lyke who would they pollute me? trulie I wyl not geue my glory to any other. Herken. &c. The same erpoud it thus. I would not suffer the wholye to perishe: for if I had proued and purified the as gold & silver is proued & purified, from whiche all maner of dross is cleansed, there shoulde nothing haue remained in the: very fewe, yea none shoulde haue bene saued. But I broughte the vnto the, and proued the in the fournesse of affliction, that is, I wrapped the in captiuitie and bondage in Egypt, from whiche I afterwarde deliuered the. And this have I done for myne owne sake, that is onely for myne owne name and glory, of myne owne gentlenes & lounge kindnes, not for any of thy merites and deseruynges, whiche were none at all. For howe would the gentyles and heathen haue polluted, defiled and blasphemed my name, if I had rooted oute myne owne people, and so haue made the truth of the promises whiche I had determined to fulfill in Christe, vaine & untrue? For as well this prayse of my trueth, as the glory of the blessing promised in the seade of Abraham and Dauid, wyl I not geue vnto another people or nacion. The health of the worlde shall come of the Jewes. John. iiii. And from none other. The glad thynges of health shall the whole worlde receiue of no nother then of Christ, by the preachinge of the Apostles. &c.

The .xlix. Chapter.

Christ shall gather together all nations be they neuer so farre of.



**(a)** Yes, herken vnto me, and take heede ye people from farre. The Lorde hath called me from my birth, and made mention of my name fro my mothers wombe, **(b)** he hath made my mouth lyke a sharpe sword, vnder the shadowe of bys hande hath he defended me, and byd me in bys quier, as a good arrowe, and sayde vnto me: Thou art my seruante Israel, I wyl be honoured in the. Then answered I: I shall lese my labour, I shall spende my strengthe in vayne. Nevertheless, I wyl

Pro. xvi. d  
Name. xx. b  
Esa. lvi. d

Esa. xlii. b.  
xliii. a. xli.

Esa. li. c.



Wyl commit my cause and my worke vnto the Lord my God. And now saith the lord: euen he that fashioned me fro my mothers wombe to be hys seruaunte, that I maye byng Jacob agayne vnto hym: how best, Israell wyl not be gathered vnto hym agayne. In whose syght I am great, which also is my Lord, my God, and my strenght. Let it be but a small chynge, that thou art my seruaunt, to set vp the kynredes of Jacob, and to restore the destruction of Israell, if I make the not also the lychte of the Gentyls that thou maiest be my health vnto the ende of the worlde. Moreover thus sayth the Lord the auenger and holpe one of Israell, because of the abhorring and despising among the Gentils, concerning the seruaunt of al them that bear rule, Kyngs and princes shal se, and arise and worship, because of the Lord that he is saythful, and because of the holy one of Israell, whiche hath chosen the.

And thus sayth the Lord: \* In the tyme appoynted wyl I be presente wyth thee. \* and in the houre of health wyl I helpe the, and delpue the, I wyl make the a pledge for the people, so that thou shalte helpe vp the earth agayne, and challenge againe the scattered heritages. That thou maiest say to the prisoners: go forth, and to them that are in darkenes: come into the lycht, that they may fede in the hye wayes, and gette theyr lyving in al places. There shall neyther hunger nor thurst, heate nor sun burne them. For he that fauoureth the, shal leade them, and gyue them drynke of the springe wels, I wyl make wates vpon al my mountaynes, and my fote pathes shalbe exalted. And behold, they shal come from farre: lo, some from the North and West, some fro the South. \* Reioyce ye heauens, and sing praises thou earth. Walke of tope, ye hylls, for God wyl comfort hys people, and haue mercy vpon hys, that be troubled.

Then shal Syon say: \* God hath forsaken me, and the Lorde hath forgotten me. (c) Doth a wyfe forgette the chyld of her wombe, and þ sonne whom she hath borne? And thoughte she doo forget, yet wyl not I forget the. Behold, I haue wyrtten the vp on my handes, thy walles are euer in my syght. \* They that haue broken the down, shal make haste to buyld the vp agayn, and they that made the waste, shal dwel in the. Lift vp thine eyes, and looke about the, al these shal gather them together, and come to the. As truly as I lyue (sayth the Lord) thou shalt put them al vpon the, as an apparel, and gyd the to the as a byrde doth her Jewels. As for thy land that lyeth desolate, wasted, and destroyed, it shall be to narrowe from the, that shal dwel in it. And they that would deuoure the, shal be farre away. (d) Then the chyld whome the baren shall bynge forth vnto the, shall saye in thine eare: thys place is to narrowe, syt myetogether, that I maye haue room.

Then shalt thou thynke by thy selfe. Who hath begotten me these? seynge I am barren and alone, a captiue and an outcaste? And who hath noursched them vp for me? I am desolate and alone, but from whence come these?

And therfore thus sayth the Lord God: Behold, I wyl stretch out myne hande to the Gentyls, & set vp my token to the people. They shal byng the thy sones in their laps, and cary thy daughters vnto the vpon theyr shoulders. For kynges shalbe thy noursyng fathers, and Quenes shalbe thy noursyng mothers. They shal fall before the wyth theyr faces flat vpon the earthe, and licke vp the dust of thy feete, that thou mayest know howe that I am the Lorde. \* And who so putteth hys trust in me, shall not be confounded. Who spyleth the gy-aunt of hys praye? or who taketh the prysoner from the myghty? And therfore thus sayth the Lord. The prysoners shalbe takē from the gyaunt, and the spoule delpued from the vyolent: for I wyl maintayn thy cause agaynst thine aduersaries, and saue thy sone. And wyl fede thine enemies with theyr owne flesh, and make them dryncke of theyr owne bloud, as offwete wyne. And al flesh shal know (O Jacob) that I am þ Lord thy sauour, and strong auenger.

The Notes of the. xlix. Chapter.

(a) What fles signyfy, loke before in the. xli. b. (b) He hath made my mouth like a sharpe sword that is. He hath geuen me the spirite of sharpe and pythys speeche, so that my wordes shall enen cut a sonder (as it were) the hertes of the chose whych heareme, and dryue them to repentance, and declare the offences of the wycked to be with out excuse. This doth the spirite of prophesy, & of true preaching of the worde. Apoca. xix. c. (c) Doth a wyfe forget the childe of her wombe. &c. As who say, nay: And no more wyl I do the. (d) Some reade, yet shall the chyldren of thy barennes say in thine eare. &c. The meanynge is, when thou art moste baren, and haste fewest of the saythful in the (that is to say: þ. xli. Apostles and a fewe of theyr disciples, Jewes borne) by þ shalt thou heare a noyse, that these ar increased to such a nūber, that they shal not fynd place sufficient to dwel in. At the first sermon of Peter, wer ther increased thye. M. Act. iiii.

The. i. Chapter.

The Jewes are reprovēd, and also called.

Thus sayth the Lord: Wher is the byl of your mothers (a) deuorcer, that I sent vnto her: or who is the vsurer, to whom I sold you? Behold for your own offences are yē solde, and because of youre trangression is your mother forsaken. For why woulde no man receyue me, tohen I came? and when I called, no man gaue me answer. Was my hand cleane smytten of, that it myght not helpe? or had I not power to delpue? lo at a worde I drynke vp the sea, and of water flouds make dry lād: so that for want of water, the fysh corrupt and dye for thyr. As for heauen, I cloth it wyth darkenes, and put a sacke vpon it. \* The Lord God hath geue me a wel lea-  
ned

Elay. xlii. d.  
Acts. xlii. g.

ii. Cor. vi. a.  
Jere. xi. a.  
Elay. xlii. a.

Apo. vii. d.

Elay. xlii. e.

Rom. xi. a.

That is to  
say, þ Gen-  
tys.

E

→

Roma. ix. d.

Elay. xi.

B



## The.ii. Chapter.

ned tong, so that I can comfort the which are troubled, yea and that in due season. He waked myne eare by betymes in the morning (as the schoole masters doo) that I myght hearken. The Lord God hath opened myne eare, therefore can I not say nay, nor withdraue my selfe, but I offer my backe vnto the smyters, and my chekes to pnyppers. I turne not my face fro shame and spyttyng, for the Lord God helpeth me, therefore shall I not be confounded. I haue hardened my face lyke a slynte stone, for I am sure p I shall not come to confusion. Myne aduocate speaketh for me, who wyl then go with me to law? Let vs stand one against another, if ther be anye p wyl reason with me, let him come here forth to me. Behold, the Lord god standeth by me, what is he that can condemn me? lo, they shall be all lyke as an old cloth, whyche the mothes shall eat vp.

Therefore, who so feareth the Lord among you, let hym heare the voyce of hys seruaunce. Who so walketh in darcknes, and no lpyghte shyneth vpon hym, let hym hope in the Lord, and holde hym by hys God. (b) But take hede, ye haue all kyndled a fyre, and gyded youre selues with the flame. Ye walke in the glysternge of youre owne fyre, and in the flame that ye haue kyndled. Thys cometh vnto you from my hande, namely that ye shall sleepe in sorowe.

### The Notes of the.ii. Chapter.

(a) God was not the cause why the congregacion of the Jewes (whyche is vnderstande by moether, & was once hys spouse) was deuorced and forsaken: but they owne offences deuorced the, and was the cause whye they were solde to the blurer, and geuen ouer into the handes of the Gentyls, or Heathen, and sparpled amongst the Medians, Persyans, Babylonians, Grecians and Romaynes.

(b) As who say: ye your selues haue kyndled the fyre of my vengeance with youre offences: I was no causer thereof: ye must therefore suffer the punishment therto belongyng. For it cometh of your owne deservyng that I so lay my hand vpon you, and punyssh you.

### The.iii. Chapter.

Consolacion and comforte is promised vnto the faythful.

Hearken vnto me, ye p holde of righteousness, ye p seke the Lord. Take hede vnto p stone wherout ye are hewed, & to p graue wherout ye are dygged. Consider Abrahā your father, & Sara that bare you how p I called him alone, prospered hym wel, & encreased him, how the Lord comforted Syb, & repaired al her decay, makynge her desert as a paradyse, & her wyldernes as the garden of the Lord. Myrrh and ioye was ther, thankesgeuyng and the voyce of praisse. Haue respect vnto me the, o my people, & lay thine eare to me, for a law and an ordinaunce shall go forth fro me, to lighten the Gentyls. It is at hand, that my health and my rightousnes shall go forth, and the people shall be ordered with myne arme.

## The Prophecy

The Isles (that is the Gentyls) shall hope in me, & put theyr trust in mine arme. Lyfte vp youre eyes toward heauen, and looke vpo the earth beneth. For p heuens shall vanishe away like smoke, and p earth shall receiue lyke a cloth, and they that dwel therein, shall perishe in lyke manner. But my health endureth for euer, and my rightousnes shall not ceas. Therefore hearken vnto me ye that haue pleasure in rightousnes, thou people that bearest my law in thine herte. Feare not the curse of men, be not afrayed of theyr blasphemyes and reuylnges, for wormes and mothes shall eat them vp lyke cloth and wol. But my rightousnes shall endure for euer, and my sauing health from generation to generaciō. Wake vp, wake vp, and be strong, O thou (a) arme of p lord, wake vp lyke as in tymes past, euer and sence the world began.

Art not thou he that hast wounded that proud lucifer, and bemen the dragon in pieces? Art not thou euen he which hast dyed vpon the depe of p sea? which hast made plain the sea ground, that the deliuered myght go thorow? What the redeemed of the Lord which touned agayne, myght come with ioy vnto Sio, ther to endure for euer? What myrrh and gladnesse myght be with them that sorow, and woo myght aye fro them? Yea I, I am euen he, that in al things geueth you consolacion. What art thou then that fearest a mortal man, the child of man whych goeth away as doth the flour. And forgettest the Lord that made thee, that spred out the heuens, and layed the foundation of the earth. But thou art euer afrayed for the syghte of thine oppressoure, whych is ready to do harme. What is the wrath of the oppressoure? It cometh on fast, it maketh haste to appeare. It shall not perishe, that it shold not be able to destroy, neyther shall it fayle for faute of noysshing. I am the Lord thy God, that make the sea to be still and to rage, whose name is the Lord of hosts. I shall put my worde also in thy mouth, and desed the with the turning of my hand, that thou maiest plat the heauens, and lay the foundations of the earth, and say vnto Syn: thou art my people.

Awake, awake, and stand vp, O Ierusalem, thou that from the hande of the Lord hast dronken the (b) cuppe of hys wrath, thou that hast supped of, and sucked oute the Rombynge cuppe to the bottome. For among al the sonnes whom thou hast begotten, ther is not one that maye bold the vp, and not one to leade the by the hand, of al the sonnes that thou hast noysshed. Both these thynges are happened vnto thee, but who is sorpe for it? Yea, destruccyon, wastynge, hunger, and swerd, but who hath comforted the? Thy sonnes lye comfortes lesse at the beade of euery streete lyke a taken beylyson, and are full of the terribill wrath of the Lord, and punishment of thy God. And therefore thou myserable and dronke

mat. xvi. 8

ps. xxi. e

exo. xiii. a

a

isa. xli. a

es. xlii. b

b



drunken (how be it not with wyne.) Hea-  
thys: Thus sayeth the Lord, thy Lord and  
God, the defender of hys people: Beholde,  
I wyl take the dymb: pynge cup out of thy  
hand, even the cup wyth the dregges of my  
wraoth, that from henceforth thou shalt ne-  
uer dympe it more, and wyl put it in their  
hand that trouble the, whych haue spoken  
to thy soule: stoupe down, that we may go  
ouer thee, make thy bodye even wyth the  
ground, and as the strete to go vpon.

The Notes of the. li. Chapter

(a) The arme of the lord here signifyeth Christ,  
and the redempcion of the world, and the putting  
away of errors, that cometh by hym. For thys  
prapeth the Prophet that it come.

(b) The cup of the Lordes wraoth signifieth the  
afflyction that we suffer, because we haue done  
agaynste the wyl of the Lord, and the venge-  
aunce that he taketh of hys, for theyr offences.  
Psalme. lxxv. b.

The. lii. Chapter.

A consolacion & comfort to the people of god.

**V**pon, vp take thy strengthe vnto  
the, put on thyne honest rayment, O  
Jerusalem, thou city of the holy one.  
For from thys tyme forth, ther shall no vn-  
circumcised nor vncleane person come in  
the. Shake the from the duste, aryse and  
stand vp O Jerusalem. Plucke out thy neck  
from the bonde, O thou captiue daughter  
Sion. For thus saith the Lord: ye are solde  
for nought, therfore shall ye be redeemed al-  
so wythout any mony.

**B** For thus hath the lord sayd: My people  
Gen. xlv. a went downe afore tyme into Egypt, there  
to be straungers. Afterward dyd the kynge  
of the Assyrians oppresse them, for naught.  
And now what profit is it to me (saith the  
Lord) that my people is frely caried awai,  
and brought into beuines by theyr rulers,  
and my (a) name euer styl blasphemed? (saith  
Rom. ii. g. eth) y lord. But that my people may know  
Je. xlv. b my name, I my self wil speak in that day:  
Roma. x. f. Behold, here am I, O howe beautifull are  
Psa. l. d. the feete of the Embassadour, that byng-

eth the message from the mountayne, and  
proclatmeth peace, that bringeth the good  
tydynges, and preacheth heath, and sayth  
vnto Syon: Thy God is the kynge. Thy  
watchmen shall lyfte vp theyr voyce, wyth  
loude voyce shall they preache of hym, for  
they shall se hym presente, when the Lord  
shall come agayne to Syon.

Be glad, O thou desolate Jerusalem, and  
etiope together, for the Lord wyl comfort  
hys people, he wil deliuer Jerusalem. The  
Lord wyl make bare (b) his holy arme, and  
shew it forth in the sight of al the Gentils,  
Psa. xcvi. f. and al the endes of the earth shall se the sa-  
uyng helth of our God. Away, awaye, get  
you out from thence, and touch no vncleane  
thyng. Go out from amonge such. And be  
cleane, ye that bear (c) the vessel of the lord.  
But ye shall not go out wyth sedicion, nor  
make haste as they that flye away: for the  
Lord shall go before you, and the God of Is-  
rael shall kepe the watch.

Behold my seruauent that deale wifelye,  
therfore shall he be magnified, exalted and  
greatly honoured. Lyke as the multitude  
shall wonder vpon hym, because (d) his face  
shall be so deformed, and not as a mas face,  
and his beuty lyke no mā. Euen so shall the  
multitude of the Gentyls looke vnto him,  
and the kynge shall shut the y mouthes be-  
fore hym: For they that haue not bene told  
of hym, shall se hym: and they that herd no-  
thyng of hym shall beholde hym.

The Notes of the. liii. Chapter

(a) Of blasphemynge or dishonouring his name,  
and what it signifieth, ye shall fynde in Eze-  
chiel. xxxvi. c.

(b) Hys holy arme, for the ayde and help that is  
done by hys holy word. It wyl the Lord make  
bare, that is open, and clear, and geue the belefe  
therof to al the Gentyls and Heathen, not only  
to the Jewes. Psalme. xcvi. a. Some reade:  
The Lord hath made bare the arme of the holpe  
one. i. they vnderstand thereby the strength, po-  
wer and vertue of Christ.

(c) That is to wete, after the Chaldes, the vessel  
that was borne into Babylon and brought fro  
thence agayne. Some read Barnes. They vn-  
derstand thereby the lawe, and the goodnes and  
mercy of God. How and what Barnes the chyl-  
dren, the Christen should bear (for vnto vs is it  
spoken as well as vnto the Jewes) doth saynte  
Paule teach vs in the Epistle to the Ephes-  
ians the. vi. Chapter.

(d) Hys face shall be so deformed, & not as a mas  
face. i. That is, hys bylage shall be more defor-  
med then other mens: and hys bewty fouler then  
the bewty of the sonnes of men. The whole sen-  
tence meaneth that many me shall be stoynd whe  
they shall se Christ our sauour (whych was ex-  
ceedyng beautifull befoze all the sonnes of men  
Psa. xlv. a.) so wickedly and violently intreated  
of the Jewes: spytte vpon, scourged, crowned  
wyth thorne, and al be bloudyed: yea and great-  
lyer humbled, contemned and despised, then euer  
was any mortal man.

The. liii. Chapter.

The prophetieth euidently of the passion of  
our Sauour Iesus Christ.

**B**\* Ut who geueth credence vnto oure  
preachyng? O to whom is the arme  
of the Lord knowen? He shall growe  
before the Lord lyke as a braunch, and as  
a roote in a dry ground, he shall haue nep-  
ther beuty nor fauor. When we looke vp-  
on hym, there shall be no sayenes, we shall  
haue no lust vnto hym. He shall be the most  
symple, and despyled of al, whych yet hath  
good experience of sorowes and infirmy-  
ties. We shall reken hym so symple and so  
vyle, that we shall hide our faces from him.  
How be it (of a truch) he only taketh awai  
our infirmyty, and beareth our payne. Yet  
we shall iudge hym as though he were pla-  
ged and cast downe of God: Where as he  
(not wythstandyng) shall be wounded for  
our offences, and smitten for our wycked-  
nes. For the payne of our punishment shall  
be layed vpon hym, and wyth hys stryppes  
shall we be healed.

As for vs, we goo al astraye lyke sheepe,  
euery one (a) turneth hys owne way. But  
thorow him the lord pardoneth al our sin-  
nes.



Mat. xlii. c.  
1. Pet. ii. d.  
1. Cor. xv. a

Mat. xxi. f  
Luc. xli. d  
1. Thon. vii. f

nes. He shalbe payned and troubled, & shal not open his mouth. He shal be led as a shepe to be slayne, yet shal he be as still as a lambe before the shearer, and not open his mouth. He shal be had away, his cause not herd and wythout any iudgement. Whose generacion yet no man may number, whē he shal be cut of from the (b) ground of the liuing. Whych punishment shal go vpon hym for the transgressiō of my people. His graue shalbe geuen hym wyth the condemned, and his crucifixiō wyth the theues. Wher as he did neuer vtolēce, nor vncright, neyther hathe ther bene any deceptfulnes in his mouth.

**D** Yes hath it pleased the Lorde to smyte hym wyth insymyly, & when he had made his soule an offeriōg for synne, he myghte se long lastyng seede. And this deuyce of the Lorde shal prosper in his hande. Wyth trauayle and laboure of his soule, shal he obtayne great ryches. My ryghteous seruant shal wyth his wysdom iustifye and deliuer the multitude for he shal beare awaye theyr synnes. Therefore wyl I geue hym the multitude for his parte, and he shal deuyde the stronge spoule, because he shal geue ouer his soule to death, & shal be rekened among þe transgressours, wych neuer theles shal take awaye the synnes of the multitude, and make intercessiō for the mysdoers.

The Notes of the liii. Chapter.

(a) To turne oure owne waye, is to oure owne wyls, and to satisfie oure owne appetites, and to be geuen vp vnto our own heres last: as it is sayd. Psal. lxxxi. c. I geue them vp, &c.

(b) The ground or land of the lyuyng, is no nother thyng then this present lyfe, and the good or land, wherin we lyue. Psal. cxlii. b.

The liiii. Chapter.

**O**f the great dominion of Christ. The indignacion of God endureth but a short space, but his mercy is euerlastyng.

Gala. iiii. d  
Luk. xxi. d

**T**herfore be glad now, thou barte that bearest not. Reioyce, syng, and be merry, thou that art not wyth chyld. For the desolate hath no chyldren, then the married wyfe, sayth the Lorde. Make thy tente wyder, and spreade oute the hangynges of thyne habytacion, spare not, lay for the thy cordes, and make faste thy stakes, for thou shalt breake out on the ryghte syde, and on the left, and thy seede shal haue the bestyls in possession, & dwel in the desolate cyties. Fear not, for thou shal not be confounded. Be not ashamed, for thou shalt not come to confusiō. Yea thou shalt forget the shame of thy yowth, and shalt not remember the dishonour of thy weddomehead. For he that made the, shal be thy Lord and housbande, (whose name is the Lorde of hostes) and thine aduenger shalbe even the holy one of Israel, the Lord of the hole world. For the Lorde shal cal the, beynge as a desolate sorrowful woman, and as a yonge wyfe that hath broken her wedlocke, saith the God. A lytle whyle haue I forsaken the, but

wyth greate mercifulnes shal I take thee vp vnto me. When I was angri, I hid my face from the for a lytle season, but thow euerlastyng goodnes shal I pardon the. I sayth the Lord thyne auenger. \* And this must be vnto me, as the water of Noe: for like as I haue sworn that I wil not bring the water of Noe any more vpo the world: so haue I sworne that I wyl neuer be angry wyth the, nor reioyce the. The mountaynes shal remoue, and the hyls shal fall downe, but my louyng kyndnes shal not moue, and the bonde of my peace shal not fal downe fro the, sayth the Lord thy merciful lover. Behold thou poore, vexed and dyspyled, I wyl make thy wals of prepyous stones, and thy foundation of Saphyres, thy wyndowes of Christall, thy gates of fyne clere stone, and thy borders of pleasure stones. \* Thy chyldren shal all be taught of God, and I wil geue them plenteousnes of peace. In ryghteousnes shalt thou be grounded, and be far from oppressiō, for the whych thou nedeest not be afraid, neyther for hynderaunce, for it shal not come nye the. Behold, the aleant that was far from the, shal dwell wyth thee, and he that was sometyme a straunger vnto the, shal be ioyned wyth thee. Behold, I make the smyth that bloweth the coales in the fyre, and he maketh a weapon after his handy woork. I make also the master to destroy, but al the weapons that are made agaynst the, shal not prosper. And as for all tongs, that shal respit in iudgemente, thou shalt overcome them and cōdempne them. This is the heritage of the Lordes seruantes, and the ryghteousnes that they shal haue of me, sayth the Lord.

The lv. Chapter.

**A** consolaciō and comfort to the people. The fruite and profyt of the word of God.

**C**ome to the waters al ye þe thursty, and ye that haue no mony. Come by, that ye may haue to eat, Come, by

(a) wyne and mylke, wythout any monye, or mony worth. Wherefore do ye laye oute your mony, for the thyng that sedeth not, and spend your labour about the thyng that satisfyeth you not? But heke rather vnto me, and ye shal eat of þe best, and your soule shal haue her pleasure in plenteousnes. Enclype youre eares, and come vnto me, take hede, and your soule shal liue. For I wyl make an euerlastyng couenaunte wyth you, euen the sure mercies of David.

Beholde, I shal geue hym for a wytnes among the folke, for a prince and captaine vnto the people. Lo, thou shalt cal an vnknown people, and a people that had no knowledge of the, shal runne vnto the, because of the Lord thy God, the holy one of Israel, whych gloryfeth the. Seeke the Lord, whyle he may be found, and cal vpon hym whyle he is nye. Let the vngodly forsake his wayes, and the vncyghteous his imaginacions, and turne agayne vnto the

Genel. ix. b.

1. Thon. ii. d  
1. Thon. vi. e.

Isa. xlii. a  
Eccles. ii. d.

Actes. xiii. e.

To cal here is, by prayng to the byng to the saythe. By the vnkno- wen people vnderstand the heathē.



to the lord, so shal he be merciful vnto him: and to oure god, for he is ready to forgiue. For thus sayeth the Lord: my thoughtes are not your thoughtes, and your wayes are not my wayes, but as far as the heauens are hyer then the earth, so far do my wayes exceede yours, and my thoughtes yours. And lyke as the rayne and snow cometh downe from heauē, and returneth not thither agayne, but watereth the earth, maketh it frutful, and grene, that it may geue corne and breade vnto the sower: So the word also that cometh out of my mouth shal not turne againe voide to me, but shal accomplishe my wyl, & prosper in the thing wherto I send it. \* And so shal ye go forth with joy, and be led in peace. The mountaynes and hylles shal synge with you for ioy, and al the trees of the field shal clappe theyr handes. For thornes, ther shal grow fyre trees, and the myrre tree in y<sup>e</sup> stead of bysters: and this shalbe done to y<sup>e</sup> praise of the Lord, and for an everlasting token, that shal not be taken away.

#### The Notes of the. lvi. Chapter.

(a) The worde of God is called wyne and milk. Wyne because it reioysseth the hearte, in that it pacifieth the conscience, & letteth her at rest. Milk because it noourisheth and increaseth the lyttell ones and young ones in the fayth, as ye haue in 1. Peter. ii. a. And as newe borne babes desyre the reasonable mylke. &c.

#### The. lvi. Chapter.

An exhortacion to iudgemente and ryghteousnes, and to the spiritual keepynge of the Sabbath. Agaynst Shepherdes that deuoure theyr flocke.

**T**hus sayth the Lord: kepe equity and do ryght, for my sauing healch shalbe opened. Blessed is the man that doth this, and the mans chyldre whych keepeth the same. He that taketh heede, that he vnhalowe not the Sabbath, that is he that keepeth hym selfe that he do no euyl. Then shal not the straunger whiche cleaueth to the Lord, say: Alas, the Lord hath shat me cleane out from hys people. Neyther shall the gelded man say: lo, I am a drye tree.

For thus sayeth the Lord: fyre vnto the gelded that keepeth my sabbath, Name ly, that holdeth greatly of the thyng that pleaseth me, and keepeth my couenaunt, vnto them wil I geue in my household & with in my walles, a better berytage and name then if they had bene called sones & doughters. I wyl geue the an everlasting name, that shal not perishe. Agayne, he saith vnto the straungers that are dysposed to stycke to the Lord to serue hym, and to loue hys name, That they shalbe no bond men. And al they, whych kepe them selues, that they vnhalowe not the Sabbath, namelpe, that they fulfyll my couenaunte, Then wyl I brynge to my holpe mountaynes, and make them ioyful in my house of prayer. Theyr burnt offerynges and sacrifices shalbe accepted vpon myne auter, for my house shalbe an house of prayer of al people.

Thus saith the Lord God which gathereth together the scattered of Israel. I wyl brynge yet another congregation to hym. Al the beastes of the field, and all the beasts of y<sup>e</sup> wood, shal come to deuour him. For hys (a) watch men are al blynde, they haue altogether no vnderstandynge, they are al dōme dogs, not being able to barke, they are sleepe, soogrye are they and lye snoztynge, they are shamelesse dogges, that neuer be satysfied. The shepherdes also in lyke maner haue no vnderstandynge, but euery man turneth hys owne waye, euery one after hys owne couetousnes with all hys power. Come (say they) I wyl fetche wyne, so shal we fill our selues, that we may be dronken. And do to morowe, lyke as to day, yea and much more.

#### The Notes of the. lvi. Chapter.

(a) By these blynde watchmen, vnder stande the chiefe priests, the scribes, and pharises, &c. Whych were the peruerter and deprauers of the law of God: These for fylthy lickers sake abolished the true seruyce of God, and were the chiefe causers of the forsaking of Israel. They were slouthful, and sought not that which was for the edification of the people, and for the glory of God, but that whych was for theyr owne ppyuate profit and pleasure. They were slouthful to roote out vyce, and to plante vertue, and dnyen into the profound and deepe sleepe of ignorance, idleness, of lecherousnes, and of pryde. As oft as the prelates of the people, Bishops, Abates, and they that auance them selues for religious be such, they hangeth a great scourge ouer the whole flocke of Christ.

#### The. lvi. Chapter.

The Jewes are rebuked for theyr sinne done to Christ.

**B**ut in the meane season the righteous perissheth, and no man regardeth it in his bert. Good godly people are taken away, and no man consydereth it. Namelpe, that the ryghteous is conueyed awaye thorow the wycked, that he him self might be in rest, lye quietly vpon his bed, and liue after hys owne pleasure. Come vithet therfore ye charmers chyldren, & ye sonnes of the aduouter and the hore. Wherem take ye your pleasure? vpon whō gape ye with your mouthe, and bleare out your tongue? Are ye not chyldren of aduoutre, & a seede of dissimulation? Ye take your pleasure vnder the okes, and vnder al grene trees, the chyld beyng slayne in the valleys, & dennes of stone. Thy parte shalbe with the stonpe rockes by the ryuer. Yea even these shalbe thy parte. For ther thou hast poured meat and drynk offeryngs vnto them. Should I ouerle that? Thou hast made thy bed vpon hye mountaynes, thou wentest vp thither, and ther haste thou slayne sacrificees. Behynde the doores and postes, hast thou set by thy remembraunce.

When thou haddest discovered thy selfe to another then me, when y<sup>e</sup> wentest downe and made thy bed wyder (that is) when y<sup>e</sup> dyddest craue the certaine of yonder idols, and louedst theyr couches wher thou sawest

In y<sup>e</sup> kinge  
Some of  
Ch. 1. and  
of y<sup>e</sup> iustice  
of fayth do  
we alwaies  
lyue in the  
ioye of the  
spirit.

Mat. xxi. b.  
Math. xxi. c.  
Luke. xii. b.

Here. vi. a.  
Saple. ii. d.



esthem. Thou wentest straggling to kinges  
wyth oyle and dyuerse ornaments, (that  
is) thou hast sent thy messengers farre of,  
and yet art thou fallen into the pye therby.  
Thou hast had trouble for the multitude  
of thine owne wayes, yet saydest thou ne-  
uer: I wyl leaue of. Thou thinkest to haue  
lyfe (or health) of thy selfe, & therfore thou  
beluest not that thou art speke. For when  
wylt thou be abashed or feare, sepuge thou  
hast broken thy promyse, and remembreth  
not me, neyther hast mee in thine heart?  
Thynkest thou that I also wyl holde my  
peace (as afore tyme) that thou fearest me  
not? Yea verely, I wyl declare thy good-  
nes & thy workes, but they shal not profyt  
the whē I cryest, let thy chofe heape deliuer  
the. But the wynd shal take the al away, &  
cary the into the ayre. Neuertheles, they shal  
put theyr trust in me, shal inherite the land,  
and haue my holy hyl in possession.

15 And therfore thus he saith: Make ready,  
make ready, and cleanse the streete, take vp  
what ye can out of the way that leadech to  
my people. For thus sayth the hye and ex-  
cellent, euen he that dwelleth in euerslast-  
yngnes, whose name is the holpe one. \* I  
dwel hye aboue, and in the sanctuary, and  
wyth hym also, that is of a contryte and  
humble spirit, that I may heale a troubled  
mynde, and a cōfite hert. For I chide not  
euer, and am not wroth wythout end. But  
the blastynge goeth fro me: though I make  
the breath I am wroth wyth hym for his  
couetousnes and lust, I smyte hym, I hide  
me, and am angry when he turneth hym  
selfe and foloweth the byway of his owne  
bert. But if I may se his right way again,  
I make hym hole, I leade hym and restore  
hym vnto them whom he maketh forfull,  
and that wer soyr for him. I make the fru-  
tes of thankesgeyunge, I geue peace vnto  
them that are far of, and to them that are  
nye, say I the Lorde shal make hym hole.  
But the wycked are lyke the ragynge sea,  
that can not rest, whose water someth with  
the myre and grauell. Euen so the wycked  
haue no peace, sayth my God.

The. lviij. Chapter.

(The Lorde by the mouth of the Prophet) re-  
proueth the people, for theyr fastyngs which  
wer ful of hypocrysy.

1 A And therfore cry nothe as loude as I  
canst. Leaue not of, lyft vp thy voyce  
lyke a trompet, and shew my people  
theyr offences, and the house of Jacob their  
synnes. For they seke me daily & wil know  
my wayes, euen as it were a people that  
did right, and had not forsaken the statuts  
of theyr God. They argue wyth me concer-  
nyng right iudgement, and wyl pleade at  
the law wyth theyr god. Wherfore fast we  
(say they) and thou seest it not? we put out  
lyues to straitnes, & thou regardest it not.  
Behold, when ye (a) fast, your lust remaineth  
I neth syl, for ye do no lyfe vyolence to your  
betters, lo ye fast to dyspe and debate, and

to smyte hym with your syt that speaketh  
vnto you. Ye faste not (as sometyme) that  
your voyce myght be heard aboue. Thinke  
ye thys fast pleasech me, that a man shoulde  
chasten hym selfe for a day, and to wythe  
hys heade about lyke an hake in an heay-  
clothe, and to lye vpon the earth? Shoulde  
that be called fastyng, or a daye that pleasech  
the Lorde? But thys fastyng pleasech  
not me, tyl the tyme be thou lose hym oute  
of bondage, that is in thy dasyger, that thou  
breake the oth of the wycked bargaynes,  
that thou let the oppressed go free, and take  
from them al maner of burthens. It pleasech  
not me, tyl thou deale thy bread to the  
hongry, and byng sh poore fatherles home  
into thy house, when thou seest the naked  
that thou couer him, and hide not thy face  
from thine owne fleshe.

Then shal thy lyght breake forth as the  
morning, and thy health shal go before thee,  
and the glory of the Lorde shal embrace the.

Then if thou callest, the lord shal answer  
the: if thou cryest, he shal saye: here I am.  
Yea, if thou layest away thy burthens and  
holdest thy synners, and cease from blas-  
phemous talkyng, if thou hast compassion  
vpon the hongry, and refrehest the trou-  
bled soule, Then shal thy lyght spryng out  
in the darknes, and thy darknes shal be as  
the noone day. The Lorde shal euer be thy  
gyde and satysfy the desyre of thine heart,  
and fyl thy bones with maye. Thou shalt  
be lyke a fresh watered garden, and like the  
fountaine of water, that neuer leaueth run-  
nyng. Then the places that haue euer bene  
waist shal be buylded of the, ther shalt thou  
lay a foundacion for many kyndes. Thou  
shalt be called the maker vp of hedges, & shal  
builder agayn of the way of the Sabbath.

Yea if thou turne thy fete from the Sab-  
both, so that thou do not the thing whiche  
pleasech thy selfe in my holy day, then shalt  
thou be called vnto the pleasur, holy, and  
glorious Sabbath of the Lorde, wher thou  
shalt be in honoure, so that thou do not af-  
ter thine owne ymaginacion, neither seke  
thine owne wyl, nor speake thine owne  
words. Then shalt thou haue thy pleasure  
in the Lorde, wher shal cary the bie aboue  
the earth, and feede the wyth the herytage  
of Jacob thy father, for the Lordes owne  
mouth hath so promysed.

The Notes of the. lviij. Chapter.

(a) Thys fast remaineth yet among the chry-  
sten, for true chastenynge of the body, and at statys  
nyng from vyce, wyl we yet neyther vnder-  
stande nor heare of: but syl thynke wyth the Jewes  
both that we do God a great pleasure whē  
we faste, and also that wee then faste, when  
we abstayne from one thyng, and fyl oure bel-  
lyes wyth another. And verely in thys thyng  
doth our supersticion exceed the supersticion of  
the Jewes. For wee neuer reade that they euer  
tooke it for a fast to abstayne from fleshe, & cate  
eyther fysh or whyte meate (as they cal it.)

The



The.lix. Chapter.

The Lord is myghty to ſaue, and readye to heare our requettes.

**B**ehold, the Lords hand is not ſo ſhortened that it can not helpe, neyther is his eare ſo ſtopped that it maye not heare. But your myſdedes haue ſeparated you from your God, and your ſynnes hide his face from you, that he heareth you not. For your handes are deſpyled wth blood, and your ſpunges wth vncyghtuouſnes. Your lpps ſpeake leſpuges, and your tong ſetteth out wyckednes. No mā regardeth cyghteouſnes, and no man iudgeth truly. Every man hopeth in vayne thynges, and ymagineth dyſceyte, concepueth werynes, and byngeth forth euyl.

They brede (a) cockatrice egges, & weue the ſpyders webbe. (b) Whoſo eateth of theyr egges, dieth. (c) But if one tread vpon them, ther cometh vpon a ſerpēt. (d) Their web maketh no cloth, and they may not couer them wth theyr laboures. (e) Theyr dedes are the dedes of wyckednes, and the worke of robbery is in theyr handes. Their feete runne to euyl, and they make haſte to ſhed innocent bloude. Theyr counſayles are wycked counſayls, harme and deſtruction ar in theyr waies. But ſ way of peace they know not. In theyr goings is no equity, theyr wayes are ſo croked ꝑ whoſoeuer goeth therein, knoweth nothyng of peace.

And this is the cauſe that equitye is ſo farre from vs, and that the cyghtuouſneſſe cometh not nye vs. We looke for light, lo it is darkneſſe: for the morning ſhynē, ſee, we walke in the darke. We grope lyke the blynd vpon the wal, we grope euen as one that hath none eyes. We ſtumble at ꝑ noone daye, as though it wer toward myghte: in the falling places, lyke men that are halfe dead. We rore al lyke Beares, and mourne ſyl lyke doves. We looke for equitye, but theyr is none: for health, but it is far from vs. For our offences are many before thee, and our ſynnes teſtify agaynſt vs. Yea we muſt confeſſe that we offend, and acknowledge that we do amysſe: Namelye transgreſſes and deſſemble agaynſt the Lorde, and fall awaye from our God: vſynge preſumptuous and trayterous imagynacions, and caſtyng falſe matters in our heartes. And therfore is equitye gone aſyde, and cyghteouſnes ſtanderh farof: truth is fallen down in the ſtreete, and the thinge that is playue and open may not be ſhewed. Yea ꝑ truthe is layed in pryſon, and he that reſtrayneth hym ſelfe from euyl, muſt be ſpyled.

When the Lorde ſawe this, it dyſpleaſed hym ſore, that ther was no where anye equitye. He ſawe alſo that there was no man whych had pitte thereof, or was grieved at it. And he helde hym by his own power, and cleaued to his own cyghteouſnes. He put cyghteouſnes vpon hym for a breaſt plate, and ſet the helmet of health vpon his head. He put on wrath in ſtede of clothynge,

and tooke gelaufye about hym for a cloke (lyke as when a man goeth forth wrothefully to recompence his cunnemyes, and to be auenged of his aduerſaries.) Namelye that he might recompence & reward the Iſlands, wher thowth the name of the Lord myghte be feared from the ryſynge of the Sunne, and his magelty vnto the goynge downe of the ſame.

For he ſhall come as a vyolente water ſtreame, which the wynde of the Lord hath moued. But vnto ſpon there ſhall come a redemer, and vnto the in Iacob that turne from wyckednes, ſayth the Lorde, I wyll make this couenaunt wth them (ſayth ꝑ Lorde) My ſpirit that is come vpon the, & ſ words which I haue put in thy mouth, ſhal neuer go out of thy mouth nor out of the mouth of thy chyldre & chyldren, from this tyme forth for euermore.

The Notes of the.lix. Chapter.

(a) To brede Cockatrice Egges, is to go aboute that wyche is myſcheuous and wycked. And to weue the ſpyders webbe is, to goo about vayne and tryſynge thynges, wyche are of no valare: althoughe they ſeeme neuer ſo excellent vnto the doers.

(b) As he that eateth of a Cockatrice Egge, dyeth, ſo they that deſyte in euyl workes, or that conſent vnto them, ſhal peryshe.

(c) And if a man at vnwares treade on theyr egges, and ſo preſſe out the Cockatrice, and be touched, he ſhall be kyllid of her, euen ſo ſhall the thoughtes of the euyl, byng them to death.

(d) As no man maketh clothes of the ſpyders web, ſo ſhal wycked workes enrych no mā nor proſpꝑ hym in the daye of iudgement, when we muſt go vnto the feaſt in the weddyng garmente. Mathewe. xxi. b.

(e) By the dedes of wyckednes vnderſtande gyleful and crafty dedes. And by the dedes of robbery, vyolēt, and tyranous dedes. The text ſayth that theyr dedes, are the dedes of robbery, becauſe they helpe no man wth theyr handes. But do rather rob and begyle the poore: ſo are they wythout charitie, yea ſo ſele they not what charity requyꝑeth of them.

The. lxx. Chapter.

A conſolation and comforte to Ieruſalem.

And therfore get the vy betymes, for thy light cometh, and the glory of ꝑ Lord ſhal riſe vpon the. For lo, while the darknes and cloud couereth the earthe & the people, the Lord ſhal ſhew the lyght, & his glory ſhal be ſene in the. The gentils ſhal come to thy lyght, & kings to ꝑ brightnes that ſpringeth forth vpon the. Liſte vpon thine eyes, & loke round about the. Al theſe gather them ſelues, & come to the. Sonnes ſhal com vnto the from far, and daughters ſhal gather them ſelues to ꝑ on euery ſyde. When thou ſeeſt this, thou ſhalt maruaile exceedingly, and thine heart ſhal be opened: when the power of the ſea ſhall be conuerted vnto thee (that is) when the ſtrengths of the Gentylles ſhall come vnto the. The multitude of Camelles ſhal couer thee, the Dromedaries of Arabia and Epha: All they of Saba ſhall come byngynge golde and incenſe, and ſhewynge the prayſe of



## The .lx. Chapter.

the Lord. All the cattel of Cedar shalbe gathered vnto the, the rammes of Nabatoth shal serue the, to be offered vpon mine altar, whych I haue chosen, and in the house of my glorye, whych I haue garnished.

(a) But what are these that flye here lyke the cloudes, and as the Doves flyinge to the wyndowes?

The fles also shal gather them vnto me, and specially the ships of the sea: that they may bring the sonnes from far, and theyr syluer and theyr gold wyth them, vnto the name of the Lord thy God, vnto the holpe one of Israell, that haue goryped thee. Strangers shal buyde by thy walles, and theyr kynges shal do the seruyce. For when I am angere, I smyte the: and whē it pleaseth me, I pardon thee. Thy gates shal stand open all both day and nyghte, and neuer be shutte, that the booke of the Gentyls may come, and that theyr kyngs may be brought vnto the. For euerye people and kyngdome that seruethe not thee, shal perishe, and be destroyed wyth the swearde. The glory of Libanus shal come vnto the. The (b) fyre trees, Boxes, and Ceders togyther, to garnyshe the place of my Sanctuarie, for I wyll glorifye the place of my seete.

Moreover those shal come knelyng vnto the, that haue vered the: & all they that despyed thee, shal fall downe at thy foote. Thou shalt be called the city of the Lord, the holy Sion of Israell. Because thou hast bene forsaken and hated, so that no manne went thowowe the, I wyll make the glorious for euer and euer, and ioyfull thowowoute all posterities. Thou shalt sucke the mylke of the Gentyls, and kynges breasts shal fede the. And thou shalt knowe that I the Lord am thy sauour and defender, the myghty one of Iacob. For brasse, wyll I geue the gold, and for yron syluer: for wood brasse, and for stoness iron. I wyll make peace thy ruler, and ryghteousnes thyne ofspere. Violence and robbery shal neuer be herd of in thy land, neyther harme and destruction wythin thy borders. Thy walles shalbe called health, & thy gates the praise of God. \* The sunne shal neuer be thy day lyght, and the lyght of the Moone shal neuer shyne vnto the: but the Lord hym selfe shal be thyne euerlastyng lyght, and the God shalbe thy glorye.

\* Thy sunne shall neuer go downe, and thy Moone shall not be taken awaye, for the Lord hym selfe shalbe thy euerlastyng lyght, and thy sorrowfull dayes shal be rewarded thee. Thy people shall be all Godly, and possesse the lande for euer: the floure of my plantyng, the worke of my handes, wherof I will reioyse. The yongest & least shal grow into a strong people. I the Lord shal shortly bring this thyng to passe in my tyme.

The Notes of the .lx. Chapter.

(a) In these words is the readynes and prompt-

## The Prophecy

nes of them that obey the word of God declared. As though he should saye: Euen as fast as the cloudes come and go, and as swyftly as doves flye to theyr nest, so roundly wyl the faithful cleane, and couple them selues to the church, at the voyce of Christ and of his teachers.

(b) By the fyre trees and such lyke, are signified Dynces and rulers that gouerne the people, as before in the .ii. c. As who should saye: euen the mooste excellent menne shall be adioyned vnto the church, and helpe much to the furtheraunce therof.

The .lxi. Chapter.

The propheth that Christ shalbe annointed, and sent to preache.

**T**he spryde of the Lord God is wyth me, for the Lord hath anoynted me, and sent me, to preach good tydings vnto the poore, that I myght bynde up the wounded hartes, that I might preach despyeraunce to the captiue, and open the prison to the that are bound: that I might declare the acceptable yere of the Lord, and the day of vengeance of our God: that I myght comfort al them that are in heauynes, that I myght geue vnto them that mourne in Syon, beautye, in the seede of ashes, ioyful oymment for syghyng, pleasant rayment for an heauy mynde: That they myght be called excellent in ryghteousnesse, a plantyng of the Lord, for hym to reioyse in.

They shal buyld the longe rougher wyldernes, and set vp the old desert. They shal repaire the wast places, and suche as haue bene voide thowowout many generations. Strangers shal stand and seeke your cattel, and the aleaunces shall be your plowmen and repers. But ye shal be named the priests of the Lord, and me shal cal you the seruantes of our God. Ye shal enioye the goodes of the Gentyls, and triumphe in theyr substance. For your greate reprofe and shame, shal they haue ioy, that ye may haue parte wyth them. For they shal haue double possession in theyr land, and euerlastyng ioy shalbe wyth them. For I the Lord, whych I haue loue ryght, and hate robbery (though it wer offered me) shal make theyr workes ful of faythfulnes, and make an euerlastyng couenaunt wyth them.

Theyr seede also and theyr generacion shal be knowne amonge the Gentyls, and amonge the people. All they that see them, shal knowe that they are the hygge blessed seede of the Lord. And therefore I am ioyful in the Lord, and my soule reioysch in my God. For he shal putte vpon me the (a) garmente of health, and couer me wyth the mantel of ryghteousnesse. He shal deck me lyke a bydegrome, and as a byde that hath her apparel vpon her. For lyke as the grounde bringeth forth the cryp, and as the garden shooteth forth the seede: So shal the Lord God cause ryghteousnesse, and the feare of God to flourish forth before al the heathen.

The Notes of the .lxi. Chapter.

The



(a) The garment of health is faith which worketh by charity, which is called the wedding garment. Math. xxii. b. This garment (saith the Prophet) shall Christ put upon the church. For all that believe in God, shall be saved through Christ, and be his beloved children by election, and justified by his blood. Ephes. i. b.

The. lxiij. Chapter.

A prophecy of the coming of Christ.

**A** For Sion sake therefore will I not hold my tongue, and for Jerusalem's sake I will not cease, until they be righteous: they shall break forth as the shining light, and they shall be as a burning lamp. Then shall the Gentiles see the righteousness, and all kingdoms thy glory. Thou shalt be named with a new name which the mouth of the Lord shall show. Thou shalt be a crown in the hand of the Lord, and a glorious garland in the hand of thy God. From this time forth thou shalt never be called the forsaken, and thy land shall no more be called the wilderness.

**B** But thou shalt be called \* Ephraim, and thy land \* Beulah: for the Lord loveth thee, and thy land shall be inhabited. And like as a young man taketh a daughter to marriage, so shall God marry himself unto thy sonnes. And as a bydegroom is gladde of his bride, so shall God rejoice over thee. I will set watchmen upon thy walls (O Jerusalem) which shall never cease day nor night to preach the Lord. And ye also shall not kepe hym close, nor leue to speake of hym, until Jerusalem be set up & made the praise of the world. The Lord hath sworn by his right hand, and by his strong arme, that from hence forth he will not give thy corne to be meate for thine enemies, nor thy vine (wherein thou hast laboured) to be drucke for the strangers. But they that have gathered in the corne, shall eat it, and give thanks unto the Lord, and they that have borne in the vine, shall drinke it in the court of thy Sanctuary.

**C** Stande backe, and departe a sunder, ye that stand under the gate: make room ye people, repaire the streete and take away the stones, and set oute a token for the people. Behold, the Lord proclaimeth in the ends of the world: tel the daughter of Sion, see thy salvation cometh: behold, he bringeth his treasure with hym, and his works go before hym. \* For they which the Lord delivereth, shall be called the holy people: and as for thee, thou shalt be named the greatly occupied, and not the forsaken.

Eſay, xl. c. zach. ix. b. Mat. xxi. b.

The. lxiij. Chapter.

Of the redemption promised to the people

**A** What is he this, that cometh from Edom with stained red clothes of Bosra: (which is so costly cloth) and cometh in so nimble with all his strength? I am he that teacheth righteousness, and am of power to helpe. Wherefore is this thy clothing red, & thy raiment like bys that

treadeth in the wyne presse? I have troden downe myne enemies in my wrath, and set my fete upon them in my indignation. And theyr blood sprang upon my clothes, and so have I stained all my raiment. For the daye of vengeance that I have taken in hand, and the pite of my deliuerance, is come. I looked about me, and ther was no man to shew me any helpe, I fel down, and no man helde me up. Then I held me by myne owne arme, and my feruentnesse susteyned me. And thus have I troden downe the people in my wrath, and bathed them in my displeasure: In so much that I have shed theyr blood upon the earth.

**I** will declare the goodnes of the Lord, pea and the praise of the Lord for all that he hath geuen vs, for the greates good that he hath done for Israel: which he hath giuen them of his owne sauour, and accordyng to the multitude of his louing kindnes. For he sayd: These no doubt wil be my people, and no chynnyng children, and so he was theyr sauoure. In theyr troubles he forsookethem not, but the angel that went forth from his presence, deliuered them: O very loue and kindnes that he had vnto them, redemed he them. He hath borne them, and caried them vpon euery sence the world began. But after they prouoked hym to wrath, and vexed his holy mynde, he was theyr enemye, and fought agaynst them hym selfe. Yet remembred he the old tyme of Moyses and his people: how he broughte them from the water of the sea, as a shepheard doth his shepe: how he had geuen his holy spirite among them: how he had led Moyses by the right hand with his glorious arme: how he had deuyded the water before them (whereby he gaue hym selfe an euerlastyng name) how he led them in the depe, as an horse is ledde in the playne, that they shoulde not stumble. The spirit of the Lord led them, as a tame beaſt goeth in the feld.

**T**hus (O God) haste thou led thy people, to make thy self a glorious name with al. Looke downe then from heauen, and behold the dwelling place of thy Sanctuary and thy glory. How is it, that thy gentyltye, thy strengthe, the multitude of thy mercyes, and thy louing kyndnes will not be intreated of vs: yet art thou our father. For Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lord art our father and redemer, and thy name is euerlastyng.

**O** Lord wherefore hast thou ledde vs oute of the wape: wherefore haste thou hardened oure hartes, that we feare thee not? Be at one with vs againe, for thy seruantes sake, that are of the generacion of thine heritage. Thy people hath hadde but lytle of thy Sanctuary in possession, for oure enemies haue taken it in: And we are become euil as we were from the begynnyng: but thou art not theyr Lord, for

Eſay. xliij. b.

De. xxiij. b. Baru. ii. b.



## The. lxxiii. Chapter.

for they haue not called vpon thy name.

The. lxxiii. Chapter.

The Prophet (vnder the person of the Jewes) bewyleth theyr erile and banishment. Mans ryghteousnes is lyke a clothe fylled wth the floweres of a woman.

**O** That thou wouldest cleave the heauen in sunder, and come downe: that the mountaynes myght melt awaye at thy presence, lyke as an vnto fyre, and that the malycious myghte boyle, as the water dothe vpon the fyre: Whereby thy name myght be knowne among thyne enemies, and that the Gentils might tremble before the. That thou mightest come down wth thy wonderous straunge works, the should the hyls melt at thy presence. For since the beginning of the world ther was none (except thou O god) that herd or perceived, \* neither hath any eye sene what thou doest for them that put theyr trust in thee.

1. Cor. ii. b.

Rom. xxi. b.  
1. Cor. xiii. a

Thou helpest hym that doth right wth cherefulness, and them that thinke vpon thy wates. But lo, thou art angry, for we offed and haue bene euer in sin, \* and ther is not one whole. We are al as an vnclene thing, and al our righteousnes, as as the clothes stayned wth the floures of a woman: we sal euerythone as the lease, for our synnes carpe vs away lyke the wynde. Ther is no man that calleth vpon thy name, that standeth vp to take hold by the. Therefore bydest thou thy face from vs, and consumest vs, because of our synnes.

Rom. ix. c.  
Ec. xxi. b  
ps. lxxviii

But now O Lorde, thou father of ours: \* we are the clay, and thou art our potter, and we al are the worke of thy handes. Be not so sore dyspleased (O Lorde) and keepe not our offences to long in thy remembrance, but consyder that we ar al thy people. The cities of thy sanctuary lye waste. Syon is a wyldernes, and Ierusalem a desert. Our holy house which is our beuty, where our fathers prayed the, is byent vp, yea al our commodities and pleasures ar wasted away. Wylt thou not be intreated (Lorde) for all this? Wylt thou holde thy peace, and scourge vs so sore?

The. lxxv. Chapter.

The felicitye of Ierusalem and the calling of the Heathen.

Isay. lii. a  
Roma. x. b

**T**hey shall seeke me, & byther to haue not asked for me: they shall fynde me, that byther to haue not sought me. Then shal I say immediatly to the people that neuer called vpon my name: I am here I am here. For thus long haue I euer holden out my handes to an vnfaithfull people, that go not the ryghte waye, but after theyr own imaginacions: To a people that is euer despyng me to my face. \* They make theyr oblations in gardes, and their smoke vpon altars of bypcke, they lurke amonge the graues and lye in the dens all nyght. They eat swynes flesh, and vnclean broth is in theyr vessels. If thou comest vnto them they say: touche me not for I am

Deut. xxi. a  
De. xlii. b

## The Prophecy

holper then thou.

Al these men when I am angry shall be turned to smoke and fyre, that shall burne for euer. Beholde it is wyrtten before my face, and shall not be forgotten, but recompensed. I shall rewarde it them into theyr bosome: I meane your mysdoedes, and the mysdoedes of your fathers together (saith the Lorde) which haue made their smokes vpon the mountaynes, and blasphemed me vpon the hylles: therefore wyl I measure theyr old dedes into theyr bosome againe. Moreover thus sayeth the Lorde: lyke as when one would gather holy grapes, men say vnto hym: breake it not of, for it is boyle: euen so wyl I do also for my seruaunts sakes, that I wyl not destoye them all: But I wyl take a seede out of Iacob, and oute of Iuda one to take possession of my hyl. My chosen shall possesse these things, and my seruauntes shall dwell there. Saron shall be a sheepefolde, and the valleye of Achoz shall geue the stallynge for the cattell of my people, that feare me. \* But as for you ye are they that haue forsaken the Lorde, and forgotten my holpe byll. Ye haue sette vp an altare vnto fortune, and geuen eyche dysynke offerynges vnto treasure. Therefore wyl I number you wth the swerd, that ye shal be destroyed altogether. For when I called, no manne gaue me answer: when I spake, ye harkened not vnto me, but dyd wyckednes before myne eyes, and chose the thyng that pleased me not.

De. xlii. a.  
Leuit. xii. a.  
Iere. vii. a  
Esa. lvi. a  
Ezec. xx. d.

1. Cor. xiii. a  
Iere. vii. d

Therefore thus sayeth the Lorde god: Be holde my seruauntes shal eate, but ye shal haue hunger. Behold, my seruauntes shal dysynke, but ye shal suffer thirst. Beholde, my seruauntes shal be mercy, but ye shal be confounded. Beholde, my seruauntes shal reioyse for very quyetnesse of hert, but ye shal crye for sorowe of hearte, and complayne for vexacion of mynde. Your name shal not be sworne by amonge my chosen: for God the Lord shal slep you and cal bys seruauntes by an other name. Who so reioysyth vpon earth, shal reioyse in the true God. And who so sweareth vpon earth, shal sweare in the true God. For the olde emptye shal be forgotten, and taken away oute of my syghte. For loo, I shall make a newe heauen, and a newe earthe. And as for the old, they shal neuer be thought vpon, ne kept in mynde: but men shal be glad and euermore reioyse, for the thynges that I shall doe.

For why: Beholde, I shall make a topfull Ierusalem, yea I my selfe wyl (a) reioyse wth Ierusalem, and be glad wth my people: And the voice of weping & waylyng shal not be hearde in her from thence forth. (b) There shal neuer be chyld ne old man, that haue not theyr full dayes. But whē the child cometh to an byrdeth yere old, (c) it shal die. (d) And if he be an hundred yere of age do wrong, he shal be cursed.

De. xlii. a  
Apo. xxi. a

De. xlii. a



sed. They shal buyld houses, & dwel in the  
they shal plant vineyards, and eat the frut  
of them. They shal not buyld, and another  
possesse. They shal not plante and other  
eate: But the life of my people shal be lyke  
a tree, & so shal the worke of theyr handes.

My chosen shal lyue long, they shal not  
laboure in vayne, nor beget wpyth trouble:  
for they are the hye blessed seede of y<sup>e</sup> Lord,  
and theyr frutes wylth them. And it shal be,  
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**Pl. xxi. b.** Whyle they are yet but thynkyng how to  
speake, I shal heare them. (e) The Wolfe  
and the Lambe shal fede together, and the  
Lyon shal eate hay lyke y<sup>e</sup> bullocke. (f) But  
earth shal be the serpentis meate. There  
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**The Notes of the. lxxvi. Chapter.**

(a) God is counted to reioyce, when the people  
foloweth hys mynde and wyl, and that he ther-  
fore doth them good, and geueth them his bene-  
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wyl haue a lust & a pleasure to do them good. &c.  
(b) Ther shal nyther be chyld nor olde man. &c.  
The meanyng is: Ther shal no man be delyted  
in the vayne hope of thys mortal lyfe. They that  
be but euen younge of age that haue profyted in  
fayth & holy woorkes, & that loue not thys p<sup>r</sup>esent  
lyfe, shal thynke them selues old ynoughe. And  
that for the contēplacion, and delyre of the lyfe  
to come, whych they knowe ryghte wel shal be  
much better.

(c) Some read: He shal be counted younge.

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The prophet meaneth hereby that although the  
wycked come to an exceedyng grete age, yet  
thynke they that they haue not lyued ynoughe, so  
that theyr damnacion be the greater.

(e) The Wolfe & the Lambe shal fede together  
&c. The meanyng is, y<sup>e</sup> the most wicked cruel mē  
shal at the comyng of Chryste, agree wpyth the  
good and peaceable: And that the Gentyles  
(whych for theyr beastly lyuynge, are often syg-  
nyfied vnder the name of beastes) shal be at vni-  
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God dwelleth not in temples made by mans  
hand. He despyseth sacrifices done wpyth-  
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that are troubled for hys sake. Among the  
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**Actes. vii. f.** **T**hus sayth the Lord: heauē is my seat,  
& the earth is my fore stole. (a) Wher  
shal now the house stand that ye wyl  
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that I wyl dwel in? As for these thynges,  
my hand hath made them al, and they are  
al created, sayeth the Lord.

Whych of them then shal I regarde? E-  
uen hym that is of a lowlye troubled spy-  
rite, and standeth in awe of my wordes. For  
who so slayeth an oxe for me, dothe me so  
great dyshonour, as he that killeth a man.  
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Therefore wyl I also haue pleasure in  
laughyng them to scoone, and the thyng  
that they feare, wyl I bynge vpon them. **B**  
For when I called, no man gaue answer: **Jer. vii. f.**  
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## The .i. Chapter.

and Lidia (where men can handle bowes) into Italy also and Greke land.

**The** Isles farre of, that haue not hearde speake of me, and haue not sene my glory, shal preache my praise among the Gentils, and shal bring al your brethren for an offering vnto the Lord, out of all people, vpon horses, charettes, and horse lytters, vpon mules and cartes to Ierusalem my holie hyl (sayth the Lord) lyke as the chyldren of Israel bring the offering in cleane vessels, to the house of the Lord.

And I shal take out certayne of them for to be priestes and Leuites, sayth the Lord.

**Apoc. xxi. a.** For lyke as the new heauen and the new earth whych I wyl make, shal be fast stablished by me, (sayth the Lord, (b) So shal your seede and your name continue, and

ther shal be a newe Moone for the other, & a newe Sabbath for the other, and all fleshe shal come to worshyp before me, (sayth the Lord.) And they shal go forth and looke vpon the carions of them that haue transgressed agaynst me. For they: worms shal not dye, neyther shal they: fyre be quenched, and al fleshe shal abhorre them.

**Math. ix. g**

**The Notes of the .lxxvi. Chapter.**

(a) Wher shal nowe the house stand, &c. As who should say. Wherto make ye me a temple of mas handy worke, whych rule the whole world? Wherto haue I suffered the temple, to keepe you Jewes in a certayne manner of instruction, and obedyence: and chose you one place for your seruyce, to the entent that ye shoulde not fall to the Idols of the Gentils. But now wyl I haue all Idols vanquished, and for Jewes, wyl I chalenge vnto me the whole world, for one people all the dwellers vpon the earth, whych shal be my worshippers in spirite & in truth. **Tho. iiii.** I wil not be superstitiously worshipped wth sacrifices, & ceremonies in the temple, but wth ryghteousnes, wth fayth, and wth the spirite. The same song that the Prophet here singeth in the latter end of hys prophesie, sang he before in the beginning, even in the fyrst Chapter. Let the christen note these to Chapters (I meane the fyrst and last) wel, and then shal they perceiue, how greatly God abhorreth such Apocriticall workes done wthout fayth, although they seme and appeare outwardly to be most godly.

(b) That is, ther shal be a perpetual feast, and a perpetual rest. They shal not then kepe their Sabbath after the maner of the Jewes, nor make difference betwene day and day, but they shal kepe a continuall Sabbath, and neuer doo scruple workes, that is synnes. Then shal they alwaies be in the temple, that is, alwaies shal they praise God, in spirite and truth, as wel in aduersityte as in prosperite. They shal neyther run vnto Idols, nor to any creatures, but shal worshyp the Lord only.

**The ende of the booke of the Prophet Esay.**

## The booke of the prophet Jeremie.

**The fyrst Chapter.**

**The** stocke of Jeremie, and in what time he prophesied. He excuseth hym selfe, and wold refuse the office of a prophet, because he is yonge and vnexperiencd. He is taught of the Lord, and

## The Prophecy

becometh bolde. God openeth vnto hym, that destruction of the Jewes by the Babylonians is at hand. Jeremie is commaunded to speake the worde of God vnto the Jewes wthout feare.



**These** are the sermons of Jeremie the sonne of Belkiah the priest, one of the that dwelt at Anathoth in the lande of Beniamin, when the Lord hadde first spoken wth him (a) in the tyme of Josiah the sonne of Amos king of Iuda, in the xiii. yere of hys kyngdome, and so during vnto the tyme of Iehoakim the sonne of Josiah, kyng of Iuda, and vntill the .xv. yerres of Zedechiah the sonne of Josiah king of Iuda wer ended: when Ierusalem was taken, even in the fyft moneth, The worde of the Lord spake thus vnto me: before I fashioned the in thy mothers wombe, I dyd know the. And or euer thou wast borne, I (b) sanctified the, and ordered the to be a prophet vnto the people. Then said I: O Lord God I am vnmete, for I am yet but yong. And the Lord answered me thus: Say not so, I am to yong. For thou shalt go to al that I shal send the vnto, and whatsoeuer I commaund the, that shalt thou speak. Be not afrayed of they: faces, for I wil be wth the, to deliuer the, sayth the Lord.

And wth that the Lord stretched oute his hand, and touched my mouth, and said moreover vnto me: Behold, I put my wordes in thy mouth, and this daye do I set the ouer the people, & kyngdomes, that I maist roote out, breake of, destroy, & make waste, and that I maist build vp and plant. After this the Lord spake vnto me, saying: Jeremie what seest thou? And I sayed: I se a wakinge rod. The Lord said the Lord: thou hast sene right, for I wyl watch diligently by my word, to performe it. It happened after ward, that the Lord spake to me again, & sayed: What seest thou? And I sayd: I se a seething pot, for kyngdome from out of the North hitherwarde.

Then said the Lord vnto me: Out of the North shal come a plage vpon al the dwellers of the land. For lo, I wyl call al the officers of the kingdomes of the north (sayth the Lord.) And they shal come, & euery one shal set his seat in the gates of Ierusalem, and in al they: wals round about, and thow al the cities of Iuda. And thow the shal I declare my iudgement, vpon all the wickednes of those men that haue forsake me, that haue offered vnto straunge gods, & worshipped the workes of they: own handes.

And therefore (c) gyrd vp thy loines, arise, & tel the all that I geue the in commaundement. Fear the not, for I wyl not haue the to be afrayed of the. For behold this daye do I make the a strong fenced town, an yrruiler, & a wal of stele against the hole land, against the kings & myghty men of Iuda, against the priestes and people of the lande. They shal fyght against the, but they shal not be able to overcome the, for I am wth the, to deliuer the, sayth the Lord.

**The**



## The .i. Chapter.

and Lidia (where men can handle bowes) into Italy also and Greke land.

**The** Isles farre of, that haue not hearde speake of me, and haue not sene my glory, shal preache my praise among the Gentils, and shal bring al your brethren for an offering vnto the Lord, out of all people, vpon horses, charettes, and horse lytters, vpon mules and cartes to Ierusalem my holie hyl (sayth the Lord) lyke as the chyldren of Israel bring the offering in cleane vessels, to the house of the Lord.

And I shal take out certayne of them for to be priestes and Leuites, sayth the Lord.

**Apoc. xxi. a.** For lyke as the new heauen and the new earth whych I wyl make, shal be fast stablished by me, (sayth the Lord, (b) So shal your seede and your name continue, and

ther shal be a newe Moone for the other, & a newe Sabbath for the other, and all fleshe shal come to worshyp before me, (sayth the Lord.) And they shal go forth and looke vpon the carions of them that haue transgressed agaynst me. For they: worms shal not dye, neyther shal they: fyre be quenched, and al fleshe shal abhorre them.

**Math. ix. g**

**The Notes of the .lxxvi. Chapter.**

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**The**



The Notes of the. i. Chapter.

(a) It is a necessary thinge to the understanding of the Prophetes, to know the storyes of the tymes, wherein they prophesied. The storyes of Jeremies tyme ye haue in the fourth of the kynges, from the twenty and one Chapter to the ende of booke: and in the seconde of the Chronycles, from the. xlii. chapter to the ende also. He prophesied aboute. xli. yeaeres.

(b) I sanctified the. x. That is, I dedicated, chose, appointed, and prepared, & set the a spede, to be a Prophete vnto the people. So in John. 1. 9. Saye ye then vnto hym, whome the father hath sanctified. &c. that is, hath chosen. &c.

(c) For a Prophete or Preacher to gyde by hys loynes, is boldelye and constantlye to resist the false opinion, & doctrine of þ wicked, and euen to emprint in them the worde of truth (whiche engendreth hate) whether they wyl or nyl: and that not once or twise, but vntyll suche tyme as they either amend, or elles were angry and furious wryth it. Yea, and then to set more by the commaundement of the Lorde, then by þ power and tyrannye of thys worlde: and not to let by the threatenynge of rulers, whiche canne do nothinge but that which God permits teth and suffereth them: therfore are they not to be feared of an obediens and sayethfull seruauant of the Lorde.

The. ii. Chapter.

God reherceth his benefites done vnto þ Jewes. Against Priestes and Prophets, or preachers that contemne and despise God. The Jewes are destroyed because they forsake God, and because they ran a whorehunge after Idoles.

**M**oreouer the worde of the Lorde commaunded me thus: So thy way, crye in the eares of Ierusalem, and saye: Thus sayeth the Lorde: I remember the for the kyndnesse of thy yowth, and because of thy stedfast loue, in þ thou folowedst me thowowe þ wyldernes, in an vntilled lande. Thou Israell wast halowed vnto the Lorde, and so was hys first frutes. All they that deuoured Israell, offended: my fortune fell vpon the, sayeth the Lorde. Heare therefore the word of the Lorde, O thou house of Iacob, and all the generation of the house of Israell. Thus sayeth the Lorde vnto you.

**W**hat vnfaithfulnesse founde your fathers in me, that they wente so far awaye from me, fallinge to lyghtnesse, & beyng so vaine? They thought not in theyr hertes: Wher haue we left þ Lorde, that brought vs oute of the lande of Egypt, that led vs thowowe the wyldernes, thowowe a desert and rough land, thowowe a dry & a deadly lande, yea a lande that no man had gone thowow, and wherein no man had dwelt? And when I had brought you into a pleasant wel builded land, þ ye myght enioye the frutes and all the commodities of the same, ye wente forth, and defiled my land & brought mine heritage to abominacion. The Priestes them selues sayd not ones: Wher is the Lorde? They þ haue the lawe in theyr handes knowe me not. The shepherdes offende agaynst me. The Prophets

ses do seruice vnto Baal, & folowe suche thinges as shall byng them no profyt.

Wherfore I am constrained (saith the Lorde) to make my complaint vpon you, and vpon your chyldren. Go into the fles of Cethym, and loke well, sende vnto Cedar, take diligente hede, and se, whether such thinges be done there, whether the Gentyles them selues deale so falsly and vntreuly wryth theyr goddes, whiche yet are no goddes in dede. ) But my people hath geuen ouer theyr hye bonoure, for a thinge that may not helpe them.

Be astonysed, O ye heauens, be afrayed and abashed at suche a thinge, sayeth the Lorde. For my people hath done two euyls. They haue forsaken me the well of water of life, and digged them pyttes, yea vile and broken pyttes that holde no water. Is Israell a bonde seruauant, or one of the household? Why is he then so spoyled? Why do they roze and crye then vpon him as a Lid? They haue made his land waste, hys cityes are so brent vp, that there is no man dwellinge in them. Yea the chyldren of (a) Roph and Taphnes haue despoiled thy necke.

Cometh not thys vnto the, because thou hast forsaken the Lorde thy God, euer sence he ledde the by the waye? And what haste thou nowe to doo in the strete of Egypt? to drynke foule water? Either what makeste thou in the waye of Assiria? To drynke water of the floude? Thyne owne wyckednesse shal reprove the, and thy turning away shal condemne the: that thou mayeste knowe and understand howe euyl and hurtfull a thinge it is, that thou hast forsaken the Lorde thy God, and not feared hym. sayeth the Lorde God of hostes.

I haue euer broke thy yoke of olde, and burste thy bondes: yet sayest thou, I wyl no more serue, but (lyke an harlotte) thou runnest aboute vpon all hye hylls, and amonge all grene trees, where as I planted the out of the noble grapes, & good rootes. Howe art thou turned the into a byttere, vnfruitful, and straunge grape? Yea, & that so soure, that though thou washest the wryth \* Nitrus & make thy selfe to sauour wryth þ swete smellynge herbe of Boryth: yet in my syght thou arte stayned wryth thy wyckednes, sayeth the Lorde thy God.

Sape not nowe: I am not vnclane, and I haue not folowed the gods. Loke vpon thyne owne wayes in the woodes, halleyes, and denues: so shalt thou know what thou haste done. Thou arte lyke a swyre Dromedary that goth easely hys way: and thy wantonnes is lyke a wyld Ass that vseth the wyldernes, and that snoffeth and bloweth at hys wyl. Who can tame the? Al they that seeke the, shall not saye, but fynde the in thine owne vnclennes. Thou kepest thy foote from nakednes, and thy throte from thyrst, and thynekst þ in thy self: tushe, I wyl take

Nitrus is a kynde of salt, good to wash clothes in, and if the body also.

Here. lli. v.

Esay. v. a. Mat. xxi. d.



## The.iii. Chapter.

no sorowe, I wyll loue the straunge gods, and hange vpon them.

*Roma. ix. c.*  
*Jer. xlii. d*  
*Isa. vii. b*  
Lyke as a chypse that is taken with the dede cometh to shame, euen so is þ house of Israel come to confusion: the comen people, thei kynges and rulers, thei priestes and prophetes. For they saie to a stocke: thou arte my father, and to a stone, thou hast begotten me: yea they haue turned theyr backe vpon me, and not their face.

*Jer. xi. c.*  
But in the tyme of theyr trouble, when they saie: stande vp and helpe vs, I shall answer them: Where are now thy goddes, that thou haste made the: byd them stand vp and helpe the in the tyme of nede. For loke howe many cityes thou haste (*Juda*) to many goddes hast thou also.

Wherefore then wyll ye goo to laue me, seinge ye all are synners agaynst me sayeth the Lorde: It is but losse labour, þ I smite your children, for they receyue not my correction. Your own swerd destroyeth your prophetes, lyke a deuouring fire. If ye be the people of the Lorde, the harken vnto his word: Am I then become a wyl-dernesse vnto the people of Israel? or a lande that hath no lyghte? Wherefore sayeth my people then, we are fallen of, & we wyll come no more vnto the: Dothe a mayden forget her raymente, or the byde her stomacher? And doth my people forget me so longe? Why boastest thou thy wayes so hyghlye to obtayne fauoure there thou- rowe, whē thou hast yet stayned the wyth blasphemies?

*Deut. xxi. b.*  
*Jer. vii. a.*  
*Eze. ix. d.*  
Vpon thy wynges is founde the bloud of poore and innocente people, and that not in corners & holes only, but in all places. Yet darest thou say openly, I am gilty: Tush, his wrath can not come vpon me. Beholde, I wyll reason wyth the, because thou darest saie: I haue not offended. O howe euyl wyl it be for the to abide it: whē it shal be known how oft thou hast gone backwarde.

For thou shalt be confounded as well of Egypt, as of the Assyrians: Yea, thou shalt goo thy way from them, and smyte thyne hands togither vpon thy head: Bycause þ Lord shall bring that confidence and hope of thyne to nought, and thou shalt not prosper wythall.

The notes of the.ii. Chapter.

(a) Aoph and Taphnes were two of the chypse cyties of Egypte, wherein the Hebrewes put theyr trust, but in vayne.

The.iii. Chapter.

God being merciful calleth vnto repentance his people, whyche he had forsaken for theyr whoredome wyth Idolles. He exhorteth Israel vnto repentance promysing them these herds that shal haue the true knowledge of God. The returne of Israel vnto God confessynge theyr offence.

*A* Dmmyly whē a man putterb awaye his wyfe, and she goeth from hym & marieth wyth an other, the the que-  
stion is: Shuld he resorte vnto her any more

## The Prophecy

after that? Is not this field the defiled & vnclean? But as for þ, thou hast (a) played the harlot with many louers, yet tourne agayne to me sayeth the Lorde. Lift vp thine eyes on euery syde, and loke if thou be not defiled. Thou hast waited for them in the stretes, and as a murderer in the wilderness. Thow thy whoredome & shameful blasphemies is the lande defiled.

This is the cause, that the rayne and e- uening dew hath ceased. Thou hast gotten an hoores forehead, & canst not be ashamed. Wilt thou saye vnto me: O my father, thou art he that haste brought me vp, and led me fro my youth: Wylce thou then put me awaye, and caste me of for euer? Or wilt thou withdrawe thy selfe cleane fro me?

Neuertheles thou speakest such wordes, but thou art euer doynge worse & worse.

\* The Lorde sayde also vnto me, in the tyme of Iosiah the kyng: Hast thou sene what that whynckynge Israel hath done? howe she hath runne vpon all the hylls and amonge all chypke trees, and there played the harlot? Hast thou sene also (when she hadde done all this) howe I sayde vnto her, that she shoulde tourne agayne vnto me, and yet she is not touned? *Juda* that vnfaithfull syster of hers also sawe this: Namely that after I hadde well sene the aduouty of the whynckynge harlot Israel, I put her awaye, and gaue her a byll of deuorcement.

For all this her vnfaithfull syster *Ju- da* was not ashamed, but went backe and played the hooze also. Yea, and the nyse of her whoredome hath despyled the hole land. For she hath committed her aduou- trye with stones and stockes.

Neuerthelesse her vnfaithfull syster *Ju- da* is not touned agayne vnto me wyth her hole herte, but faynedlye, sayeth the Lorde. And the Lorde sayed vnto me: The bakkyder Israel is more rightuous then the vnfaithful *Juda*: & therfore go preach these wordes towarde the North, and saie: Thou whynckynge Israel, tourne agayne (sayeth the Lorde) and I wyl not tourne my face from you: for I am mer- cyfull, sayeth the Lorde, and I wyl not al- waye beare displeasure agaynst the: but on this condition, that thou knowe thy greate blasphemie: Namely that thou haste vnfaithfully forsaken the Lorde thy God, and haste made thy selfe partetaker of straunge Gods vnder all grene trees, but hast hadde no wyl to heare my voyce, sayeth the Lorde.

\* O ye whynckynge chyliden, tourne ag- gayne, sayeth the Lorde: and I wyl be ma- rryed with you. For I wyl take one out of the cytle, and two oute of one generacion frome amonge you, and bringe you oute of Syon: and wyl gyue you herdemen af- ter myne owne mynde, whiche shal fede you wyth lernynge and wysdome.

Moreouer,

*Ezech. ii. c.*  
*Olee. xlii. a.*



Moreouer, when ye be encreased and multiplied in the lande, then (sayeth the Lorde) there shall no more booke be made of the Arcke of the Lordes Testament: No man shall thynke vpon it, neyther shall anye man make mencion of it: for frome thence forth it shall neyther be visited, ne honoured w<sup>th</sup> giftes.

- Then shall Ierusalem be called the Lordes seate, and al Ierusalem shall be gathered vnto it, for the Lordes names sake, whiche shall be set forth, they shall folowe no more the magnacion of theyre owne froward herte.

**F** Then those that be of the house of Iuda, shall goo vnto the house of Israel: and they shall come togither oute of the North into the same lande that I haue gyuen your fathers. I haue shewed also howe I toke the vp, beyng but a chyld, and gaue the a pleasaunte lande for thyne heritage, yea and a goodly host of the Heathen: and howe I commaunded the that thou shouldest \* call me father onelye, and not to thynke fro me.

mat. xx. iii. c

**B** But lyke as a woman faileth her louer, so are ye vnfaithfull vnto me (O ye house of Israel) sayeth the Lorde. And therefore the voyce of the chyldren of Israel was herde on euery syde, weytinge & waylping: for they haue defiled theyr way, and forgotten God theyr Lorde.

O ye thynckynge chyldren, tourne agayne (sayinge: lo, we are thyne, for thou arte the Lorde oure God:) And so shall I heale your backeturninges. The hylls fall, & all the hye pride of the mountaines, but the helth of Israel standeth only vpon God oure Lorde.

Confusion hath deuoured oure fathers laboure from oure pouth vpon: yea, theyr shepe & bullockes, theyr sonnes & daughters. So doo we also slepe in our confusio, and shame couereth vs: for wee and oure fathers s<sup>in</sup>d out pouth vpon this day, haue synned agaynst the Lorde oure God, and haue not obeyed the voyce of the Lord oure God.

The notes of the.iii. Chapter.

(a) That is, thou hast loued, worshipped, & seruied many Idoles of the Gentyles, in hylls, woodes, valleyes, fildes, and in many other places as we often reade in the Bible: and hast forsaken me thy housbande, contrary to the maner of honeste maryed women, wherfore thou art worthy to be deuoried: yet turne and repent and forgiue the earnestly, and I wyll not stycke to receyue the agayne.

The.iii. Chapter.

**S** The true repentaunce or returnyng to God. He exhorteth to the circuncysion of the herte. The destruccyon of Iewrye is prophesied, for the malice of theyr hertes.

**A** Israel, if thou wylt turne the, then turne vnto me, sayeth the Lorde. And if thou wylt put away thyne abhominacions out of my syght, thou shalt not be moued: And

shalt swere. The Lorde lyueth: in truth in equity and ryghtousnesse: and all people shall be fortunable and ioyful in hym. For thus sayeth the Lord to all Iuda and Ierusalem: plow your land, & sow not among the thornes.

Be circuncised in the Lorde, and cutte awaye the foreskynne of your hertes, all ye of Iuda, and all the indwellers of Ierusalem: that my indignacion breake not oute lyke fyre, and kyndle, so that no man maye quenche it, because of the wickednes of your ymaginacions.

Dee. x. d.

**P**reache in Iuda and Ierusalem: crye Iere. i. out and speake: blowe the trumpets in the land: crye & euery man may heare, and say: Gather you togither, and we wyll go in to stronge cities. Set vpon the token in Syon, speede you, and make no tarynge, for I wyl byynge a greate plage, and a greate destruction from the North. For the spyler of the Gentyles is broken vpon from his place, as a lyon out of his denne, & he maye make the lande waste, and destroye the cities, so that no man maye dwell therein.

Wherfore gird your selues aboute w<sup>th</sup> sacke clothe, (a) mourne and wepe, for the fearefull wrath of the Lorde shall not be withdrawen from you.

At the same tyme (sayeth the Lorde) the herte of the kynge and of the princes shall be gone, the priestes shall be astonysed, and the prophetes shall be sore afayed. Then sayde I: O Lord God, haste thou then disceyued this people, and Ierusalem, sayinge: ye shall haue peace, and now the swearde goeth thorow their lyues: Then shall it be sayed to the people, and to Ierusalem: (b) ther cometh a warm wynd fro the North thorow the waye of my people, but neyther to fan, ne to cleanse.

(c) After that there shall come vnto me a stronge wynd, and then wyll I also gyue sentence vpon them. For lo, he cometh downe lyke as a cloud, & his charetes are lyke a storme wynde: his horsemen are swifter then the Eagle. Wo vnto vs, for we are destroyed. O Ierusalem, washe thyne herte from wyckednesse, that thou mayst be helped. Howe longe shall thy noy some thoughtes remayne w<sup>th</sup> the?

For a voyce from Dan, and from the hyll of Ephraim speaketh out, and telleth of a destruccyon. Behold the Hebrer gyue Ierusalem warnyng, and preache vnto her, that her destroyers are commynge frome farre countreys. They tel the cities of Iuda the same also, they shall gyue the warnyng in euery place lyke as a watch-mene in the feld. For they haue prouoked me to wrath, sayeth the Lorde.

Thy wayes and thy thoughtes, haue brought & vnto this: this is thine owne wickednesse & disobedience that hath possessed thyne herte: As my bely, as my bely (shalt thou crye,) howe is my herte so sore? my hert panteth w<sup>th</sup>in me, I can not be styl,

Sapi. i. v.



## The. v. Chapter.

for I haue herd the crying of the troopers and peales of warre.

They crye murder vpon murder, the hole lande shall perishe. Immediately my tentes were destroyed, and my hangyn- ges in the twinklinge of an eye. How long shall I se the tokens of warre, and heare the noyse of the trompettes?

**E**uertheles, this shall come vpon the because my people is become folishe, and hath utterly no understandinge. They are the chyldren of folyshnesse, & without any discrecion. To do euill they haue wyl- lough, but to do well they haue no wyl- dome. I haue looked vpon the earth: and se, it is waste and voyde. I looked towarde heauen, and it had no shynne.

I beheld the mountaynes, and they tre- bled, and all the hylles were in feare: I looked aboute me, and ther was no body, & all the byrds of the ayre were away. I marked well, and the plowed fiede was become waste: yea all theyr cities were bro- ken downe at the presence of the Lorde, and indignacion of his wrath.

**F**or thus hath the Lorde sayd: The hole land shall be desolat, yet wil I not the haue done. And therfore let the earth mourne, & let the beaue be sorow above: for the thyng that I haue purposed and taken vpon me to do, shall not repent me, and I wyl not go from it. The hole land shall lye for the noyse of horsemen and bowmen: they shal run into the denues, into wodes, and clyme vp the stony rockes. All the cytyes shal be voyde, and no man dwellynge therein.

**W**hat wylt thou now do, thou beynge destroyed? For though thou clovest thy selfe with scarlet, and deckest the with golde, though thou paintest thy selfe with colours, yet shalt thou trim thy selfe in vain.

For those that hytherto haue ben thy great fauorers shall abhorre the, and goo about to slea the. For, me thynke I heare a noyse, lyke as it were a woman traue- llynge, or one labourynge of her first child: Euen the voyce of the doughter Siss, that casteth out her armes, & swoneth, sayinge: Ah, mo is me, how sore vexed and saynt is my herte, for them that are slayne?

### The notes of the. lvi. Chapter.

(a) To mourne in scripture, signifyeth some time to make an vmeasurable and greuous la- mentacion, as when a man for impatience and griefe smiteth his owne bodye, refteth his clothes, teareth his hear. &c. So in. Mat. xlii. c. And then shall all the kynredes of the earth mourne.

(b) Some reader the dyce wynde cometh out of the hygge places of the wyldernes, by the way of the doughter of my people. &c. They vnder- stand by the wynde, the kyng of Egypt. And by the way of his people, the way whiche he ledde his people whē they came forth of Egypt, whis- che was throughe the wyldernes. Exo. ciii. d.

(c) After that shall there come vnto me a stronge wynde. &c. By this wynde is vnderstande the synge of Babilon and his armie.

## The Prophecy

### The. v. Chapter.

**I**n Jewrye is there no ryghtous or sayth- full man founde, eyther amongst the people, or the rulers, for whose sake the lord should spare the cytye: wherfore Jewrye is destroyed of the Assyrians.

**L**ike thowome Jerusalem: beholde and se: Seke thowome her streets also within, if ye can fynde one man that doeth equall and ryghte, or that la- boureth to be saythfull: and I shall spare hym (sayeth the Lorde.) For though they can say: the Lord lyueth, yet do they sweare to dysceyue: Where as thou (o Lord) \*lo- kest only vpon sayth and truthe.

Thou haste scourged the, but they toke no repentance: thou haste correcte the for amēdment, but they refused thy correccio. They made theyr faces harder the a stone, and wolde not amende.

Therfore I thoughte in my selfe: per- aduēture they are so symple and foolishe, that they vnderstande nothyng of the Lor- des waye, and iudgements of oure God. Therfore wyl I goo vnto theyr heades and rulers, and talke with them: if they knowe the way of the Lorde, and the iud- gementes of oure God. But these (in lyke maner) haue broken the yoke, and burst the bandes in sunder.

\* Wherfore a lyon oute of the woode shall hurte them, and a wolfe in the eue- nyng shall destroye them. The cat of the mountayne shal lye lurking by theyr ci- tytes, to teare in pteces al the that come ther- oute. For theyr offences are many, & theyr departing away is greute. Shoulde I the for al this haue mercy vpon the? Thy chil- dre haue forsake me, & sworn by the that are no gods. And albeit they were bounde to me in mariage, yet they fel to aduoutry, & haunted harlottes houses.

In the desyre of vnclely lust, they are become lyke to stoned horses, euery man neyeth at his neyghbours wyfe: should I not correcte this sayth the Lorde?

Shulde I not be auenged of euery peo- ple, that is lyke vnto this? Clyme vp vpon theyr walles, beate them downe, but destroye them not utterly, \* cut of theyr bryanches, because they are not the Lor- des. For vn saythfullye hath the house of Israell and Iuda forsaken me, sayth the Lorde. They haue denyed the Lorde and sayde: it is not he. Tush, there shal no mysfortune come vpon vs, we shal se ney- ther swerde nor hunger. As for the war- nyng of the prophetes, they take it but for a wynd: yea ther is none of these whi- che wyl tell them, that suche thynges shal happen vnto them.

Wherfore thus sayth the Lorde God of hostes: because ye speake suche wordes, beholde: The wordes that are in thy mouth wyl I turne to fyre, and make the people to be wood, that I may consume them.

Lo, I wyl bynge a people vpon you from

The loss-  
king of god  
is his ap-  
prouing, &  
allowinge,  
as it is  
sayd.  
Gen. lvi. a.  
B

Under the  
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these  
beastes is  
signified  
the kyng of Ba-  
bylon.  
C

zech. xli. c  
That is  
make away  
the wyched  
people of  
theyr cytye.  
D



from farre, O house of Israel (sayth the Lorde) a myghty people, an olde people, a people whose speche thou knowest not, neyther understandest what they saye. Theyr arrowes are sodeyne deathe: yea theyr theselues be very gyauntes. Thys people shal eat vpon thy fruite & thy meate: yea they shal deuoure thy sonnes and thy daughters, thy shepe and thy bullocks.

They shal eat vpon thy grapes and figges. As for thy stronge and well fenced ctyes wherin thou dydest trust, they shal destroye them wth the swerde. Neuertheles I wyl not haue done w you, sayth the Lorde. But if they saye: Wherfore doth the Lorde our God al thys to vs?

**Then** answereth them: because that lyke as ye haue forsaken me, & serued straunge goddes in your owne lande: euen so shall ye serue other goddes also in a straunge lande. Preache this vnto the house of Jacob, and crye oute in Iuda, and say thus: Heare thys (thou folyshe and vndiscere people) \* ye haue eyes, but ye see not, eares haue ye, but ye heare not.

Jer. xvi. v.  
Esay. vi. b.  
John. ix. b.

Feare ye not me, sayth the Lorde: Are ye not ashamed to looke me in the face? whiche bynde the sea wth the sande, so that it can not passe bys boundes. For though it rage, yet can it do nothyng, and though the waues thereof do swell, yet maye they not go ouer.

**But** thys people haue a false and obstinate hert, they are departed and gone awaye fro me. They thynke not in theyr hertes: O let vs leaue the Lorde our God that geneth vs rayne \* earlye and late, when nede is: whiche keepeth euer still the heruest for vs perely.

Take in the  
Epistle of  
Iam. v.  
Chapter. b

Neuerthelesse your misdeedes haue turned these from you, and your spynnes haue robbed you herof. For among my people are found wycked persons & pruelye laye snates, & wayte for men to take the & destroye the. And lyke as a net is full of byrdes, so are their houses ful of & whiche they haue gotten wth falsehead & disceyte.

**Hereof** cometh theyr greate substance and riches, herof are they fat & wealthy, and are run awaye fro me wth shamefull blasphemys. They minister not the law, they make no end of the fatherles cause, they iudge not the poze accordinge to equitie. Shulde I not punyshe these thynges, sayth the Lorde? Shulde I not be auenged of all suche people as these be? Horrible and greuous thynges are done in the land. The prophets teache falsely, and the pryestes folowe the, and my people hath pleasure therein. What wyl come therof at the laste?

Esay. i. f.  
sach. viii. c.

The.vi. Chapter.

**The** synnes for which Ierusalem is afflicted. Circuncised eares. Couetousnes. Disceyte. The Lorde reiecteth the sacrifice of & Jewes. The commynge of the Babylonians is prophesied agayne.

**C**ome forth of Ierusalem, ye stronge chyl dren of Ben Iamin blow vp the trumpets ye Tecuites, set vpon a token vnto Berbecar, for a plage & a greate misery bursteth out from the North. I wyl lyke the daughter of Sion to a fayre & tender womā, and to her shal come the shepherdes wth theyr flockes. Theyr tentes shal theyr ppyche round about her, & euery one shal fede the that are vnder bys hāde. Make batayll agaynst her (shall they say) Arise, let vs go vpon whyle it is yet daye. Alas, the day goeth away, and the nyght shadowes fal down: Arise, let vs go vpon nyght, & destroy her strong holdes: for thus hath the Lorde of hostes commaunded.

Heue down her trees, & set vpon bulwokes agaynst Ierusalem. Thys is the ctye & must be punished, for in her is al delycioussnesse. Like as a condit aboundeth in water, euen so thys ctye aboundeth in wyckednesse. Robbery & vncirightousnes is heard in her, sorow and woundes are euer there in my syght. Amend the, O Ierusalem, lest I wythdrawe my herte fro the, and make the desolate, and thy lande also, that no man dwel in it. For thus sayeth the Lorde of hostes: \* The residue of Israel shal be gathered as the remnaunt of grapes.

And therefore tourne thynne hand again in to the basket, lyke to the grape gatherer. But vnto whom shal I speake, whose shal I warne, that he maye take heede? Theyr eares are so vncircuncised, & they may not heare.

Beholde, they take & worde of God but for a scoone, and haue no lust thereto. And therefore \* I am so full of indignacion O Lord, that I maye suffer no longer. Shede out thy wrath vpon the chyl dren that are without, and vpon all yonge men. Yea the man must be take prisoner wth the wife, & the aged wth the cceple. Their houses wth theyr landes and wyues shal be turned vnto straungers, when I stretch oute myne hand vpon the inhabitantes of this land, sayth the Lorde. For from the least, vnto the most, they hange all vpon couetousnes: & from the prophet vnto the prest they go all about wth falsehead & lies.

And besyde that, they heale the hurte of my people wth sweete words, sayinge: peace peace, when ther is no peace at all. Therefore they must be ashamed, for they haue committed abhominaciō. But how shoulde they be ashamed, when they knowe nothyng neyther of shame, nor of good noutoure? And therefore they shal fall amonge the slayne: and in the houre when I shall vpsyte them, they shal be brought downe, sayeth the Lorde.

Thus sayeth the Lorde, goe into the stretes, consydre and make inquisition for the olde waye, and if it be the good and ryghte waye, then go therein, that ye maye fynde rest for youre soules. But they saye, we wyl not walke therein, and I wyl set watche

By the pres  
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word, shall  
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gaynst the.

Esay. xlii. a  
Jer. xlii. d

D

Math. xli. a



Watchmen ouer you, and therefore take heed vnto the voyce of the tromper. But they saye: we wyl not take heed. Heare therefore ye Gentyles, and thou congregation shalt knowe, what I haue deuised for the. Heare thou earth also: beholde, I wyl cause a plague come vpon this people, eue the frute of their own imaginations.

For they haue not bene obedient vnto my wordes, and to my lawe, but abhorred them. Wherefore hyngge ye me intense frome Saba, and swete smellynge Calamus frome farre countreys? Your burnt offerings displease me, and I receiue not in your sacrifices.

Esay. i. d.  
Esay. lvi. a.  
Iere. vii. c.

And therefore thus sayeth the Lord: beholde, I wyl make this people fall, and there shall fall frome amonge them the father wyth the chyldren, one neyghboure shall perseye the wyth an other.

Moreover thus sayeth the Lord: Beholde there shall come a people frome the Northe, and a greete people shall aryse from the endes of the earth, wyth bowes and wyth dartes shall they be weapened. It is a rough and ferece people, an vnumercyfull people: theye wyll rore as the sea, theye wyll ryde vpon horses well appointed to the battayle agaynst the, O doughter Sion.

Then shall this crye be heard: Our armes are feble, heuynesse and sorowe is come vpon vs, as vpon a woman frayne: lyngge wyth chyld. No man go forthe in to the felde, no mā come vpon þ hye frete, for the swearde and feare of the enemye shall be on euery syde.

Wherefore gyde a sackecloth aboute the (O þ doughter of my people) sprinkle thy selfe wyth ashes, moune and wepe bitterly, as vpon thy only beloued sonne. For the destroyer shall codepulpe fall vpon vs. The haue I set for a prouer of my hard people, to seke out, and to trye theyr ways. For they are all vnfaithfull and fallen awaye, they hange vpon sylthyl lurre, they are clen brasse and prou, for they haue a destroye euery man. The bellous are brent in the fire, the lead is consumed, the melter melecth in vayne, for the euyl is not taken awaye from the. Therefore shall they be called noughty syluer, because the Lord hath cast them out.

The. vii. Chapter.

Jeremy is commaunded to shewe vnto the people the worde of God, whyche trusteth in þ outwarde seruyce of the temple, that helpeth no thyng. The euylles that shall happen to the Jewes for the despyllinge of theyr prophetes. Sacryfices doth not the Lord chekely require of the Jewes, but that they shoulde obey his worde. Copheth.

These are the wordes that God spake vnto Jeremy: Stand vnder the gates of the Lords house, and crye out these wordes ther wyth a loude voyce, and saye: Heare þ wordes of the Lord al ye of Iuda

that go in at this doore, to honour the Lord. Thus sayth the Lord of hostes, the God of Israell. Amende your wayes and your counselles, and I wyl lette you dwelle in this place. Truste not in false lpyngge wordes, sayng: here is the temple of the Lord, here is the temple of the Lord, here is the temple of the Lord.

Iere. xxi.

\* For if ye wyl amende your wayes and counselles, if ye wyl iudge ryght betwixte a man and his neyghboure: if ye wyl not oppresse the straunger, the fatherlesse and the wydowe: if ye wyl not shedde innocent bloude in this place: if ye wyl not cleue to strange goddes to your own destruction: then wyl I let you dwell in this place: yea, in the lande that I gaue afore tyme vnto your fathers for euer.

Exod. xxiii. c.  
Leui. xix. g.  
Job. xxiii. a.

But take heed, ye truste in counselles that begyle you, and do ye no good. For when ye haue stollē, murdered, committed aduourte, & perurte: When ye haue offered vnto Ball, folowynge strange & vknown goddes: Then come ye, and stand before me in this house (whych hath my name giuen vnto it) and saye: Tush we are absolved, quyte, though we haue done all these abominacions.

\* What, thinke you this house þ beareth my name, is a den of theues? And these thynges are not done pryslype, but before myne eyes sayth the Lord. Go to my place th \* Siloh, whereto I gaue my name afore tyme, and loke well what I dyd to the same place for the wyckednesse of my people of Israell. And now, though ye haue doone all these dedes (sayeth the Lord) and I my selfe rose vp euer bytymes to warne you, and to common wyth you, yet woulde ye not heare me: I called, ye wolde not answer. And therefore eue as I haue done with Siloh, so wyl I do to this house, that my name is giuen vnto, (and that ye put your trust in) yea vnto the place that I haue giuen to you and your fathers. And I shall churste you out of my sight, as I haue cast out al your brethren the holesede of (a) Ephraim.

Esay. xlv. b

Job. ii. b.  
Mat. xxi. b  
Iere. xxi. f.  
Iolu. xvi. a.  
Iere. xvi. a.  
I. re. i. i. till.  
b. and. vi.

I. re. i. a.  
Esay. lvi. b. c.

I. Re. i. i. b  
Iere. xlii. b

Therefore thou shalt not pray for this people, thou shalt neyther geue chaunces nor byd pray for the: þ shalt make no intercession to me for the, in no wyse wyl I heare the. Seest thou not what they do in the cyties of Iuda, & without Ierusalem? The chyldre gather stikes & fathers kinde the fire, the mothers kneade the dough to bake cakes for the quene of heauen.

They poure out drynckeoffrynges vnto strange goddes, to prouoke me vnto wrath: Howe be it they hurte not me (sayeth the Lord) but rather confounde & shame them selues.

And therefore thus sayth the Lord God: beholde, my wrath and my indygnacyon shall be poured out vpon this place, vpon men, and cattel, vpon the trees of the feld, and all frute of the land, and it shall burne

sa



so that no man may quench it.

**E** Thus sayeth the Lorde of hostes, & God of Israel. Ye heape vp your burnt offerings w<sup>th</sup> your sacrifices, and eate & flesch. But when I brought your fathers out of Egypt, I spake no worde vnto them of burnt offerings and sacrifices: but thus I commaunded them, sayinge: Harken & obey my voyce, & I shall be your God, and ye shall be my people: so that ye walke in al the wayes whych I haue commaunded you, that ye maye prosper. But they were not obedient, they inclined not theyr eares therunto, but went after their owne imagynacions, and after the motions of their owne wycked herte, and so turned them selues away, and conuerted not vnto me. And thus haue they done, from the tyme that your fathers came out of Egypt vnto this daye.

Jer. xvi. c.

**N**euertheles I sent vnto the my seruantes, al the prophets: I rose vp earlye and sent them worde, yet wolde they not hearken ne offer me their eares, but were obstinate and worse then theyr fathers. And I shall nowe speake all these wordes vnto the, but they shall not heare the: thou shalt cry vpon the, but they shall not answer the. Therefore shalt thou say vnto them: this is the people that neyther heareth the voyce of the Lorde theyr God, ne receyuerh bys correccion. Faithfulness and truth is cleane rooted oute of theyr mouth.

**W**herfore cut of thyne herte, and cast it away, take vp a cōplaine in the hole lade: for the Lorde shall caste awaye and scatter the people, that he is displeased w<sup>th</sup>all. For the chyldren of Iuda haue done euill in my syghte, sayeth the Lorde. They haue set vp theyr abominacions in the house & hath my name, and haue defyled it. They haue also builded an altar at (b) Topheth, whych is in the valey of & chyldren of Benon, that they myght burne theyr sonnes & daughters, whiche I neuer commaunded them, neyther came it euer in my thought. And therfore behold, the dayes shall come (sayth the Lord) & it shall no more be called Topheth, or the valey of & chyldren of Benon, but the valey of the slayne: for in Topheth they shall be buried, bycause they shall elleswher haue no rōume. Yea the dead bodies of this people shall be eat of the foules of & ayre, & wyld beastes of the earth, & no man shall scay the away. And as for the voyce of myrth & gladnes of the cytyes of Iuda & Ierusalem, the (c) voyce of the bydegrom, & of & byde, I wyll make the cease, for the lande shall be desolate.

ezech. xvi. c.

Jer. vi. c.

The Notes of the. vii. Chapter.

(a) He vnderstandeth the. x. trybes of Israel, whose kyngdome was deuided, and fell to Jeroboam, the Ephraite. iii. Regum. xi. c. f. g.  
(b) Topheth is a valleie whereunto all & dead bodies and fylthynges of Ierusalem were caried, and where Idolaters offered theyr chyldren to Moloch.

(c) That is the pyppynge and all the pastyme, that is vled before bydes and bydegromes, as theyr mariages.

The. viii. Chapter.

**T**he destruction of the Jewes. The Lorde moueth the people to amēdment, rechenyng vpon their synnes. He reprehēdeth the lying doctrine of the Prophets and priestes, and theyr couetousnes also.

**A**t the same tyme, sayeth the Lorde, the bones of the kinges of Iuda, the bones of bys wyntes, the bones of the priestes and prophetes, yea and the bones of the citezens of Ierusalem, shall be brought out of theyr graues, and layde against the sunne, the moone, al the beauey host, whom they loued, whom they serued, whō they ran after, whome they sought & worshypped. They shall neyther be gathered togyther, ne buried, but shall lye vpon the earth to theyr shame and despising.

And al they that remaine of this wicked generacion, shall desire more to dye then to lyue whersoer they remaine, & wher as I scatter them, sayeth the Lorde of hostes. Thus shalt thou say vnto them also, Thus sayeth the Lorde: Do men fall so, that they arise not vp agayne? And turne they so farre away & they neuer couert? Therefore then is this people and Ierusalem gone so far backe, that they turne not agayne. They are euer the longer, the more obstinat, and wyl not be conuerted.

Luk. xxi. c.

Ezech. xx. c.

**F**or I haue looked and considered: but ther is no man that speaketh a good word ther is no man that taketh repentance for bys synne, & wyl so muche as say: wherfore haue I done this? But euerye mā (as sone as he is turned backe) runneth for the styl, lyke a wyld horse in a battayle. The stroke knoweth bys appointed tyme, the turtle doue, the swalowe and the crane consider the tyme of their traueile, but my people wyl not knowe the tyme of the punishment of the Lorde. Howe dare ye say the, we are wyse, we haue the lawe of the Lorde among vs?

Beholde the disceytfull pen of the scribes, setteth forth lyes: therefore shall the wyse be confounded, they shall be afraid & taken: for lo, they haue caste oute the word of the Lorde: what wysedome can then be among them? Therefore I wyl geue thetrewes vnto straungers, and theyr felldes to destroyers.

**F**or from the lowest vnto the hiest, they folowe all fylthy lute: and from the prophet vnto the priest, they deale all w<sup>th</sup> lyes. Neuertheles, they heale the hurt of my people w<sup>th</sup> swete wordes, sayinge: peace, peace, wher ther is no peace at all. I fe for shame, howe abhominable thinges do they: and yet they be not ashamed, yea they knowe of no shame.

Ezay. lvi. c.

Jer. vi. c.

Therefore in & tyme of theyr visitacio, they shall fall amonge the dead bodies sayeth the Lorde.

M. A. f. (a)



## The. xi. Chapter.

(a) Moreover I will gather them in, sayth the Lord, so that there shall not be one grape upon the vine, ne one fig upon the fig tree and the leaues shall be plucked off.

Then will I cause them to depart & say: why prolong we the tyme? Let vs gather out selues together, and go into the strong city, that shall we be in rest: for the Lord our God hath put vs to silence, and (b) given vs water myrrer with gall to drinke, because we haue sinned agaynst hym.

Deloked for peace, and we fare not better, we waited for the tyme of helth, & lo, here is nothing but trouble.

Then shall the noise of hys horses be heard from Dan, the hole lande shall be ascraped at the neyng of hys strong horses, for they shall go in and deuoure the lande, withal that is in it: the cypres, and those that dwell therein. Moreover, I will send

(c) Cockatrices and serpentes among you (whiche they will not be charmed) and they shall bite you, sayth the Lord.

Sorrow is come upon me, and heavynesse vereth my herte: for lo, the voyce of the cryenge of my people, is heard from a farre countrey: Is not the Lord in Sion? Is not the kynge in her? Wherefore then haue they greued me (shall the Lord saye) with theyr images and foolyshe strange facions?

The harvest is gone, the sommer hath an ende, and we are not healed. I am sore vexed, because of the hurt of my people: I am heauye, and abashed: for there is no more Eracle at Balad, & there is no physicion that can heale the hurt of my people.

### The Notes of the. viii. Chapter.

(a) Moreover I will gather them in. &c. The meaning is: I will gather the Jewes from all the partes of Jewrye vnto Jerusalem. There shall no figge, grape, or other fruite remaine in the villages or fyeldes: and so shall they haue no luste to abyde there, but shall be fayne to flye to the cite. Thither caused he them to flye, and ther also camped them, and deliuered the into theyr enemies handes. Whiche punishment had they synnes deserved.

(b) Hath geue vs water myrrer with gall to drinke, that is, hath wrapped vs in mysery & wretched chaldome.

(c) I will send Cockatrices and serpentes. &c. That is, I will bring among you a fearefull company of sondyars, with whose deadly arrowes and barbes and cryes, ye shall be slayne such as though ye should perpe the strokes of venemous bytynge of Cockatrices & serpentes.

### The. ix. Chapter.

The complayne & bewayling of the prophete, for the malice of the people. In the knowledge of God oughte we onely to reioyce. The vncircumcision of the herte.

Who will geue my head water enough, and a wel of teares for myne eyes: that I may wepe nyghte and day for the slaughter of my people? Would God that I had a corage some wher far fro solke, that I myght leaue my people,

## The Prophecy

and go fro the, for they be all aduouterers and a thynkyng sort. They bend theyr thynges lyke bowes, to shoote oute lyes. As for the truth, they may not hyng awaye withall in the worlde. For they go from one wickednes to another, & hold nothing of me, sayth the Lord. Yea, one must keepe hym selfe from an other, no man may safely trust hys own brother: for one brother vndermineth another, & one neyghbor begyleth another. Yea one dissembleth w another, & they deale w no truth. They haue practysed theyr tonges to lye, & take great paynes to do myschies. They haue set their stole in the midst of disceyte, & for very dissimylng falsehead they will not knowe me, sayth the Lord. Wherefore thus sayth the Lord of hostes: behold, I will melt them & try them, for what shuld I els do to my people? Their tonges are lyke sharpe arrows to speake disceyte. Wher they mouth they speak peareably to theyr neybour, but priuely they lay wait for hym. Shuld I not punyssh the for these thynges sayth the Lord? or shuld I not be auenged of any such people as thys? Upon the mostrepynes will I take up a lamentacion & sorowfull cry, & a mourninge vpon the faire playnes of the wilderness, namely, how they are so bryt by the no man goth ther any more: yea a man shall not heare one beast crye there.

Byrdes and cattell are all gone from thence. I will make Jerusalem also an heape of stones, & a denne of venymous wormes. And will make the cypres of Iuda so wast, that no man shall dwell therein. What man is so wyse as to vnderstand thys? Or to whom hath the Lord spoken by mouth, that he may shewe thys & say: O thou land why perishest thou so? Wherefore art thou so brent vp, & lyke a wylde-nes, that no man goeth thowowe?

Yea the Lord hym selfe tolde the same vnto them that forsoke hys lawe, & kept not the thyng that he gaue them in commaundement, nether luyed thereafter: but folowed the wyckednes of theyr owne hertes, and serued strange goddes, as theyr fathers taught them.

Wherefore thus sayeth the Lord of hostes, the God of Israell: Beholde, I will sede thys people with wormewood, & geue the gall to drinke. I will scatere them also among the heathen, whome neyther they ne their fathers haue known, and I will send a sword among the, to persecute the tyll I bringe them to nought. Moreover thus sayeth the Lord of hostes, loke ye call for mourninge wyues, and send for wyse women, that they come shortly, and sing a mourning songe of you, that the teares may fall out of our eyes, and that our eye liddes may gush out of water.

For there is a lamentable noise herbe of Syon, & how are we so sore destroyed? & how are we so vtterly confounded? We must nedes forsake oure owne natu-  
rall

Jer. xli. d.  
at. r. c.  
Mich. vii. a

pro. xlii. a  
psal. xvi. a

psal. xvi. a

psal. lxxv. a  
Mich. iii. c

Deu. xlii. d

Deu. xxi. b  
Iosu. xlii. a

Deu. xxi. c  
Jer. xlii. a



raile countrey, and we are shut oute of our  
owne lodgruges. Yet heare the worde of  
the Lorde, O ye women and let your eares  
regarde the wordes of hys mouth: for ye  
may lette your daughters to mourne, and  
that euey one may teache her neighbou-  
res to make lamentacion. Namelye thus:  
Deathe is clymmyng vp in at oure wynd-  
owes, he is come into oure houses to des-  
troy the chyldre before the doore, & the yong  
man in the strete.

**B**ut tell thou plainlye, thus sayeth the  
Lorde. The dead bodys of men shall ly vp  
on the ground, as the donge vpon the feld,  
and as the hey after the mower, & there  
shalbe no man to take them vp.

**M**oreouer, thus sayeth the Lorde, let  
not the wyse man reioyse in hys wysdom,  
ne the strong mā in hys strength, neyther  
the ryche man in hys ryches. But who so  
wil reioyse, let him reioyse in this, for he vnder-  
standeth, & knoweth me: for I am the  
Lorde, whych do mercy, equitye & ryghteous-  
nes vnto all. Therefore haue I pleasure  
in such thynges, sayeth the Lorde. Behold  
the tyme cometh (sayeth the Lorde) that  
I wyll vspyt (a) all them, whose foreskin  
is vncircumcised. The Egyptians, the  
Hemes, the Edomites, the Ammonites,  
the Moabites, and the shauen Medians:  
these that dwell in the wyldernes. For all  
the Gentyles are vncircumcised in flesh,  
but all the house of Israell are vncircum-  
cised in the herte.

The Notes of the .ix. Chapter.

(a) All, that is, as well the Jewes as the Gen-  
tiles: for he is as free as he other. The Jewes  
are euill as well as the heathen, as touchyng  
the herte, although they be circuncised, as touchyng  
the fleshe. Therefore are they here reckned among  
the vncircumcised.

The .x. Chapter.

The constellacions of the starres are not  
to be feared. Of the wyckednes of Idols, and  
of the power of God. Of euill curates.

**H**ear the worde of the Lorde, that he  
speaketh vnto the, O thou house of  
Israell: Thus sayth the Lorde: Ye  
shal not lerne after the maner of the hea-  
then, & ye shall not be astrayed for the to-  
kens of heauen: for the heathen are astrayed  
of luche, yea all the customes and lawes of  
the Gentyles are nothyng but vanity. They  
hew down a tre in the wood wyth hoes  
of the workman, & facyon it wyth axes:  
they couer it ouer w golde or syluer, they  
fasten it wyth nailes and hammers, that it  
moue not. It standeth as styffe as a palme  
tree, it can neyther speake ne goo, but muste  
be borne. Be not ye astrayed of luche, for  
they can doo neyther good ne euill. But  
ther is none lyke vnto thee, O Lorde, and  
great is the name of thy power. Who wold  
not feare thee? Or what kynge of the Pami-  
nes wold not obey thee?

**F**or amonge all the wyse men of the  
Panymes, and in all theyr kyngedomes,

there is none that maye be lykened vnto  
the. They are all togyther vlcarned and  
vnyse. All theyr connyng is but vanytie:  
namelye woode, syluer whych is broughe  
oute of Tharsis, and beaten to plates, and  
golde from Ophyr: a worke that is made  
wyth the hand of the craftes man and the  
casser, clothed wyth yelow sylke & scar-  
let: euen so is the worke of theyr wise men  
all togyther. But the Lorde is a true God,  
a luyng God, and an euerlastyng king.  
Yf he be wrothe, the earth shaketh: all the  
Gentyles may not abyde hys indignaciō.

As for theyr gods, it may well be sayde  
of them: they are no gods & neyther made  
heauen neyther earthe: therefore shall  
they perishe from the earthe, and from  
all thynges vnder heauen. But (as for our  
God) he made the earth wyth hys pow-  
er, and wyth hys wysdome hath he sy-  
rised the whole compasse of the worlde,  
wyth hys discrecyon hath he spred oute  
the heauens.

At hys voyce the waters gather togy-  
ther in the ayre, he draweth by the clou-  
des fro the vttermost parts of the earth, he  
turneth lyghnyng to rayne, and byn-  
geth forth the wyndes oute of theyr trea-  
sures. Hys wysdom maketh almen folles.  
And confounded be all casters of images,  
for that they cast, is but a vayne thyng,  
and hath no lyfe. The vayne craftesmen  
wyth theyr workes that they in their va-  
nytye haue made, shall perishe one wyth  
an other in the tyme of visitacion. Neuer-  
thelesse Iacobys porcion is not luche: but  
it is he that hath made all thynges, and  
Israell is the rod of hys suberitace. The  
Lorde of hostes is hys name. Put awaye  
thyne vncleannesse oute of the lande, thou  
that arte in the stronge cyties. For thus  
sayeth the Lorde: Beholde, I wyll nowe  
thrust out the inhabitants of this lande  
a greate way of, and trouble them in luche  
forte as they shall no more be founde.

Alas howe am I hurt? Alas howe payne  
full are my scourges vnto me? For I con-  
syder thys sorowe by my selfe, and I must  
suffer it. My tabernacle is destroyed, and  
all my cordes are broken. My chyldren are  
gone fro me, & can no wher be found. Nowe  
haue I none to sprede oute my tent, or to  
set vp my hangynges. For the herdemen  
haue done foolyshe, that they haue not  
soughte the Lorde. Therefore haue they  
dealt vnyse wyth theyr cattell, and  
all are scattered abroad. Beholde, the  
noyse is harde at hande, and greate sedy-  
cyon oute of the Northe: to make the ey-  
es of Iuda a wyldernesse, and a dwel-  
lyng place for dragons.

Nowe I knowe, O Lorde that it is not  
in mannes power to order his owne way:  
es, or to rule hys owne steppes and goyn-  
ges. Therefore chasten thou vs, O Lorde,  
but w fauour & not in thy wrath: byn-  
ge vs not vtterlye to naughte. Doute oute  
thyne

i. Cor. i. d.  
ii. Cor. x. d.

Jer. ii. b.

psa. cxxiii.  
b.

Isa. xlvi. c.

Isa. xlvi. b.

Isa. xlvi. b.

Baruch. vi.

Reg. xvi. g.

Judi. vi. b.

Isa. xlv. b.

Isa. vi. a.  
psa. lxxviii.



## The. xi. Chapter.

thyne indignacion rather vpon the Hea-  
then that knowe the not, and vpon the  
people that call not on thy name: And  
that bycause they haue consumed, deuou-  
red and destroyed Iacob, and haue rote  
oure hye gloire.

### The. xi. Chapter.

**A** curse of them that obey not the worde  
of Goddes promise. The people of Iuda fo-  
lowinge the steppes of theyr fathers, worship-  
peth straunge goddes. The Lorde sayeth he wil  
not heare the Jewes, and forbyddeth also Jere-  
mye to praye for them.

**T**his is an other sermon, whiche the  
Lorde commaunded Jeremy to pre-  
ache, sayinge: Heare the wordes of  
the couenaunte and speake vnto all Iuda,  
and to al the that dwel at Ierusalem. And  
say vnto the: thus sayth the Lorde God of  
Israel: Cursed be every one that is not obe-  
dient vnto the wordes of this couenaunte:  
whiche I commaunded vnto your fathers,  
what tyme as I brought the out of Egypt  
from the (a) yron forname, saying: Be obe-  
dient vnto my voyce, and do accordyng to  
all that I commaunde you: so shall ye be  
my people, and I wyll be your God, and  
wyll kepe my promise that I haue sworn  
vnto your fathers: Namelye that I wolde  
gyue them a lande whiche floweth wyth  
mylke and honny, as yee se come to passe  
this day. When answered I, and sayde.  
Amen. It is euen so, Lorde, as thou sayest.

**W**hen the Lorde sayde vnto me agayne:  
preache this in the cityes of Iuda, & round  
about Ierusalem, and saye: Heare the wor-  
des of this couenaunte, that ye maye kepe  
them. For I haue diligently exhorted  
your fathers, euer sythens the tyme I  
broughte them oute of the lande of Egypte,  
vnto this daye. I gaue them warnyng by  
tymes, sayinge: Harken vnto my voyce.  
Neuerthelesse they wolde not obeye me,  
nor encline theyr eares vnto me, but fo-  
lowed the wycked imaginations of theyr  
owne hertes.

And therefore haue I accused them as  
transgressours of all the wordes of this  
couenaunte that I gaue them to kepe,  
whiche they (not withstandinge) haue  
not kepte.

And the Lord saide vnto me: It is folde  
out that hole Israel, and all these citezins  
of Ierusalem, are gone backe. They haue  
turned them selues to the blasphemies of  
theyr forefathers, whiche hadde no luste  
to heare my worde. Euen lykewyse haue  
these also folowed straunge goddes, and  
worshipped them. The house of Israel &  
Iuda haue broken my couenaunte, which  
I made wyth theyr fathers.

**T**herefore thus sayeth the Lord: Behold,  
I wyll sende a plague amonge you, whiche  
ye shall not be hable to escape: & though  
ye cry vnto me, I wyll not heare you. The  
shal the townes of Iuda, and the citizyns  
of Ierusalem goo and call vpon theyr god-  
des, vnto whome they made theyr obla-

## The Prophecy

cions, but they are not hable to helpe them  
in tyme of their trouble. For as manye ci-  
ties as thou hast, O Iuda, so manye god-  
des haste thou also. And loke howe manye  
stretes there be in the, O Ierusalem, so  
manye shamefull aulters haue ye set vp, to  
offre vpon them vnto Baal. But praye not  
thou for this people: byd neyther prayse  
ne prayer for them, for though they cry  
vnto me in theyr trouble, yet wyll I not  
heare them.

(b) O thou beloued, why dost thou so  
shamefull great blasphemies in my house?  
Euen as though that holpe fleshe myght  
absolue the, specially why thou hast made  
thy host of thy wyckednes. The Lorde cal-  
led the a grene olyue tre, a fayre one, a  
frutefull one, a goodlye one: but now that  
there is a contrarie report of the abode,  
he wyll burne the vp, and destroy thy brach-  
es. For the Lorde of hostes that planteth  
the, hath deuised a plague for the O thou  
house of Israel and Iuda, for the euyl that  
ye haue done to prouoke hym to wrath, in  
that ye dyd seruite vnto Baal.

This, O Lord, haue I lerned of the, and  
understande it: for thou haste shewed me  
theyr ymaginations. But I (as a meke  
lambe) was caried awaye to be slayne:  
not knowyng that they hadde deuyled  
suche a counsel agaynst me, sayinge: we wil  
destroy this meate wyth (c) wood, & dryue  
hym out of the land (d) of the lyuynge, that  
his name shal neuer be thought vpon.

Therefore I wyll beseeche the nowe, O  
Lord of hostes, thou righteous iudge, thou  
that tryest the reynes and the hertes, let  
me se the auenged of them, for vnto the  
haue I committed my cause. The Lorde  
therefore spake thus of the cyprians of A-  
nathoth, that sought to sle me, sayinge:  
Preache not vnto vs in the name of the  
Lorde, or elles thou shalt dye of oure han-  
des. Thus (I saye) spake the Lorde of  
hostes: Beholde, I wyll vspite you. Your  
younge men shal perishe wyth the sword,  
your sonnes and your daughters shall  
veterlye dye of hongre, so that none shall  
remayne. For vpon the cyprians of Ana-  
thoth wyll I bringe a plague, the yere of  
their visitacion.

### The Notes of the. xi. Chapter.

(a) Egypt was vnto them an yron forname for  
greate anguysh, grefe, sorowe, and carefulnes  
of herte, whiche they there suffered. i. Re. iiii. c.

(b) He speaketh vnto the Jewes, which in their  
Synagoge worshipped manye & diuers Idols  
les, and thereby blasphemed God: And yet  
thought they to haue redeemed theyr wycked-  
nesse wyth the offerynges of theyr bullockes and  
fleshy sacryfices, whiche are here called holpe  
fleshe.

(c) Wood, vnderstand: venomd and poysoned.  
Some expound hereby the woode of the crosse  
and of affliction whiche the wycked deuyled to  
wrape the prophet in, for his tellynge of the  
truth.

(d) What the lande of the lyuynge signifieth  
is shewed in Esay. liii. c.

The



The Prophet marueleth greatly at the p[er]p[et]rator of the wicked, although he tolde God to be righteous. The Jewes are forsaken of the Lord. He speaketh against Curates & preachers that seduce the people. The Lord threatneth destruction vnto the nations that bordered vpon Jewry, whych troubled and vered it.

**O** Lord, thou art more righteous then I should dispute with: Neuertheles, let me talke with the in thinges reasonable. Howe happeneth it that the waye of the vngodly is so prosperous? and it goeth so well with them whych (with out any shame) offend and lyue in wickednes? Thou plantest them, they take roote, they growe, and brynge forth the fruyte.

Job.xii. a.  
Abac.i. b.

They boaste muche of the, yet dost thou not punyche them. But thou Lord (to whom I am wel knowe) that hast sene and proued my herte, take the away lyke as a flocke is carped to the slaughter house, and appoint the for the day of slaughter.

Howe longe shall the lande mourne, & all the bearches of the fyerde peryshe, for the wickednes of them that dwell therein?

The cattel & the bydes are gone, yet they say, tush: God wil not destroy vs utterly.

**(a)** Seynge thou art wery in runnyng with the foote men, howe wylt thou do in the furious pyrde of Jordan? for thy brethren and thy kynred haue all together dyspyled the, and cryed oute vpon the in thy absence. Beleue the not, though they speake say wordes to the. As for me (say I) I haue forsaken mine owne dwelling place, and lest mine heritage. My lyfe also that I loued so well, haue I geuen in to the handes of myne enemies. Myne heritage is become vnto me, as a lion in the wood. It cryed oute vpon me, therefore haue I forsaken it. Myne heritage is vnto me as a speckled byrde, a byrde of diuerse colours is vpon it. So hence and gather al the beastes of the fyerde together, that they maye eate it vp.

**(b)** Diuerse heardmen haue broken doune my vyneyarde, and troden vpon my porcion. Of my pleasaunt porcion, they haue made a wyldernes. They haue layde it waste: and nowe it is waste, it sygheth vnto me. Yea, the hole lande lyeth waste, & no man regardeth it.

The destroyers come ouer the beache euery waye, for the swerde of the Lord shall consume from the one ende of the land to the other, & no fleshe shal haue rest. They shall sowe wheate, & reape thornes. They shall take heritage in possession, but it shal do them no good. And ye shal be confounded of your owne winnynges, because of the great wrath of the Lord.

**(c)** Thus sayth the Lord, vpon all myne euill neyghboutes that laye hande on mine heritage, whych I haue geuen my

people of Israell: Beholde, I wyl plucke them (namely Israell) oute of theyr land, and put oute the house of Iuda from the. And when I haue coted the out, I wyl be at one with them agayne, and wyl haue mercye vpon the: and brynge them agayne, euery man to his owne heritage, and in to his lande.

And if they (namely that trouble my people) wyl learne the wayes of them to swere by my name: The Lord lyueth, (lyke as they lerned my people to swere by Baall) then shall they be reckened amonge my people. But if they wyl not obeye, then wyl I roote oute the same folke, and destroye them sayth the Lord.

The Notes of the.xii. Chapter.

**(a)** Thus spake the wycked of the Prophete by the way of rebuke. As though they had sayd by a parable. When thou wast but in a litel town, thou couldest not beare the persecution of thine owne citezins & household folches: Howe wylt thou then beare the princes and chiefe rulers of Iuda, and the Nobles of Ierusalem. And after, by the preasable sure lande, is vnderstand Anathoth, and by the pyrde of Jordan, Ierusalem. The lytell ruler of Anathoth is not to be compared to the great flowing streames of Jordan. If he were dyspyled of his owne andytoures, howe shoulde he be heard of other, and those greater and excellenter?

The.xiii. Chapter.

The destruction of the Jewes is presygyred, and their sparlyng abrode. Whye Israell was receyued to be the people of God, and why they were forsaken.

**M**oreouer, thus sayde the Lord vnto me: go thy way & and get the a lynne breche, and gyde it aboute thy loynes, and let it not be wet. The I got me a breche, accordyng to the commaundemēte of the Lord, & put it aboute my loynes. After this the Lord spake vnto me agayne: Take the breche that thou hast prepared, about the, and get the vp, and go vnto Euphrates, & hide it in a hole of the rocke. So wente I, and hyd it, as the Lord commaunded me. And it happened longe after this, that the Lord spake vnto me: Arise, and get the to Euphrates & fet the breche thence, whych I commaunded the to hyde there.

Then went I to Euphrates, and digged vp, & toke the breche frome the place where I hadde hyd it: and beholde the breche was corrupte, so that it was profitable for nothyng.

Then sayed the Lord vnto me: thus sayeth the Lord: euen so wyl I corrupt the pyrde of Iuda, and the hantye mynde of Ierusalem. This people is a wycked people, they wyl not hear my worde, they folowe the wycke imaginations of their own hert, & hang vpon straunge gods, the haue they serued and worshipped: & therefore they shalbe as this breche that serueth for nothyng.

For as straitlye as a breche lyeth vp:

R.R.iii.

A prophete done by an oute warde signe as it is sayde. iiii. Reg.xi. c.f.

Iere. xlii. a. xi. b. xlii. a. and. xli. c.



## The. xiii. Chapter.

Deut. llii. c.  
v. xviii. d.

Jer. l. c.

on a mannes lynes, so strapye dyd I  
brnde the hole house of Israel, and the  
hole house of Juda vnto me, sayeth the  
Lorde, that they myght be my people, that  
they myght haue a glorious name, that  
they myght be in honoure, but they wolde  
not obeye me. Therefore laye thys ridle  
before them, and saye. Thus sayeth the Lord  
God of Israel: Every pot shalbe fylled w  
wyne. And they shal say: thynkest thou we  
knowe not that every pot shalbe fylled w  
wyne? Then shalt thou say vnto the: Thus  
sayeth the Lord: Beholde, I shall fyl al the  
inhabitauntes of thys lande wth dzon-  
kenes, the kynges that sit vpon Dauides  
stole, the priestes and p[ro]phets wth all  
dwel at Jerusalem. And I wyll shote the  
one agaynst an other, yea the fathers agaynst  
the sonnes, sayeth the Lorde.

I wyll not pardon them, I wyll not  
spare them, ne haue p[re]tye vpon them: but  
destroie them. Be obediēte, g[ra]ue eare,  
take no dysdayne at it, for it is the Lorde  
him selfe that speaketh: Honour the Lorde  
your God herein, or he take hys lyght  
from you, and or euer your fete stumbe in  
darkenesse at the hyl: lest whē ye loke for  
the lyght, he tourne it into the shadowe &  
darkenesse of deathe. But if ye wyll not  
heare me, that g[ra]ue you secrete warnyng,  
I wyll mourne from my whole herte, for  
your stubbornesse.

Jer. xxxi. c.  
Thy. i. a.

Hyteously wyll I wepe, and the teares  
shall gush oute of myne eyes. For the Lor-  
des stocke shalbe caried away p[ri]soners.  
Tell the kyng, and the rulers: Humble  
your selues, set you downe lowe: for the  
croune of your glory shal fall from your  
head. The cityes toward the south shal  
be shut vp, and no man shal open them. All  
Juda shalbe caried away p[ri]soners so  
none shal remayne.

Jer. xxx. a.  
Ezay. xlii. b  
Ezay. xxi. a

Lyst vp your eyes and beholde them  
that come from the North: Lyke a fat  
stocke shal they sal vpon the. To w[ho]d wyle  
thou make thy mone, whē they come vpon  
the? for thou haste taughte them thy  
selfe, & made the masters ouer the. Shall  
not sorow come vpon the, as on a woman  
trauayllynge wth chylde? And if thou woldest  
saye then in thine herte: Wherefore  
come these thynges vpon me? Euen for  
the multitude of thy blasphemies, shall  
thy hynder parts & thy fete be discouered.  
For like as the man of Jude may chaunge  
hys skyn, & eat of the mountayn her spots:  
so maye yee that be exercised in euyl,  
do good. Therefore wyll I scatter you,  
lyke as the stubble that is taken awaye  
wth the South wynde. Thys shalbe  
your portion, and the porcyon of your  
measure, wherw[ith] ye shalbe rewarded  
of me sayeth the Lorde: because ye haue  
forgotten me, and put your truste in dis-  
certainlynges. Therefore shall I tourne  
thy clothes ouer thy head, and dyscouer  
thy thynges, that thy p[ri]uynces maye be

Jer. xxx. c.

Dee. ii. b.

## The Prophecy

scene, thy aduoutye, thy deadly malice,  
thy beastynesse, and thy shamefull hoores-  
dome. For vpon the felde & hylles I haue  
sene thy abominacions. Wo be vnto the  
(O Jerusalem) when wilt thou euer be clen-  
sed any more?

### The. xiiii. Chapter.

Of the deathe that should come in Jewrye.  
The prayer of the people askyng mercie of the  
Lord. The vnfaithful people are not heard, of  
prayer, fastyng, and of false p[ro]phets & dys-  
cease the people.

The worde of the Lord shewed vnto Je-  
remy, concerning the deathe of the fru-  
tes. Juda shal mourne: men shal not  
go much more thorow hys gates: the land  
shalbe no more had in regard, & the cry of  
Jerusalem shal breake oute. The Lordes  
shal sende their seruauntes to fetch wa-  
ter, & when they come to the welles, they  
shal fynde no water, but shal cary theyr  
besselles home empty. They shal be a sha-  
med and confounded, and shal couer their  
heades. For the ground shalbe dreyed vp, be-  
cause there cometh no rayne vpon it. The  
plowmen also shalbe a shamed, and shal  
couer their heades. The binde shal forsake  
the yong sowne that she bringeth forth in  
the field, because there shalbe no grasse.  
The wyld Asses shal stand in the mosse, &  
drawe in theyr wyndlyke & dragons, their  
eyes shal fayle for want of grasse.

Doutles oure owne wyckednesse re-  
ward vs: but Lord do the accordinge to thy  
name, though our transgressions & synnes  
be many. For thou art the conforter & helpe  
of Israel in the tyme of trouble. Why wilt  
thou be as a stranger in the lande, and as one  
that goeth ouer the felde, & cometh in ou-  
lype to remayne for a nyght? (a) Why wilt  
thou make thy selfe a cowarde, and as it  
were a graunte that yet may not helpe?

\* For thou art oures (O Lorde) & we beare  
thy name, therefore forsake vs not.

Then spake the Lord, concernyng thys  
people, that haue pleasure to go so nymblly  
wth their fete, and leaue not of, and ther-  
fore displease the Lorde, in so much that he wyl  
now byngne agayne to remembraunce all  
theyr mysdoedes, and punyche al theyr syn-  
nes. Yea, euen thus said the Lord vnto me:  
Thou shalt not praye to do thys people  
good. For though they faste, I wyll not  
heare theyr prayes. And though they of-  
fer burnt offerynges & sacrifices, yet wyll  
not I accepte the. For I wyll destroy the  
wth the sword hunger and pestilence. The  
answered I: O Lord God, the p[ro]phets  
saye vnto the: Tuthe, ye shal se no sword,  
and no hunger shal come vpon you, but the  
Lorde shal g[ra]ue you continual resce in this  
place.

And the Lorde sayd vnto me: The p[ro]-  
phets preach lyes vnto the in my name.  
I haue not spoken wth theym, neyther  
gaue I them any charge, neyther dyd I  
sende them: yet they preache vnto you  
false

Some  
reade: but  
the Lorde  
art in the  
middest of  
vs, and thy  
name is cal-  
led on of  
vs.

Jer. vii. c.

Jer. xlii. a  
xvii. c. xix. c.



false by lions, chatmyng, banitye, and dyf-  
ceptfulnes of theyr owne herte. Therefore  
thus sayth the Lord: As for those prophets  
that preach in my name (whome I neuer  
theles haue not sent) and that saye: The  
ther shal neyther battayle ne hunger be in  
this land: Wp the sword and with hunger  
shal those prophets perishe, and the people  
to whom they haue preached, shall be caste  
out of Ierusalem, dye of hunger, & be slaine  
wp the sword (and ther shalbe no man  
to bury them) both they and theyr wyues,  
theyr sonnes & theyr daughters. For thus  
wyl I poure theyr wyckednes vpon them.

Thys shal thou say also vnto the. Myne  
eyes shal wepe wpythout ceassyng, day and  
nyght. For my people shalbe destroyed with  
greate harme, and shal perishe wpyth a  
greate plage: for if I go into the feld, lo, it  
lyeth al ful of slaine men: Yf I come into a  
citty: lo, they be al famyshed of hunger.

Yea, theyr prophets also and piteas shal  
be led into an vnknoyn lande. Hast thou  
then vtterly forsaken Iuda (said I?) Dost  
thou so abhorre Sion? Dost thou so pla-  
ged vs, that we ca be healed no more? We  
looked for peace, and ther cometh no good:  
for the tyme of health, & lo here is nothyng  
but trouble: We knowlege (O Lord) all  
our mysdeedes, and the synnes of oure fa-  
thers, that wee haue offended thee. We not  
displeased (O Lord) for thy names sake, for  
get not thy louyng kyndenes: Remember  
the trene of thyne honoure, bryake not the  
couenaunt that thou haste made wpyth vs.  
Are ther any amonge the gods of the Pa-  
nyms, that send raine, or geue the showres  
of heauen? Dost not thou it, O Lord oure  
God, in whom we truste? Yea Lord, thou  
dost al these thynges.

The Notes of the.xv.Chapter.

(a) Why wylle thou be a stranger. &c. As who  
say. Thou behauest thy selfe vnto vs as a stran-  
ger, or as a wayfaryng man: for thou settest not  
by vs, nor dyspolest thy strength to helpe vs.

The.xv.Chapter.

The Lord wil not heare Moyses or Aaron,  
if they pray for the people, but wil wrappe  
them in many myseryes. The cause of such  
greate myseryes.

**T**hen spake the lord vnto me, and saide:  
Though Moyses and Samuell stode  
before me, yet haue I no hert to thys  
people. Dyeue them away, that they maye  
go oute of my spghre. And if they saye vnto  
the. Whyther shal we go, then tel the: The  
Lord gyueth you thys answer: Some vnto  
death, some to the sword, some to hunger,  
some into captiuitie. For I wyl bryng four  
plages vpon them, sayeth the Lord. The  
sword shal strangle them, the dogs shal de-  
uour them, the foules of the ayre, and beas-  
tes of the earth shal eat them vp, and de-  
stroy them. I wyl scatter them about also,  
in al kyngdomes and landes to be plagued,  
because of Manasses the sone of Ezechias  
kyng of Iuda, for the thynges that he dyd

in Ierusalem.

Who shal then haue pity vpon the, O Je-  
rusalem? Who shal be sorow for the? Who  
shal make intercession to obtaine peace for  
the, seing thou goest fro me, & turnest back-  
warde, sayth the Lord: Therefore I wyl  
stretch out myne hand agaynst thee, to de-  
stroy thee, and I wyl not be entreated. I  
wyl scatter the abroad wpyth the fenne on  
euery syde of the land, I wyl wast my peo-  
ple and destroy them, for they haue had no  
luste to turne from theyr owne wayes. I  
wyl make theyr wydowes moode in number  
then the sands of the sea. Vpon the mothers  
of theyr chyldren, I shal bryng a destroyer  
in the noone day. Sodeynly and vnwares  
shal I send a feare vpon theyr cities. She  
that hath borne seven chyldren, shall haue  
none, her hert shal be ful of sorow.

The sunne shal faile her in the cleare day,  
when ye shal be confounded and saynte for  
very heauynes. As for those that remaine,  
I wyl deliuer them vnto the swerde of  
theyr enemyes, sayth the Lord. O mother,  
alas that euer thou diddest beare me, an e-  
nemy and hated of the whole lab: Though  
I neuer sent ne receiued vpon vsury, yet all  
men speake euyl vpon me.

And the Lord answered me: Lead not I  
the the vnto good? Come not I to the when  
thou arte in trouble, and heape the when  
thyne enemy oppresseth thee? Dost one pry-  
d but an other, or one merat that cometh  
from the North another? As for your ryt-  
ches and treasure, I wyl geue them out in  
to a pray, not for any mouny, but because of  
al your synnes that ye haue done in al your  
coastes. And I wyl bryng you wpyth your  
ennemyes into a land that ye knowe not:  
for the fyre that is kyndled in my indigna-  
cion, shal burne you vp.

O Lord (sayd I then) thou knowest all  
thynges, therfore remember me, and vyllet  
me, deliuer me fro my persecuters. Receiue  
not my cause in thy longe wrath, yet thou  
knowest that for thy sake I suffer rebuke.  
When I had found thy wordes, I eat the  
vp gredely: they haue made my hert ioyful  
and glad. For I cal vpon thy name, O lord  
god of hosts. I dwel not among the scorneres,  
neyther is my delpte therein: but I dwell  
only in the feare of thy hand, for thou haste  
fylled me wpyth bytternes. Shall my hea-  
uynes endure for euer? Are my plagis the  
so greate, that they maye neuer be healed?  
Wilt thou be as a water that falleth, and  
can not continue?

Vpon these wordes, thus sayd the Lord  
vnto me: Yf thou wylte turne agayne, I  
shal set the in my seurce: and if thou wylt  
take out the thyng that is precious from  
the vyle, thou shalt be euen as myne owne  
mouth. They shal conuerte vnto thee, but  
turne not thou vnto the: & so shall I make  
the a strong wal of Steele agaynst this peo-  
ple. They shal fyght agaynst thee, but they  
shall not preuaile: For I my selfe wyl be  
with



## The xvi. Chapter.

with the to helpe the, and deliuer the saith the Lord. And I will ryde the out of the handes of the wycked, and deliuer the out of the hand of tyrantes.

### The xvi. Chapter.

**H**e prophesieth the myserie of the Jewes. He sheweth, that worshyping of Idolles and the contempt of Gods law, is the cause of theyr myserie. He prophesieth the captivity of Babylon, and theyr deliuerance from thence agayne. The callinge of the Gentyles.

**M**oreouer thus sayd the Lord vnto me: Thou shalt take the no wyfe, ne beget chyldren in this place. For of the chyldren that at borne in this place of theyr mothers that haue borne them, and of theyr fathers that haue begotten them in this lande, thus sayeth the Lord: They shall dye an horrible death, no manne shall mourne for them, ne burye them: but they shall lye as dounge vpon the carthe. They shall perishe thow the sword and hunger, and theyr bodies shall be meate for the foules of the ayre, and bestes of the earth. Agayne, thus sayth the Lord: Do not vnto them that come together for to mouen and wepe, for I haue take my peace from this people (saith the Lord) yea my fauour and my mercy. And in this lande shall they dye olde and ponge, and shall not be buried: no man shall bewaile, no man shall clipp or haue hym selfe for them.

**T**here shall not one byspte another, to mourne with them for theyr dead, or to comfort them. One shall not offer an other the cuppe of consolacyon, to forget theyr heauyness for father and mother. Thou shalt not go into theyr feast house to sitte doune, much lesse to eate or drynke with the. For thus sayth the Lord of hostes, the God of Israel: (a) Behold, I shall take away oute of this place, the voyce of myrrour and gladnesse, the voyce of the bydegrome and of the byde: yea and that in your dayes, that ye maye see it.

**N**ow when thou shewest this people all these wordes, and they say vnto the: Wherfore hath the Lord deuyd all this greete plage for vs? Or what is the offence & sinne that we haue done agaynst the Lord our God? Then make thou them this answer: Because your fathers haue forsaken me (sayeth the Lord) and haue cleaued vnto strange Goddes, whom they haue honoured and worshipped: but me haue they forsaken, and haue not kept my lawe. And ye with your shamefull blasphemies haue exceeded the wyckednes of your fathers. For euerye one of you foloweth the frowarde and euyl ymaginacion of his hert, and is not obedyent vnto me.

**T**herefore will I caste you oute of this land, into a lande that ye and your fathers know not: and ther shall ye serue strange Gods daye and nyghte, ther will I shewe you no fauour. Beholde therefore (sayeth the Lord) the dayes are come, that it shall

## The Prophecy

no more be sayed: The Lord lyueth, which brought the chyldren of Israel out of the land of Egypt: but it shall be sayd, the Lord lyueth, which brought the chyldren of Israel for the North, and fro all lands wher I had scatered them. For I will bring the agayne into the lande, that I haue geuen vnto theyr fathers.

**B**eholde (sayeth the Lord) I will sende oute manye (b) fyshers to take them, and after that will I sende oute manye hunters to hunte them oute, from all mountaynes and hilles, and oute of the Caves of stones. For myne eyes beholde all theyr wayes, and they can not be hydde fro my face, neyther can theyr wycked deedes be kepte close oute of my syghte. But firste will I suddenly reward the: shamefull blasphemies and synnes, wherewith they haue despyled my lande: Namelye with theyr synkyng Idols and abhominacions, wherewith they haue despyled my lande: Namelye with theyr synkyng Idols and abhominacions, wherewith they haue fylled myne heretage. O Lord my strength, my power, and refuge in tyme of trouble. The Gentyls shall come vnto the, from the endes of the worlde, and say: We reioyce oure fathers haue cleaued vnto lyes, theyr Idolles are but vayne and vnpromysable. Howe can a manne make those bys Gods, which are not able to be gods? And therefore I will once teach them saith the Lord, I will shewe them my hande and my power, that they maye knowe that my name is the Lord.

### The Notes.

(a) The manner of the Prophetes communique is first vnto the condempne, and after to reioyce and comfort the faythful, as Jeremy doth here in this Chapter, and as it is vnto the whole scripture thowwe.

(b) By these fyshers are vnderstand the hosts by whom the Lord scourged the Jewes, and synned away theyr rulers. At four sundry draughtes were foure of theyr kynges taken, and at euery tyme some of the chyefe of the people with al. But at the last in tyme of iedekiah, was al the rest of the people hunted out of those cruel hunters the Chaldees. Reg. xlv. a. b. Reade the note in the xxiii. Chap. folowing at the letter. c

### The xvii. Chapter.

**T**he frowardnes of the Jewes. Cursed be those that put theyr confydence in man, and those blessed that trust to God. Mans heart is wycked. God is the searcher of the hert. The liuing waters are forsaken. The halowynge of the Sabbath is commaunded.

**Y**our syn (O ye of the trybe of Iuda) is writte in the table of your herts, & graued so vpon the edges of your alters with a pen of yrd, and with an adamant claw, & your chyldren also maye thynke vpon your alters, wodes, thicke trees, hye hyls, mountaynes & felde. Wherfore I will make all your substance & treasure be spoiled, for the great syn & ye haue done vpon your hye places thowwe oute all the coastes of your land. Ye shall be cast out also from the heretage, & I gaue you. And I will subdue you vnder

Leuit. x. b.  
Jer. xliii. c

pl. lxxviii. a.  
Jer. xv. a.

Jer. vii. e.

Jer. xliii. b.  
De. xxviii. c



**Jer. xlviii. a** Under the heavy bondage of your enemies in a land that ye know not. For ye have mis-  
**Psalm. li. b.** **Psalm. xlii. c.** **Psalm. l. a** **Roma. ii. c.** **Apoca. ii. a** **Psalm. vi. c.** **1. Re. xvi. b**  
**W**istred fyre to my indignacion, whych shal  
burne evermore. Thus saith the Lord: Cur-  
sed be the manne that putterh bys trust in  
man, and that (a) takerh flesh for bys arme:  
and he, whose hearte departerh from the  
Lord. He shal be lyke the heath that grow-  
eth in the wyldernes. As for þ good thyng  
that is for to come, he shal not see it: but  
dwel in a drye place of the wyldernes, in a  
salt and vnoctupped lande. \* Blessed is  
the man, that putterh his trust in the Lord  
and whose hope is in the Lord hym selfe.  
\* For he shal be as a tree that is plated by  
the water syde, whych spredeyth oute the  
roote vnto moystnes, whom the heate can  
not harme when it cometh, bys leaues  
are grene. And though they grow but litle  
fruite because of drouth, yet is he not care-  
ful, but he neuer leauerh of to byng forth  
the fruite. Among al thynges liuyng, mā hath  
the most disceyful and vnsearchable hert.  
Who shal then know it? Euen I the Lord  
search out the grounde of the hert, and try  
the reynes, and reward euerye man, accord-  
yng to bys wayes, and accordyng to the  
fruite of bys counsailes.

The disceyful makerh a nest, but byn-  
geth forth no ygg: He cometh by. ryches  
but not righteously. In the myddes of bys  
lyfe must he leaue them behynde hym, and  
at the last be found a very soole. But thou  
O Lord, whose throne is most glorious, ex-  
cellent, and of most antiquity, whych dwel-  
lest in the place of our holy reast: Thou art  
the comfort of Israel. Al they that forsake  
the, shal be confounded: al they þ depart frō  
the, shal be written in earthe, for they haue  
forsaken the Lord the verpe condyte of the  
waters of lyfe.

**H**eale me, O Lord, and I shal be hole,  
saue thou me, and I shal be saued, for thou  
art my prayse. Behold, these men say vnto  
me: Wher is the word of the Lord? Let it  
come. Wher as I neuerthelesse leding the  
flocke in thy wayes, haue compelled none  
by violence. For I neuer despyed any mā  
death, thys knowest thou wel. My words  
also were ryght before thee. Be not now  
terrible to me, O Lord, for thou art he in  
whom I hope, when I am in peril. Let my  
persecuters be confounded, but not me: let  
them be astraped, and not me. Thou shalte  
byng vpon them the tyme of theyr plage,  
and shalt destroy them right soze.

Agayne, thus hath the Lord sayed vn-  
to me: Go and stand vnder the gate where  
thorowe the people and the kynges of Ju-  
da go out and in, yea vnder al the gates of  
Jerusalem, and say vnto them: Heare the  
word of the Lord, ye kynges of Juda, and  
al thou people of Juda, and al ye cytyfyns  
of Jerusalem, that go thorowe thys gate:  
Thus the Lord commaundeth: Take hede  
for your lyues, that ye carry no burthen vpon  
you in the sabboth, to byng it thorow the

gates of Jerusalem, ye shal beare no bur-  
then also out of your houses in the sabboth.  
(b) Ye shal do no labour therein, but halowe  
the Sabbath as I commaunded your fa-  
thers. How be it they obeyed me not, ney-  
ther hekened they vnto me: but were ob-  
stinate and stubburne, and neyther obeyed  
me, nor receyued my correccion. Neuerthe-  
les, if ye wyl heare (sayth the Lord) I beare  
no burthen into the cyty thorow thys gate  
vpon the Sabbath: If ye wyl halowe the  
Sabbath, so that ye do no worke therein:  
then shal they go thorow the gates of this  
cyty, kynges and prynces, that shal sit vpon  
the stoole of David: They shal be caried  
vpon charets, and ryde vpon horses, both  
they and theyr prynces. Yea whole Juda  
and al cytyfyns of Jerusalem shal go here  
thorow, & this cyty shal euer be the more  
more inhabited. Ther shal come men also  
from the cyties of Juda, from about Jeru-  
salem, and from the lande of Ben Amin,  
frō the plain fields, from the mountaines,  
and frō the wyldernes: whych shal byng  
burnt offrynges, sacrifice, oblations, and  
incense, and thanksgyving in the house of  
the Lord. But if ye wyl not be obedyent vn-  
to me, to halowe the Sabbath, so that ye  
wyl beare your burthens thorow the ga-  
tes of Jerusalem vpon the Sabbath: The  
shal I set fyre vpon the gates of Jerusa-  
lem, and it shal burne vpon the houses of Je-  
rusale, & no man shal be able to quench it.

The Notes of the. xvi. Chapter.

(a) That takerh flesh for his arme, that is, þ  
putteth bys trust in any thyng but in the Lord.

(b) Ye shal do no labour therein, but halowe  
the Sabbath, as I commaunded your fathers.  
ec. The foundation of the faith, is to beleue gods  
promyses, and that he made the whole worlde, &  
doth also gouerne it: and further that he know-  
eth and wyl iudge al thynges. ec. These thyngs  
dyd the law requyre in keeping of the Sabbath,  
to confesse both wyth woorde and sygne, and to  
geue diligent heede to the hearyng and inter-  
pretyng of the lawe, to thynke of the gloire of  
God, and to relpue the saythfull soule wyth the  
foode of the worde, to minister occasion also vn-  
to the symple that they lykwys might attempt  
such thyngs in theyr houses amongest theyr hous-  
holde folkes, to be ppytful ouer the wearines of  
such neyghbours as laboured soze al the wecke  
long, and releace them, to attende and geue hede  
to the ex:rcyses of the spirite, and to the consol-  
ation and comfortyng of theyr neyghbours: not  
only to abstayne from outward works, and ful-  
fyl theyr appetytes and lustes, for that dyd the  
Lord forbyd. The Sabbath should be applied  
to the lawful seruyng of God, not to synfulness  
and wantonnes. It is commaunded to be sancti-  
fied, not to be polluted and defyled wyth naugh-  
tynes. To God alone must we also kepe it, and  
cal on his name: other Gods or Gods felowes  
ought we not to enuyze of, nor fal downe vnto  
them. But when suche occasyons come as turne  
our feast into occupaciō and labour, then ought  
we to remember that the sabbath was ordayned  
for man, not man for the Sabbath. Mark. ii. d. so  
that in the meane season, the feare of God and  
the charity toward our neyghbour (whych are  
the chiefe and pynypal things in the obserua-  
tion of the Sabbath) be not lightly regarded.

The



## The.xviii.Chapter.

The.xviii.Chapter.

God sheweth by the example of a potter, that it is in his power to destroy the despoilers of his word, and to helpe them again whe they amend. The conspiracy of the Jewes agaynst Jerem. His prayer agaynst his aduersaries.

**T**his is an other communication that God had with Jerem. saying: Arise and go down into the potters house, and ther shal I tel the more of my mynde. Now when I came to the potters house, I found hym makynge his worke upon a whele. The vessel that the potter made of clay, brake among his handes: So he began a new and made an other vessel accordyng to his mynde. Then sayd the Lorde thus vnto me: May not I do with you, as this potter doth, O ye house of Israell, sayth the Lorde? Behold, ye house of Israell: ye are in my hande, even as the claye in the potters hand.

Roma. ix. d  
Esa. xli. f

**W**hen I take in hand to rote oute, to destroy, or to waste awaye anye people or kingdome: if that people (agaynst whome I haue thus deuyed) conuert from theyr wyckednes, I immediately\* I repente of the plage that I deuyed to bringe vppon them. Agayne when I take in hande to builde, or to plante a people or a kingdome, if the same people do euill before me, and heare not my voyce, I immediately I repent of the good, & I deuyse to do for them.

Jerem. i. b  
The repen-  
taunce of  
God, is the  
chaunginge  
of his dede.  
i. Reg. xv. c

Speake now therfore vnto hole Iuda, and to them that dwel at Ierusalem: Thus sayth the Lorde: Beholde I am deuyng a plage for you, and am takynge a thinge in hand agaynst you.

Eona. iii. a  
Jere. xlv. b  
and. xxxv. c

Therfore let every man turne from his euill way, take vpon you the thinge that is good, and do right. But they say: No more of this, we wyl folow oure owne pynacions, and do every man accordyng to the wylfulnes of his owne mynde.

Therfore thus sayth the Lorde: Aske among the heathen if any man herd suche horrible thinges, as the daughter of Sion hath done? Shal not the snowe (that melteth vpon the stony rockes of Libanus) moysten the fieldes? Or may the spraynges of waters be so grauen awaye, that they runne no more, geue moystnes, ne make frutefull? But my people hath so forgottē me, that they haue made sacryfyce vnto vaine gods. And while they folowed their owne wayes, they are come out of the byestrete, and gone into a foote way not vsed to be troden. Where thowme they haue brought theyr lande into an euerlastynge wilderness and scorne: So that whosoever traualyth therby, shalbe abashed, & wag theyr heades. Myrth an Eastre wynde wyl I scatter them, before theyr enemyes. And when theyr destruction cometh, I wyl turne my back vpon them, but not my face. Then sayd they: come let vs ymagin some thinge agaynst this Jerem. Yea, this did even the priestes to whome the lawe was

Jere. xlv. c  
A. e. and. l. c

Jerem. xl. d

## The Prophecy

commytted: the Senatours that were the wysest: and the prophetes whych wanted not the word of God. Come (sayd they) let vs cut out his tong, and let vs not regard his wordes. Consyder me, O Lorde, and heare the voyce of myne enemies. Do they not recompence euill for good, when they dyg a pyt for my soule? Remember, howe that I stood before the, to speake for the, and to turne away thy wrath from them.

Psal. cxl. a  
Psal. lxxv. b

Therfore let theyr chyldren dye of hunger, & let the be oppressed with the sword. Let theyr wyues be robbed of theyr chyldren, and become wyddowes: lette theyr housbandes be slayne, lette their younge men be kyled with the sword in the field. Let theyr noyse be heard out of theyr houses, when the murdherer cometh sodely vpon them: For they haue dygged a pit to take me, and layd snares for my feete. Yet Lorde, thou knowest al theyr counsell, that they haue deuyed to slay me. And therfore forgeue them not theyr wyckednes, and let not theyr sinne be put out of thy sight, but let them be iudged before thee as the gylty. This shalte thou doo vnto them in the tyme of thy indignacion.

D. ii. lxxv

Jerem. xl. d

The.xix.Chapter.

The prophetieth the destruction of Ierusalem, for contempt and despyng of the woorde of God.

**M**oreouer, thus sayd the Lorde vnto Jerem: Go thy way, and bye thee an earthen pytcher, and bring forth the Senatours, and chiefe priestes into the valley of the chyldren of Hennon, which lieth before the porte that is made of brick, and shewe them ther the woordes that I shal tel the, and saye thus vnto the: Heare the word of the Lorde, ye kyniges of Iuda, & ye citisins of Ierusalem: Thus saith the Lorde of hostes the God of Israell. Behold I wyl bringe such a plage vpon this place, that the eares of al that heare it, shal glow. And that because they haue forsaken me, and vnhalowed this place, and haue offered in it vnto straunge gods: whom neyther they, theyr fathers, ne the kyniges of Iuda haue knowen. They haue filled this place also with the bloud of innocētes, for they haue set vp an auker vnto Baal, to burne theyr chyldren for a burnt offering vnto Baal, which I neither comaunded, ne charged the, nether thought once ther vpon.

A

Isa. xl. c  
Jerem. vi. b

Beholde therfore, the tyme cometh (sayth the Lorde) that this place shal no more be called Topheth, ne the valleye of the chyldren of Hennon, but the valley of slaughter. For in this place wyl I slay the Senatours of Iuda and Ierusalem, and kyll them downe with the sword in the syght of theyr enemyes, and of them that seke theyr lyues. And theyr dead carcasses wyl I geue to be meat for the soules of the ayre, & beasts of the field. And I wyl make this citie so desolate, and despised, & whoso goeth therby, shalbe abashed and lest vpon her

Jerem. xlv. c  
Esa. l. c. l. c



**Chze. llii. d** \* I wyl sede them also w<sup>th</sup> the fleshe  
**De. xxviii. b** of they<sup>r</sup> sonnes and they<sup>r</sup> doughters. Yea  
euery one shal eat vp an other in the beseg-  
gung and straghtnes, wherw<sup>th</sup> their e-  
nemies (that seeke they<sup>r</sup> lyues) shal keepe  
them in. And the pitcher shal thou breake  
in the syght of the men, that shall be w<sup>th</sup>  
the, and say vnto them: Thus saith y<sup>e</sup> Lord  
of hosts: euen so wyl I destroy this people  
and c<sup>ty</sup>pe as a potter breaketh a vessel,  
that can not be made hole agayne.

**D** In Topheth shal they be buried, for they  
shall haue none other place. This wil I do  
vnto this place also sayth the Lorde, and  
to them that dwel therein: Yea I wil do to  
this city, as vnto Topheth. (For the hou-  
ses of Ierusalem and the houses of the kin-  
ges of Iuda are defiled, like as Topheth)  
because of al the houses, in whose parlours  
they dyd sacrifice vnto all the host of hea-  
uen, and poured out drynke offerings vn-  
to straunge gods. And so Ieremye came  
from Topheth wher the lord had sent him  
to prophesye, and stode in the courte of  
the house of the Lorde and spake to al þe peo-  
ple: Thus sayth the Lorde of hostes the god  
of Israel: Behold I wyl bring vpon this  
city and vpon euery towne about it, al the  
plagues that I haue deuyled against them:  
for they haue bene obstinate, and wold not  
obey my war nynges.

**J**eremy is smytten and cast into pylson, for  
preachyng of the word of God. He proph-  
cyeth the captiuitie of Babylon. He com-  
playneth that he is a mocking stock for the  
word of God. He is compelled by the spirit  
to preach the word, wil he, wyl he not.

**V**erbe (a) Ishaſhur the preſt, the ſonne  
of Emer, chiefe in the houſe of the  
Lord, heard Ieremy preache ſo ſted-  
faſtly: he ſmote Ieremye, and put hym in  
the ſtockes, that are by the hyghgate of  
Ben Amin, in the houſe of the Lord. The  
next day ſolowynge, Ishaſhur brought Ie-  
remy out of the ſtockes agayne. The ſayde  
Ieremy vnto hym: The Lord ſhal cal thee  
no more Ishaſhur (that is excellent and in-  
creaſynge) but Magog (that is fearful and  
aſtayed) euery wher. For thus ſaith the  
Lord, behold, I wil make the aſtayed, the  
thy ſelfe, and al that ſauioure thee: whyche  
ſhal peryiſh woth the ſweard of theyr ene-  
myes, euen before thy face.

**B** And I wyl geue hole Iuda vnder þ po-  
wer of the kyng of Babylon, whych shall  
cary some vnto Babylon prysoners, and  
slay some wyth the sword. Moreover, all  
þ substance of this land, al thet pfectous  
and gorgeous workes, al costlynes, and al  
the treasure of the kynges of Iuda wyl  
I gyue into the handes of thet ennemys  
whych shal spoyle them, and cary them vn-  
to Babylon. But as for thee (O Ishahur)  
thou shalt be caried vnto Babylon wyth  
al thyne housholde, and to Babylon shalt  
thou come wher thou shalt dye and be bu-

tyed: thou and al thy fauourers, to whom  
thou hast preached lyes. O Lord, thou ma-  
kest me weake, but thou refresthest me, and  
makest me strong agayne: Al the day long  
am I despyled and laughed to scorne of e-  
uery man: because I haue nowe preached  
lōg agaynst malicious tyranny, & shewed  
them of destruction. For the whych cause  
they cast the word of the Lord in my teeth,  
and take me euer to the worst.

Wherefore, I thought from hence forth  
not to speak of hym, ne to preach any more  
in his name. But the word of **þ** Lord was  
a very burning fyre in my heart and in my  
bones, which when I would haue stopped  
I myght not. For why I heard so manye  
derisyonys and blasphemys, yea euen of  
myne owne companions, and of suche as  
were conuersant w<sup>th</sup> me: which wente  
about to make me a scayed, sayinge: vpon  
hym, let vs go vpon hym, to seare him, and  
make hym hold hys tong: that we may o-  
uercome hym and be auenged of him. But  
the Lord stood by me lyke a myghtye gy-  
aunt: therfore my persecuters fel, & coulde  
do nothyng. They shalbe sore confounded,  
for they haue done vnywysly, they shal haue  
an euerlastyng shame. And now, O Lord  
of Hostes, thou righteous searcher (whych  
knowest the reynes and the very heartes)  
let me see them punished, for vnto thee I  
commyt my cause.

Singe vnto the Lord and praise him, for  
he hath deliuered the soule of þe oppressed,  
from the hand of the ydolente. (b) Cursed  
be the day, wherein I was bozne: unhappy  
be the day wherein my mother brought me  
forth. Cursed be the man that brought my  
father the ydinges, to make hym gladder,  
saying: thou hast gotten a sonne. Let it hap  
pen vnto that man, as to the cities which  
the Lord turned vpside downe (when he  
hadde heard long the wycked rumour of  
them) because he slewe me not, as soone as  
I came out of my mothers wombe, and be  
cause my mother was not my graue her  
selfe, that the byrth myght not haue come  
oute, but remayned still in her. Wherefore  
came I forth of my mothers wombe? To  
haue experyence of labour and sorrowe,  
and to lede my lyfe wryth shame?

(a) **Thys** **Shamur** was the hyc **Byshop** of the temple, the ryng leader of false **Prophetes**, the chiefe heretike taker, that is, the ouerthrower of true godlynes. The dygnyty of priesthoode geuen vnto hym he abused. For he taughte not and rejoyced by the word, but feared the godd ly wyth cruelty. He is not the greater man that streyeth, but he is the stronger that is streyken. He not onlye stroke but also pylsoned hym that wythstoode hym not, but patientlye looked for the helpe of God. It is no new thyng (ye maye se) for **Byshops** to persecute the **Prophetes** of the **Lorde**, for theyr preachynz of the truty and constançe.

(b) What is signified by cursing of the day, is shewed in Job. iii. a. This sentence and other like are not to be taken as examples of impatience



## The. xxi. Chapter.

patience in holy men, but as the confessor of the  
frayte of man, complaynyng thus vnto hym  
that onely can helpe and comfort them.

### The. xxi. Chapter.

The propheth that zedekiah shalbe taken  
and the cytye burned.

**T**hese are the wordes that the Lorde  
spake vnto Jeremie what tyme as  
kyng zedekiah sente vnto hym. Wha-  
ther the sonne of Melchiah, and Sophoni-  
ah the son of Maasiah priest, saying: Alke  
counsel at the Lorde (we pray the) of our be-  
halfe, for Nabuchodonosor the king of Ba-  
bylon besiegeth vs, if the Lorde (peradue-  
ture) wyl deale with vs, accordinge to his  
maruelous power, and take hym from vs.

Then spake Jeremie: Behold zedekiah  
thy answer. Thus sayth the Lorde, & Lorde  
God of Israel: behold, I wyl turne backe  
the weapons that ye haue in your hands,  
wherewith ye fyght agaynst the kynge of  
Babylon and the Chaldees, which besiege  
you round about the wals, and I wyl bring  
them together in the myddest of this city,  
and I my selfe wyl fight against you, with  
an out stretched hand, and with a mighty  
arme in greate dyspleasure and terryble  
wrath, and wyl smyte them, that dwell in  
this cyty: yea both me and cattel shal dye  
of the pestilence.

**A**nd after this (sayth the Lorde) I shall  
deliuer zedekiah & king of Iuda and his  
seruauntes, his people (and such as are es-  
caped in the city from the pestilence sword,  
and hunger) into the power of Nabucho-  
donosor king of Babylon: yea into the han-  
des of theyr enemyes, into the handes of  
those that folow vpon theyr lyues, wherby  
shal smyte them with the sword: they shal  
not pity them, they shal not spare the, they  
shal haue no mercy vpon them.

**A**nd vnto this people thou shalt saye:  
Dent. xxx. e Thus sayth the Lorde: Behold, I lay be-  
Je. xxxviii. fore you the way of lyfe and deathe. Who  
Je. xxxviii. a so abyedeth in this cyty, shal perishe: either  
with the sword, with hunger, or with pe-  
stilence. But who so goeth out to holde on  
the Chaldees part that besiege it, he shall  
saue his lyfe, and shal (a) wyne his soule  
for a pray. For I haue set my face against  
this cyty (sayth the Lorde) to plage it, and  
to do it no good. It must be gyuen into the  
hande of the kynge of Babylon, and be  
brent with fyre.

And vnto the house of the king of Iuda,  
say thus: Heare the worde of the Lorde (O  
thou house of David) for thus saith & Lorde:  
O mynister rightousnes, and that soone, de-  
liuer the oppressed from vpolent power: or  
euer my terryble wrath breake out lyke a  
fyre, and burne so, that no man may quench  
it, because of the wyckednes of your yma-  
gynacions. Behold, (saith the Lorde) I wyl  
come vpon you, that dwell in the valleyes,  
rockes, and felde, and saye: Tushe, who  
wyl make vs afraied? who wyl come into  
our houses? For I wyl vylset you (sayeth  
the Lorde) because of the wyckednes of

## The Prophecy

your inuencions, and wyl kyndle suche a  
fyre in your wood, as wyl consume al that  
is aboute you.

### The. xxi. Chapter.

(a) Shal wyne his soule for a pray, that is, shall  
escape danger: It is all one wyth that whiche  
goeth before, he shall saue his lyfe: his soule,  
that is, his lyfe shalbe vnto hym as a praye, be-  
cause he shoulde vterly haue lost it, if he hadde  
bydden in Jerusalem, and by flyng vnto the  
Chaldees, he shoulde win it: euen as a man win-  
neth a pray in battayle.

### The. xxii. Chapter

The exhorteth the kyng of Iuda to iudgement  
and rightousnes. Why Jerusalem is brought  
into captivity. The deathe of Sulum the  
sonne of Josiah is prophesied.

**T**hus saied the Lorde also: So down in  
to the house of the kyng of Iuda, and  
speake ther these wordes, and saye:  
Heare the word of the Lorde, thou kyng of  
Iuda that syttest in the kyngly seat of Da-  
uid: thou and thy seruauntes and thy peo-  
ple, and go in and oute at his gate. Thus  
the Lorde commaundeth: kepe equitye and  
righteousnes, deliuer the oppressed fro the  
power of the vpolent: do not greue nor op-  
presse the straunger, the fatherles, ne & wi-  
dow, & shed no innocent blud in this place.

And if ye kepe these thyngs saythfully,  
then shal ther come in at the doore of this  
house kynges to syt vpon Davids seate:  
they shalbe caried in Charets and ride vpon  
horses, both they and theyr seruauntes,  
and theyr people. But if ye wyl not be o-  
bedient vnto these commaundementes, I  
swear by myne owne selfe (sayth & Lorde)  
this house shalbe waste. For thus hath the  
Lorde spoken vpon the kyngs house of Iu-  
da: Thou art the heade, as Balaad is in  
Libanus: What wylt thou laye of it, if I  
make the not so waste (and the cities also)  
that no man shal dwell therein? I wyl pre-  
pare a destroyer wyth his weapons for the,  
to hewe downe thy specyall Cedar trees,  
and cast them in the fyre.

And al the people that go by this cite,  
shal speake one to an other: wherfore hath  
the Lorde done thus vnto this noble cytie?  
Then shall it be answered: \*because they  
haue broken the couenaunte of the Lorde  
theyr God, and haue worshipped and ser-  
ued straunge Gods. Journe not ouer the  
dead, and be not wo for them, but be soye  
for hym that departeth away: for he com-  
meth not agayne and seeth his natyue  
country no more. For thus sayeth the Lorde  
as touchyng (a) Sulum the sonne of Josi-  
ah kyng of Iuda, whiche raygned after  
his father, and is caried out of this place:  
He shall neuer come hyther agayne, for he  
shall dye in the place, wherunto he is led  
captiue, and shal see this lande no more.  
Do worthe hym that buyldeth his house  
wyth vnyghteousnes, and his parlers  
wyth the good that he hath gotten by vy-  
olence: whiche neuer recompenseth his  
neighbour's labour nor payeth him his  
hyre.

Jerem. xl. d

Deu. xxi. d  
iii. Re. ix. b.

Deu. xxi. d  
iii. Re. ix. b.  
iii. Regum  
xiii. b.  
ii. Isa. vii d



hyze. He thinketh in hym self: I wyl build me a wyde house and gorgeous parlours: He causeth wyndowes to be heiren therein, and the selynges and forres maketh he of Cedre, and painteth the with Senober. Thinkest thou to raggne now that proudest me to warch wyth thy Cedre trees?

Dyd not thy father eate and drynk, and prosper wel, as long as he delt wyth equity and rightuousnes? Yea when he helped the oppressed and poore to theyr ryght, the prospered he wel. From whence came this, but only because he had me before his eyes sayth the Lord. Neuertheles, as for thyne eyes and thyne heart, they looke vpon couetousnes, to shed innocent bloude, to doo wronge and vpolence. And therefore thus sayth the Lord agaynst Jehoakim, the son of Josiah kyng of Iuda: They shall not mourne for hym (as they vse to dooe) alas brother, alas syster: neyther shall they say vnto hym: Alas syr, alas for that Noble prynce. But as an Ass shall he be buried, corrupte, and be caste wythoute the gates of Ierusalem.

Thyme vp the byll of Iybanus (O thou daughter Syon) lyfte vp thy voyce vpon Basan, crye from all partes: for al thy loyers are destroyed. I gaue the warnynge, whyle thou wast yet in prosperite. But thou saydest: I wyl not heare. And thys manner haste thou vsed from thy youthe, that thou wouldest neuer heare my voyce. Al thy heardmen shal be dryuen wyth the wynde, and thy dearelyngs shal be carped away into captiuitie: Then shalte thou be broughte to shame and confusion, because of all thy wyckednes: thou that dwellest vpon Iybanus, and makest thy nest in the Cedre trees, O how great shall thy mourning be, when thy sorowes come vpon the, as a woman trauelyng wyth chyld?

As truelye as I lyue (sayeth the Lord) though Conaniah the sonne of Jehoakim kyng of Iuda were the sygnet of my ryght hand, yet wyl I plucke him of: And I wyl geue the into the power of them that seke to slaye the, and into the power of the that thou fearest: into the power of Nabuchodonosor the kyng of Babylon, and into the power of the Calders. Moreover, I wyl send the, and thy mother that bare the into a straunge lande, where ye were not borne, and ther shal ye dye. But as for the lande, that ye wyl desyre to retorne vnto, ye shal neuer come at it againe. This man Conanyah shalbe lyke an ymage robbed and torne in peces, which pleaserh no ma, for al hys apparel. Wherefore both he and hys seede shalbe sent away, and caste oute into a land, that they know not.

O thou earthe, earthe, earthe: heare the word of the Lord: Wyte this man among the outlawes, for no prosperity shal thys man haue al his life long. Neither shal any of his seide be so happy, as to sit vpon the seate of Dauid, and to beate rule in Iuda.

The Notes of the. xxiii. Chapter.

(A) Some vnderstand here by Belum, al the sonnes of Josiah. And verely they were all taken prysoners wyth great shame, and dyed oute of Ierusalem, yea out of the land of Israel, and were buried wythout the honour due vnto kinges. First Jehoahaz: (whom many thynke to be specially signified by Belum) was brought in to Egypt, and there he dyed. iiii. Reg. xxiii. g. And hys brother Eliakim whyche came in hys steade, was taken of Nabuchodonosor, and fettered and brought to Babilon. ii. Par. xxxvi. a. Whose successor Jehoachyn was also brought to Babilon, and hys mother to. iiii. Re. xxiii. c. At the last hys vncle zedekiah through his falshead both to God and man, betrayed the whole kyngdom, and was also brought to Babilon, and there hadde hys chyldren slayne before hys face, and his owne eyes put out. iiii. Reg. xxv. b. Al thys whole lamentable busynes shuld I remyne to note here in fewe woordes. If anye man thynke thys prophesie to belong onelye to Jehoahaz, wyth hym wyl I not stryue.

The. xxiii. Chapter.

He speaketh agaynst euill Curates that make hauocke of the flocke of the Lord. Of the conuersion of the remnaunte of the Jewes to the fayth. The commynge of the true Shepherds. Christ is prophesied. Agaynst false prophetes. When a prophet preacheth the worde of God, god conuertyth the herts of the herers. Agaynst Prophets that preache lyes vnder the name of God. The myracles of false Prophetes.

Vnto be vnto the shepheardes, that I destroye and scatter my flocke, sayth the Lord. Wherefore, this is the commaundment of the Lord God of Israel, vnto the shepherds that fede my people: Ye scatter and thruste oute my flocke and looke not vpon them. Wherefore nowe wyl I vylt the wyckednes of your ymaginations, sayth the Lord: And wyl gather together the (a) remnaunt of my flocke scd al landes, that I had dryuen the vnto, and wyl byng them againe to theyr pastures, that they may grow and increase. I wyl set shepherds also ouer them, whych shal feede them: They shal no more feare and dread, for ther shal none of the be lost, sayeth the Lord.

Behold the tyme commeth, sayth the Lord, that I wyl raise vp the ryghtuous braunche of Dauid, whych shal beate rule and dyscus matters wyth wysdome, and shal set vp equitye and ryghtuousnesse agayne in earth.

In his tyme shal Iuda be saued and Israel shal dwel wythout feare. And thys is the name that they shal call hym, euen the Lord our ryghtuous maker. And therefore behold, the tyme commeth sayth the Lord, that it shal no more be sayed: the Lord lyueth, whych broughte the chyldren of Israel out of the lande of Egypt: But the Lord lyueth, whych brought forth and ledde the seide of the house of Israel, out of the North land, and from al countreys wher I haue scattered them, and they shal dwel in there owne land agayne. R

Otherwise  
Jehoahaz.  
i. iiii. re. xxiii.  
and also Je  
soniah.  
Math. i. b.

B  
Je. xxxiii. c  
Esa. iiii. b  
xl. c. v. xl. b

Esaie. xl. a  
Eze xxxiii.  
Dani. ix. g.  
De. xxxiii. a  
Ihon. i. g.  
De. xxxiii. d  
i. Cor. i. d.  
Iere. xvi. c.



**Jer. xlii. a** My heart breaketh in my body, because of the false prophets, al my bones shake, I am become like a drunken man (that by the reason of wyne can take no rest) for by the reason of the Lord, and of his holy wordes: Because the land is full of aduouterers, wher thow it is destroyed & mourneth, and the pleasaunt pastures of the desart are dryed vp. Yea the way that men take, is wycked, and theyr gouernaunce is no thyng lyke the holpe worde of the Lord. For the prophets and the priestes them selues, are polluted by hypocres, and theyr wyckednesse haue I founde in my house, sayth the Lord. Wherefore, theyr way shal be slipperry in the darknes, wherein they may staker and fal. For I wyll brynge a plague vpon them, even the yere of theyr visitacion, sayth the Lord: I haue sene folly among the prophets of Samaria, that they preached for Baal, and dysceyued my people of Israel.

I haue sene also amonge the prophetes of Ierusalem, that folowe aduoutre, and presumptuous lyes. They take the most shamefull men by the hand, flattering them, so that they canne not retorne from theyr wyckednes. Al these wyth theyr citizens ar vnto me as Sodom, and as the inhabitoures of Gomor.

**Jer. li. b** Therefore thus sayth the Lord of Hostes concernyng the prophets: Behold, I wyll fede them with wormwood, and make the drynke the water of gal. For from the prophetes of Ierusalem is the sykenes of p-pocrysy come vnto al the land.

**Jer. xlii. b** And therefore the Lord of hostes gyueth you this warning: Heare not the wordes of the prophets, that preach vnto you, and dysceue you: for they speake the meaning of theyr owne harte, and not oute of the mouth of the Lord. They say vnto them, that despyse me: The Lord hath spoken it: Tushe, ye shal prosper ryght well. And vnto al them that walke after the luste of theyr owne harte, they saye: Tushe, there shall no myfortune happen you. For who hath synnen in the counsell of the Lord, that he hath hearde and vnderstand, what he is about to doo: Who hath marked his deuyce, and hearde it? Behold, the storme weather of the Lord (that is, bys indignacion) shal go forth, and shal fal downe vpon the head of the vngodly. And the wrath of the Lord shal not turne agayne, tyll he perfourme and fulfyl the thoughte of his hert. And in the latter dayes ye shal know bys meanynge. I haue not sente the prophets (sayth the Lord) and yet they ranne,

**Jer. xlii. b** I haue not spoken to the, & yet they preached. But if they hadde contynued in my counsell, and hearde my wordes: they had turned my people from theyr euyl wayes and wycked ymagynacions. Am I then God that seeth but the thyng whiche is nyghe at hand, and not that is far of, sayth the Lord: Maye anye man hyde hym

selfe so, that I shall not see hym: sayth the Lord. Do not I fulfyl heauen and earth: sayeth the Lord. I haue hearde well p-noughe, what the prophetes saye, that preache lyes in my name, sayinge: I haue dreamed, I haue dreamed. How longe wyll they contynue in the prophets herts, to tel lyes, and to preach the crafty subtilty of theyr owne herte: Whose purpose is (wyth the dreames that euery one tell) to make my people forget my name, as theyr forefathers did, when Baal came vp. The prophet that hath a dreame, let hym tel it: & he that vnderstandeth my word, let him shewe it saythfully.

For what hath chaffe and wheate to do together: sayth the Lord. Is not my word like a fyre, sayth the Lord, and like an hammer, that breaketh the stone? Therefore thus sayth the Lord: beholde, I wyll vpon the prophetes, that (b) steale my woorde p-puely from euery man. Behold, here am I (sayth the Lord) against the prophets, that take vpon thei tongs to speake: The Lord hath sayde. Beholde, here am I (sayeth the Lord) against those prophets, that dare prophecy lyes, and dysceue my people wyth theyr vanities, and miracles, whome I neuer sente, nor commaunded them. They shall dooe thys people greete harme, sayth the Lord.

If thys people, eyther anye prophet or prest aske, and say: what is the (c) burthen of the Lord? Thou shalt say vnto the: What burthen? Therefore wyll I cast you from me (sayth the Lord) because ye pour selues as a burthen. And the prophet, prest or people sh vseth this tearme (the burthen of the Lord) hym wil I viset and bys house also.

But thus shal ye say, euery one to an other: What answer hath the Lord gyuen? Or what is the Lords commanndement? And as for the burthen of the Lord, ye shal speak no more of it: for euery mans owne worde is his burthen, because ye haue altered the woorde of the spynge God the Lord of Hostes oure God.

Thus shal euery man say to the prophetes: what answer hath the Lord giue the? Or what sayth the Lord? And not ones to name the burthen of the Lord. Therefore thus sayeth the Lord: For so muche as ye haue vseth thys tearme (the burthen of the Lord) whereas I not wythstandyng set vnto you, and forbad you to speake of the Lordes burthen.

Behold therefore I wyll repute you as a burthen, and wil cast you out of my presce: yea and the city also, that I gaue you and your fathers: and wyll brynge you to an euerlastyng confusyon, & into such a shame as shal neuer be forgotten.

The Notes of the. xlii. Chapter.

(a) The saythful people are called remnantes because they are but fewe in number: as it appeareth Eclap. x. e. f. Math. xx. b.

(b) That steale my name, that is, that shewe in my name another thyng whiche I haue not com-



commanded.  
(c) That is, the prophesy and hery word of the  
Lorde. Clap. xlii. a. Abacuc. i. a.

The. xlii. Chapter.

The byspon of the two panyers of fygs.  
The fyfte byspon segnyfeth that part of the  
people shoulde be broughte agayne from capty-  
vity. The second, that sedechiah and the rest of  
the people shoulde be destroyed.

**T**he Lorde shewed me a vision: Behold  
thre stonde two maundes of fygges  
before the temple of the Lorde, after  
that Nabuchodonozor kyng of Babylon  
had led away captiue Iechoniah the sonne  
of Ioaquym kyng of Iuda, the myghty me-  
also of Iuda, with the workemasters,  
and conyng men of Ierusalem vnto Ba-  
bylon. In the one maunde wer very good  
fygs, even lyke as those that be fyft ripe.  
In the other maunde were very naughty  
fygs, which myght not be eaten, they wer  
so euyl. The sayd the lord vnto me: What  
seest thou Jeremy? I sayed: fygs, whereof  
some be very good, and some so euyl, that  
no man may eat them.

**W**hen came the worde of the Lorde vnto  
me, after thys maner: Thus saith the lord  
the God of Irael: lyke as thou knowest  
the good fygges, so shal I knowe the men  
led away, whom I haue sent oute of thys  
place into the land of Chaldees for they  
profite: and I wyl set myne eyes vpon the  
for the best, for I wyl build the vp, and not  
bryake them down, I wyl byng them a-  
gaine into thys land: I wyl plant the, and  
not roote them out. And I wyl geue them  
an hert, to know how that I am the lord.

**I**ere. xli. d. Thei shalbe my people, and I wil be their  
God, for they shal retorne vnto me with  
theyr whole hearte.

**I**ere. xli. d. And lyke as thou knowest the naughty  
fygges, whych may not be eaten, they are  
so euyl: Euen so wyl I (sayth the Lorde) let  
Sedechias the kyng of Iuda, yea and all  
his princes, and the resydue of Ierusalem  
that remayne ouer in thys land, and them  
also that dwell in Egypt, to be vered and  
plaged in al kyngdomes and landes. And  
wyl make them to be a reprove, a common  
byword, a laughynge stocke, and shame, in  
al the places wher I shal scatter them. I  
wyl send the sword, hunger and pestilence  
among them, vntyl I haue cleane consu-  
med them out of the land that I gaue vnto  
them and theyr fathers.

The. xlii. Chapter.

Jeremy prophesyeth, that they shall be in  
captivity the score and ten yeres, because they  
contemned and despyled the word of God. He  
sheweth that after the score & x. yeres, the Babi-  
lonians shoulde be destroyed. The destruction of  
al nations is prophesied. He moueth the pry-  
ces of the nations to waylyng.

**A** Sermon that was gyuen vnto Je-  
remy, vnto al the people of Iuda. In  
the. llii. yere of Ioaquim the sonne  
of Iosias kyng of Iuda, that was in the  
fyft yere of Nabuchodonozor kyng of

Babylon. Whych sermon Jeremy the pro-  
phet made vnto al the people of Iuda, and  
to al the inhabitants of Ierusalem on thys  
maner. Fro the. xlii. yere of Iosias the sonne  
of Ammon kyng of Iuda, vnto this presen-  
t day (that is euen. xlii. yere) the worde of  
the lord hath bene comitted vnto me. And  
so I haue spoken to you, I haue ryssen vp  
early, I haue giuen you warning in season,  
but ye wold not hear me. Though the lord  
hath sent his seruauntes, all the proph-  
tes vnto you in season. Yet wold ye not o-  
bey, ye wold not encline your eares to hear.

He said: turne again euery man fro his  
euyl away, and from your wycked image-  
nations, and so shal ye dwell for euer in the  
land that the lord promised you and your  
forefathers: & go not vnto straunge gods,  
serue them not, worshyp them not, and an-  
ger me not with the workes of your han-  
des: then wil not I punish you. Reuer the  
les, ye wold not heare me (saith the lord),  
but haue despyled me with the workes of  
your handes, so your owne great harme.

Wherefore thus sayth the lord of hostes:  
Bycause ye haue not harkened vnto my  
word: lo, I wyl send out and cal for all the  
people that dwell in the North, sayth the  
lord, and wyl prepare Nabuchodonozor  
the kyng of Babylon my seruaunte, and  
wyl byng them vpon thys land, and vpon  
on al that dwell therein, and vpon all the  
people that are about them, & wyl utterly  
roote the out: I wyl make of them a wy-  
dernes, a mockage, and a continual desert.

Moreover, I wil take from them (a) the  
voyce of gladnes and solace, the voyce of  
byrdes, and the bride, the voyce of the  
anoynted with the cressethes: & thys hole  
lande shal become a wyldernes, and they  
shal serue the sayd people, and the king of  
Babylon the score yeres and ten. When  
the thre score and ten yeres are expyred, I  
wyl vilit also the wyckednes of the king  
of Babylon and his people, sayth the lord:  
yea and the land of the Chaldees, and wyl  
make it a perpetual wyldernes, and wyl  
fulfyl al my words vpon that land, which  
I haue deuyled against it: yea, all that is  
wrytten in thys booke, whiche Jeremy  
hath prophesied of al people: so that they  
also shal be subdued vnto dyuers nacyns  
and great kynges, for I wil acquite them  
according to theyr dedes, and workes of  
theyr own handes.

For thus hath the Lorde God of Irael  
spoken vnto me: Take thys wine cuppe of  
indignacyon fro my hand, that thou maiest  
cause al the people to whom I sende thee,  
for to drinke of it: that wher they haue doun-  
ken therof, they may be madde, and out of  
theyr wits, when the sword cometh: bat  
I wyl sende amonge them. When tooke I  
the cup from the Lordes hande, and made  
al the people drynke therof, vnto whome the  
lord had sent me.

But fyfte the crite of Ierusalem, and  
all



## The xxv. Chapter.

all the cytyes of Iuda, they: kynges and prynces: to make them desolate, waste, despyled & cursed, as it is come to passe this daye. Yea, and Pharao kyng of Egypte, his seruantes, his prynces, and his people altogether one wyth an other, and all kynges of the land of Hus, al kyngs of the Philistines land, Ascalon, Azab, Accaron, and the reste of Afdod, the Edomites, the Moabites, and the Ammonites, al þ kynges of Tyrys and Sydon: the kynges of the Isles, beyonde the sea: Dedan, Thirma, Buz, and the Hauen Ismaelites: all the kynges of Arabye, and (generallye) all the kynges that dwell in the wyldernesse: all the kynges of Hamir, all the kynges of Elam, all the kynges of Medes, all kynges toward the North, farre or nye, euery one wyth his neyghbours. Yea, al the kyngdoms that are vpon the whole earth. The kyng of Sezach, sayed he, shall dyncke wyth them also.

And saye thou vnto them: This is the commaundement of the Lord of hostes the God of Israel. Dyncke and be droncken, spewe and sal that ye neuer clyse, and that thow the steward, whych I wyl sende among you. But if they wyl not receiue the cuppe of thy hande, and dynke it, then tel them: Thus doth the Lord of hostes threaten you: dynke it ye shal, and that shortly. For lo, I begyn to plage the cyty that my name is geuen vnto: dynke ye then, that I wyl leaue you unpunished: Ye shall not go quyte. For why, I call for a sword vpon al the inhabytauntes of the earth, sayeth the Lord of hostes.

There fore tell them all these wordes, and say vnto them: The Lord shall crye about, and lette his voyce be heard from his holy dwelling place. Wyth a greete noise shal he crye from his court regall. He shal geue a great voice (like the grape gatherers) and the sounde therof shal be herd vnto the endes of the world. For the Lord hath a iudgement to geue vpon al people, and wyl holde his court of iustyce wyth all fleshe, and punyssh the vngodlye, sayeth the Lord.

For thus saith the Lord of hostes: Be bold, a myserable plage shal go from one people to an other, and a great stormy water shal aryse from al the endes of þ earth. And the same day shal the Lord hym selfe sleie them, from one end of the earth to an other. Ther shal no lamentacion be made for any of them, none gathered vp, none buryed: but shal lye as dounge vpon the grounde. Mourne, ye shepherdes, and crye: spraynkle your selues wyth ashes, o ye rammes of the flocke: for the tyme of your slaughter is fulfilled, and ye shall fall lyke vessels connyngly made for pleasure.

The shepherds shal haue no way to fly, and the rammes of the flocke shal not escape. Then shal the shepherdes crye horrible, and the rammes of the flocke shal

## The Prophecy

mourne: for the Lord shall consume theyr pasture, and theyr best fields shal lye dead, because of the horrible warre of the Lord. They shal forsake theyr foldes, lyke as a lyon. For theyr lands shal be wast, because of the warre of the destroyed, and because of his fearful indignacion.

### The Notes of the xxv. Chapter.

(a) By these thyngs ar vnderstand the pastime, the prosperite, and the aboundance of worldly thynges. Al these would the Lord take away from the Jewes. Iere. vii. g. and. xvi. b.

### The xxvi. Chapter.

Jeremy moueth the people to amendement. He is taken of the Prophetes and priestes, and brought to iudgement. He being accused before the prynces, answereth, that he hadde preached only the wordes of God. The eulars and þ people delpued Jeremy, agaynst the wylls of the Priestes and Prophetes, after the example of Hezekiah, whych had delpued Mischeah, that hadde preached the same thyngs that Jeremy hadde preached. Ariah the Prophet is kylled of Jehoahim, contrary to the wyl of God.

In the beginning of the raigne of Joahim the sonne of Josias kyng of Iuda: came this word from the Lord, saying: Thus sayth the Lord, Stand in the court of the Lords house, and speake vnto al the which (out of the cytyes of Iuda) come to do worship in the Lordes house, al the wordes that I commaunde the to saye. Looke thou kepe not one worde backe, if (peradventure) they wyl barken and turne euery man from his wycked way: that I may al so (a) repent of the plage, whych I haue determined to bringe vpon them, because of theyr wycked inuencions.

And after this maner shalt thou speake vnto them: Thus saith the Lord: if ye wyl not obey me, to walke in my lawes, which I haue geuen you, and to heare the wordes of my seruantes the Prophetes whiche I sent vnto you, clynging vpon timely, and still sending: Yf ye will not folow them (I say) then wyl I do to this house, as I dyd vnto Silo, and wyl make this city to be abhorred of all the people of the earth. And the priestes, the Prophetes, and al the people heard Jeremy preach these wordes in the house of the Lord.

Now when he had spoken out al þ wordes that the Lord commaunded hym to preach vnto al the people, then the priestes, the Prophetes, and al the people laid hold vpon him, and said: thou shalt dye. Howe darest thou be so bold, as to say in þ name of the Lord: it shal happen to this house as it did to Silo: and this cytye shal be so waste, that no man shal dwell therein?

And when all the people had gathered about Jeremy in the house of the lord, the prynces of Iuda herd of this rumour and they came forth out of the kynges palace into the house of the Lord and sat the downe before the newe dore of the Lord. Then spake the priestes and the Prophetes vnto the rulars, and to al the people, these wordes.

Iere. xlii. d  
Ezech. ix. b  
i. Pe. iiii. c

Joel. iii. c.  
Amos. i. a.

Iere. xxi. d

Ps. cxlii. a

i. Re. iiii. b

illi. re. xv. g  
Je. xxvi. b  
Ihon. xix. a



wordes: This man is worthe to dye, for he hath preached a gayne this cytye, as ye your selues haue heard wth your eares.

Then sayed Jeremie vnto the eulers, and to al the people: The Lorde hath sente me to preache agaynst this house, and agaynst this cytye, all the wordes that ye haue herd. Therefore amend your wayes, and your aduysmentes, and be obedyente vnto the voyce of the Lorde your God: so shal the Lorde repent of the plage, that he had deuyed agaynst you. Now as for me: I am in your handes, doo wth me as ye thynke expedient and good.

But this shal ye knowe: if ye put me to death, ye shal make your selues, this cytye, and al the inhabitants thereof, guilty of innocent blood. For this is of a truthe: that the Lorde hath sent me vnto you, to speake al these wordes in your eares.

Then said the rulers and the people vnto the priestes and Prophetes: This man may not be cōdemned to death, for he hath preached vnto vs in the name of the Lorde our God. The elders also of the landNode bp, and sayd thus vnto al the people: Mycheah the Mozaabite, whiche was a prophet vnder Ezechias kyng of Iuda, spake to al the people of Iuda: Thus sayeth the Lorde of hostes: Syon shal be plowed like a fild, Ierusalem shal be an heape of stones, and the hil of the Lords house shal be touned to an hye wood.

And Ezechias the kyng of Iuda and his people of Iuda put hym to death for this: No verely, but rather feared the Lorde, and made theyr prayer vnto hym. For whiche cause also the Lorde repented of the plage that he had deuyed agaynst them. Should we then do such a shameful dede agaynst our soules? Ther was a prophet also, that preached this in the name of the Lorde called Uriah the sonne of Semetah of Gathastarim: this mā preached also agaynst this cytye and agaynst this lande, according to all as Jeremie sayeth. Now when Ioaquin the kyng wth al the eulers and princes had heard his wordes, the kyng went about to sleigh him. When Uriah perceived that, he was afrayed, and fled, and departed into Egypt.

Then Ioaquin the kyng sent seruantes into the lande of Egypt: Namely Elnathan the sonne of Achaboz, and certayne men wth hym into Egypt, whiche fetched Uriah out of Egypt, and brought hym vnto the kyng Ioaquin that sleigh hym wth the swearde, and cast his dead body into the common peoples graue. But Ahikam the sonne of Saphan helped Jeremie that he came not into the handes of the people to be slayne.

The Notes of the.xxvii. Chapter.

(a) The Lorde repenteth hym of the plage that he woulde sende when he aduengeth not, but forbeareth and forgetteth it: and when synners amende, and forgiue the their offences. Genesis. vi. b. i. Regum. x. c.

The.xxvii. Chapter.

Jeremie, at the commaundement of the Lorde, sendeth bondes to the kyng of Iuda, and to the other kynges that were nye, whereby they are moued to become subiectes vnto Nabuchodonosor. He warneth the people and the kynges and rulers, that they beleue not falsse Prophetes.

In the begynning of the raigne of Ioaquin the sonne of Iosiah kyng of Iuda, came this worde vnto Jeremie from the Lorde, whiche spake thus vnto me: Make the bondes and cheynes, and put them about thy necke, and send them to the kyng of Edom, the kyng of Moab, the kyng of Ammon, to the kyng of Tyrus, and to the kyng of Sidon, and that by the messengers whiche shal come to Ierusalem vnto Sedechias the kyng of Iuda, and byd them say vnto theyr masters: Thus sayeth the Lorde of hostes, the God of Israell, speake thus vnto your masters, I am he that made the earth, the men, and the cattel that are vpon the ground, wth my great power and stretched out arme, and haue gyuen it vnto whom it pleased me.

And now wyl I deliuer al these landes into the power of Nabuchodonosor the kyng of Babylon my seruaunt. The beastes also of the fild shal I geue hym to do hym seruyce. And al people shal serue him, and his sonne, & his childe chylde vntil the tyme of the same lande be come also, yea many people, and great kyngs shal serue hym.

Moreover, that people and kyngdome whiche wyl not serue Nabuchodonosor, that wyl not put theyr neckes vnder the yoke of the kyng of Babylon, the same people wyl I visite wth the sword wth hunger, wth pestilence, vntil I haue consumed them in his handes, saith the Lorde. And therefore folow not your Prophetes, soothsayers, expounders of dreames, charmers and wyches, whiche say vnto you, ye shal not serue the kyng of Babylon.

For they preache you lies, to byrnyng you farre from your lande, and that I myghte cast you out, and destroy you. But the people that putte theyr necke vnder the yoke of the kyng of Babylon, and serue hym, those wyl I let remayne tyl in theyr own land (saith the Lorde) and they shal occupy it, and dwell therein.

All these thynges tolde I Sedechias the kyng of Iuda, and sayde: Putte your necke vnder the kyng of Babylon, and serue him and his people, that ye may liue. Why wylte thou and thy people perishe wth the swearde, wth hunger, wth pestilence, lyke as the Lorde hath deuyed for al people that wyl not serue the kyng of Babylon? Therefore geue no care vnto those Prophetes that tel you: Ye shal not serue the kyng of Babylon, for they preache you lies, neither haue I sent them sayth the Lorde: howe be it they are bold, falsly to prophete in my name, that I myghte the soner dryue you out, and that ye might pe-

D. lli. rthe



ty I wyth your preachers.

I speake to the priestes also, and to all  
people: Thus sayth the Lord: Heare not  
the wordes of those prophets that preach vn-  
to you, and say: Behold the vessels of the  
Lords house that shal be brought hy-  
ther agayne from Babylon: For they pro-  
phesye lyes vnto you. Heare them not but  
serue the kynge of Babylon, that ye may  
lue. Wherefore wyll ye make this city to  
be destroyed? But if they be (a) true pro-  
phetes in very dede, and if the word of the  
Lord be comitted vnto the, the let the praye  
the Lord of hostes, that the remnaunte of  
the ornaments (which are in the house of  
the Lord, and remayne yet in the house of  
the kynge of Iuda, and at Ierusalem) be  
not carryed to Babylon also.

For thus hath the Lord of hostes spoken  
concernyng the pylers, the lauer, the seat,  
and the residue of the ornaments that yet  
remayne in this city, whych Nabuchodo-  
nosor the king of Babylon tooke not, whē  
he carryed awaye Jeichontab the sonne of  
Ioakim kynge of Iuda, wyth all the power  
of Iuda, and Ierusalem, from Ierusalem  
vnto Babylon captiue.

Yea thus hath the Lord of hostes, the  
God of Irael spoken, as touching the re-  
sidue of the ornaments of the Lords house,  
of the king of Iuda his house, and of Ieru-  
salem. They shal be carryed vnto Babilō,  
and ther they shal remayne vntill I bysite  
them sayth the Lord. Then wyll I byrnye  
them byther agayne. And this was done  
in the same yere: euen in the begynning of  
the raygne of Sedechias king of Iuda.

The Notes of the xxviii. Chapter.

(a) But if the true Prophetes, &c. Marke. The  
true Prophetes and such as leane to the worde  
may wyth prayer mitigate the vengeance that  
God threatneth: But the false Prophetes & pre-  
achers as they leane to lyes, & preache no nother  
thyng, so is theyr prayer vayne and fruteles.

The xxviii. Chapter.

The false prophecy of Hananiah the pro-  
phet. Jeremey sheweth that the Prophecy  
of Hananiah is false, by the example of  
other Prophetes. He byng inspired of  
the Lord reprooueth Hananiah, prophesy-  
inge his death.

**B**ut in the fourth yere of the raigne of  
Sedechias king of Iuda, in the fyfte  
moneth: It happened þ Hananiah þ  
sonne of Asur þ prophet of Babilō, spake  
to me in the house of the Lord, in the pre-  
sence of the priestes and of all the people &  
sayd: Thus sayth the Lord of hostes, the  
God of Irael: I haue broken the yoke of  
the kynge of Babylon, and after two yere  
wyll I byrnye agayne into this place, all  
the ornaments of the Lords house, that Na-  
buchodonosor kynge of Babylon, carryed a-  
way from this place vnto Babylon.

Yea, I wyll byrnye agayne Jeichontab  
the sonne of Ioakim the kynge of Iuda  
hym selfe, wyth all the prisoners of Iuda  
(that are carryed vnto Babylon) euen into

this place, sayth the Lord, for I breake the  
yoke of the kynge of Babylon.

Then the prophet Jeremey gaue answere  
vnto the prophet Hananiah, before þ prie-  
stes, and before all the people that wer pre-  
sent in the house of þ Lord. And þ prophet  
Jeremey sayed: Amen. The Lord doo that,  
and graunt the thyng whiche thou haste  
prophecied: that ye may byrnye agayne all  
the ornaments of the Lords house, and re-  
store all the ornaments of the Lords house,  
and restore all the prisoners from Babilō  
into the place. Neuertheles harken thou  
also what I wyll say, that thou and all the  
people may hear: The prophets that wer  
before vs in tymes past, whych prophecied  
of war or trouble, or pestilence, eyther of  
peace vpon many nations and great king-  
doms, wer proued by this, (if God had set  
them in dede) whē the thyng came to passe  
whych that prophet told before,

And Hananiah the prophete tooke the  
cheine from the prophet Jeremies necke  
and brake it, and wyth that said Hanani-  
ah that all the people myght heare. Thus  
hath the Lord spokē: Euen so wil I breake  
the yoke of Nabuchodonosor kynge of Ba-  
bylon, from the necke of all nacyns, yea  
and that wythin this two yere. And so the  
prophet Jeremey went his way.

Now after that Hananiah the prophete  
had taken the cheine from the prophet Je-  
remies necke, and broken it, The word of  
the Lord came vnto the prophet Jeremey,  
sayng: Go and tel Hananiah these wor-  
des. Thus sayeth the Lord: Thou hast bro-  
ken the chayne of woodde, but in steede of  
woodde thou shalt make cheynes of yron.  
For thus sayth the Lord of hostes the god  
of Irael: I wyll put a yoke of yron vpon  
the necke of all this people, that they may  
serue Nabuchodonosor the kynge of Babilō,  
yea and so shal they do. And I wil geue  
hym the bestes in the feldes. Then sayde  
the prophet Jeremey vnto that prophet  
Hananiah: Heare me (I praye thee)  
Hananiah: The Lord hath not sente the,  
but thou byngest his people into false be-  
lyfe. And therfore thus sayeth the Lord:  
Behold, I wyll send the out of the land, and  
wythin a yere thou shalt dye, because thou  
hast false spoken agaynst the Lord. So  
Hananiah the prophet dyed the same yere  
in the seuen moneth.

The xxix. Chapter.

The Epistle of Jeremey, sent vnto the that  
were in captiuite in Babylon. He pro-  
pheseth theyr retorne from captiuite af-  
ter thre score and ten yeres. He prophesy-  
eth the destruction of the kynge and of the  
people that remayned in Ierusalem. He  
threatneth two Prophetes that seduced  
the people. The death of Semeiah the Re-  
helampe is prophesied.

**T**his is the copy of þ letter, that  
Jeremey the prophet sente from  
Ierusalem vnto the prisoners:  
the Senatours, priestes, pro-  
phets

These wer  
the vessels  
that wer ca-  
ried awaye  
wyth Jeicho-  
nias.

the xxviii.

De. xxviii. v.  
Num. xvi. a

Jer. xl. a

Hananiah  
dyeth.



phets, and all the people whō Nabuchodonosor had ledde vnto Babylon: after the tyme that kynge Jeconiah, and his quene, his chamberlaynes the princes of Iuda, Ierusalem, and the worke masters of Ierusalem were departed thither.

Whiche letter Elasah the sonne of Saphan and Samaria the sonne of Belkiah dyd beare, whom Sedechias the kynge of Iuda sente vnto Babylon to Nabuchodonosor the kynge of Babylon. These were the wordes of Jeremys letter.

Thus hath the Lorde of hostes, the God of Irael spoken vnto all the prysoners that were led from Ierusalem vnto Babylon: bulde youre houses to dwelle therein: plante you gardens, that ye may entoye the frutes thereof: take you wyues to beare you sonnes and daughters: proude wyues for youre sonnes, and housebandes for youre daughters, that they may gette sonnes and daughters, and that ye maye multiplye there. Laboure not to be fewe, but seke after peace, and prosperitie of the ctyte wherein ye be prysoners, and praye vnto God for it. For in þ peace thereof shall youre peace be. For thus sayeth the Lorde of hostes, the God of Irael: Let not those prophetes and southsayers that be among you, dyscepe you: and beleue not youre owne dreames. For why, they preache you lyes in my name, and I haue not sent them sayeth the Lorde.

Jer. xlii. c.

Jer. xlv. c.

i. pa. xxxvi.

i. Esdr. ii. a.

Dani. ix. a.

But thus sayeth the Lorde: When ye haue fulfilled thre score and ten yeres at Babylon, I wyll bring you home, and of myne owne goodnes, I wyll carry you hither agayne vnto this place. For I know what I haue deuised for you, sayeth the Lorde. My thoughtes are to geue you peace, and not trouble (whiche I geue you alredye) and that ye myghte haue hope agayne. Ye shall cry vnto me, ye shall go and call vpon me, and I shall heare you: Ye shall seke me, and fynde me. Yea, if so be that ye seeke me with your hote hart, I wyll be founde of you (sayth the Lorde) & wyll deliuer you oute of prysoun, and gather you together agayne out of all places wherein I haue scatered you, sayeth þ lord: and wyll bringe you agayne to the same place, from whence I caused you to be carried awaye captiue.

D

But wher as ye say that (a) God hath capsed you by prophetes at Babylon: thus hath the Lorde spoken (concernynge the kynge that sitteth in the stole of Iuda, and all the people that dwell in this ctyte, your brethren that are not gone w you into captiuitie) Thus I saye, speake the Lorde of hostes: Beholde, I wyll sende a swerde, hunger, and pestilence vpon them, and wyll make them lyke vnto chylde slynges, that they may not be eaten for bitterness. And I wyll persecute them w the swerd, with hunger, & death.

I wyll deliuer them vp to be vexed of

all kyngedomes, to be cursed, abhorred, laughed to scoone, and put to confusion of all the people amonge whome I haue scatered the: and that because they haue not bene obedient vnto my commaundementes, sayth the Lorde, whiche I sent vnto the by my seruantes þ prophetes. I stode by earlye, and sent vnto them, but they wold not heare, sayth the Lorde.

Heare therfore the worde of the Lorde, all ye prysoners, whome I sent from Ierusalem vnto Babylon: Thus hath the Lorde of hostes the God of Irael spoken of Achab the sonne of Colayab, and of Sedechias the sonne of Maasiah, whiche prophete lyes vnto you in my name: Beholde, I wyll deliuer them into the hand of Nabuchodonosor the kynge of Babylon, that he may slei the before your eyes. And al the prysoners of Iuda that are in Babylon, shall take vpon them this terme of cursinge, and say: Howe God do vnto the, as he dyd vnto Sedechias and Achab whome the kynge of Babylon rosted in the fyre, because they synned shamefully in Irael.

For they haue not onely defyled theyr neyghbours wyues, but also preached lyinge wordes in my name, whiche I haue not commaunded the. Thus I testyfy and assure, saith þ Lorde. But as for Semeliah the Rebelampte thou shalt speake vnto hym: Thus sayeth the Lorde of hostes the God of Irael: Because thou hast sealed letters vnder thy name, vnto all the people that is at Ierusalem, and to Sophonias the sonne of Maasiah the prest: yea and sente them to al the priestes, wherein thou wyrttest thus vnto hym. The Lorde hath ordeined the to be prest in stede of Joiada the prest, that þ shouldest be the chiefe in þ house of the Lorde aboue all prophetes, & preachers, and that thou myghtest put the in prysoun, or in þ stocks. How happeneth it the, that thou hast not reprobued Jeremey of Anothoth, whiche neuer leaueth of his prophecyinge?

iii. re. xl. a.  
ii. pa. xxix. a.

And beside all this, he hath sente vs worde vnto Babylon, and tolde vs plainly, that our captiuitie shall longe endure: that we shoulde build vs houses to dwell therein, and to plant vs gardens that we maye enioye the frutes thereof. Whiche letter Sophonias the prest did rede, and let Jeremey the prophet heare it.

Then came the worde of the Lorde vnto Jeremey, sayinge: Sende worde to all them that are in captiuitie, on this manner. Thus hath the Lorde spoken concerninge Semeliah the Rebelampte: Because that Semeliah hath prophesied vnto you withoute my comission, & brought you into a false hope, therefore thus the Lorde dothe certyfy you: Beholde, I wyll visite Semeliah the Rebelampte, and his seede: so that none of his shall remayne amonges this people, and none of them shall

Jer. xlviii. c.



seth the good that I will do for this people, sayeth the Lord. For he hath preached falsly of the Lord.

The Notes of the. xxx. Chapter.

(a) Suche prophetes as preached vnto them the thynges which they were desirous of, dyd they greatly allowe: yea euen after they came to Babylon. In the they reioyced, as though they had ben sent of the Lord, and yet were they in dede false Prophetes. But Ezechiel the true Prophet of the Lord, which preached the contrary, they dyd persecute. By the false Prophetes they sayde: God hath sent vs Prophetes: and they doctrine dyd they heare and folowe. But the true Prophet dyd they moche and laughe to scoyne: and wolde nerther beleue hys doctrine, nor geue care vnto it.

The. xxx. Chapter.

The retourne of the people from Babylon, God by hys chastenynge sheweth that the people is synful. The destruction of the enemies of Israel.

**T**hese are the wordes that the Lord shewed vnto Ieremye, saying: Thus sayeth the Lord God of Israel: Wylle ye diligently all the wordes that I haue spoken vnto the, in a booke. For loe, I tyme comynge (sayeth the Lord) I will bring agayne the prysoners of my people of Israel and Iuda, sayeth the Lord: For I will restore them vnto the lande, that I gaue to theyre fathers, and they shall haue it in possession.

Agayne, these wordes spake the Lord concerning Israel and Iuda: thus sayeth the Lord. We heare a terrible crye, feare and disquietnes. For what els doth this signifie, that I se? Namely that al strong men smyte euery man hys bande vpon his lopnes, as a woman in the payne of her trauaile. Who euer sawe a man trauaile wchylde? Enquire thereafter, and se. Yea, all their faces are maruelous pale.

Jer. xlii. d.

Toel. ii. c.

Amos. v. c.

Soph. ii. d.

**A**las for this day, whiche is so dreade: full that none may be likened vnto it: and alas for the tyme of Iacobs trouble, from the whiche he shall yet be deliuered. For in that day, sayeth the Lord, I will take hys yoke from thy necke, and breake thy bondes. They shall no more serue straunge gods vnder hym, but they shall do seruice vnto God theyr Lord and to Dauid theyr kynge, whom I will raise vp vnto them.

Isa. xlii. a.

Luke. i. g.

Eze. xxxiii. d.

Jer. xli. g.

\* And as for the, O my seruaunte Iacob, feare not (sayeth the Lord) & be not afrated, O Israel. For loe, I will helpe the also from far, and thy seede from the land of theyr captiuyty.

And Iacob shall turne agayne, he shall be in rest, and haue a prosperous life, and no man shall make hym afrated. For I am with the, to helpe the, sayeth the Lord. And though I shall destroye all the people amongs whō I haue scatered the, yet will I not destroye the, but correcte the, and that with discrecion. For I knowe that thou art in no wyse without faute. Therefore thus sayeth the Lord: I am sorow for thy hurt and woundes. There is no man

Jer. c. d.

Eze. xxxiii. a.

Rahun. i. a

to medle with thy cause, or to bynde by thy woundes: ther may no man helpe the.

All thy louers haue forgotten the, and care nothinge for the. For I haue giuen the a cruel stroke, & chastened the roughly: and that for the multitude of thy misdedes, for thy synnes haue had the ouerhande. Why makeste thou mone for thy harme? I my selfe haue pity of thy sorow, but for the multitude of thy misdedes and synnes, I haue doone this vnto the.

Jer. xlii.

Jer. li. a.

xx. d.

And therefore all they that denoure the, shall be deuoured, & all thine enemies shall be led into captiuitie. All they that make the wast shall be wast the selues: & all those that rob the, will I make also to be robbed. For I will geue the thy helth agayne and make thy woundes hole, sayeth the Lord: because they reuiled the as one cast away and despised, O Sion.

D

Ru. xlii. a

For thus saith the Lord: beholde, I will sette vp Iacobs tentes agayne, and dwelnd hys dwellinge place. The cyty shall be builded in her olde estate, and the houses shall haue theyr ryghte foundation. And oute of them shall go thankesgeuinge and the voice of ioy.

I will multiply them, and they shall not mynysh: I shall endue them with honoure, and no man shall subdue them. Their chyldren shall be as afore tyme, and theyr congregation shall continue in my syghte. And al those that bere them, will I visite.

Stiche. v. a

A captayne also shall come of them, and a prynce shall sprynge oute from the myddest of them: hym will I chalenge to my selfe, and he shall come vnto me. For what is he that gyueth ouer hys hert to come vnto me, sayeth the Lord?

John. vi. c.

Ye shall be my people also, and I will be youre God. Beholde, on the other syde shall the wrathe of the Lord breake oute as a storme water, as a myghty whyle wynde: and shall fall vpon the heades of the vngodlye.

Jer. xlii. b.

xxiii. b. iii. c.

Jer. xlii. c.

and. xxv. d.

The terrible displeasure of the Lord shall not leaue of, vntill he haue done and performed the intente of hys hert, whiche in the latter dayes ye shall vnderstand. At the same tyme, sayeth the Lord, shall I be the God of all the generacions of Israel, and they shall be my people.

De p later

dayes what

they sygne

ye ye haue

in.

Clay. ii. a.

The. xxxi. Chapter.

The prophesyeth that the people of Israel shall be restored agayne vnto theyr prosperite. To be turned from synne is the gyfte of God. The byrth of Christe is prophesied. All the wycked shall dye in theyr wyckednes. The newe Testamente and couenaunte is prophesied. The Christen are taught and instructed of the Lord. Oure synnes shall so be remitted, that they shall not ones be thoughte on. God promyseth that he will caste of the Jewes. The buyldynge agayne of Ierusalem.



Thus sayeth the Lord: The people of Israel, whiche escaped in the wyldernesse from the sword, shall fynde grace to come into their rest.

A

Rum. iii. c.

ii. Cor. vi. d

Eze. xvi. b,



rest. Euen so shall the Lorde now also ap-  
peare vnto me frome farre, & saye: I loue  
the wyth an euerlasting loue, therefore do  
I spiede my mercye before the. I wyll re-  
payre the agayne (O thou doughter of Is-  
raell) that thou mayest be fast and sure.  
Thou shalt take thy tabrettes agayne, &  
goe forth with the that leade the daunce.

Thou shalt plante vynes agayn vpon  
the hylls of Samaria, & the grape gather-  
ers shalt plante and synge.

Cap. ii. a.

And when it is tyme the watchmen vpon  
the mounte Ephraim shall crye: Arise,  
let vs go vnto Syon to oure Lorde God,  
for thus sayeth the Lorde: Reioyce wyth  
gladnesse, because of Iacob, cry vnto the  
head of the Gentyles: speake oute, synge,  
and say: The Lorde shall deliuer his peo-  
ple, the remnaite of Israell, and make the  
hole. Beholde I wyll brynge them agayn  
from out of the Northland, and gather the  
fro the endes of the world, wyth the blind  
and lame that are amonge them, wyth the  
women that be greete wyth chyld, & such  
as be also deliuered: and the compaigne of  
them that come agayne, shall be greete.

They departed from hence in heuynesse,  
but wyth ioye wyll I brynge them byther  
agayne. I wyll lede them by the ryuers of  
water in a straight way, where they shall  
not stumbe: for I wyll be Israells father,  
and Ephraim shall be my first borne.

den. xxi. a.  
gen. xlviii. b.

Heare the worde of the Lorde, O ye  
Gentyles, preache in þ Isles that Iye farre  
of, and saye: he that hath scattered Israell,  
shall gather hym to gyther agayn, and shall  
kepe hym as a shepheard dothe his flocke.  
For the Lorde shall redeme Iacob, and ryd  
him from the hand of the vpoler. And they  
shall come, and reioyce vpon the hyll of  
Syon, and shall haue plentuousnes of  
goodes, whiche the Lorde shall gyue the:  
Namely, wheat, wyne, oyle, younge shepe  
and calves. And theyr conscience shall be as  
a wel watered garden, for they shall no more  
be hungry.

Then shall the maide reioyce in þ dance,  
yea bothe yonge and old folkes. For I wil  
turne theyr sorowe into gladnes, and wyll  
comfort them, and make them ioyful, euen  
from their hertes, I wyll poure plenteous-  
nes vpon the hertes of the priestes, and my  
people shall be satisfied with good thinges,  
sayeth the Lord.

Jer. lii. f.  
Psalm. li. c.

Thus sayeth the Lorde: \* The voyce of  
heuyenes, weeping and lamentacion came  
into heauen: euen of Rachell mournynge  
for her chyldren, and wolde not be comforted  
because they were awaye.

But now sayeth the Lorde: leaue of  
from weeping & crying, wythholde thyn  
eyes from teares, for thy labour shall be  
rewarded sayeth the Lorde. And they shall  
come agayne out of the land of theyr enne-  
mies: Yea euen thy posterite shall haue  
consolacion in thys (sayeth the Lord) that  
thy chyldren shall come agayne into their

stone lande.

Moreouer I heard Ephraim, that was  
led awaye captiue, complayne on thys  
manner: O Lorde, thou haste correct me,  
and thy chastenynge haue I receiued, as an  
vnamed calfe.

Conuertere thou me, and I shall be con-  
uerter, for thou arte my Lorde God. Yea  
as soone as thou turnest me, I shall re-  
soure my selfe, and when I vnderstand,  
I shall (a) smite vpon my thigh. For here-  
lye I haue committed shameful thynges.  
O lette my yowthe beare thys reproche and  
confusyon.

Vpon thys complaynte, I thoughte  
thus by my selfe, is not Ephraim my deare  
sonne? Is he not the chyld, wyth whome  
I hadde al my tyme and pastyme? For sence  
the tyme that I first communed wyth hym,  
I haue hym euer in remembraunce: there-  
fore my vntre herte dryueth me vnto hym,  
gladly and loupngly wyll I haue mercy  
vpon hym, sayeth the Lorde. Set þ watch-  
men, provide teachers for the, set thyn  
hart vpon the ryght waye, that thou shuldest  
walke, & turne agayne (O thou dought-  
er of Israell) turne agayne to these cry-  
tyes of thynne. Howe longe wilt thou go  
astraye, O thou synnyng doughter?  
For the Lorde wyll worke a newe thinge  
vpon earthe. (b) A woman shall compas  
a man.

For thus sayth the Lorde of hostes the  
God of Israell: It wil come therto, that  
when I haue brought Iuda out of capti-  
uities, these wordes shall be heard in the  
lande, and in thys crytyes: The Lorde, whiche  
is the fayre bydegrome of ryghtous-  
nes, make the fruiteful, O thou holy vil:  
And ther shall dwel Iuda, and all her cry-  
tyes, the shepherdes and husbände men:  
For I shall feede the hungry soules, and  
refreshe all saynt hertes. When I hearde  
thys, I came agayne to my selfe, and mus-  
sed, lyke as I had bene waked oute of a  
sweete slepe.

Beholde (sayth the Lorde) the dayes  
come, that I wyll sowe the house of Is-  
raell & the house of Iuda, wyth men, and  
wyth cattel. Yea it shall come therto, þ  
lyke as I haue gone about in tymes paste  
to roote them out, to scatter the, to breake  
them down, to destroy the, and chaste the:  
Euen so wyll I also go dyligently about  
to bulde them vp agayn, and to plante the  
sayeth the Lorde.

Jer. xlviii. a.

Then shall it no more be sayed: the fa-  
thers haue eaten a sowre grape, and the  
chyldrens teeth are set on edge, for euerye  
one shall die for his owne mysdede: so that  
who so eateth a soure grape, his teeth shall  
be set on edge.

Beholde, the dayes come (sayeth the  
Lord) that I wyll make a newe couenant  
wyth the house of Israell, & wyth the house  
of Iuda: not after the couenant þ I made  
wyth their fathers, when I toke them by  
the

Jer. x. b.  
Cap. ii. b.  
Jer. xxxi. b.  
and, xxx. b.



the hand and led them out of the lande of Egypte, whiche couenaunte they brake, wherefore I punished them sore, sayeth the Lord: But this shall be the couenaunte that I will make with the house of Israel, after those dayes, sayth the Lord: I will plant my lark in the inward parts of the, and write it in theyr hertes, and will be theyr God, and they shall be my people.

And from thence forth shall no man teach his neyghbour or his brother, and saye, knowe the Lord: But they shall all know me, from the lowest unto the highest, sayeth the Lord. For I will forgive theyr iniquities, and will neuer remember theyr synnes any more.

Artes. l. 5.

Thus sayth the Lord whiche gaue the sunne to be a lyght for the daye, and the moone and sterres to shyne in the nyght: whiche moueth the sea, so that the fowles thereof waxe scarce: his name is the Lord of Hostes. Like as this ordinaunce shall neuer be take out of my sight, sayeth the Lord: So shall the seede of Israel neuer cease, but alway be a people before me.

Moreover, thus sayth the Lord: lyke as the heauen aboue cannot be measured, and as the foundations of the earth beneth may not be sought out: So will I also not cast out the hole seede of Israel, for that they haue committed, sayth the Lord.

Behold the dayes come sayeth the Lord, that the Cytie of the Lord shall be enlarged from the towre of Hananeell, vnto the gate of the corner wal.

ll. c. l. a. sach. xlii. b.

From thence shall the ryght measure be take before her vnto the hill top of Garb, and shall come aboute Garb, and the hole valey of the dead carcasses, and of the ashes, and all Ceremoth vnto the broke of Cedron: and from thence vnto the corner of the horsgate toward the East, wher as the Sanctuary of the Lord also shall be set. And when it is nowe buylded and set vp of this fashion, it shall neuer be broken, nor cast downe any more.

The Notes of the xxxi. Chapter.

(a) To smyte vpon the thigh is a toke of grief. He meaneth that when the Lord geueth him vnderstandyng, he shall come to repentance, and forsynke his euyl conuersacion.

(b) Thus do they commonly expound of the redemption of Israel, by the similitude of a woman, searcinge her husbnde. As though the Prophete had sayd: The people of Israel after they haue of long tyme forsake theyr spouse, God, shall yet at the last returne & embrace hym with the armes of fayth, charite and obedienc. ac. Some expounde of the virgine Marye. And some of the church the spouse of Christ.

The xxxii. Chapter.

Jeremy is cast into prison, because he propheted that the cytie shoulde be taken of the kynge of Babylon. By the felds that Jeremie bought at the commaundement of the Lord, signified, that the people shoulde come agayn to their own possession. The people of God are his seruantes, and he is their Lord. To feare God, is Goddes gift: to thinke that sinnes may be schged.

These wordes spake the Lord vnto Jeremy, in the tenth yere of Sedechias kynge of Iuda, whiche was the xlii. yere of Nabuchodonozor, what tyme as the kynge of Babylons Hoste layed siege vnto Ierusalem. But Jeremy the Prophet was bounde in the court of the prison, which was in the kynge of Iudas house: where Sedechias the kynge of Iuda caused him to be layed, because he hadde propheted of this maner: Thus sayeth the Lord: Behold, I will deliuer this cytie into the handes of the kynge of Babylon whiche shall take it. As for Sedechias the kynge of Iuda, he shall not be hable to escape the Chaldees but surely he shall come into the handes of the kynge of Babylon: whiche shall speke with hym mouth to mouth and one of the shall loke an other in the face.

Jer. xlii. a. and xlii. b. a.

And Sedechias shall be carted vnto Babylon, and ther shall he be vntyl the tyme that I visit hym, sayth the Lord. But if thou takest in hande to fyghte against the Chaldees, thou shalt not prosper.

And Jeremy sayd: Thus hath the Lord spoken vnto me: Behold Hananeell the sonne of Selum thynne vncles sonne, shall come vnto the, and requyre the to redeme the land, that lyeth in Anathoth vnto thy selfe: for by reaso of kintred it is thy part to redeme it, and to bye it oute.

Leui. xvi. b. Nu. xvi. a. Ruth. iii. a.

And so Hananeell myne vncles sonne came to me in the court of the prison (accordinge to the worde of the Lord) and sayed vnto me: Bye my land (I pray the) that lyeth in Anathoth in the countrey of Ben Iamin: for by heritage thou hast ryghte to loose it oute for thy selfe, therefore redeme it. When I perceiued, that this was the commaundement of the Lord, and so I losed the land from Hananeell of Anathoth, myne vncles sonne, and weyed hym ther the mony even seuen sicles, and ten silver pens.

I caused hym also to make me a wytyng and to seale it, and called recorde therby, and weyed hym ther the mony vpon the waighes.

So I toke the euidence with the copen (when it was orderlye sealed and red ouer) & I gaue the euidence vnto Baruch the sonne of Neriah the sonne of Maasiah, in the sight of Hananeell my cosen, and in the presence of the wytnesses, that he named in the euidence, & before al the Iewes that wer therby, in the court of the prison.

I charged Baruch also before them, saying: the Lord of Hostes the God of Israel commaundet the, to take this sealed euidence with the copen, and to lay it in an ethen vessel, that it may long continue.

For the Lord of Hostes the God of Israel hath determined, that houses, felde and vineyardes shall be possessed agayne in this lande.

Nowe when I hadde deliuered the euidence vnto Baruch the sonne of Neriah,

siab,



tyah, I besoughte the Lorde, sayinge: O Lorde God, It is thou that haste made heauen and earth wth thy great power and hygh arme, and there is nothyng to hard for the. Thou shewest mercey vpon thousandes, thou recourest the wyckednes of the fathers, into the bosome of the chyldren that come after them.

Thou arte the grete and myghty god, whose name is the Lorde of Hostes: great in counsell, and inspyte in thoughte.

Rom. ii. a. Thyne eyes loke vpon all the wayes of mennes chyldren, to rewarde euery one after hys way, & accordyng to the frutes of hys inuencions.

Thou haste done grete tokens & wonders in the lande of Egypt (as we se this daye) vpon the people of Israell and vpon those men: to make thy name great as it is come to passe this day.

Thou hast brought thy people of Israell oute of the lande of Egypte wth tokens, wth wonders, wth a myghty hand, wth a stretched oute arme, & wth grete terriblenes: and hast gyuen them this lande, lyke as thou hadst promised vnto theyr fathers, namelye þ thou woldest gyue them a lande, that floweth wth mylke and honny.

Nowe when they came therin, and possessed it, they folowed not thy voyce, and walked not in thy lawe: but all that thou commaundedst the to doo, that haue they not done, & therfore come all these plagues vpon them.

Beholde, there are bulwokes made nowe agaynst the ctyte, to take it: and it shall be won of the Chaldees that besiege it, wth sword, wth hunger and death, and loke what thou haste spoken, þ same shall come vpon them.

E For loo, all thynges are present vnto þ: Yet sayest thou vnto me (O Lorde God) and commaundest me, þ I shall lose a piece of lande vnto my selfe, and take wytnesses thereto: and yet in the meane season the ctyte is deliuered into the power of the Caldees.

Then came the word of the Lorde vnto me, sayinge: Beholde, I am the Lorde God of all fleshe: is ther any thyng that is hard for me? Therfore thus sayde the Lorde: beholde, I shall deliuer this ctyte in to the power of the Chaldees, and into the power of Nabuchodonosor the kynge of Babylon, they shall take it. For the Caldees shall come and wyne this ctyte, and set fyre vpon it, and burne it: wth the gorgeous houses, in whose parlours they haue made sacrifice vnto Baal, and powred drynke offeringes vnto straunge goddes to prouoke me vnto wrathe.

Jer. xv. d. and. xix. b.

For seynge the chyldren of Israell, and the chyldren of Iuda, haue wrought wickednes before me euer from their yowth, what haue they elles done, but prouoked me wth the workes of theyr owne handes?

sayth the Lorde.

O what hath this ctyte ben els but a prouokynge of my wrathe, euer sence the daye that I buylded it vnto this houre? Wherin I cast it oute of my sight, because of the grete blasphemys of þ chyldren of Israell & Iuda, whyche they haue done to prouoke me: yea they, theyr prophets, hole Iuda, and al the ctyzens of Ierusalem.

When I stode vpearlye, and taughte them, & instructed them, they turned theyr backs to me, and not theyr faces: They wolde not heare, to be reformed and corrected. They haue sette theyr goddes in þ house that is halowed vnto my name, to defyle it. They haue buylded hygh places for Baal in the valley of the chyldren of Hennon, to bowe theyr sonnes & daughters vnto Moloch, whyche I neuer commaunded them, neyther came it euer in my thought, to make Iuda sin wth such abhominacion.

Moreouer thus hath the Lorde God of Israell spoken, concernynge this ctyte, whyche (as ye poure selues confesse) shall be deliuered into the hande of the kynge of Babylon, when it is wonne wth the swerde, wth hunger, and wth pestilence. Beholde, I wyll gather them to gether frome all landes, wherewith I haue scattered them in my wrathe, in my fearfull and great displeasure: and wil bring the again vnto this place, wher they shall dwell safely. And they shall be my people, and I wyll be theyr God.

Deut. xxx. d.

Ezech. xi. e.

Isa. cxix. e.

And I wyll gyue them one herte and one waye, that they may feare me al the dayes of theyr lyfe, that they and theyr chyldren after them maye prospere. And I wyll sette vp an euerlastynge couenant wth them, namelye: that I wyll neuer cease to doo them good, and that I wyll put my feare in theyr hertes, so that they shall not run away from me.

Yea I wyll haue a luste and pleasure to doo them good, and saythfully to plant them in this lande wth my whole hert, and wth al my soule.

For thus sayeth the Lorde: lyke as I haue brought all this grete plage vpon this people: so wyll I also brynge vpon them all the good, that I haue promysed them. And men shall haue theyr possessions in this lande, wherof ye saye nowe, that it shall neyther be inhabited of people ne of cattell, but be deliuered into the handes of the Caldees: Yea ladies shall be boughte for monye, and euidences made therupon and sealed before wytnesses in þ countrey of Ben Iamin, and round about Ierusalem: in the ctytes of Iuda, in the ctytes that are vpon the mountaynes, & in them that lye beneth, yea and in the ctytes that are in the deserte. For I wyll brynge theyr prysoners hyther agayne, sayeth the Lorde.

The xxxiii. Chapter.

The



## The xxxiii. Chapter.

The prophete is monished of the Lorde, to praye for the deliuerance of þe people, which the Lorde promyseth. God forgiveþ synnes, and doeth graciously to the people, for hys owne renowne. Of the byrthe of Chyſte. The kyngdome of Chyſte in the church ſhall neuer be ended.

**M**oreouer the word of the Lorde came unto Jeremie on this maner, whē he was yet bound in the court of þe priſon: Thus ſaith þe Lorde, which fulfylleth the thinge that he ſpeaketh, the Lorde whiche perſourmeth the thinge þe he taketh in hand: euen he, whose name is the Lorde: thou haſte \* cryed vnto me, and I haue hearde the, I haue ſwewed greates and hygher thinges, which were vnknewen vnto you.

Jer. xx. a.  
and. xxxii. b.

Thus (I ſaye) ſpake the Lorde God of Iſrael, concernynge the houſes of this cite, and the houſes of the kynges of Iuda, that they ſhall be broken thorow the ordynance and weapons, when the Chaldees come to beſiege them: and they ſhall be fylled wth the dead karcaſes of men, whome I wyll ſlaye in my wrath and diſpleaſure: when I tourne my face frome this cite becauſe of all her wyckedneſſe. Beholde, (ſaith the Lorde) I wyll beale theyr woundes and make theim hole, I wil open the treaſure of peace and truth.

And I wyll returne the captiuitie of Iuda and Iſrael: and wyll ſet them by a gayne as they were afore. From all mysdedes (wherin they haue offended againſt me) I wyll clenſe them: And al theyr blaſphemies whiche they haue done agaynſt me, when they regarded me not, I wyll forgive them.

**B** And this ſhall get me a name, a prayſe and honoure, amonge all people of the earth, whiche ſhall heare all the good, þe I wyll ſewe vnto theim: pea they ſhall be aſtayed and aſtonied at al the good dedes and benefytes, that I wyll do for them. Moreover thus ſaith the Lorde: in this place (whereof ye ſay that it ſhall be a wilderness, wherin neyther people ne cattell ſhall dwell: in like maner in the ctytes of Iuda and wythoute Ieruſalem whiche alſo ſhall be ſo voyde that neyther people ne cattell ſhall dwell there) ſhall the voyce of gladnes be herd agayne, the voyce of the bydegrome and of the byde, the voyce of them that ſhall ſynge: Praise the Lorde of Hoſtes, for he is louing and hys mercie endureth for euer, and the voyce of them that ſhall offer by gifts in the houſe of the Lorde. For I wyll reſtore the captiuitie of this land, as it was afore, ſaith the Lorde.

Thus ſaith the Lorde of hoſtes: At ſhall come yet cherto, that in this land, whiche is voyde from men and catel, and in all the cities of the land, ther ſhall be ſet vp ſhepe herdes cotages: in the cities vpon the moūtaines, and in the ctytes that lye vpon the playne, and in the deſerte.

## The Prophecy

In the lande of Ben Iamin, in the ſeldes of Ieruſalem, & in the ctytes of Iuda ſhall the ſhepe be numbred agayne, vnder the hand of hym that telleth them, ſaith the Lorde: Beholde, the tyme cometh ſaith the Lorde, þe I wyll perſourme þe good thinge, whiche I haue promysed vnto the houſe of Iſrael, and to the houſe of Iuda. In thoſe dayes, and at the ſame tyme, I wyll byng forth vnto Dauid the br aunche of ryghteouſnes, and he ſhall do equytie and ryghteouſnes in the lande. In thoſe dayes ſhall Iuda be helped, and Ieruſalem ſhall dwell ſafe, & he that ſhall cal her, is euen God our ryghteouſe maker. For thus the Lorde promiſeth: Dauid ſhall neuer want one to ſt upon the ſtole of the houſe of Iſrael: neyther ſhall the prieſtes and Leuites wante one to offer alway before me burnt offeringes, to kyndle the meat offeringes, and to prepare the ſacrifices.

Jer. xlii. a.  
Jer. xlii. a.

And the worde of the Lorde came vnto Jeremie after this maner: Thus ſaith the Lorde: May the couenant whiche I haue made wth day and nyght be broken, that there ſhoulde not be day and nyght in due ſeaſon? When may my couenante alſo be broken whiche I made wth Dauid my ſeruaunte, and ſo he not to haue a ſonne to reygne in hys trone. So ſhall alſo the prieſtes and Leuites neuer fayle, but ſerue me. For lyke as the ſterres of heauen may not be numbred, neyther the ſande of the ſea be measured: ſo wyll I multiplye the ſede of Dauid my ſeruaunt, and of the Leuytes my myniſters.

Gen. viii. b.  
Jer. xlii. a.

Gene. xv. a.  
and. xxi. c.

Moreover, the worde of the Lorde came to Jeremie, ſayinge: Conſidereth thou not what this people ſpeaketh. Two kynredes (ſaye they) had the Lorde choſen, and thoſe ſame two haue he caſte awaye. For ſo farre is my people come, that they haue no hope to come togyther anye more, and to be one people agayne. Therefore thus ſaith the Lorde: If I haue made no couenante wth daye and nyght, and gyuen no ſtatute vnto heauen and earth, then wyll I alſo caſte awaye the ſede of Dauid my ſeruaunte: ſo that I wil take no ioyne oute of hys ſede, to rule the poſteritie of Abraham, Iſaac and Iacob. But yet I wyll turne agayne theyr captiuitie, and be mercyfull vnto them.

## The xxxiiii. Chapter.

The threteneþ þe cite, and kyng Sedechias alſo, ſhall be gyuen into the handes of the kyng of Babylon, he rebuketh the þe brought ſuch of their bretheren into captiuitie, that were pardoned to go at theyr lybertye.

**T**heſe are the wordes whiche the Lorde ſpake vnto Jeremie, what tyme as Nabuchodonosor the kyng of Babylon, & al hys hoſtes (oute of all the kyngdomes that were vnder hys power) and al hys people, ſoughte agaynſt Ieruſalem, and all the ctytes therof. Thus ſaith the Lorde God of Iſrael: Go, and ſpeake to Sedechias



Sedechyas the king of Iuda, and tel him: The Lord sendeth the this word: Behold, I wyl deliuer this cite into the hand of the kynge of Babilon, he shall burne it, & thou shalt not escape his hands, but shalt be led away prisoner, & deliuered into his power: Thou shalt loke the kynge of Babilon in the face, and he shall speake wyth the, mouthe to mouth, then shalt thou go to Babilon. Yet heare þ word of the Lord, O Sedechias thou kynge of Iuda: Thus saith the Lord vnto the: Thou shalt not be slain wyth the sword, but shalt dye in peace. Lyke as thy forefathers the kynge, thy progenytours were brent, so shalt þ be brent also, & in the mornyng they shall say: Oh Lord. For thus haue I determy-  
ned, saith the Lord.

**W**hen spake Jeremey the prophete all these wordes vnto Sedechyas kynge of Iuda in Ierusalem, what tyme as þ king of Babilons hoste besieged Ierusalem, & the remnaunte of the cyties: Namely, Iachis and Azecah, whych yet remayned the strong defended cyties of Iuda.

These are the wordes that the Lord spake vnto Jeremey the prophete, when Sedechyas was agreed wyth all the people at Ierusalem, that there should be proclaimed a libertie: so that euery man shoulde lette his seruaunte and hande-  
mayde goo free, Hebrue and Hebruelle, and no Iewe to holde his brother as a bondma. Now as they had consented, eue so they were obedyent, and let the go free. But after ward they repented, and toke agayne the seruauntes and handemaydes, whom they had let go free, and so made them bonde agayne.

**E** For the whiche cause the worde of the Lord came vnto Jeremey from the Lord hym selfe, sayinge: Thus saith the Lord God of Istraell: \* I made a couenaunte wyth your fathers, when I brought the out of Egypt (þ they shoulde no more be bond men) sayinge: When seue peres are out, euery man shall let his boughte seruaunte an Hebrue go free, if he haue serued hym seue peres. But your fathers obeyed me not, and hekened not vnto me. As for you, ye wer now turned, & did right before me, in þ ye proclaimed euery ma to let his neighbour goo free, & in þ ye made a couenaunt before me in the temple that beareth my name: But yet ye haue turned your selues agayne and blasphemed my name, In this, that euery man hath requyred his seruaunte and handemayden agayne, whome ye had let goe quyte and free, and compelled them to serue you agayne, and to be your bonde men. And therfore thus saith the Lord: ye haue not obeyed me, euery man to proclaim freedom vnto his brother and neighbour: wherfore I wyl call you vnto a freedom, saith the Lord: euen vnto the sword, to the pestilence, & so hunger, and wyl make you to be plagued

in all the kyngdomes of the earthe. Yea those men that haue broke my couenaunte and not kept the wordes of the appoyntement, which they made before me: whē they hewed the calfe in twa, and whē they wēt thorow the two halfes therof: The Princes of Iuda, the Princes of Ierusalem, the gelded men, the dyekes and all the people of the lande, whiche wente thorow the two sides of the calfe: Those men wyl I gyue into the power of their enemyes, and into the handes of them that folowe vpon their lyues.

And their dead bodies shal be meate for the foules of the ayre, and bestes of the fildes. As for Sedechias the kynge of Iuda and his Princes, I wyl deliuer the into the power of theyre enemyes, and of the that desyre to slaye them, and into the hande of the kynge of Babilons hoste, whiche nowe is departed from you: But thorow my commaundement (saith the Lord) they shall come agayn before this cite, they shall fight agaynst it, wyne it, and burne it. Moreover I wyl lay the cyties of Iuda so waste, that no man shal dwell therein.

The. xxxv. Chapter.

**H**e propoundeth the obedyence of the Rechabites, and thereby confoundeth the pride of the Jewes. Also commaundement of Ionadab, the father of the Rechabites. He threteneth punishment vnto the rebellious Jewes. He promyseth prosperite vnto the Rechabites, for their obedyence vnto their father.

**T**he wordes whiche the Lord spake vnto Jeremey, in the raygne of Iosiah the sone of Josiah king of Iuda, are these: Goo vnto the house of the Rechabites, and call them oute, and bryng them to the house of the Lord into some commodious place, and gyue the wyne to drynke. Then toke I Iazanyah the sonne of Jeremey, the sonne of Habaziniab, and his brethren, and all his sonnes, and the hole houshoulde of the Rechabites: and broughte the to the house of the Lord, in to the closet of the chyldren of Hanan the sonne of Iegedalph the ma of God: whiche was by the closet of the Princes, that is aboue the closet of Maasiah the sone of Selum, whych is the chiefe of the treasure. And before the sonnes of the kyned of the Rechabites, I sette pottes full of wyne, and cuppes, and sayde vnto them: Drynke wyne. But they sayed: we drynke no wyne, for Ionadab the sonne of Rechab our father commaunded vs, sayinge: ye & your sonnes shal neuer drynke wine, buyde no houses, sowe no seide, plant no vyues, pea ye shal haue no vineyardes, but for all your tyme ye shal dwell in tentes, that ye maye lye long in the lād wherein ye be straungers.

Thus haue we obeyed the commaundement of Ionadab the sonne of Rechab our father: in all that he hath charged vs.

Gene. xv.

III. Re. 3. 6.

Ier. xli. 9.



## The xxxvi. Chapter.

us, and so we drinke no wyne all oure lyfe longe: we nor oure wyues, oure sonnes, and our doughters. Neyther buyde we any house to dwel therein, we haue also amongs vs neyther vineyardes, ne corne lande to sowe: but we dwell in tentes, we obey, & do accordynge vnto all that Jonadab our father commaunded vs.

**B**ut now when Nabuchodonosor the kynge of Babylon came vnto the land, we sayed: come, let vs go to Ierusalem, that we may escape the hofte of the Chaldees and the Assirians: and so we dwell now at Ierusalem. Then came the worde of the Lorde vnto Ieremye, saying: thus sayeth the Lorde of Hostes God of Israel: Goo and tell hole Iuda and all the inhabitants of Ierusalem: Wyl ye not be refourmed to obeye my wordes: saith the Lorde. The wordes whiche Jonadab the sonne of Rechab commaunded hys sonnes, that they shoulde drinke no wyne, are faste and surely kepte: for vnto this day they drinke no wine, but obeye theyr fathers commaundemente. But as for me I haue stande vpon early, I haue spoken vnto you, and geue you earnest warnyng, and yet haue ye not bene obedyente vnto me.

Yea I haue sente my seruauntes all the Prophetes vnto you, I rose vpon early, and sente you worde, sayinge: O tourne you, euerye man from hys wycked way: amende youre lyues, and goo not after straunge gods, to worshyp them: that ye maye continue in y<sup>e</sup> land, whiche I haue gyuen vnto you & your fathers, but ye wolde neyther heare me, ne folowe me.

**T**he childre of Jonadab Rechabs sonne, haue stedfastlye kept their fathers commaundement that he gaue them, but this people is not obedient vnto me. And therefore thus sayeth the Lorde of Hostes the God of Israel: Beholde, I wyl bynge vpon Iuda, and vpon euerye one y<sup>e</sup> dweller in Ierusalem, all the trouble that I haue deuysed agaynst them. For I haue spoken vnto them, but they wolde not folowe: I haue called vnto them, neuertheless they wolde geue me no answer. Ieremye also spake vnto the householde of the Rechabytes: Thus sayeth the Lorde of Hostes, the God of Israel: For so muche as ye haue obeyed the commaundemente of Jonadab your father, and kept all hys precepres, & done accordyng vnto all that he hath bydden you: Therefore thus sayeth the Lorde of Hostes, the God of Israel, Jonadab the sonne of Rechab shal not sayle, but haue one oute of hys stocke, to stande alway before me.

## The xxxvi. Chapter.

**B**aruch wyrteth (as Ieremye indyteth) the booke of the curses agaynst Iuda and Israel. He is sente w<sup>th</sup> the booke vnto the people, & redeth it before them all. He is called before the rulers, and redeth it before them also, & the rulers shewe vnto the kynge the wordes of the

## The Prophecy

booke. Jehudy taketh the booke, and readeth a lytle of it, and after casteth it in the fyre. There is an other wyrtten at the commaundemente of the Lorde.

**I**n the iiii. yere of Ioaquym the sonne of Iosaph kynge of Iuda, came the worde of the Lorde vnto Ieremye, sayinge: Take a booke and wyrteth therein all the wordes that I haue spoken to the, to Israel, to Iuda, and to all the people from the tyme that I beganne for to speake vnto y<sup>e</sup> (in the reygne of Iosiah) vnto this daye. That whē the house of Iuda heareth of y<sup>e</sup> plage whiche I haue deuysed for them, they may peradventure turne euerye manne fro hys wycked waye, that I maye forgue theyr offences and synnes. Then dyd Ieremye call Baruche the sonne of Neriah, and Baruche wrote in the booke at the mouthe of Ieremye, al y<sup>e</sup> wordes of the Lorde, whiche he had spoken vnto hym. And Ieremye commaunded Baruche, sayinge: I am in prison, so that I may not come into the house of the Lorde, therefore go thou: byther, and reade the booke, that thou hast wyrtten at my mouth. Namelye, the wordes of the Lorde, and reade the in the Lordes house vpon the fastyng daye: that the people, hole Iuda, and all they that come oute of the cytyes maye heare. peradventure they wil pray mekely before the face of y<sup>e</sup> Lorde, and turne euerye one from hys wycked way. For great is the wrath and dyspleasure, that the Lorde hath taken agaynst this people.

So Baruche the sonne of Neriah dyd accordyng vnto all that Ieremye the prophete commaunded hym, readyng the wordes of the Lorde out of the booke in the Lordes house. And this was done in the fyfte yere of Ioaquym the sonne of Iosiah kynge of Iuda, in the nyenth moneth whē it was commaunded that al the people of Ierusalem shoulde faste before the Lorde, and they also that were come from the cytyes of Iuda vnto Ierusalem.

Then red Baruch the wordes of Ieremye oute of the booke wyrtin the house of the Lorde, out of the treasure of Bama-riah the sonne of Sapha the Scribe, whiche is besyde the hygher losse of the doore of the Lordes house: that all the people myght heare. Nowe when Archeah the son of Bama-riah the son of Saphan had heard all the wordes of the Lorde oute of the booke, he wente downe to the kynges palace into the Scribes chabre, for there all y<sup>e</sup> princes were set: Elisama y<sup>e</sup> Scribe, Dalayah the sonne of Semey, Elnarban the sonne of Achaboz, Bama-riah the son of Sapha, Sedechpas the son of Hananiah, w<sup>th</sup> all the princes. And Archeah told the all the wordes that he heard Baruch reade out of y<sup>e</sup> booke before the people.

Then all the princes sente Jehudy the sonne of Nathaniah, the sonne of Selemiah

Ier. xvi. a.  
and. xv. a.

Ier. xxx. a.

Ier. xvi. a.

Ier. xlv. a.

Iona. iii. a.

Iou. i. c.  
Esa. lv. b.  
Ier. vi. b.

Ier. xxxiii. c.

Ier. xvi. b.



myah, the son of Chusi, unto Baruch, say-  
inge: Take in thine hande the booke, wher-  
oute thou hast read before all the people,  
and come. So Baruch the sonne of Ner-  
iah toke the booke in hys hande, and came  
unto them. And they sayd unto hym: Syt  
downe, and reade the booke that we maye  
heare also. So Baruch reade that they  
myght heare. Nowe when they had heard  
all the wordes, they wer abashed one vp  
on another, and sayde unto Baruch: We  
wyl certifie the kyng of al these wordes.  
And they examined Baruch, sayinge: Wel  
vs, howe dydest thou wyte al these wor-  
des oute of hys mouth? Then Baruch an-  
swered them: He spake all these wordes  
unto me wyth hys mouth, and I alone  
was wyth hym, & wrote the in the booke.

Then sayd the Prynces unto Baruch:  
Go thy way and hyde the wyth Jeremy,  
so that no man knowe where ye be. And  
they wente into the court. But they kept  
the booke in the chamber of Elyfama the  
Scripbe, and tolde the kyng all the wor-  
des that he myght heare. So the kyng  
sente Jehudy to fetch hym the booke, whi-  
che he brought out of Elyfama & Scribes  
chambre. And Jehudy red it, that & kyng  
and all the Prynces whiche were about  
hym, myght heare. Nowe the kyng sat in  
the wynter house, for it was in the nyth  
moneth, and ther was a good fyre before  
hym. And when Jehudy had red thre or  
foure leaves therof, he cut the booke in pte-  
ces wyth a penne knyfe, and cast it into &  
fyre vpon the harth, vntyll the booke was  
al brent in the fyre vpon the harth.

Yet no man was abashed thereof, or  
rente hys clothes: neyther the kyng hym  
selfe ne his seruantes, though they herde  
all these wordes. Neuerthelesse Elnatha,  
Dalaiab, & Samaria besought & kyng  
& he wolde not burne the booke: not with-  
standynge the kyng wold not heare them,  
but commaunded Jer hameell the sonne of  
Amalech, Saraiab the sonne of Eziel and  
Selamiah & sonne of Abdiel, to laye vades  
vpon Baruch the Scripbe, and vpon Jere-  
mye the Propbet e, but the Lorde keppe  
them oute of syghte. After nowe that the  
kyng hadde brente the booke, and the Ser-  
mons whiche Baruch wrote at the mouth  
of Jeremy: The worde of the Lorde came  
unto Jeremy, sayinge: Take an other  
booke, and wyte in it all the foresayde ser-  
mons: & were writte in & fyrst booke which  
Joakym the kyng of Iuda hath brent.

And tell Joakym the kyng of Iuda:  
thus sayth the Lorde: thou hast brent the  
booke and thoughteste wythin thy selfe:  
Why haste thou wyrtten therein, that the  
kyng of Babylon shall come, and make  
thys land wast, so that he shall make both  
people and cattel to be out of it. Therefore  
thus the Lord sayeth to Joakym the kyng  
of Iuda: There shall none of hys genera-

cyon syt vpon & throne of David. His dead  
corse shall be cast out & the heat of the day  
and the frost of the nyght may come vpon  
hym: And I wyl visit the wyckednes of  
his seide, and of hys seruantes. Moreover  
all the euill that I haue promysed them  
(though they heard me not) wyl I bring  
vpon them, vpon the inhabitantes of Je-  
rusale, and vpon all Iuda. Then toke Je-  
remye an other booke, & gaue it Baruch  
the Scripbe, the sonne of Neriah, whiche  
wrote therein out of & mouth of Jeremy:  
All the sermons & were in the fyrst booke,  
whiche Joakym the kyng of Iuda dyd  
burne. And there were added vnto them  
many mo sermons then before.

The. xxxviii. Chapter.

Sedechias succeeded Cononiah. He sen-  
deth unto Jeremy to praye for hym. Jeremy  
goynge into the lande of Ben Iamin, is taken.  
He is beaten, and put in prison. He is deliuered  
by kyng Sedechias.

Sedechias the son of Josiah, whiche  
was made kyng thorow Nabuchodon-  
nosor kyng of Babylon, reigned in the  
lande of Iuda, in the stede of Cononiah  
the son of Joakym. But neither he, nor his  
seruantes, ne the people in the land wold  
obey the wordes of the Lorde, whiche he  
spake by & prophet Jeremy. Neuertheles  
Sedechias the kyng sent Jehucal the son  
of Selemiah, and Sophoniah the son of  
Maasiah priest, to the prophet Jeremy,  
sayinge: O praye thou vnto the Lorde oure  
God for vs. Nowe Jeremy walked fre a-  
monge the people at that tyme, & was not  
put in prison as yet. Pharaos host also  
was come oute of Egypte, whiche when  
the Caldees that besieged Ierusalem per-  
ceyued, they departed from thence.

Then came the worde of the Lorde vnto  
Jeremy the prophet, sayinge: Thus sayth  
the Lorde God of Israell, thys answer  
shal ye geue to the kyng of Iuda, that sent  
you vnto me for counsell: Beholde, Pha-  
raos hoste whiche is come forth to helpe  
you, shall retorne to Egypte, into hys own  
lande: but the Caldees shall come agayne,  
and fyghte agaynst thys Cytre, & wyne  
it, and set fyre vpon it. For thus sayth the  
Lorde: \* disceyue not your owne myndes,  
thynkynge on thys maner. To the Cal-  
dees go now their way fro vs. &c. No they  
shall not go theyr waye. For though ye  
had slayn the hole host of the Caldees, that  
besiege you, & euerye one of the Rayne laye  
in hys tent, yet shulde they stande vp, and  
set fyre vpon thys cytre.

Nowe when the hoste of the Caldees  
was broken vp from Ierusalem for feare  
of the Egyptians armie, Jeremy wente  
out of Ierusalem toward the lande of Ben  
Iamin, to do (a) certeine busines there a-  
monge the people. And when he came vn-  
der Ben Iamins porte, ther was a portec  
called Neriah & son of Selemiah, & son of  
Id. ii. Hananiah,

Metes. xix. b

iii. Reg.  
xxiii. b.

Jer. xxi. a.  
xxiii. a.

Eze. xvi. b.

Some  
reade, liste  
not by your  
affections,  
sayinge:  
The Chal-  
dees. &c.



Hananiah, whiche fel by hym, & toke him sayinge: thy mynde is to run to þe Caldees.

**E** Then sayde Jeremy: it is not so, I go not to the Caldees. Neuerthelesse Jeremias wold not beleue hym, but broughte Jeremy bound before the princes. Wherfore the princes wer angry w Jeremy, causing hym to be beaten, & to be layd in prysoun in the house of Ionathas the scribe, for he was the ruler of the prysoun. Thus was Jeremy put in the dongeon and prysoun, and so lay there a longe tyme. Then Sedechias the kynge sent for hym, and called hym, and asked hym quietly in hys own house, sayinge: thynkest thou thys busines (that nowe is in hande) cometh of the Lord? Jeremy answered: yea that it doth, and thou (sayd he) shalt be deliuered into þe kyng of Babylons power.

**D** Moreover Jeremy said vnto kyng Sedechias: what haue I offended agaynst the, agaynst thy seruantes, or agaynst thys people, that ye haue caused me to be put in prysoun? Wher are your Prophetes whiche haue prophesied vnto you, & said þe kyng of Babylon shoulde not come agaynst you and thys land?

And therfore heare nowe, O my Lorde the kynge: let my prayer be accept before the, & send me no more into þe house of Ionathas the scribe, that I dye not there. Then Sedechias the kyng commaunded to put Jeremy in the fore entry of the prysoun, and dayly to be gauen hym a cake of bread, and els no dyght meate, vntill all the (b) breade in the ctyte was eaten vp. Thus Jeremy remayned in the fore entry of the prysoun.

The Notes of the. xxxviii. Chapter.

(a) Some reade: to deuyde the possession in the myddest of the people. They vnderstand hereby the deuyision of certayne landes, wyth hys kynfolkes at Anathoth. Other reade: to separate (vnderstande hym selfe) because he was in the myddest of hys people: that is, to thynntent to departe forth of the myddeste of hys people. They thynke that he would haue fled, for feare of persecution.

(b) Of thys wante and scarcenes, whiche was in the eleuenth yere of zedechias vnto the .ix. day of the fourth Moneth, ye reade after in the. xlii. and. iiii. Reg. xlv. a.

The. xxxviii. Chapter.

**E** By the motion of þe rulers Jeremy is put into a dongeon. At the request of Abedmelech the Chamberlayne, the kynge commaunded Jeremy to be broughte forth of the Dongeon. Jeremy sheweth the kynge howe he myght escape death.

**S**aphatyah the sonne of Maathan, Boshiah the sonne of Shashur, the son of Selemtah, and Shashur the sonne of Melchiah perceyued the wordes that Jeremy had spoke vnto al þe people: namelye on thys maner: Thus sayth þe Lord: Who so remayneth in thys ctyte, shall perishe, ether wyth the swearde, wyth hunger or wyth pestilence: But who so falleth vnto

the Caldees, shall escape & wyngynge hys soule for a praye, and shall lyue. For thus sayth the Lord, Thys ctyte (no doubt) must be deliuered into the power of the kyng of Babylon, and he also shall wyne it. The sayd the princes vnto the kynge: Syr, we beseech you lette thys man be put to death. For thus he discourageth the handes of þe souldyers that be in thys ctyte, and the handes of all the people, when he speaketh such wordes vnto them.

Thys man verely labourerth not for peace of the people, but myschyeffe. Sedechias the kynge answered and sayd: lo, he is in youre handes, for the kynge may denye you nothyng. Then toke they Jeremy and cast hym into the dongeon of Melchias the sonne of Hamalech, that dwelte in the fore entry of the prysoun. And they let downe Jeremy wyth cordes into a dongeon, where ther was no water, but myre: So Jeremy sticke fast in the myre.

Nowe when Abedmelech the Mozyan beyng a Chamberlayne in the kynges courte, vnderstode that they had caste Jeremy into the dongeon: he wente oute of the kynges house, and spake to the kyng, (whiche then sate vnder the port of Ben Samin) these wordes: My lorde the kyng wher as these men medle wyth Jeremy the prophet, they do hym wronge: Name lye in that they haue put hym in prysoun, ther to dye of hunger, for ther is no more bread in the ctyte.

Then the kyng commaunded Abedmelech the Mozyan, and sayd: Take from hence. xxx. men whom thou wilt, & drawe vp Jeremy the prophet oute of the dongeon before he dye. So Abedmelech toke the men wyth hym, and went to the house of Amalech, and there vnder an almyr he gat old ragges, and worne cloutes, and let them downe by a corde into the dongeon to Jeremy.

And Abedmelech the Mozyan sayd vnto the prophet Jeremy: O put these rags & clouts vnder thyne arme holes, betwixt them and the cordes: and Jeremy did so. So they drew vp Jeremy w cordes, and toke hym out of the dongeon, & he remained in the fore entry of the prysoun. Then Sedechias the kyng sent & caused Jeremy the prophet to be called vnto hym oute of the thirde entry that was by the house of the Lorde. And the kynge sayd vnto Jeremy: I will aske the some what, but hyde nothyng fro me. The Jeremy answered Sedechias: Yf I be plaine vnto þe, thou wilt cause me suffer death: if I geue þe counsel, þe wilt not folow me. So the kynge swore an othe secreatlye vnto Jeremy, sayinge: As truly as the Lorde lyueth, þe made vs these soules, I will not see þe, ne geue the into þe handes of the that seke after thy lyfe. Then sayd Jeremy vnto Sedechias: thus sayth the Lorde of hostes the God of Israell: Yf case be that thou wilt go furth vnto the kyng



Jer. xxxviii. b.

kyng of Babylons princes, thou shalt save thy lyfe, and thys ctyte shall not be brent: yea both thou and thy household shall escape wyth your lyues. But if þu wilt not go forth to the kyng of Babylons princes, the shall thys ctyte be deluyered into þe handes of the Caldees, whiche shall set fyre vpon it, & thou shalt not be able to escape the. And Sedechias sayde vnto Jeremey: I am afraid for the Jewes that are fled vnto the Caldees lest I come in theyr handes, and so they to haue me in derision. But Jeremey answered: No, they shall not betraye the: O haeken vnto the voyce of the Lorde (I beseech þu) which I speke vnto the: so shalt þu be wel, & saue thy life. But if thou wilt not goo forth, the Lorde hath tolde me thys playnly: Beholde, all the women that are left in the kyng of Judas house, shall go out to the kyng of Babylons princes. For they thynke, that thou art dysceyued: and that the men in whome thou dyddest put thy trust, haue mastered the, & set thy fete faste in the myre, & gone theyre waie from the. Therefore all thy wyues wyth theyre chyldren shall fle vnto the Chaldees, and thou shalt not escape theyre handes, but shalt be the kyng of Babylons prisoner, & thys ctyte shall be brent.

**W**hen sayd Sedechias vnto Jeremey: loke that no body knowe of these wordes, and thou shalt not dye. But if the princes perceiue that I haue talked wyth the, and come vnto the saying: O speake, what sayed the kyng to the: hyde it not fro vs, & we wyll not put the to deathe: Tell vs (we praye the) what sayed the kyng to the: Se thou gyue them thys answer: I haue humblye besought the kyng, that he wyll let me lye no more in Ionathas house, that I dye not there. Then came all the princes vnto Jeremey, & asked him. And he tolde them after the manner as þe kyng had hym. The they held their peace, for they perceyued nothyng. So Jeremey abode still in the fore entry of the pryson, vntill the day that Ierusalem was wonne.

The xxxix. Chapter.

**S**edechias flyeth. He is take of the Chaldees. Hys sonnes are slain. Hys eyes are thruste oute. Jeremey is prouided for. Abedmelech is deluyered from captiuyte, bycause of the confydence that he hath in God.

Jer. xxxix. b.  
iii. re. xrb. a.  
Jer. lli. a.

**N**owe when the ctyte of Ierusalem was taken (for in the ninth yere of Sedechias kyng of Iuda, in the tenth moneth, came Nabuchodonosor the kyng of Babylon and all hys host, and besyged Ierusalem, and in the eleuenth yere of Sedechias, in the fourth moneth in the nynew daye of the moneth he brake into the ctyte.) The all the princes of the kyng of Babylon

came in, and sat them downe vnder the port: Neregell, Sarezar, Samegarnabo, Sarsachym, Rabfarys, Merbel, Sarezar, Rabmag, wyth al the other princes of the kyng of Babylon. And when Sedechias the kyng of Iuda, wyth hys souldyers sawe them, they fled, and departed out of þe ctyte by nyght thowowe the kynges garde, and thowowe the porte that is betwene the two walles, and so they wete towarde the wylder nesse.

But the Chaldees hoste folowed faste vnto them, and toke Sedechias in the felde of Iericho, and broughte hym prisoner to Nabuchodonosor the kyng of Babylon vnto Reblath that lyeth in the lande of Bemeb, wher he gaue iudgement vpon hym. So the kyng of Babylon caused the chyldren of Sedechias, and all the nobles of Iuda to be slayn before hys face at Reblath. And made Sedechias eyes to be put out & bounde hym wyth chaynes, and sente hym to Babylon.

Moreouer the Chaldees brente by the kyngs palace, wyth the other houses of the people, and brake downe the walles of Ierusalem. As for the remnaunte of the people that wer in the ctyte, and such as wer come to help them (whatsoeuer was left of the common sort) Nabuzardan þe chyefe capitayne caried them to Babylon. But Nabuzardan the chyefe capytayne let the Iasat people, (and those that had nothyng) dwell still in the land of Iuda, and gaue them vineyardes and corne felde, at the same tyme. Nabuchodonosor also the kyng of Babylon, gaue Nabuzardan the chyefe capytayne a charge concerning Jeremey, sayinge: Take and cherishe hym, and make muche of hym: se thou do hym no harme, but entreat hym after hys own desire. So Nabuzardan the chyefe capytayne, Nabusathan the chyefe chamberlayne, Mergalsarez the treasurer, and all the kyng of Babylons Lordes, sente for Jeremey, and caused hym to be set out of the fore entree of the pryson, and committed hym vnto Godoliah the sonne of Ahikam, the sonne of Saphan: that he shoulde carie hym home, and so he dwelt amonge the people.

**N**owe whyle Jeremey laye yet bounde in the fore entree of the pryson, the worde of the Lorde came vnto hym, sayinge: Go and tell Abedmelech the Moorian: Thus sayeth the Lorde of hostes the God of Israel. Beholde, the cruell and sharpe plage that I haue deuised for thys ctyte, wyll I bringe vpon them, that thou shalt se it, but I wyll deluyre the (sayeth the Lorde) and thou shalt not come in the handes of those men whom thou fearest. For doubtlesse I wyll saue the so that thou shalt not see the wyth the sword, but thy lyfe shall be saued, and that bycause thou hast put thy trust in me, sayeth the Lorde.

The xl. Chapter.

19. iii.

Jeremey



## The.xl. Chapter.

**J**eremy hath licence to go whither he will. He dwelleth with the people that remaineth at Jerusalem, ouer whome Godoliah ruleth. Johanan prophesieth death vnto Godoliah.

Jer. xl. a.  
Josa. x. viii.

**T**hus is the maner how the Lord entreated Jeremy, when Nabuzardan the chiefe captayne had let hym go fre fro Ramah, whither he had led hym bounde among al the prysoners, that wer caried from Jerusalem and Juda vnto Babylon. The chiefe Capitaine called for Jeremy, & sayde vnto hym. The Lord thy God spake myghtely before of the mystry vnto this place. Now the Lord hath sent it, & performed it as he had promised, for ye haue spurned agaynst the Lord, and haue not ben obedient vnto his voice, therefore commeth this plage vpon you. Behold, I loose þe bondes from thy handes this daye: if thou wilt not go with me vnto Babylon, vnto the for I will se to the, and prouyde for the: But if þe wilt not go with me to Babylon, then remaine here. Behold, all the lande is at thy will, loke wher thou thinkest conueniente and good for the to abyde, there dwell. If thou canste not be content to dwell alone, the remaine with Godoliah the sonne of Abicam the sonne of Saphan: whome the kynge of Babylon hath made gouernoure ouer the citres of Juda, and dwell with hym among the people, or remaine where soeuer it please the. So the chiefe Capitaine gaue hym his expenses with a reward, and let him go. Then went Jeremy vnto Godoliah the sonne of Abicam to Gazpab, and dwelt ther with hym among þe people that were left in the land.

Gen. xli. b.  
Job. i. b.

Mat. ix. xxi. c.

Jer. xli. c.

**N**ow whē the Capitaines of the host of Juda (whych w their felowes wer scattered abrode on euery side in the lād) vnderstode þe kynge of Babilō had made Godoliah the sonne of Abicam gouernour in the lande, and that man, wyfe, & chyld, yea and the poore men in the lande (that were not led captiue to Babylon) holde be vnder his iurisdiction: They came to Godoliah vnto Gazpab. Namely Ismaell the sonne of Nathaniah, Johanan, and Jonathan the sonnes of Careah, Sareah the sonne of Ebanhomer, & sonnes of Ophay the Netophathite, Jekaniah the sonne of Maachath with their companyons.

Mat. ix. xxi. c.

And Godoliah the sonne of Abicam, the sonne of Saphan swore vnto them and their felowes on this manner: Be not afrayed to serue the Chaldees, dwell in the lande, and doo the kynge of Babylon seruyce, so shall ye prospere. Behold, I dwell at Gazpab to be an officer in the Chaldees behalfe, and to satisfie suche as come to vs. Therefore gather you wyne, come and oyle, and kepe them in youre ware houses, and dwell in youre citres that ye haue in keepinge.

**Y**ea all the Jewes also that dwelt in Moab vnder the Ammonites, in Idumea,

## The Prophecy

and in all the countreys, when they herd that the kynge of Babylon hadde made Godoliah the sonne of Abicam, the sonne of Saphan, gouernoure vpon them that were left in Juda: All the Jewes (I say) returned out of al places where they were fled vnto: and came into the lande of Juda to Godoliah vnto Gazpab, and gathered wyne and other frutes, and that verie muche. Moreover Johanan the son of Kareah and all the capitaynes of the hostes, that were scatted on euery syde in the lād, came to Godoliah in Gazpab, and said vnto hym: knowest thou not that Baalam kynge of the Ammonytes hath sente Ismael the sonne of Nathaniah to sle the? But Godoliah the sonne of Abicam beleued the not. The sayed Johanan the sonne of Kareah vnto Godoliah in Gazpab, these wordes secretly: let me go I praye the, & I will see Ismael the sonne of Nathaniah, so that no bodye shal knowe it. Wherefore will he kyl the, that all the Jewes whych resort vnto the myght be scatted, and the remnant in Juda perishe? Then sayed Godoliah the sonne of Abicam to Johanan the sonne of Kareah: Thou shalt not do it, for they are but lyes, that men saye of Ismaell.

## The.xli. Chapter.

**I**smaell kylleth Godoliah gylefully, and many other with hym. Johanan followeth after Ismaell.

**I**n the seventh moneth it happeneth that Ismaell the sonne of Nathaniah, the sonne of Elisama (one of the kynge's bloud) came with them that was greatest about the kynge, and ten men that were sworn with hym vnto Godoliah the sonne of Abicam to Gazpab, & eat ther togyther. And Ismaell the sonne of Nathaniah, with those .x. men þe were sworn to him, start vp and smot Godoliah the sonne of Abicam, the sonne of Saphan with the sword, and slew hym, whome the kynge of Babylon had made gouernoure of the land. Ismaell also slew al the Jewes þe were with Godoliah at Gazpab, and all the Caldees that he found there wayting vpon hym.

The next day after that he had slayne Godoliah (the matter was yet vnknewen) there came certeine men from Sichem, from Sylo, and Samaria, to the number of fourescore, whych had shauen their beardes, rente their clothes, and were all heauy, brynginge meat offeringes, and incense in their handes, to offer it in the house of the Lord. And Ismaell the sonne of Nathaniah wente forth of Gazpab wepyng to mete them. Now when he met them, he sayd: Go your way to Godoliah the sonne of Abicam. And when they came in the myddest of the cite, Ismaell the sonne of Nathaniah (with them þe were sworn vnto hym) slew them euen at the myddest of the cite.

Among



**A**mong these foure score men thet were ten that said vnto Ismael: O hea vs not for we haue yet a great treasure in þe speld of wheat, barley, oyle and honny. So he speered them, and slewe them not wth they brethren. Now the pit wher in Ismael did cast the dead bodyes of the men (whom he slewe because of Godoliah) had kynge Asa caused to be made, for feare of Baasa the kynge of Israell, and the same pyt dyd Ismael fyl wth clayne men. As for the remnant of the people, the kings daughters, & all the peoplet that were yet leste at Mazyphab, vpon whom Nabuzardan the chiefe Capytayne had made Godoliah the sonne of Abicā gouernour, Ismael the sonne of Nathaniah carped them away prysoners towarde the Ammonites. But when Johanan the son of Careah and al they which had bene capytaynes ouer the kynges host wth hym, heard of al the wyckednes that Ismael the sonne of Nathaniah had done, they tooke they companyons and wente out for to fyght wth Ismael the sonne of Nathaniah, and found him by the waters of Rabim Babaon. Now when al the people whom Ismael led captiue saw Johanan the sonne of Careah, and all the other capitaynes of the host, they wer glad. So al þe people that Ismael had carped away from Mazyphab wer brought agayne.

Gen. xliii. c.  
1. Re. xxx. d

**W**hen they returned, they came to Johanan the sonne of Careah. But Ismael the sonne of Nathaniah fled from Johanan with eight of hys sworne companiōs, & went to the Ammonites. Then Johanan the sonne of Careah, and al the capitaynes of the host that were wth hym, tooke the remnaunte of the people, tohome Ismael the sonne of Nathaniah hadde led awaye (when he had slayne Godoliah the sonne of Abicā) whom they hadde also rescued from him: fyghting men, women and children, and gelded men, whom they broughte agayne from Babaon, and wente from thence, and late the dwyne at Beruth Carmaan, whych lyeth besyde Bethlehe, that they myght go into Egypt for feare of the Caldees: of whom they were afrayed, because that Ismael the sonne of Nathaniah had slayne Godoliah Abikams sonne whom the kynge of Babilon had made gouernour in the land.

Jer. xl. a.

The.xlii.Chapter.

**T**he Capytaynes toke counceyl of Jeremyp what they ought to do. Jeremyp monyeth the rest of the people not to go into Egypt.

**A**l the rulers, and Johanan the sonne of Careah, Jezoniah the sonne of Osiab came wth all the people from the lest vnto the most, and sayd vnto Jeremyp the prophet: hear our petition, that thou maiest pray for vs vnto the Lord thy God, and for the rest wherof ther be very fewe left of many, as thou seest vs: that þe Lord thy God may shew vs a way to go in, and tel vs what we should do. Then Jeremyp

Jer. xxi. a.  
Jer. xxxvii. a

the prophet said vnto them: I haue heard you. Behold, I wyl pray vnto God your Lord, as ye haue requyred me: and looke what answer the Lord gyuerth you, I shal eertype you thereof, and keepe not bynge backe from you. And they sayde vnto Jeremyp: The Lord of truth and faithfulness be our record that we wyl doo al that the Lord thy God commaundeth vs, whether it be good or euill. We wylarken vnto the voyce of our Lord God, to whome we send the, that we maye prosper, when we haue folowed þe voyce of the Lord our god.

Josua. i. e.  
1. Mac. ii. d  
Jer. xlii. a

And after ten dayes came the worde of the Lord vnto Jeremyp. Then called he Johanan the sonne of Careah, and all the Capytaynes of the people that wer wth him, yea and al the people from the least to the most, and said vnto them. Thus sayth the Lord god of Israell, vnto whom ye sent me to lay forth your prayers before hym. If ye wyl dwell in this land, I shal buyd you vp and not breake you down, I shal plant you, and not roote you out, for I am pacified as concernynge the trouble that I haue done to you. Feare not the kynge of Babylon, of whom ye stande in awe: he be not afrayed of hym sayeth the Lord, for I wyl be wth you to helpe you, and deliuer you from his hand. I wyl pardon you, I wyl haue mercy vpon you, and byng you agayne into your owne land.

Neuertheles, if ye purpose not to dwell in thys land, nor to folow the voyce of the Lord your God, but wyl say thus: we wyl not dwell here, but go into Egypte, where we shal neither see war, heare the noyse of battell, ne suffer hunger, ther wyl we dwell. Wherfore heare now the word of the Lord, O ye remnaunt of Juda. Thus sayeth the Lord of hostes the God of Israell: If ye be holy purposed to go into Egypt, and to be ther as straungers, the sword that ye fear shal ouertake you in Egypt, and the hunger wherof ye be here afrayed, shal hange vpon you into Egypte, and there ye shall dye. For al they that of set purpose vnderake to go into Egypt, there to ease them selues of they mysery, shal perishe wth the swearde, wth hunger, and pestilence: not one of them shal remayne, there shall none escape the plage, that I wyl bynge vpon them.

For thus saith the Lord of hostes the god of Israell, lyke as my wrath and indignacion is come vpon the inhabitants of Ierusalem, so shal my displeasure go forth vpon you also, if ye go into Egypt: For there ye shall be reupled, abhorred, broughte to shame and confusio, and as for this place ye shal neuer se it more. The Lord fordydeth you, O ye remnaunt of Juda, that ye shal not go into Egypt.

And forget not that I haue warned you earnestly thys day, els shal ye begyle your selues. For ye sent me vnto the Lord your God, and sayed: O praye thou the Lord

ps. llii. oute



our god for vs: and loke what answer the Lord our God geueth the, that bring vs agayne, and we shal doo thereafter. Nowe haue I shewed and declared vnto you the voyce of the Lord your God, for the which cause he hath set me to you. If ye wyl not folow it, be sure that ye shal peryshe wth the sword, wth hunger, and pestylence, euē in the same place, wher your lust was to go and dwell.

## The. xliii. Chapter.

Johanan carryeth the remnaunte of the people into Egypt contrarye to the mynde of Jeremie. Jeremie prophesieth the destruction of Egypt.

**N**owe when Jeremie had ended all his wordes of the Lord God vnto the people (for their sakes to whom god had sent him) Azariah the sonne of Oshab, and Johanan the sonne of Kareah, wth all the proude persons, sayed vnto Jeremie: Thou lyest, the Lord our God hath not sente the to speake vnto vs, that wee should not go into Egypt, and dwell ther. But Baruch the sonne of Neriah prouoketh the agaynst vs, that he myght bring vs into captiuitie of the Caldees, that they myght slep and carie vs away prysoners vnto Babylon.

**S**o Johanan the sonne of Kareah, and all the Capitaynes of the hoste, and all the people folowed not the commaundement of the Lord. Namely to dwell in the lande of Iuda. But Johanan the sonne of Kareah, and all the Capitaynes of the host, caried away all the remnaunte in Iuda, that were come togyther agayne from the Heathen, (among whom they had ben scattered) to dwell in the land of Iuda: Men, women, children, the wyues daughters: all those that Nabuzardan the chiefe Capitayne hadde left wth Godoliah the sonne of Ahikam. They caried away also the prophet Jeremie, Baruch the sonne of Neriah, and so came into Egypt: for they were not obedient vnto the commaundement of God. Thus came they to Taphnis.

**A**nd in Taphnis the word of the Lord happened vnto Jeremie, sayinge: Take great stones in thine hand, and hide them in the bricke wal, vnder the doore of Iharas house in Taphnis, that all the men of Iuda may see, and saye vnto the: Thus sayeth the Lord of hostes the God of Israel: Behold, I wyl send and call for Nabuchodonosor the kynge of Babylon my seruauit, and wyl set his seat vpon the stones that I haue hidde, and he shal spread his tente ouer them.

**A**nd when he cometh he shal smyte the land of Egypt wth slaughter, wth prisonment, and wth the sword. He shal sette vpon the temples of the Egyptians gods, and burne them vp, and take them selues prysoners. Moreover he shal aray himself wth the land of Egypte, lyke as a shepherd putteth on his cote, and shal departe his way from thence in peace. The pylers

also of the temple of the sunne that is in Egypt, shal be breake in pieces, and burne the temples of the Egyptians gods.

## The. xliiii. Chapter.

He repproueth the people for theyr idolatry. They that let lyghte by the threatenynge of the Lord are chastened. The destruction of Egypt and the Jewes therein, is prophesied.

**T**his is the word that was shewed to Jeremie concerninge al the Jewes, which dwelt in Egypte, at Magdal, at Taphnis, at Memphis, and in the land of Satures. Thus sayth the Lord of hostes the God of Israel: ye haue sene al the myserte that I haue brought vpon Ierusalem, and vpon al the cities of Iuda, so that this day they are desolate, and no man dwelling therein: and that because of the great blasphemies which they committed, to prouoke me vnto anger: In that they wente backe to do sacrifice and worshyppe vnto strange gods: whom neither they nor ye, nor your fathers haue knowen. How be it I sente vnto them my seruantes all the prophets: I rose vpearely, and sent vnto them, and gaue them warning: O doo no suche abhomyable thynges, and thynges that I hate. But they woulde not folowe ne harken, to tourne from theyr wickednesse, and to doo no more sacrifice vnto strange Gods.

Wherefore myne indignacion againste was kindled, and brent vp the cities of Iuda, the synners wth the stretes of Ierusalem, so that they were made waste and desolate, as it is come to pas this day. Now therefore thus sayth the Lord of hostes, the God of Israel: How happeneth it that ye do so great euill vnto your owne soules, thus to destroy the men and women, children and babes of Iuda: so that none of you is lefte, because ye prouoke me to wrath wth the workes of your own handes: when ye offer vnto strange gods in the land of Egypt, wher as ye beganne to dwell: That ye myght utterly peryshe, and that ye myght be reupled, and shamefully intreated of al nations. O haue ye nowe forgotten the wickednes of your fore fathers, the wickednes of the kinges of Iuda, and theyr wyues, the wickednes that ye your selues and your wyues haue done in the land of Iuda, in the city, and in the land of Ierusalem?

Yet are ye not sorry this day, ye fear not neyther walke ye in my law, and in my commaundementes that I haue geuen vnto you and your fore fathers.

Wherefore thus sayth the Lord of hostes, the god of Israel: I am stedfastly aduised and determined to punyssh you, and to rote out al Iuda. As for the remnaunt of Iuda that purposely went into Egypt, there to ease them of theyr misery, I wyl take the, and they shal al be destroyed. In the lande of Egypt shal they peryshe, beynge consumed wth the swerde and wth hunger. For from the least vnto the most they shal perishe.



Isr. xxix.

Here. vif. b.

6. 30 44.1.0.

Δευτ. κκξιζ.

tit. re. xviii.

अक्रम.१६. ८

Dec. 14-60

**B**  
Gen. xii. 8

Here. xlii. c.

ill. re. xxv. d  
 Jer. xxxix. d

3c. xxxvi. 2.

Esay . xix. 24.  
and . xxx. 20.

Esay . xix. 24.  
and . xxx. 20.



as Nabuchodonozor the king of Babylon  
newe hym, in the fourth yere of Ihoakim  
the sonne of Josiab kyng of Iuda.

Ye make readye buckler and shyld, ye  
goe forth to fyghte: Ye harness your  
horses and set your selues vpon them: Ye  
sette your salers fast on, ye brynge forth  
speares, ye scoure your swordes and put on  
your breast plates.

But alas, how happeneth it, & I see you  
so afrayed? why shyke ye backe? where-  
fore at your worthies slayne? yea they run  
so fast away, that none of them looketh be-  
hinde him. Fearfulnes is fallen vpon eue-  
ry one of them saith the Lord. The lightest  
of foote shal flee awaye, and the worthies  
shal not escape.

**T**oward the North by the water of Eu-  
phrates, they shal stumbe & fall. But what  
is he thys that swelleth vp as it were a  
floude, roaring and raging lyke the strea-  
mes of water? It is Egypt that ryseth vp  
lyke the floude, and casteth out the waters  
wyth so great noyse.

For they say: We wil go vp and wyl co-  
uer the earth: we wyl destroye the ctytes,  
wyth them that dwell therein. Set you to  
horsebacke, roule forth the charetes, come  
forth ye worthies, ye Morians, ye Libians  
wyth your buklers, ye Libeans with your  
bowes: So shal thys day be vnto the Lord  
God of hostes, a daye of vengeance, that  
he may auenge hym of hys enemyes. The  
sword shal deuour, it shalbe satisfied and  
bathed in theyr blud: (a) For the Lord god

of hostes shal haue a slayne offeringe to-  
ward the North, by the water of Euphrates.  
So vp (O Galaad) and brynge tripacle vn-  
to the daughter of Egypte: But in vayne  
shalt thou go to surgerie, for thy wounde  
shal not be stopped: The heathen shal hear  
of thy shame, and the land shalbe ful of thy  
confusion: for one strong man shal stumbe  
vpon an other, how then shoulde they not  
fall both together. These are the wordes

**D** that the Lord spake to the Prophet Iere-  
my, concerning the host of Nabuchodonozor  
the kyng of Babylon, whych was sente to  
destroy the land of Egypt: Preach out vnto  
the land of Egypt, & cause it to be pro-  
claimed at Magdol, Memphis and Taph-  
nis, and say: Stand styl, make the redy, for  
the sword shal consume the round about.  
How happeneth it that thy myghty wor-  
thies are fallen? why stode they not faste?  
Euen because the Lord thrust them down.  
The slaughter was great, for one fell euer  
stil vpon an other. One cried vnto another:  
Up, let vs go agayne to our owne people,  
and to our owne naturall countrey, from  
the sword of our enemye. Cry euen there:  
O Pharao kyng of Egypte, the tyme wyl  
brynge sedicion. As truly as I lyue (saith  
the kyng, whose name is the lord of hostes)  
it shal come as the mount of Thabor, and  
as Libanus, if it stode in the sea. O thou  
daughter of Egypt make redye thy geare

to flyt. For Memphis shalbe voide and de-  
solate, so that no man shal dwell therein. (b)  
The land of Egypt is lyke a goodly fayre  
calfe, but one shal come out of the North  
to prick her forward. (c) Her waged soules  
diers that be wyth her, are like fat calves.

They also shal flye away togyther, and  
not abyde: for the daye of theyr slaughter  
and the tyme of theyr vyltacion shal come  
vpon them.

The crye of theyr enemyes shal make  
a noyse, as the blast of a trompet. For they  
shal enter in wyth theyr hoste, and come  
wyth axes, as it were hewers downe of  
wood. And they shal cut downe her wood,  
saith the Lord, wythout any dyscrecion.  
For they shal be mo in number then the  
Greshoppers, so that no manne shal be  
able to tell them. The daughter of Egypt  
shal be confounded, when she shal be de-  
lyuered into the handes of the people of  
the North.

Moreouer thus saith the Lord of hostes  
the God of Israel: Beholde I wyl vylt  
that restless people of Alexandria, Pharao  
and Egypt, yea both theyr gods and theyr  
kings: euen Pharao, and al them that put  
theyr trust in hym. Yea I wyl deliuer the  
into the hands of those that seke after theyr  
lyues. Namely into the power of Nabu-  
chodonozor the kyng of Babylon, and into  
the power of hys seruautes. And after al  
these thynges it shalbe inhabited as afore  
tyme, saith the Lord.

But be not thou afrayed (O my seruaunt  
Jacob) feare not thou, O Israel. For loo,  
I wyl helpe the from far, and thy sede frō  
the land of thy captiuitie: Jacob also shal  
come agayne, and be in rest: he shalbe rich,  
and no man shal do him harme. Feare thou  
not (O Jacob my seruaunt) saith the lord,  
for I am wyth the: and wyl destroy al na-  
cions, amonges whome I haue scattered  
the. Reuertebes I wyl not consume the,  
but chasten the and correct the: yea & that  
wyth dyscrecion: neither wyl I spare the as  
one that were fauteles.

The Notes of the xlvi. Chapter.

(a) The Chaldees kyled the Egyptians, at  
the floude of Euphrates, whych was towarde  
the North: wher as yet theyr hoste was wonde-  
rous great, and theyr horses and charetes many.  
But the greater theyr host was, the more cruell  
was theyr slaughter, so dyd the Lord punyssh  
theyr wyckednes, geuinge them into the handes  
of the Caldees: and therefore called the Pro-  
phete the daye of theyr slaughter the daye of the  
Lords vengeance, and them a slayne offering  
of the Lord.

(b) As though he sayd: Wyther to (O Egypt)  
hast thou bene as a goodly fayre calfe, for thine  
aboundaunce of riches. Therefore as bullockes  
and oren are stonge wyth hornnates, and pryck-  
ed forward wyth goades (or as some call them  
wyth gaddes) so shal the Babylonians, stynge  
and prycke the, and dyue thee to flyghte and ou-  
erthrowe thee. By hym that shoulde come  
out of the North is vnderstande the kyng of  
Babylon and hys host.

(c) Her



(c) He waged souldyers. &c. The meaninge is, that the hyred host of the Egyptians gathered of y<sup>e</sup> coasts that bordered theron, should be fearful and weak, and more deuytpe and malicious, then strong and manful: as me fattened lyke stal fed oren, so that they should also tye wyth the Egyptians, when theyr insperye drew nye, and wh<sup>n</sup> the daye of theyr byltaycon and punishment should come.

The. xlviii. Chapter.

The worde of the Lorde agaynst the Philistines.

**T**hese are the wordes that the Lorde spake vnto Jeremy the prophete agaynst the Philistines, before that Ibarao smote the city of Azah. Thus saith the Lorde: Beholde, ther shall water growe out of the North, and shall growe to a greete floude, runnyng ouer, and couerynge the lande, the cities, and them that dwell therein.

**A**nd the men shall crye, and all they that dwell in the lande shall mourne at y<sup>e</sup> noyse and stamping of theyr strong barbed horses, at the shaking of their charrets, and at the rombling of the wheles. The fathers shall not looke to theyr children, so feable & weep shall theyr bads be. At the same time when he shall be ther, to destroy the whole lād of the Philistines, he shall make waste both Tyrys, Sydon and al other that are sworne vnto them.

For the Lorde will destroy al Palestina, and the other Iles, that he deuoyded from the countrey. Baldnesse is come vpon Azah, Ascalon wyth her other valleyes shall keepe her peace.

**H**ow long wilt thou stai, O thou sword of the Lorde? Turne againe into thy sheath, ceast and leaue of. But howe can it ceaste, when the Lorde hym selfe hath geuen hym a charge agaynst Ascalon, and raysed it vp agaynst the cities of the sea coast?

The. xlviii. Chapter.

The worde of the Lorde agaynst the Moabites.

**T**hus saith the Lorde of hostes the God of Israel agaynst Moab: wo be to the city of Rabb, for it shall be laid waste, brought to confusion, and taken. Yea the strong city of Cariathiarim shall be brought to shame and afayed: Moab shall no more be had in honoure: Wrecked counceyl shall be taken vpon Hesbon. Come (shall they say) let vs roote them oute, that they may be no more among the number of the Gentyls, yea that they make no more be thought vpon: Thus the swerde shall persecute the. A voyce shall crye from Horonaim: With great wasting and destruction is Moab made desolate.

And this crye shall be herd in all her cityes. At the goynge vp into Iudith ther shall arylse a lamentacion: and downe towarde Horonaim, ther shall be herd a euell and a deadly crye: Get you away, saue your lyues, and be lyke vnto the heath in the wil-

dernesse. For because thou hast trusted in thy strong holdes and treasure, thou shalt be taken. \* Chamos wyth his pyrites and pyrites shall go away into captiuitie.

The destroyer shall come vpon al the cityes, none shall escape. The valleyes shall be destroyed, and the fields shall be laid waste lyke as the Lorde hath determynd.

\* Make a rokē vnto Moab, that she get her away speedely: for her cityes shall be made so desolate, that no man shall dwell therein. (a) Cursed be he that doth y<sup>e</sup> worke of the Lorde negligently, and cursed be he that keepeth backe his swerde from shedding of bloud.

Moab hath bene cūe ryche and careless from her yowth vp, she hath sytten and take her ease with her treasure. She was neuer yet put out of one vessel into another (that is) she neuer wēt away into captiuitie, therfore her taste remayneth, & her sauour is not yet chaunged.

But lo, the tyme cometh sayth the lord, that I shall sende her trussers to trusse her vp, to prepare and season her vessels: yea her tankards rattell and shake to and fro. And Moab shall be ashamed of Chamos, lyke as Israel was ashamed of Bethell, wherin she put her trust.

Wherfore do ye thynke thus: we are mighty, and strong men of war: Moab shall be destroyed, and her cities brente vpe: her chosen young men shall be slaine, sayeth the kynge, whose name is the Lorde of hostes. The destruction of Moab cometh on a pace, and her fall is at hand.

Al her neyghbours shall mourne for her, and al they that know her name, shall say: O how happeneth it that the strong staffe and the goodly rodde is thus broken? And thou daughter Dibon, come downe from thy glory and syt in pouertie. For he that destroyed Moab, shall come vp to the also, and breake downe thy strong holdes.

And thou that dwellest in Aroer, get thee to a strete and looke about the: aske them that are fled and escaped, and saye: what thyng is happened? Oh, Moab is confounded and ouercome.

Mourne and cry, tel it oute at Arnon, y<sup>e</sup> Moab is destroyed. And misery shall come vpon the plaine land: namely, vpon Holo, and Jahazab: vpon Gephath and Dibon, vpon Rabb and the house of Deblathaim, vpon Cariathiarim and Bethgamul, vpon Bethmaon and Carior, vpon Bozrah and al the cities in the land of Moab, wherher they lye far or nere.

The horn of Moab shall be smitten downe, and her arme broke, saith the Lorde. Make her drunken, for she magnified her selfe: as boue the Lorde, that men may clap their handes at her vomit, and that she also may be laughed to scorn. O Israel, halt thou not laughe hym to scorn, when he is taken among rebues: Yea because of thy wordes that thou hast spoken agaynst hym, thou shalt

Chamos is y<sup>e</sup> name of the idols & god of the Moabites.

Some read geue a flower or mist.

1. Re. xix. 6

Esa. xvi. 1.

Am. xlviii. 6



## The. xlviii. Chap.

shall be dyuen away. Ye Moabites shall leaue the cities, & dwell in rockes of stone, and become lyke doues, that make theyr nestes in holes.

As for Moabs pryde, we haue heard of it, he is very hyghly mynded, I knowe her stoutnes, her boastyng, her arrogancye, and the pryde of her stomacke, sayth the Lord. For her furtoufnes may neyther vpholde her wylth strength ne dede. Therefore shall there mourninge be made for Moab, and euery man shall crye for Moabs sake: a lamentacion shall be made to the mēne that stand vpon the wal: So wil I mourne for the also, O Hazer, and for the, O thou vine parde of Sabamah. The wyne branches shall come ouer the sea, and the branches of Hazer but vnto the sea: the destroyer shall breake into thy baruest and grape gathering: Myt and chere shall be taken away from the tymbre spelde, and from the whole lande of Moab. There shall be no swete wyne in the presse, the reeder shall haue no stomacke to crye, yea there shall be none to cry vnto hym: whyche afore tyme were hearde from Hesbon to Eleale and Abaz, whychlyfted vp theyr voyce from zoar vnto Horonaim, that Bullocke of thre yere old. The waters also of Aemrim shall be dyed vp.

Moreover I wil make Moab cease (sayth the Lord) from the offerings & censing that she hath made vnto her gods in hygh places. Wherefore my heart mourneth for Moab, like a croude playing an heuy sōg: and for the mēns sake of the byrke wal my hearte mourneth also, even as a pype that pypeth a doleful song: for they shall be very fewe, and destroyed. Al heades shall be shauen, and al berdes clipped of: al hands bound, and al loynes gyrded aboute wylth sackcloth. Upon all the house toppes, and streetes of Moab, there shall be mourning: For I wyl breake Moab lyke an vnprofitable vessel sayth the Lord. O how fearful is she? O how mourneth she? O how doth Moab hang down her heade, and is ashamed? Thus shall Moab be a laughing stocke, and had in derision of al them, that be rold about her. For thus saith the Lord: Behold, the enemy shall come flying as an eagle, and spread his wynges vpo Moab. They shall clyme ouer the wals, and wylth the strong holdes. When the myghty mēns bettes in Moab shall be lyke the harte of a woman trauayling wylth chylde.

And Moab shall be made so desolate that she shall no more be a people, because she hath sette vp her selfe agaynst the Lord. Fear, ytt, and snare shall come vpon the (O Moab) sayth the Lord. Who so escapeth the feare, shall fall in the pytte: and who so getteth out of the pytt, shall be taken in the snare. For I wyl byng a yere of vspiration vpon Moab, sayth the Lord. They that are able to flye, shall stande vnder the shadow of Hesbon. For they shall go a spie

## The Prophecy

out of Hesbon, and a flame from Sid, and shall burne vpon that proud people of Moab, both before and behynde.

Who be vnto the (O Moab,) for thou people of Chamos shalt perishe: Yea thy sones and doughters shall be led away captiue. Yet at the last wyl I byng Moab oute of captiuitie agayne, sayth the Lord. Thus far of the plage of Moab.

### The Notes of the. xlviii. Chapter.

(a) The Hebrewes expound thys of the Chaldees, that they should haue to destroy the whole kyngdome of the Moabites: as though the text should meane thus muche: Cursed be he that negligently perfourmeth the vengeance of the Lord, that spareth these most wyched Moabites, and that withholdeth his sword from the bynge of theyr bloude.

### The. xlix. Chapter.

The worde of the Lord agaynst the Ammonites, agaynst Idumea, Damascus, Cedar and Elam.

As concerning the Ammonites, thus saith the Lord: Hath Israel no child? or is he without an heyr? Why hath your kyng then taken Gad in? wherefore doth his people dwell in his cities? Behold therefore, the tyme cometh (saith the Lord) that I wyl bynge a noyse of warre into Rabath of the Ammonites. Raabel shall be desolate, and her cyties brente vp: and the Israelites shall be Lordes ouer those that had them in possession afore, sayth the Lord. Hesbon shall mourne, for it shall be rooted out of the ground sayth the Lord. The cities of Rabab shall crye oute, and gyrd them selues wylth sackcloth: they shall mourne, and run about the wals: for theyr kyng shall be led away prisoner: yea his priestes and prynces wylth hym.

Wherefore trustest thou in the water streames that flowe to and fro, O thou scarce doughter: and thynekst thou art so safe (by reason of thy treasure) that no mā shall come to the.

Behold, I wyl byng a feare vpon the, sayth the Lord God of hosts, from al those that be about the: so that ye shall be scattered euery man from an other, and no man shall gather them together agayne that be fled. But after that, I wyl byng the Ammonites also out of captiuitie agayne.

Upon the Edomites hath the Lord of Hostes spoken on thys maner: Is there no more wysedome in a man? Is there no more good counsell among his people? Is theyr wysedome then turned cleane to nought? Gette you hence, tourne youre backs, creepe downe into the deepe, O ye cytyzens of Dedan. For I wyl byng destruction vpon Esau, yea and the daye of his vspiration. If the grape gatherers came vpon the, should they not leaue some grapes? If the nyght robbers came vpon the, should they not take so muche as they thought wer ynough.

But

Exe. xxi. d.  
and. xxi. a.  
Amos. i. a.

Esa. xxi. b.  
Eie. xxi. b.  
xxii. f. and  
xxv. a

Esa. xxi. b.  
Iere. xli. x.

Esa. xxi. b.  
Iere. xli. x.

De. xxi. c.  
Iere. xli. x.

Esa. xxi. c.

Esa. xxi. c.



**B**ut I wil make Esau hate, and discouer his secretes, so that he shal not be able to hyde them. Hys seede shall be wasted away, yea hys brethre and hys neighbours and he hym selfe shal not be lefte behynde.

Free. xv. b  
Ezech. ix. b  
E. 106. 111. c

For thus hath the Lord spoken: Beholde, they that men thoughte were unmeete to drynke of the cup, haue dronken wyth the spelt: and thynkest thou then to be free?

11. No no: thou shalt neyther be quyte, nor  
free, but thou muste drinke also: for why,  
I haue sworne by my self (sayth the Lord)  
that Bozrah shal become a wilderness, an  
open shame, a laughing stock and curling:  
and her cyties shalbe a continual desert.

For I am perfectly informed of the  
 Lord that he hath sent a message already  
 vnto the Heathen. Gather you together,  
 and go forth agaynst them: make you rea-  
 dy to the battayle: for lo, I will make the  
 but smal among the Heathen, and little re-  
 garded among men.

The high stomacke and the pride of thy  
hert haue disceyued the, because thou wilt  
dwel in the holes of stony rockes and haue  
the hyghe mountaynes in possession. Ne-  
uertheles though thy nest were as hyghe  
as the Eagles, yet wylt I cast the downe,  
sayth the Lorde. Moreover Idumea shall  
be a wyldernes: who so goeth by it, shalbe  
abashed, and wonder at all her plazes.

Gene. xix. c.

Therefore hear the counsel of the Lorde,  
that he hath taken vpon Idumea, and his  
purpose that he hath deuised vpon the cy-  
tizens of Theman: The leaste of the flocke  
shall teare the in pces, and looke what  
fayre thyng they haue, they shall make it  
waste, and them selues also. At the noise of  
their fall, the earthe shall quake, the crye of  
theyr voice shall be herd vnto the read sea.  
Behold, the enemye shall come and flye vp  
hyther, lyke as it were an Eagle, and spred  
hys wyngs vpon Bozrath. Then shall the  
hertes of the worthyes in Edom be as the  
hert of a woman trauayling of child. Vnto  
Damascus, Heralah and Arphad shall come  
confusion, for they shall hear euill tydings:  
they shall be tossed to and fro, lyke the sea  
that can not stand still. Damascus shall be  
fore a strayed, and shall flye, tremblyng shall  
come vpon her. Sorow and payne shall o-

uertake her as a womā traveling of child  
But how should so worshipful and glo-  
rious a city be forsaken? Heare therefore:  
Her yong men shal sal in the streets, and al  
her men of war shalbe taken away in that  
tyme, saith the Lord of hosts. I wil kindle  
a fyre in the walles of Damascus, whyped  
shal consume the palace of Benhadad.

As for Cedar, and the kingdome of Ba-  
391, whom Nabuchodonozor the kynge of  
Babylon smote down, the Lord hath spo-  
ken thus vpon them: Arysle and get you by  
vnto Cedar, and destroy y<sup>e</sup> people toward  
the East. They: tentes and they: flockes  
that they take awaye, yea they: hangings  
and they: vessel. They: Camels also shall  
they carge awaye wyth them. They shall  
come aboute them ouer euerye syde wyth a  
fearefull crye.

flie, get you soone away, crepe into ca-  
ues, that ye maye dwell there, & ye inha-  
bytauntes of Babilon sayeth the Lorde: for  
Nabuchodonozor the kynge of Babilon  
hath holden a counsell concernynge you,  
and concluded bys deuyce agaynst you. A-  
ryse, and get you vp agaynst yonder ryche  
and careles people (saith the Lord) which  
haue neyther gates nor doore barres, and  
that dwell not togyther. Theyr Camelles  
shalbe stollen, and the droues of theyr cat-  
tyle dzyuen away.

Moreover, these that be shaven wyllye  
scatter toward al the wyndes, and bynge  
them to destruccion: yea and that thorow  
theyr owne famliers, sayth the Lord. Ba-  
302 also shalbe a dwellinge for Dragons,  
and an euerlastyng wyldernes: so that no  
body shal dwel ther, and no man shal haue  
ther his habytacion.

These are the words, that the Lord spake to the prophet Jeremie concerning Elam, in the beginning of the reigne of Sedechie as king of Iuda. Thus saith the Lord of hostes: Behold, I will breake the bowe of Elam, and take away their strength, & upon Elam, I will bring the. iiii. windes from the four quarters of heauen, and will scatter them agaynst the same four wyndes. And ther shall be no people, but some of Elam shall aye vnto them.

For I wyl cause Elam to be asraped of  
theyr ennemyes, and of the that seke their  
lyues: and wyl bynge vppon theym the  
indygnacyon of my wrathe, sayeth the  
Lorde. And I wyl persecute them wyth  
the swearde so longe tyl I haue broughte  
them to noughte, I wyl fet (c) my stoole  
in Elam, I wyl destrope bothe the kynge  
and the Prynces from thence sayeth the  
Lorde. But in processe of time, I wil bring  
Elam oute of captuytye agayne, sayeth  
the Lorde.

The Notes of the xlii. Chapter.

(a) Wythys pong man, do some vnderstande  
Alexander the greate conquerar, whyche ouer-  
came al landes.

(b) The Flamytes were good bowmen in bat-  
tel: and therfore is theyr bowe prophesied to be  
D.D.t. broke



broken. &c. By which is meant that they should be overcome in battell of the enemies, & scattered abroad vnto the foure coastes of the earth. (c) That is, as some thinke, Alexander the great conqueror, that was called.

The .I. Chapter.

The prophethyeth the destruction of Babylon, and the deliuerance of Israel, which was in captiuitie.

Esa. xlii. a  
and. xlii. a  
Jere. xlv. b  
and. xli. a.

**T**he words of the Lord, spake vnto the Prophet Jeremy, concerning Babylon, and the land of the Caldees: preach among the Vtills, let your voyce be heard: make a token, cry out, kepe no silence, but say: Babylon shall be wun, Bel shall be confounded, and Merodach shall be overcome. Yea the gods shall be brought to shame, and the images shall stand in feare. For out of the North shall come a people agaynst her, which shall make her land so waste, that nobody shall dwell therein, neither man nor beaste, for they shall flye and departe from thence.

(a) In those dayes and at that time saith the Lord, the children of Israel shall come, they & the children of Iuda, weeping and making hast, and shall seeke the Lord their God. They shall aske the way to Sion, thither shall they turne their faces, and come and hange vpon the, in a couenaunt that neuer shall be broken.

**M**y people hath bene a losse flocke, my shepheardes haue deceyued them, & haue made them go astray vpon the hylls. They haue gone from the mountaine to the lyt-  
fle hyll, and forgotten their fold. All they that came vnto the, haue deuoured them: & their ennemys sayed: We haue made no faulte agaynst them, for they haue displeased the Lord, yea even the Lord whiche is the beuty of their ryghteousnes, and that defiled their fathers. Yet shall ye fly from Babylon, and departe out of the lande of the Caldees, and ye shall be as the rammes that goo before the flocke. For loo, I will wake vp an host of people from the Northren land, and bring them vpon Babilon: these shall lay siege to it, and win it: Their arrows shall not misse, lyke as a cunning archer shooteth not wrong. And the Caldees shall be spoiled, and all they that spoile them, shall be satisfied sayeth the Lord: because ye were so chearful and glad to tread downe myne heritage, and fulfilled your pleasures, as the calves in the grasse: and triumphed ouer them lyke the buls, when ye had gotten the victory. Your mothers shall be sore confounded, and they that bare you, shall come to shame. She shall be the least set by among the nations, void, wast and dried vp. No man shall be able to dwell ther, for the feare of the Lord, but he shall be whole desolate. All they that go by Babylon, shall stand still, and be abashed, and shall wonder at their plagues.

Jer. xlviii. b  
ix. b. xlix. c

They shall note at her, spare no arrows, for she hath sinned agaynst the Lord. Crye out: vpon her, vpon her, agaynst her rounde about: she shall yelde her selfe, her foundacions shall fall, and her wals shall come down for it shall be the vengeance of the Lord. Yea vengeance shall be taken of her, and as she hath done, so shall she be dealt with: all they shall roote out the sower from Babylon, and hym that handleth the spade in her nest. For feare of the sword of the enemy, euery man shall get hym to his owne people, and euery man shall flye to his owne land. Israel is a scattered flocke, the lions haue disperced them. First the kyng of the Assyrians deuoured them, laste of all this Nabuchodonosor kyng of Babylon hath bruised all their bones.

Esa. xli. b.  
Le. xliii. d.  
Joel. iii. b.

iii. re. xvi.  
Esa. x. a.  
iii. re. xvi.

Therefore thus sayth the Lord of hostes the God of Israel: Behold I will visite the kyng of Babilon and his kyngdom, as I haue visyted the kyng of the Assyrians, & will bring Israel agayne to his pleasaunt pasture, that he may fede vpon Charmell and Basan, and be satisfied vpon the mount of Ephraim and Galaad. In those dayes and at the same tyme (saith the Lord) if the offence of Israel be soughte for, there shall none be founde. If men enquire for the synne of Iuda, there shall be none: for I will be merciful vnto them, whom I suffer to remayne ouer.

iii. re. xvi. g  
Esa. xlii. b

**G**o downe (O thou auenger) into the enemies land, and byset the that dwell therein: downe wyth them, and smyte them vpon the backes saith the Lord: do according to all that I haue commaunded the. There is gone about the land a crye of slaughtre and great murder, namely on this manner: Howe happeneth it that the hammer of the whole world is thus broken & bruised in sonder? How chaunceth it, that Babylon is become a wyldernes amonge the heathen on this manner: I my self haue layed wayte for the, and thou art takē: vnwares art thou trapped and snared: for why, thou hast prouoked the Lord vnto anger. The Lord hath opened his house of ordynance, and brought forth the weapons of his wrath. For the thyng that is done in the lande of the Caldees, it is the Lord of hostes worke.

These thynges shall come vpon her at the laste, they shall breake into her pryue chambers, they shall leaue her as bare as stones, that be layed together vpon heapes. They shall so destroye her, that nothinge shall be left.

They shall slaye all their myghtye soldiers, and put them to deathe. Mo be vn-  
to them, for the day and tyme of their visitacion is at hand. We thinke I heare already a cry, of them that be fled and escaped out of the land of Babylon, whiche shewe in syon the vengeance of his temple: yea a voyce of them that cry agaynst  
Ba-



Babylon: Cal vpon al the archers against Babylon, pytch your tentes round about her, that none escape. Recompence her, as she hath deserued: and accordynge as she hath done, so deale wth her agayne: for she hath set vp her selfe agaynst the Lord, agaynst the holpe one of Israel. Therefore shall her yong men fall downe in the streets, and al her men of war shall be rooted oute in that day saith the Lord. Behold I speake vnto the (O thou proude) sayth the Lord God of hosts: for thy day shall come, euen the tyme of thy visitacion. And the proude shall stoble and fall, & no man shall helpe hym vp, I wyl burne vp bys ctyt w fyre, and it shall consume al that is round about hym.

Thus sayth the Lord of hosts: The children of Israel and Iuda suffer violence together. All they that haue them in captiuitie, kepe them fast, and wyl not let the go: but they: auenger & redemer is myghty, whose name is the Lord of hostes: he shall mayntayne theyr cause, he shall make the land shake, and iudge them that dwel therein one with an other. The sword shall com vpon the Caldees, sayth the Lord, vpon them that dwel in Babylon, vpon theyr princes, and vpon theyr wyse menne: the sword vpon theyr Southsayers: as for those, they shall become fooles. The sword vpon theyr worthyes so that they shall stand in feare: The sword vpon theyr horsemen and charets and vpon al the comen people that dwel vnder them: so that they shall al become lyke womē: the sword vpon theyr treasure, so that it shall be stolen away. The sword vpon theyr waters so that they shall be dryed vp: For the land worshypeth Images and belyteth in straunge wonderfull thynges. Therefore shall wyld beasts, Apes, and Estriches dwel therein: for ther shall neuer man dwel ther, neyther shall any man haue bys habitation there for euermore. Lyke as God destroyed Sodom and Gomorrah with the ctytes that laye there aboute, sayeth the Lord: So shall no manne dwel there also: neyther shall any manne haue ther bys habitation. Beholde, there shall come a people from the North, wth a greate bond of mē, & many kyngs shall stand by the endes of the earth: They beare bowes and bucklers, cruel are they and vmercyful.

Theyr voyce roareth lyke the raging sea, theyr ryde vpon horses, and come weaponed to fyght agaynst thee, O Babylon. As soone as the kyng of Babylon heareth tel of them, bys handes shall waxe feble. Sorow, and heynes shall come vpon hym as a woman trauailing wth chyld. Behold lyke as the Lyon cometh vp from the pleasaunte medowes of Jordan vnto the greene pastures of Eban, so wyl I dryue them forth, and make them runne agaynst her. But whome shall I abuse out and ordayne to suche a thyng? For who is lyke me, or who wyl stryue wth me: or

what shepheard may stand agaynst me? Therefore heare the counsel that the Lord hath geuen vpon Babylon, and the deuice that he hath taken vpon the lande of the Caldees. The least among the people shall teare them in peces, and looke what pleasure they haue: they shall laye it waste. The noyse at the wyntynge of Babylon shall moue the earth, and the cry shall be heard among the Gentyls.

The Notes of the .i. Chapter.

(a) Here reprophetieth he the cominge agayne of the people from the captiuitie of Babylon, after the general licence geuen them of kyng Cyrus. li. Para. xxxvi. g. and. i. Esay. l. a. (b) Which cry out in tyme of theyr trauailynge.

The .ii. Chapter.

How Babylon should be ouerthrowen. Jeremy geueth bys booke to Bariah.

Thus hath the Lord sayed: beholde I wyl raise vp a perillous wynd against Babylon and her citizens that beate euyl wyl agaynst me. I wyl send also into Babylon, sanners, to (a) fanne her oute and to destroy her lande: for in the daye of her trouble they shall be about her on euery syde: Moreover the Lord hath sayd vnto the bowemen, and to them that clyme ouer the wals in breast plates: Ye shall not spare her yonge men: kyll downe all her host. Thus the sayne shall fall downe in the lande of the Caldees, and the wounded in the streetes. As for Israel and Iuda, they shall not be forsaken of theyr God, of the Lord of Hostes, of the holpe one of Israel: no though they haue fylled all theyr lande ful of synne. Flye away from Babylon, euery man saue bys lyfe. Let no man holde bys tounge to her wickednes, for the tyme of the Lordes vengeance is come, yea he shall rewarde her agayne. Babylon hath bene in the Lordes hande a golden cuppe: that maketh all landes drunken: O her wyne haue all people drunken, therefore are they out of theyr wyttres. But sodainlye is Babylon fallen & destroyed. Mourn for her, bynge playsters for her woundes, if she may peradventure be healed again. We woulde haue made Babylon whole (say they) but she is not recovered. Therefore wyl we lette her alone, and go euery manne into bys owne countrey. For her iudgemente is come into heauen, and is gone vp to the clouds. And therefore come on, we wyl shewe Syon the woorkes of the Lord our God.

Make sharpe the arrows, and fyl f quiers: for the Lord shall rayse vp the spirite of the kyng of the Medes, whych hath already a desyre to destroy Babylon. This shall be the vengeance of the Lord, and the vengeance of bys temple.

Set vp tokens vpon the walles of Babylon, make your watch strong, set your watchmen in a rape, yea holde pryue watches: and yet for al that shall the Lord goe forth wth the drupe whych he hath

take

Gene. xix. c  
Jeremi. l. b  
De. xxviii. c

Jeremi. xix. c

Job. xli. a.

Jeremi. xxi. b

Jeremi. l. d

Eccl. xlviii. d

Jeremi. xxi. c

Esay. xxi. b  
Ap. xviii. a.  
and. xlii. b.

Judi. ii. e  
iii. Re. xi. c.



taken vpon them that dwel in Babylon.

*Amos. vi. c.*  
*Jer. xlii. a.*  
*Jerem. x. b.*  
*pl. cxxxv. b.*  
*Esa. xliiii. c.*  
*Baru. vi. a.*

O thou that dwellest by the great waters, O thou that hast so great treasure & riches, thyne ende is come: and the reke-ning of thy winnings. The Lord of hostes hath sworn by hym selfe, that he wil ouerwhelme the wyth men lyke greshoppers in number, wyth wyth a courage shall cry, Alarum Alarum agaynst the. Yea eue the Lord of hostes, that wyth hys power made the earth, wyth hys wysedome prepared the round world, and wyth hys dy-crescion sprede oute the heauens. As soone as he letteth hys voyce be heard the waters in the ayre ware feare: He draweth vp the cloudes from the endes of the earth. He turneth the lightnyngs to rain, he byngeth the wyndes oute of theyr secrete places. By the reason of wysdom al men are become fooles. Confounded be al the casters of ymages: For the thyng that they make, is but dysceate, and hath no breathe: Wayne is it, and worthy to be laughed at: and in the tyme of vpsitacion, it shall peryshe.

Reuerthelesse the porcyon of Jacob is none suche: but he that made all, whose name is the Lord of hostes, is the rodde of his inheritaunce. Thou breakest my weapons of war, and yet thowme the I haue scattered the nacjons and kyngdomes. Thowme the I haue scattered horse and horsemen, yea the charretes, and suche as fate vpon them: Thowme the I haue scattered man and woman, old and yonge, bachelor and mayden.

Thowme the I haue scattered the shep-herd, and his flocke, the husband man, and hys cattell, the prynces and the rulers. Therefore wyl I reward the city of Babylon, and al her cytezens the Caldees, wyth all the euill whiche they haue done vnto Syon: yea, that ye your selues shall see it, sayth the Lord. Behold, I come vpon the, thou nopsome (b) hyll, sayeth the Lord: thou that destroyest all landes, I wyl stretch out my hand ouer the, and cast the downe from the stoupe rockes: and wyl make the a bzent hyll, so that neyther cor-ner stones, nor pynnacles, nor foundation stones shall be taken any more oute of thee, but waste and desolate shalt thou lye for euermore, sayth the Lord.

Set vp a token in the lande, blowe the trumpets amonge the Heathen, prouoke the nacjons agaynst her: call the kyngdomes of Ararat, Menni, and Ascanes agaynst her: number out Taphsar agaynst her: bynge as greates a sorte of horses agaynst her, as if they were greshoppers. Prepare agaynst them the people of the Medes, wyth theyr kyngs, prynces, and all theyr chiefe rulers, yea and the whole land that is vnder them.

The land also shall shake and be afrayed when the deuyce of the Lord shall come forth agaynst Babylon, to make the lande of

Babylon so waste, that no man shall dwell any more therein. The worthies of Babilon shall leaue the battayle, and keepe them selues in strong holds, their strength hath fayled them, they shall be like womē. Their dwelling places shall be brente vp, theyr bars shall be broken. One pursuauant shall mete an other, yea one post shall come by a nother to byng the kyng of Babylon tydings that his city is taken on euery side, the fordes occupied, the tents bzent vp, and the souldiers sore afrayed.

For thus sayth the Lord of Hostes the God of Israell: the daughter of Babylon hath bene in her tyme lyke as a threshyng floore, but shortly shall her harvest come. Nabuchodonozor the kyng of Babylon hath deuoured and destroyed me, he hath made me an empti vessel, he swallowed me by lyke a draggon, and fylled hys bellye wyth my delycates: he hath cast me oute, he hath taken my substance awaye, and the thyng that was left me, hath he caried vnto Babylon sayeth the daughter that dwelleth in Syon: yea and my bloude also vnto the Caldees, saith Jerusalem. Therefore thus sayth the Lord: Behold I wil defend thy cause, & auenge the: I wil drinke by her sea, and dry vp her water sprynges.

Babilon shall become an heape of stones, a dwelling place for dragons, a feareful-nes and wondryng, because no man dwelleth ther. They shall rore togyther lyke lions, and as the yong Lyons when they be angry, so shall they bynde them selues. In theyr heate I shall set drynke before them, and they shall be drunken for ioy: They shall slepe an euerlastyng sleepe, and neuer wake, sayth the Lord. I shall carpe them downe to be slayne lyke sheepe, lyke weathers and goates.

O how was Sefach won? O how was the glory of the whole land taken? Howe happeneth it that Babilon is so wondred at amonge the Heathen? The sea is ryfen ouer Babylon, and hath couered her with hys greates waues. Her cytyes are layed waste, the land lyeth vnbuylded and void: it is a lande where no man dwelleth, and wher no man traauyleth thowme. More ouer I wyl bysyt Bel at Babilon: and the thyng that he hath swallowed vp, I same shall I pluck out of hys mouth. The getils also shall run no more vnto hym: yea and the wals of Babylon shall fall.

O my people, come out of Babilon, that euerye man maye saue hys lyfe, from the feareful wrathe of the Lord. Be not faine herred, and fear not at euery rumour that shall be heard in the land: for euerye yere byngeth new tydings, yea strange wickednes and lordshyppe. And loo, the tyme cometh that I wyl bysyt the Images of Babylon, and the whole lande shall be confounded, yea and her slayne shall lye in the myddest of her. Heauē and earth with al that is therein, shall reioyse ouer Babilon when

Esa. xlii. c.

Jerem. li. a

Jerem. li. a  
Esa. xlii. a  
Da. xlii. a.



when the destroyers shall come vpon her from the North: sayth the Lord.

**I** Like as Babylon hath beaten downe and slayne many of Israel, so shall ther fall manye and be slayne in al her kyngdome. Ye that haue escaped the swearde, haste you, stand not styl, remember the Lord a farre of: and thynke vpon Jerusalem, for wee were ashamed to heare the blasphemies: our faces wer covered with shame, because the straunge alleauntes came into the Sanctuary of the Lord. Wherefore beholde (sayeth the Lord) the tyme cometh that I will vsytte the Images of Babylon, and thowoe the whole lande they shall mourne and fal. Though Babylon climed vp into heauen and kepte her power on hye, yet shall I send her destroyers sayth the Lord.

Jer. xlix. b

A pyteous crye shall be heard from Babylon, and greate miserie from the lande of the Caldees: when the Lord destroyeth them, and when he drineth out the hie stomacke and proude boastynge, whetewyth they haue bene as furpous as the waues of greate water floudes, and made greate crakes with theyr wordes. For the destroyers shall come vpon her, (euen vpon Babylon) whych shall take her worthyes, and breake theyr (c) bowes: for God is dysposed to auenge hym selfe vpon them, and sufficiently to recompence them. Yea (sayeth the Lord) I wil make theyr princes, their wyse men, theyr chiefe rulers, and al their worthyes, dronken: so that they shall slepe an euerlastynge sleepe, and neuer wake: Thus sayeth the kyng whose name is the Lord of hostes.

**M**oreouer, thus saith the Lord of hostes: The thycke wall of Babylon shall be broken, and her proude gates shall be brente vp. And the thyng that the Gentyles and the people haue wrought wyth great trauaile and labour, shall come to nought, and be consumed in the fyre.

This is the charge that Jeremy gaue vnto Saraiab the sonne of Neriah, the son of Maasiah, when he went toward Babylon wyth Sedechias the kyng of Iuda, in the fourth yere of hys raigne. Now this Saraiab was a peaceable prince. Jeremy wrot in a booke al the miserie that should come vpon Babylon, yea and al these sermons that be wyrtten agaynst Babylon, and gaue Saraiab this charge: When thou comest vnto Babylon, se that thou rede al these wordes and say: O Lord thou art determined to roote out this place, so that neyther people nor cattel shall dwel ther a tyme more, but to lie waste for euer: and when thou hast red out the booke, hynde a stone to it, & cast it in the myddest of Euphrates, and say: Euen thus shall Babylon synke, & be thrust downe with the burthen of trouble that I wil brynge vpon her: so that she shall neuer come vp agayne. Thus far are the preachynge of Jeremy.

The Notes of the. li. Chapter.

(a) Euen as menne kanne come when it is threatened.

(b) By this noisome hyl is vnderstand Babylon. Why Babylon is called an hyl, is before shewed in Jeremy. xlii. a

(c) Bowes for strength, as in Dece. i. b. Where he calleth the strengthes of men of warre the bowes of Israel.

The. lii. Chapter.

**H**e repeteth the takynge of Sedechias. Jerusalem is take of the Chaldees, sedechias sonnes are kylled before hys face, and his eyes put out. The city is burned. The temple is spoiled and robbed. They that were left in Jerusalem, are carryed to Babilon. Kyng Ichoakim is brought forth of pylson, and fed lyke a kyng.

**S**edechias was. xxi. yere old when he was made king, and he raigne eleuen yere in Jerusalem. Hys mothers name was Hamutal, Jeremies doughter of Iobuah. He lyued wyckedly before the Lord euen as Ihoakim dyd. Wherefore the Lord was angry at Jerusalem: and Iuda so long, til he had cast them out of his presence. And Sedechias fel from the king of Babilon. But in p. ix. yere of his raigne, in the. x. moneth, the. x. daye of the moneth, it happened that Nabuchodonozor the king of Babylon wyth al hys host came before Jerusalem, and besieged it, and made the bulworke round about it. And this besieging of the city endured vnto the eleuenth yere of kyng Sedechias.

I. re. xciii. ii. pa. xv.

Jer. xxxix. a. iii. re. xlv. b

And in the. xlii. moneth, the nynti daye of the moneth, ther was so greate honger in the city, that ther wer no more vittails for the people of the lande. So al the soulers brake away, and fled out of the cite by nyght thowoe the way of the porte betwene the two wals by the kyngs garde. Now the Caldees had compassed the city round about, yet wet these men their way toward the wyldernes.

Jer. xxxviii. and. xxxix. a.

And so the Caldees folowed vpon them and tooke Sedechias the kyng in the field of Iericho, when his hoste was run from hym. So they caried the kyng away pylsoner vnto Reblath vnto the kyng of Babylon, in the lande of Demah, where he gaue iudgement vpon hym.

Jer. xxxix. c

The kyng of Babylon also caused Sedechias sonnes to be slain before his face, yea and putte al the princes of Iuda to death at Reblath. Moreouer he put out the eyes of Sedechias, caused him to be bound wyth cheynes, to be caried vnto Babylon: and let hym lye in pylson tyl he dyed.

Now the. x. daye of the fyfte moneth in the. ix. yere of Nabuchodonozor kyng of Babylon, Nabuzardan the chiefe captain and the king of Babilons seruantes came vnto Jerusalem, & brent the house of the Lord. He brent also the kyngs palace, al the houses & al the gorgeous buildings in Jerusalem. And the whole host of the Caldees & were with the chiefe capitayne, brake downe the wals of Jerusalem round about.

Ad. iii. As



When the destroyers shall come vpon her from the North, sayth the Lord.

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A. ii. re. xxi. ii. pa. xv.

Jer. xxxix. a. iii. re. xv. b

And in the. xlii. moneth, the nynti daye of the moneth, ther was so greate hunger in the city, that ther wer no more vitayles for the people of the lande. So al the soulers brake away, and fled out of the cite by nyght thowoe the way of the porte betwene the two wals by the kyngs garde. Now the Caldees had compassed the city round about, yet wet these men their way toward the wyldernes.

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Ad. iii. As



**A**s for the poore people, and such folke as yet was left in the city, which also were fallen to the kynge of Babylon, yea, and what people as yet remayned, Nabuzardan the chiefe Capytayne carped them away prisoners.

But the poore people of the countrey dyd Nabuzardan the chiefe Capytayne leaue in the land to occupy the vyneyards and felde.

The Caldees also brake the brasen pyl- lers that were in the house of the Lord, yea the seate and the brasen Lauer that was in the house of the Lord: and carped al the metal of them vnto Babylon.

They tooke away also the Cauldrons Shouls, flesh hookes, sprinklers, Spoues and al the brasen vessel that was occupied in the seruyce: with the basens, colepans, sprinklers, portes, candelstyckes, spoues, and cuppes: whereof some were of gold, and some of syluer.

**T**he chiefe Capytayne toke also the two pyl- lers, the lauer, the twelue brasen bul- lockes that stode vnder the seate, whiche kynge Salomon made in the house of the Lord: and al the vessel conteyned so muche metal that it might not be weied. For eue- ry piler was egypten cubites hie, and a rope that went aboute it, was twelue cu- bites, and foure syngers thicke and round: Now vpon the rope were brasen knops, and euery knop was .v. cubytes hie: and vpon the knops were hopes and pomgranates round about of clene bras.

After this maner were both the pyl- lers facioned with the pomgranates, wherof ther were an hundred, foure score and syx- tene, which hanged vpon the hoopes round about. The chiefe Capytayne also tooke Saraiab the hie pyeste, and Sophoniah that was chiefe next him, and the thre ke- pers of the treasury. He tooke out of the ci- ty a chamberlayne whiche was a captain of the souldiers, and seuen men that were the kyngs seruants, which were found in the city: and Saphera a capytaine that vsed to master the men of war: with .lx. men of the countrey that were taken in the ctye. These Nabuzardan the chiefe Capytayne tooke and caried them to the kynge of Ba- bylon vnto Beblach: and the kynge of Ba- bylon caused them to be put to deathe at Beblach in the land of Demath. And thus Iuda was led away captiue oute of hys own lande. This is the sum of the people, whiche Nabuchodonozor led away captiue.

**I**n the .vii. yere of hys raigne, he caried awaye of the Jewes, .iii. M. and. xxiii. In the .xviii. yere Nabuchodonozor carped awaye from Ierusalem. .viii. C. and two and thyrty persons. In the thre and twen- ty yere of Nabuchodonozor, Nabuzar- dan the chiefe Capytayne toke awaye seuen hundred and .xlv. Jewes prisoners. The whole sum of al the prisoners, is .iiii. thou- sand and syxe hundred.

**I**n the .xxxvii. yere after that Ioaquin the kynge of Iuda was carped awaye, in the .xv. day of the .xii. moneth, Evilme- roudach king of Babylon (the same yere that he raygned) gaue Ioaquin the king of Iu- da his pardon, and let hym out of prysen, & spake lounge to hym, & set his throne aboute the thrones of the other kings that were with hym in Babylon. He chaunged also the clothes of hys prysen, yea he eate with hym al hys lyfe longe. And he had a continuall luyng geuen hym of the kynge of Babylon, euery daye a certayne thyng allowed hym al the dayes of hys lyfe vntill he dyed.

The ende of the booke of the Prophet Ieremy.

## The Lamentacions of Ieremy.

**I**t happened after Irael was brought into captiuitie, and Ierusalem destroy- ed, that Ieremy the Prophete sate weep- yng and sorrowfully bewayled Ierusalem: and syghynge and howling with an heuy and woful hert, sayde:

The fyrste Chapter. Aleph.



As, how sitteth the city I so desolate, that sometime it was ful of people? How is she become lyke a wy- dow, which was a ladye of al nacions? How is she brought vnder tribute & ruled al landes.

Beth

She wepeth sore in the nyght, so that her teares run downe her cheekes: for among al her louers, ther is none that geueth her any comfort: yea her next frendes abhorre her, and are become her enemyes.

Simel.

Iuda is taken prisoner, because she was defiled: and for seruynge so manye straunge gods, she dwelleth now among heathen. She syndeth no rest, al they that persecut- ed her, tooke her, and so she dwelleth among her enemyes.

Dalath

The stretes of Sion mourne because no man cometh any more to her solenne feasts. Al her gates are desolate, her pylles make lamentaciō, her maidens are careful, & she her selfe is in great heuines.

He.

Her enemyes are fallen vpon her heade, and haue put her to shame: because the Lord hath chastened her for her greates wycked- nes: her children are led away captiue be fore they enemy.

Vau.

Al the beute of the daughter Syon is away, her prynces are become lyke weas- thers that synde no pasture. They are dy- uen away before they enemy: so that they haue no more power.

Zafu.

Nowe dorthe Ierusalem remember thes- tyne

These wor- des are read in the .lxx. interpreters but not in the hebrewe.

iii. Re. vii.

Iete. xiii. e



**A**s for the poore people, and such folke as yet was left in the city, which also were fallen to the kynge of Babylon, yea, and what people as yet remayned, Nabuzardan the chiefe Capytayne carped them away prisoners.

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tyme of her mysery and disobedyence, pea-  
the top and pleasure that she hath had in  
tymes past: sepage her people is brought  
downe thowhe the power of theyr enne-  
mye; and ther is no man for to helpe her:  
her ennemyes stande lokynge at her, and  
laugh her Saborh dayes to scoyne.

Beth.

Jerusalem synned euer moze and moze,  
therfore is she come in decap. Al they that  
had her in honoure, despyse her: for they  
haue sene her fylthynesse. Yea she spgbe-  
th and is ashamed of her selfe.

Teth.

Her skpytes are despyled, she remembred  
not what wolde folow: therfore is her fall  
so great, & ther is no man to comfort her.  
O Lord consyder my trouble, for myne en-  
nemye hath the vpper hand.

Jod.

The ennemye hath put hys hand to all  
the precyous thynges that she had, peae-  
uen before her eyes came the Deachen in,  
& out of the Sanctuarpe, whom thou (ne-  
uerthelesse) haste forbydden to come wyth  
in thy congregacion.

Laph.

Al her people seke theyr bread with be-  
uynesse, and loke what precyous thyng  
euery man hath, that geueth he for meat  
to saue hys lyfe. Consyder, O Lord, and se,  
how vyle I am become.

Lamed.

O ye all that go fore by, beholde and se,  
if ther be any sorow like vnto myne, wher  
wyth the Lorde hath troubled me in the  
daye of hys feareful wraethe?

Mem.

From aboue hath he sent downe a fyre  
into my bones and chastened me: he hath  
layde a net for my fere, and throwen me  
wyde open: he hath made me desolate, so  
that I must cuer be mounyng.

Nun.

The poke of my transgression is come  
at the last, whys hand hath he taken it by  
and put it about my necke. My strength  
is gone: the Lord hath delpyered me into  
those handes, from wythch I cannot quyte  
my selfe.

Samech.

The Lord hath destroyed all the mygb-  
ty men that were in me. He hath proclay-  
med a feaste, to slaughtre al my best men.  
The Lord hath troden downe the dought-  
ter of Iuda, lyke as it were a wine presse.

Ein.

Therefore do I wepe, and myne eyes  
gush out water: for the comforter that  
should quicken me, is far from me. My chy-  
dren are dyspyd away, for why? the enemy  
hath gotten the ouer hand.

She.

Syon casteth oute her handes, and ther  
is no man to comfort her. The Lord hath  
laid the ennemyes rounde aboute Iacob  
and Jerusalem is as it were a menstru-

ous woman in the myddest of them.

zade.

The Lord is ryghteous, for I haue pro-  
uoked hys \* countenance vnto anger. O  
take hede all ye people, & consyde my be-  
uynesse: My maydens and my yonge me-  
are led away into captuytpe.

Koph.

I called for my louers, but they begg-  
led me: for my pryestes & counsellers, but  
they perished: euen while they sought for  
meat to saue theyr lyues.

Res.

Consyde (O Lorde) howe I am trou-  
bled, my wombe is disquetered, my herte  
turneth aboute in me, and I am full of be-  
uynesse. The sword butteth me wythoute,  
and wythin I am lyke vnto death.

Shin.

They heare my mounyng, but ther is  
none that wyll comforte me. All myne en-  
nemyes haue herd of my trouble, and are  
glad therof, because thou haste done it.  
But thou shalt byng for the tyme,  
when they also shalbe lyke vnto me.

Thau.

From the shall come al theyre aduersi-  
tye, thou shalt plucke the awaye, euen as  
thou haste plucked me bycause of all my  
wyckednes. For my sorowe is very great,  
and my herte is heuue.

The.ii. Chapter.

Aleph.

As how hath the Lorde darkened  
the doughter of Syon so sore in hys  
wraethe? As for the honoure of Is-  
rael he hath casten it downe from  
heauen: Howe happeneth it, that he re-  
membred not hys owne sore stole, when he  
was angrey?

Beth.

The Lorde hath cast down al the glory  
of Iacob without any sauour: al p strong  
places of the doughter Iuda hath he bro-  
ken in hys wraath, and throwen the down  
to the ground: her kyngedome and her  
prynces hath he suspended.

Gimel.

In the wraethe of hys indignation he  
hath broken all the \* horne of Israel: he  
hath wythdrawen hys ryghte hande fro  
the ennemye: yea, a flambe of fyre is kind-  
led in Iacob, and hath consumed by all  
rounde aboute.

Daleth.

He hath bent hys bowe lyke an ene-  
mye, he hath fastened hys ryghte hande  
as an aduersary: and euerye thyng that  
was pleasaunte to se, he hath smitten it  
downe. He hath powred oute hys wraath  
like a fyre, in to the tabernacle of p dought-  
ter of Syon.

He.

The Lorde is become lyke as it were  
an enemye, he hath caste downe Israel,  
and all hys places yea all hys strong hol-  
des hath he destroyed, & fylled the dought-

Some  
reade, come  
maidenet.  
It is in the  
hys mouth  
p is saying  
of aduice.

The.iii.

Some here  
signifieth  
strength  
power, no-  
bilitie, and  
dominion.



## The.iii. Chapter.

ter of Iuda wyth much more sorowe and heauines.

**Man.**

Her tabernacle (whych was lyke a gardeyne of pleasure) hath he destroyed: her hye solemne feastes hath he put downe. The Lorde hath brought it so to pas, that the hye solemne feastes and Sabothes in Sion, are cleane forgotten. In hye heauy displeasure hath he made the kynge and pryestes to be despyed.

**zain.**

The Lorde hath forsaken hye owne altier, and is wroth wyth hye owne Sanctuary, and hath giuen the walles of theyr towres into the handes of the enemye. Theyr enemyes made a noyse in the house of the Lorde, as it had bene in a solemne feast daye.

**Beth.**

The Lorde thoughte to breake downe the walles of the doughter Sion: He spredde oute hye (a) lyne, and drew not in hye hande, tyll he had destroyed them. Therefore moune the turrets and the broken walles togyther.

**Teth.**

Her portes are casten down to the ground, her bars are broken and smytten in sonder: her kynge and prynces are carped away to the Gentyles. They haue neyther law ne prophetes, nor yet any vision from the Lord.

**Jod.**

(b) The Senatoures of the doughter Syon sate vpon the ground in silēce: they haue strowed ashes vpon theyr heades, and gyrded them selues wyth sackloth. The maydens of Ierusalem haue down theyr heades to the grounde.

**Laph.**

Myne eyes begyn to sayle me thorow weppung, my body is disquyeted, my lyuer is poured vpon the earth, for the greate hurt of my people, seinge the chyldre & babes drowne in the stretes of the cty.

**Lamed.**

Euen whē they spake to theyr mothers: wher is meat and drynke? for whyle they so sayd, they fel downe in the stretes of the cty lyke as they had bene wounded, and some dyed in their mothers bosome.

**Mem.**

What shal I say of the, O thou doughter Ierusalem, to whome shal I lyken the? To whome shal I compare the, O thou doughter Syon, to comfort the wythall? Why hurte is lyke a mayne sea, who may heale the?

**Nun.**

Thy prophetes haue looked oute vayne and folysh thynges for the, they haue not shewed the of thy wyckednes, to kepe the from captyuitie: but haue ouerladen the, & thorow falschod scattered the abode.

**Samech.**

All they that go by the, clap theyre handes

## The Lamentatyons

at the: hissing and wagging their heades vpon the doughter Ierusalem, and saye: is this the ctye that men call so fayre, wherein the hole land reioyseth?

**Ain.**

All thyne enemyes gape vpon the, whisping and biting their teethe, saying: let vs deuour, for the tyme that we looked for is come: we haue found and sene it.

**Bhe.**

The Lorde hath fulfilled the thyng that he was purposed to do: and performed what he had deuised long ago: he hath destroyed and not spared. He hath caused thyne aduersarye to triumphe ouer the, and set vp the hoine of thyne enemye.

**zade.**

Let thyne herte cry vnto the Lorde, O thou ctye of the doughter of Syon, let thy teares run downe lyke a ryuer, day and nyght: rest not, & let not the apple of thyne eye leaue of.

**Ikoph.**

Stand vp and make thy prayer in the first watche of the nyght, poure out thyne herte lyke water before the Lorde, lift vp thyne handes for the lynes of thy yonge chyldre that dye of hongre in the stretes.

**Res.**

Beholde, O Lorde, & consydre, why hast thou gathered me vp so clene? Shall the women then eate theyr owne frute, euen chyldren of a span longe? Shal the pryestes and prophetes be slaine thus in the Sanctuary of the Lorde?

**Sin.**

Yonge and olde lye behynde the stretes vpon the grounde, my maydens & yonge men are slayne wyth the swerde, whome thou in the daye of thy wrathful indignacion hast put to deathe: yea, euen thou hast put to deathe, and not spared them.

**Thau.**

Myne neighbours that are round about me, hast thou called, as it wer a feast day, so that in the day of the Lordes wrath none escaped neyther was any lefte behynde. Those that I had brought vp and nourished, hath myne enemy destroyed.

## The Notes of the.ii. Chapter.

(a) As carpenters spred out their lines to build walles, houses and other thynges: so had God spredde oute hye lyne to destroye Ierusalem and Jewrye: and to bringe them to perfect subiection. For that signifieth the spredynge oute of the lyne as it is saied. ii. Reg. viii. a. It is a similitude borrowed of carpenters.

(b) Wher the iudges of Ierusalem wer wont to sit honorablye and gorgeously vpon goodly seates, and geue sentence in the gates, now lye they vpon the grounde slayne and in the gates is nothyng but sylence, and stylnes.

## The.iii. Chapter.

**Aleph.**

I Am the man, that (thorow the rod of Ihye wrath) haue experyence of misery. He droue me forth, and led me: yea



into darcknesse, but not into lpyghte.

Agaynste me only he turneth hys hand,  
and layeth it euer vpon me.

Weth.

My fleshe and my skyn hath he made  
olde, and my bones hath he broked.

Sal for sor- He hath buylded rounde about me, and  
rowfulnes closed me in wpyth \* gal and trouaile.

He hath set me in darcknesse, as they  
that be dead for euer.

Simel.

He hath so bedged me in, þ I canot get  
out, and hath laied heuy lynckes vpon me.

Though I cry & cal pteously, yet hea-  
reth he not my prayer.

He hath stopped by my wayes w foure  
squared stones, & made my pathes croked.

Daleth.

He layeth wayt for me lyke a Beare, &  
as a Lyon in a hole.

He hath marred my wayes, and brokē  
me in pieces, he hath layed me waste alto-  
gyther.

He hath bent hys bowe, and made me  
as it were a marcke to shoute at.

He.

The arrowes of hys quiter hath he shot  
euen vnto my reynes.

I am laughed to scoone of all my peo-  
ple, they make songes byd me, all the daye  
longe.

He hath filled me wpyth bytternes and  
gyuen me wormwood to drynke.

Wau.

He hath smitten my teth in pieces, and  
rolled me in the duste.

He hath put my soule out of rest, I for-  
get al good thynges,

I thought in my selfe: I am vndone,  
ther is no hope for me in the Lorde.

zain.

O remembre yet my mysery & my trou-  
ble, the wormwood and the gall.

Yea thou shalt remembre the, for my soule  
melterh awaye in me.

Whyle I confidre these thynges in my  
herte I get a hope agayne.

Weth.

Remember, that the mercyes of the Lorde  
are not cleane gone, and that hys lounge  
kyndnes ceaseth not.

Hys saythfulnes is greute, and renueth  
it selfe as the moynynge.

The Lorde is my porcið, saietþ my soule,  
therfore wyl I hope in hym.

Weth.

O howe good is the Lorde vnto them þ  
put theyr trust in hym, & to the soule that  
seketh after hym?

O howe good is it w sylnesse to wayt,  
and rary for the helth of the Lorde?

O howe good is it for man, to take the  
yocke vpon hym from his yowth by.

Job.

He sitteth alone, he holdeth hym still, &  
dwelleth quietly by hym selfe.

He layeth hys face vpon the earth, if

percase ther happen to be any hope.

He offereth hys cheke to þ smyter, he wyl  
be content wpyth repones.

Laph.

For the Lorde wyl not forsake for euer.  
But though he do cast of, yet accordyng  
to the multytude of hys mercies, he recey-  
ueth to grace agayne.

For he doeth not plage, and cast out the  
chyliden of men from hys herte.

Lamed.

To tread all the prysoners of the earth  
vnder hys fete.

To moue the iudgemēte of man before  
the moste hygheste.

To condemne a man in hys cause: The  
Lorde hath no pleasure in suche thynges.

Mem.

(a) What is he the that saith: ther shuld  
somerhyng be done wpythoute the Lorde

commaundemente?

Out of the mouth of the most hyghest  
goeth not euel and good.

Wherfore then murmureth the luinge  
man? let hym murmure at hys owne syn.

Run.

Let vs loke wel vpon our owne wayes,  
and remembre our selues & tourne agayne  
to the Lorde.

Let vs lyft by our hertes wpyth our han-  
des vnto the Lorde that is in heauen.

We haue bene dyssemblers, and haue  
offended, wylt thou therfore not be in-  
treated?

Samech.

Thou haste couered vs in thy wrath, &  
persecuted vs, thou haste slayne vs wpyth-  
out any saluour.

Thou hast byd thy selfe in a cloud, that  
our prayer shulde not go thorowe.

Thou hast made vs outcastes, and to  
be despyled amonge the heathen.

Qin.

Al our enemyes gape vpon vs.

Feare and snare is come vpon vs, yea  
despyte and destruccion.

Hole riuers of water gush out of myne  
eyes, for the greute hurte of my people.

She.

Myne eyes tunne, and cannot cease, for  
ther is no reste.

O Lorde when wylt thou loke downe  
from heauen, and consyder?

Myne eye breaketh my hert, because of  
al the doughters of my cpyte.

zade.

Myne enemyes hunted me out sharply,  
lyke a byrd, yea and that without a cause.

They haue put downe my lyfe into a  
pyt, and layed a stone vpon me.

They poured water vpon my heade,  
then thought I: now am I vndon.

Koph.

I called vpon thy name, O Lorde, oute  
of the depe pytte.

Thou haste herde my voyce, and haste  
not turned away thine eares fro my sigh-  
inge



## The.iii. Chapter.

unge and cryinge.

Thou haste enclined thy selfe vnto me, when I called vpon the, and hast sayed: feare not.

Res.

**T**hou (O Lorde) haste mainteyned the cause of my soule & hast redeemed my lyfe.

O Lorde, thou haste sene my blasphemers, take thou my cause vpon the.

Thou hast well considered howe they go about to do me harme, & that all theyr counsels are agaynst me.

Sin.

Thou haste hearde theyr dyspytefull wordes (O Lorde) yea and all theyr inuynacions agaynst me.

The lppes of myne enemyes, & thei deuices that they take agaynst me, all the daye longe.

Thou seest also theyr sittynge downe & theyr clyngynge vp, they make theyr songes of nothyng but of me.

Thau.

Reward them (O Lorde) accordyng to the workes of theyr handes.

Spue them the thyng that theyr owne herte is afrayed of: euen thy curse.

Persecute them (O Lorde) wth thine indignacion, and rote them out from vnder the heauen.

The Notes of the.iii. Chapter.

(a) By this it is manifest that all aduersitye (which me tal. etel) is sente of God: althoughe he suffre no suche euil (as we cal it) but p which he knoweth to be necessarye and needefull, and wherout he sucketh some good thyng. That can be only so, whiche onlye is thowoly wyse & perfect good. A lyke saying is therein. Amos. iii. b. Cometh ther any plage in ctye. &c.

The.iii. Chapter.

Aleph.

**O** howe is p golde become so dimme? howe is the goodlye coloure of it so sore chaunged? and the stones of the Sanctuary thus scatered in the corners of euery strete?

Beth.

The chyldren of Syon that wer alway in honour, & clothed wth the most prepyous gold: howe are they now become lyke the earthen vessels, whiche be made wth the potters hande.

Gymel.

The Lampes gyue theyr younge ones sucke with bare brestes: But the daughter of my people is cruell, and dwelleth in p wyldecnes, lyke the Estriches.

Daleth.

The tonges of the suckynge chyldren cleue to the rose of theyr mouthes for very thyrst. The yonge chyldren aske bread, but there is no man that geueth it them.

He.

They that were wont to fare delycatelye, peryshe in the stretes: they that afore were brought vp in purple, make nowe muche of donge.

## The Lamentatyon

Uau.

The syn of the daughter of my people is become greater then the wyckednesse of Sodome, that sodenly was destroyed, & not taken wth handes.

Zain.

Her abstainers (or Razares) were whiter then the snowe or mylke: thei colour was freshe, red as the Corall, theyr beawtye lyke the Saphir.

Beth.

But now theyr faces are verpe blacke: in so much that thou shuldest not knowe them in the stretes. Theyr skyn cleueth to theyr bones, it is wythered, and become lyke a drye stocke.

Teth.

They that be slayne wth the swerde, are happier then suche as dye of hunger, and peryshe awape, fampyrng for the frutes of the felde.

Jod.

The women (whiche of nature are piteful) haue sodden their owne chyldren wth thei handes, that they myghte be theyr meate in the miserable destruction of the daughter of my people.

Laph.

The Lorde hath performed hys heuyl wrauche: he hath poured oute the furiousnes of hys dyspleasure. He hath kyndled a fyre in Syon, whych hath consumed the foundations therof.

Lamed.

Neither the kings of the earth, ne all p inhabitants of the world, wold haue beleued p enemy & aduersary shoulde haue come in at p gates of p ctye of Ierusalem.

Mem.

Whych neuer theles is come to passe for the synnes of her prophetes, and for the wyckednes of her pnyestes: haue shed innocentes bloude wthyn her.

Nun.

So that these blynde men went from blyng in the stretes, and stayned them selues w bloude, whiche els wolde touche no bloudy cloth.

Samech.

But they cryed vnto euery man: He the stayninge, away, get you hence, touche it not. Yea (sayd they) ye must be brente, ye must dwell amonge the Gentiles, & bide no longer here.

Ain.

The countenance of the Lord hath bayshed them, and shal neuer loke more vpon them: For they thei selues neyther regarded p pnyestes, nor pitted thei elders.

She.

Wherfore yet our eyes sayle vs, whyle we looke for hayne helpe: seynge we be euer waytynge vpon a people that canne do vs no good.

Zade.

They laye so sharpe wayte for vs, that we can not go safe vpo the stretes: for our end

Isal. cii. a.

Deu. xxviii. c. iiii. re. vi. c. iiii. re. vi. c.



ende is come, our dayes are fulfilled: our ende is here.

**Roph**

Our persecutors are swifter then the Eagles of the ayre, they folowed vpon vs ouer the mostaynes, and layde wayte for vs in the wyldernes.

**Res.**

The very breath of our mouth, even þ anoynted Lord him selfe shall be taken in our synnes, of whom we saye: Under his shadowe we shall be preserued among the Heathen.

**Sin**

And thou (O daughter Edom) that dwellest in the lande of Buz, be glad and reioyce, for the cup shall come vnto þ also, whiche when thou suppest of, thou shalt be drunken.

**Thau.**

Thy sinne is well punished (O thou daughter Sion) he shall not suffer the to be caried awaye any more. But thy wickednes (O daughter Edom) shall be vnspe, & for thy synnes sake, he shall leade the in to captiuitie.

**The .v. Chapter.**

**The prayer of Jeremy.**

**A** All to remembraunce (O Lord) what we haue suffered, consyder and se our confusion. Our inheritance is turned to the straungers, and our houses to the aleauntes. We are become carefull and fatherlesse, and our mothers are as þ wydowes. We are fayne to drynke our owne water for money, and our owne wood must we bye with money. Our neckes are vnder persecutiõ, we are wepe, and haue no reste.

**B** Afore tyme we yelded our selues to the Egyptians, and now to the Assirians, on lye that we myght haue bread inoughe.

Jer. xxxi. a.  
Jer. xviii. a.

Our fathers (whiche nowe are gone) haue synned, and we must beare theyr wickednesse. Seruauntes haue the rule of vs, and no manne deliuereth vs oute of theyr handes. Wee must gette our liuing wth the perill of our lyues, because of the mouth of the wyldernes.

**C** Our skynne is as it had ben brente in an ouen, for very sore honger: the wyues are rauyshed in Sion, and the maydens in the cities of Iuda. The wynces are hanged vp wth the hand of the enemyes, they haue not spared þ old sage men, they haue taken yonge mens lyues from them, and the boyes are hanged vp vpon trees. The elders spt nomore vnder the gates, and þ yonge men vse nomore playing of musicke. The ioye of our hert is gone, our merye quier, is turned in to mourning. The garlande of our head is falle: alas, that euer we sinned so sore.

**D** Therefore our herte is ful of heautnes, and our eyes dimme, because of the hyl of Syon that is destroyed. In so much that the foxes run vpon it. But thou, O Lord,

that remainest for euermore, & thy seate worlde without ende, Wherefore wylte thou still forget vs, & forsake vs so long? O Lord, turn thou vs vnto the, and so shall we be turned. Renewe our dayes as in olde tymes, for thou hast banyshe vs now lōg enough, & haste bene sore displeased at vs.

**The ende of the Lamentacions of the Prophet Jeremy.**

**The booke of the Prophet**

**Ezechiel.**

**The tyme wherein Ezechiel prophced, & in what place. His offsprynge and offyce. The visyon of the four beasts. The visyon of the wheles. The visyon of the throne, and of the ymage aboue the throne.**

**The .i. Chapter.**



I chaunced in the thyrtye yere the fyfth daye of the fourth moneth, þ I was amonge the prisoners by the ryuer of Cobar: (a) wher þ heauen opened, and I saw a visyon of God. Nowe the fyfth daye of the month made out the fyfth yere of king Ioacims captiuitie. At the same tyme came the worde of the Lord vnto Ezechiel the sonne of Buz the priest, in the land of the Caldees by the water of Cobar, wher the hand of the Lord came vpon hym.

And I looked, and behold a stormy wind came out of þ North, with a great cloude ful of fyre, whiche wth his glyster lightened all roundabout. And in the myddest of the fyre it was al cleare, and as it were the lyknes of four beasts whiche were fashioned lyke a man: sauynge, that every one had four faces and four wynges.

Their legges were streighte, but theyr fete were lyke bullockes fete, and theyr glystered, as it had ben fait scoured metal. Under theyr wynges vpon all the four corners they had mens handes. Theyr faces and theyr wynges were towarde the four corners: yet were the wynges so, that one euer touched on other. When they wēt they turned them not about: but echone went straigh t forward.

Vpon the righte syde of these four, theyr faces were lyke the face of a man, and the face of a Lyon: But vpon the lefte syde, they had the face of an ore, and the face of an Eagle. Theyr faces also & theyr wynges wer spred out aboue: so þ. ii. wynges of one touched euer. ii. wynges of an other, & wth þ other they couered theyr body. Every one when it wente, it wente streight forward. Wher as the spyt led them thither they wente, and turned not about in theyr goynge.

The fashion and countenaunce of the beasts was lyke hote coles of fyre, even as though burning cressettes hadde bene amonge



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**C** Our skynne is as it had ben brente in an ouen, for very sore honger: the wyues are rauyshed in Sion, and the maydens in the cities of Iuda. The wynces are hanged vpon wth the hand of the enemyes, they haue not spared þ old sage men, they haue taken yonge mens lyues from them, and the boyes are hanged vpon trees. The elders spt nomore vnder the gates, and þ yonge men vse nomore playing of musicke. The ioye of our hert is gone, our merye quier, is turned in to mourning. The garlande of our head is falle: alas, that euer we sinned so sore.

**D** Therefore our herte is ful of heautnes, and our eyes dimme, because of the hyl of Syon that is destroyed. In so much that the foxes run vpon it. But thou, O Lord,

that remainest for euermore, & thy seate worlde without ende, Wherefore wylte thou styl forget vs, & forsake vs so long? O Lord, turn thou vs vnto the, and so shall we be turned. Renewe our dayes as in olde tymes, for thou hast banyshe vs now lōg enough, & haste bene sore displeased at vs.

**The ende of the Lamentacions of the Prophet Jeremy.**

**The booke of the Prophet**

**Ezechiel.**

**The tyme wherein Ezechiel prophced, & in what place. His offsprynge and offyce. The visyon of the foure beastes. The visyon of the wheles. The visyon of the throne, and of the ymage aboue the throne.**

**The .i. Chapter.**



I chaunced in the thyrte yere the fyfth daye of the fourth moneth, þ I was amonge the prysoners by the ryuer of Cobar: (a) wher þ beauen opened, and I saw a visyon of God. Nowe the fyfth daye of the month made out the fyfth yere of king Ioacims captiuitie. At the same tyme came the worde of the Lord vnto Ezechiel the sonne of Buz the priest, in the land of the Caldees by the water of Cobar, wher the hand of the Lord came vpon hym.

And I looked, and beheld a stormy wind came out of þ North, with a great cloude ful of fyre, whiche wth his glyster lightened all roundabout. And in the myddest of the fyre it was al cleare, and as it were the lyknes of foure beastes whiche were fashyoned lyke a man: sauynge, that every one had foure faces and foure wynges.

Their legges were streighte, but theyr fete were lyke bullockes fete, and theyr glystered, as it had ben fait scoured metal. Under theyr wynges vpon all the foure corners they had mens handes. Theyr faces and theyr wynges were towarde the foure corners: yet were the wynges so, that one euer touched on other. When they wēt they turned them not about: but echone went straight forward.

Vpon the righte syde of these foure, theyr faces were lyke the face of a man, and the face of a Lyon: But vpon the lefte syde, they had the face of an ore, and the face of an Eagle. Theyr faces also & theyr wynges wer spred out aboue: so þ. ii. wynges of one touched euer. ii. wynges of an other, & wth þ other they couered theyr body. Every one when it wente, it wente straight forward. Wher as the spirit led them thither they wente, and turned not about in theyr goynge.

The fashyon and countenaunce of the beastes was lyke hote coles of fyre, euen as though burning cressettes hadde bene amonge



## The.ii. Chapter.

Amonge the beastes: and the fyre gaue a glystere, and oute of the fyre there wente lyghtenynge. When the beastes wente forwarde and backward, one wolde haue thoughte it hadde lyghtened. Nowe whē I hadde well consydered the beastes, I sawe a worke of wheles vpon the earth, wth foure faces also lyke the beastes.

The fashyon and worke of the wheles was lyke the sea. The foure wheles wer ioynded and made (to loke vpon) as it had bene one whele in an other. When one wente forward, they wente all foure, and turned them not aboute in theyr goinge. They were large, greete and horrible to loke vpon. Theyr bodyes were ful of eyes rounde aboute them all foure. When the beastes wente, the wheles were also wth them: And when the beastes lyft them selues vp from the earth, the wheles wer lyft vp also. Whither soeuer (b) spyrte wēt, thither went they also, & the wheles were lyfte vp, and folowed the: for the spyrte of lyfe was in the wheles.

When the beastes wente forth, stode styl, or lyfte them selues vp fro the earth, then the wheles also wente, stode styl, and were lyfte vp, for the byrthe of lyfe was in the wheles.

Above ouer þ heades of the beastes ther was a spymament, whiche was fashioned as it had ben of the most pure Chrystal & þ was spred oute above vpon their heades: vnder the same spymament wer theyr wynges laped abrode, one towarde an other, and two wynges couered the body of euery beaste. And when they wente forth, I hearde the noyse of their wynges, lyke the noyse of greete waters, as it had ben the voyce of the great God, & a rushynge togyther as it wer of an host of men. And when they stode styl, they let downe theyre wynges.

Nowe when they stode styl, and had letten downe their wynges, it thondred in the spymamente that was above theyr heades. Above the spymament that was ouer theyre heades, there was the fashyon of a seate, as it hadde bene made of Saphyr. vpon the seate ther sat one like a mā. I behelde hym, and he was lyke a cleare lyghte, as it had ben all of fyre wthyn fro his loynes vwarde.

And beneath when I loked vpon hym vnder the loynes, me thoughte he was lyke a shynynge fyre, that gyueth lyghte on euery syde. Yea the shyne and glystere that lyghtened rounde aboute, was lyke a raynebowe, whiche in a rayne dawe appeareth in the cloudes. Euen so was the similitude, wherin the glorie of the Lord appeared. When I saw it, I fell vpon my face, and bakened vnto the voyce of hym that spake.

The Notes of the.ii. Chapter.

(a) wher the heauens wer opened, that is, wher there wer mysteries opened fro heauen. Stephen

## The Prophecy

also the fyrst martyr sawe the heauens open and Iesus standing on the right hand. sc. Act.ii.g. So are the heauens open in the faith of þ be- leuer, that he seeth God in his glorie. The hea- uens are counted in þ scripture to be open whē a manifest vision, reuelacion, signe or token is shewed of God vnto mā. Mar.iii.d. Mar.i.b. (b) The holy ghost or spyrte of God, after his manyfold gyftes and operacions, hath manye names: he is called the spyrte of the father, the spyrte of the sonne, the spyrte of lyfe, the spyrte of truth, the spyrte of sanctificatio, of promys, of counsel, of strength. sc.

The.ii. Chapter.

The prophete is sente to call agayne the peo- ple from their erreure.

And then sayed he vnto me: Stande by vpon thy fete (o thou sonne of mā) and I will talke with the. And as he was communynge wth me, þ spyrte came into me and set me vpon my fete: so þ I marked the thing that he sayed vnto me. And he sayed: Beholde, thou sonne of man, I wyll sende the to the children of Israel, to those runnagates & obstinate people: for they haue taken part agaynste me, and are runne awaye fro me: bothe they and theyr forefathers vnto this day.

Yea I wyll sende the vnto a people that haue rough bysages and stiff stomackes, vnto whome thou shalt sape on this man- ner: Thus the Lord God hym selfe hath spoken, that whether they be obedyent or no (for it is a stoward householde) they may knowe yet þ ther hath bene a pro- phete amonge them.

Therefore (thou sonne of man) feare them not, neyther be afrayed of their wordes: for they shal rebel agaynste the, & despyse the.

Yea thou shalt dwell amonge scorpys: but feare not their wordes, be not abashed at their lookes, for it is a stow- warde householde.

Se that thou speake my wordes vnto them, whether they be obedyent or not, for they are obstinate. Therefore thou sonne of man, obey thou all thynges, þ I sape vnto the, & be not thou styfnecked, lyke as they are a styfnecked householde. Open thy mouth and eate that I gyue the.

So as I was lokynge vp, behold, ther was sent vnto me an bande, wherin was a closed booke: and the hand opened it be- fore me, and it was wyrtten wthyn, and wthout, ful of carefull mounynges: a- las, and wo.

The.iii. Chapter.

The Prophete beyng fedde with the word of God, w the constant boldnesse of the spyrte, is sent vnto the people that were in captiuitie. The punishment of a curat that sheweth not the people theyr synnes.

After this sayed he vnto me: Thou sonne of man, eate that whatsoeuer it be: yea eate that closed booke and go thy way, and speke vnto the chyldren of Israel. So I opened my mouth, and he gaue me þ booke for to eat, & sayd vnto me:



Isal. xix. b  
Isal. cxi.  
Apoc. x. d

Jer. i. c

Jona. iii. a

Mich. iii. d

Ezay. xxx. b

Eze. viii. a  
and. x. d.

Eze. xxxi. d.

Preachers.

Thou sonne of mā, thy belly shall eate, & thy bowels shall be fylled w<sup>th</sup> the dooke, that I geue the. When did I ate & drinke, & it was in my mouthe sweeter then honye. And he sayd vnto me: thou sonne of mā, get the soone vnto the house of Israel, & shew the the wordes that I commaunde the. for I sende the not to the people & hath a strange language, nor to harden the heart, but vnto the house of Israel: Not to manye nations, whiche haue dyuerse speeches & hard languages, whose wordes thou vnderstandest not. Neuerthelesse, if I sende the to those people they woulde folowe the: But the house of Israel wyl not folowe me: yea all the house of Israel haue styf foreheades, and harde hertes. Beholpe therfore, I wil make thy face p<sup>re</sup>uayle agaynst their faces, & harden thy forehead agaynst their foreheades: so that thy forehead shall be hard as euen an Adamant or flint stone: that thou mayest feare them the lesse, and be lesse afrayed of them, for they are a stowarde householde.

He sayd moreouer vnto me: thou sonne of mā, take dyligence hede w<sup>th</sup> thine eares to the wordes that I speake vnto the, fasten them in thine herte: and goo to the prysoners of thy people, & speake vnto them, and saye on this maner: Thus the Lorde God hath spoken, whether ye heare or heare not. W<sup>th</sup> that the spirite toke me vp. And I herde the noyse of a greete rushynge, and remouynge of the most blessed glory of the Lorde out of hys place.

I hearde also the noyse of the wynges of the beastes, & that rushed one agaynst another, yea and the ratlynge of the wheles that were by them, whiche rushynge and noyse was very greate.

Nowe when the spirite toke me vp, and carped me awaye, I went w<sup>th</sup> an heuie and a sorowful minde, but the hand of the Lorde comforted me ryght soone.

And so in the begynnyng of the moneth Abib, I came to the prysoners, that dwelt by the water of Cobar, and remayned in that place, where they were: And so continued I amonge them seuen dayes, besynge verie sore.

And when the seuen dayes were expired, the Lorde sayd vnto me: Thou sonne of mā, I haue made the a (a) watchman vnto the house of Israel: (b) therefore take good hede to the wordes, and geue them warnynge at my commaundement.

If I saye vnto the, concernynge the vngodly man, that (without doubt) he must dye, and thou geuest hym not warnynge, he speakest vnto hym, that he maye turne from his euill waye, and so to lyue: Then shall the same vngodly man dye in hys owne vnrightheousnes, but hys blood wyl I requyre of thine hande. Neuertheles, if thou geue warnynge vnto the wycked, and he yet forsake not hys vngodlynesse, then shall he dye in his owne wyckednesse,

but thou hast discharged thy soule.

Nowe if a ryghteous man go from hys ryghteousnesse, and doo the thyng that is euill, I wyl lay a stowpynge blocke before hym, & he shall dye, because thou hast not geuen hym warnynge: yea dye shall he in hys owne synne, so that the verue whiche he was before, shall not be thought vpon: but hys blood wyl I requyre of thine hande.

Neuerthelesse, if thou exhorteste the ryghteous, that he synne not, and so the ryghteous do not synne, then shall he lyue, because he hath receyued thy warnynge, and thou hast discharged thy soule. And there came the hand of the Lorde vpon me, and he sayd vnto me: Stande vp, & go into the felde, that I may there talke with the.

So when I had risen vp, & gone forth into the felde: Beholde, the glory of the Lorde stood there, lyke as I sawe it afore, by the water of Cobar.

Then fell I downe vpon my face, and the spirite came into me, whiche set me vp vpon my feet, and sayd thus vnto me: See thy waye & sparer thy self in thine house. Beholde (O thou sonne of mā) there shall charnes be brought for the, to hynde the & chal, so that thou shalt not escape oute of them. And I wyl make thy tung cleue so to the roofof thy mouthe, that thou shalt be dumme, and not as a chyld w<sup>th</sup> them: for it is an obstinate householde.

But when I speake vnto the, then open thy mouthe, and saye: Thus sayeth the Lorde God: who so heareth, let hym heare, who is wyl not, let hym leaue: for it is an obstinate householde.

The Notes of the. iiii. Chapter.

(a) By this watchman are figured Bishops, priestes, and preachers, which must take the occasion of the speaking and exhorting at the mouthe of God, and speake not in theyr owne, but in hys name.

(b) Some reade, thou shalt hearken vnto the woorde of my mouthe, and shall mynne the them from out of me.

The. iiii. Chapter.

The besiege of the cytye of Ierusalem is signified. The long contynuaunce of the captiuitie of Israel. In hunger is prophesied to come in the captiuitie.

**T**hou sonne of mā: take a (a) tyle stone, and laye it before the, and describe vpon it the cytye of Ierusalem, howe it is besieged, howe bulworkes and stronge ditches are grauen on euery syde of it: describe also tentes, and an hooste of men rounde aboute it.

Moreouer take an Iron pan, and set it betwixte the, and the cytye in syde of an Iron wall. Then set thy face toward it, besiege it, and laye ordynaunce agaynst it, to wyne it. This shall be a token vnto the house of Israel.

But thou shalt slepe vpon thy left syde, and lay the synne of the house of Israel



rael vpon the. Certayne dayes apoynted, thou shalt slepe vpon that syde, & beare theyr synnes. Neuerthelesse, I will apoynte the a tyme (to put of theyr synnes) and the numbze of the dayes: Thre hundredeth and. xc. dayes muste thou beare the wyckednes of the house of Israell. When thou hast fulfilled these dayes, lye down a gaine, & slepe vpon thy right syde. xl. dayes, and beare the synnes of the house of Iuda.

An. xlii. f

A day for a yere, a day (I say) for a yere, will I euer laye vpon the. Therefore sett now thy face agaynst that besieged Ierusalem, and discouer thyn arme, that thou mayst prophesye agaynst it.

Beholde, I will laye chaynes vpon the, that thou shalt not turne the frome one syde to another, tyll thou hast ended the dayes of thy sieg.

Wherefore take vnto the wheate, barley, beanes, growell seede, Millium & fitches: and put these together in a vessell, & make the loues of bread thereof accordynge to the numbze of the dayes that thou must lye vpon thy syde: that thou mayest haue bread to eate, for thre hundredeth, and. xc. dayes. And the meate that thou eatest, shall haue a certayne wayght appoynted: namelpe twenty sicles euery daye. This apoynted meate shalt thou eate dayly from the begynnynge to the ende.

Thou shalt drynke also a certayne measure of water, namelpe, the fyrte parte of an Hin shalt thou drynke daylye from the begynnynge vnto the ende. Barlye cakes shalt thou eate, yet shalt thou fyrste strake them ouer wyth mans donge, that they maye se it. And wyth that sayed the Lorde: Euen thus shall the chyldren of Israell eate their despyled breade in the myddest of the Gentyles, among whome I will scatter them.

Then sayd I: O Lord God, Beholde, my soule was yet neuer staped: for fro my pouthe vp vnto thys houte, I dyd neuer eate of a dead carcase, oz of that whiche was slayne of wyld beasts, neyther came there euer any vncleane fleshe in my mouth. Wherunto he answered me, & said: Wel then, I wil graunt the to take coowes dong, for the dong of ma, and to strake the bread ouer wythal before them.

And he sayed vnto me: Beholde thou sonne of man, I will mynthe al the poruision of bread in Ierusalem, so þ they shall wyte their breade, and eate it wyth scarcenesse. But as for water, they shall haue a berre litle measure thereof to drynke. And whē they haue no more bread ne water, one shall be destroyed wyth another, & sampe a waye for their wyckednesse.

The Notes of the. iiii. Chapter.

(a) This is a prophesye done by an outwarde signe, as in Ieremy. xlii. a. Whē the people are unworthy of the woorde of God, then are the prophetes comaunded to vse such vylible signes, as here to paynte out Ierusalem and the besyging therof in a tyle stone.

The ryddle of the herres, by which is signified the destruccyn of the people. The causes of the anger of God towards the people. The Lorde discloseth the ryddle of the herres.

Thou sonne of man, take the then a sharp knife, namelpe a rasour. Take that and shawe the herre of thy head and berd: Then take the scales and watght, & deuyde the herre a sunder. And burne the thirde part thereof in the fyre in þ myddest of the cytie, & cut the other thirde parte in peces wyth a knyfe. As for the thirde parte that remayneth, cast it in the wynde, and then shewe the bare knyfe.

Yet afterwarde take a lytle of the same and bynde it in thy cote lappe. Then take a curtsey of it, and cast it in the myddeste of the fyre, and burne it in the fyre. Dure of the same fyre shall there go a flame vpon the hole house of Israell.

Moreover, thus sayed the Lorde God: Thys same is Ierusalem, I set her in the myddest of the Heathen and nations that are rounde about her: but she hath despyled my iudgementes more then the Gentyles themselves, and broken my commaundementes more then the nations that lye rounde about her: For they haue cast out my ordinaunces, & not walked in my lawes. Therefore thus sayeth the Lord God: For so muche as ye wyth your wyckednesse fatte excede the Heathen that dwel rounde aboute you: (For ye haue not walked in my lawes, neither haue ye kept myne ordinaunces.) Therefore thus sayth þ lord god.

I will also come vpon the, for in the myddest of the, will I syt in iudgemente, in the syghte of the Heathen, and will handle the of suche a facion as I neuer dyd before, and as I neuer will doo from that tyme forth, and that bycause of all thynne abhominacions. For in the, fathers shall be slayne to eate theyr owne sonnes, and the sonnes theyr owne fathers. Such a courte wil I kepe in the, & all the whole remnant wil I scatter into all the wynds.

Wherefore as trulpe as I lpe (sayeth the Lorde God) seynge thou hast despyled my Sanctuarpe wyth al maner abhominacions, and with all thy shameful offences, For thys cause will I also destroy the. Myne eye shall not ouerse the, neyther will I spare the.

One thirde parte wythin the, shall dye of the pestylence and of hunger: Another thirde parte shall be slayne downe rounde about the, wyth the sword: The other thirde part that remayneth wil I scatter abroad towards al the wynds, and drawe out the sword after them. Thus I will performe my indignacyon, and set my wrath agaynst them, & ease my self. So that when I haue fulfilled myne angre agaynst them, they shall knowe that I am the Lorde, whiche wyth a feruente gelousye haue spoken it.

More



Moreover I will make the waste and abhorred before all the Heathen that dwell aboute thee, and in the syghte of all them that goo by thee: so that when I punyſhe thee in my wrath, in myne anger and wyth the plague of my hoate dyspleasure, thou shalt be a very abhominaciō, shame, a gaspynge and wondryng stocke amonge the Heathen that lye about the.

Ezech. iii. e  
Eze. xlii. d  
Euen I the Lorde haue spoken it, and it shall come to passe, when I shote among them the peryllous dartes of hunger, whiche shall be but death: Yea, therefore shall I shote them bycause I wyl destroy you, I wyl increase hunger, and mynyshe all the prouision of bread amonge you.

Plagues and myserye wyl I sende you, yea and wylde bestes also to destroye you. Pestilence and bloudshedynge shall come vpon you, and the sword wyl I bring ouer you. Euen I the Lorde haue sayd it.

The. vi. Chapter.

He sheweth that the people shalbe plagued for the synne of Idolatry. He prophesyeth the repentance of the remnant of the people, and theyr deliuerance. The destruction of the forwarde is prophesied.

Eze. xxxvi. e  
A And the worde of the Lord came vnto me, sayinge: Thou sonne of man, turne thy face to the mountaynes of Israell, that thou mayest prophesy vnto them, and saye: Heare the worde of the Lorde God, o ye mountaynes of Israell: Thus hath the Lorde God spoken to the mountaynes, hylles, baleties and dales.

Beholde, I wyl bringe a sword ouer you, and destroy your hye places: I wyl cast downe your aulters, & breake downe your temples. Your slayne men wyl I lay before youre gods, and the dead carcases of the chyldren of Israell wyl I cast before theyr ymages: your bones wyl I destroy rounde about your aulters, and dwelling places.

B The cytyes shall be desolate, the hyl chapels layed waste: your aulters destroyed, and broken: your goddes cast downe and taken awaye, your temples layed euen with the grounde, your workes clene rooted out.

Baruc. iii. e  
Your slayne men shall lye amonge you, that ye may learne to knowe howe that I am the Lorde. Those that amonges you haue escaped the sword, wyl I leaue amonge the Gentyles: for I wyl scatter you among the nations. And they that escape fro you shal thynke vpon me amongs the Heathen, where they shalbe in captiuitie.

As for that booryshe and vnfaithfull heart of theirs, wherwyth they run awaye fro me, I wyl breake it: yea, and put out those eyes of theirs, that commit fornication wyth theyr ydolles.

Then shall they be ashamed, and dyspleased wyth their selues, for the wyckednes and abhominacions whiche they haue done, and shall learne to knowe howe that

it is not in bayne that I the Lorde spake to bringe suche misery vpon them.

The Lorde sayed moreover vnto me: Smyte thyne handes togyther, & stampe wyth thy fete, and saye: Wo worch all the abhominacions and wyckednesses of the house of Israell, for bycause of them they shall perishe wyth the sword, wyth hunger, and wyth pestilence. Whoso is farrre of, shal dye of the pestilence: he that is nye at hand, shal perishe wyth the sword, & the other that be besieged, shal dye of hunger.

Thus wyl I satisfye my wrathfull dyspleasure vpon them. And so shall ye learne to knowe that I am the Lorde, when your slayne men lye amonge your gods, and about your aulters vpon al hye hylles, and toppes of mountaynes, amonge all grene trees, amonge al thycke okes: euen in the places where they dyd sacrifice to al theyr ydolles. I wyl stretch my hande out vpon them, and wyl make the lande waste: so that it shall lye desolate and voyde, from the wyldernes of Deblathath forth, thow come all their habitacions, to learne them for to knowe that I am the Lorde.

The. vii. Chapter.

He sheweth the ende of al the lande of Israell shal soone come. The cause of the destruction therof. The prophete is commaunded to shew the summe of the synnes that are at hande.

T The worde of the Lorde came vnto me on this maner: Thee I call o thou sonne of man. Thus sayeth the Lorde God vnto the land of Israell: The ende cometh, yea verily the ende cometh vpon al the four corners of the earthe. But nowe shal the ende come vpon the: for I wyl send my wrath vpon the, & wyl punishe the accordyng to thy wayes, and rewarde the after al thy abhominacions. Myne eye shal not ouerse the, neyther wyl I spare the, but rewarde the accordyng to thy wayes, & declare thy abhominacions. Then shall ye knowe that I am the Lorde.

Thus sayeth the Lorde God: beholde, one myserye and plage shall come after another: the ende is here. The ende (I saye) that waiteth for the, is come alreadye, the houre is come agaynst the, that dwellest in the lande.

The tyme is at hande, the daye of sedition is harde by, and no glad tidynge vpon the moystaynes. Therefore wyl I shortly poure oute my sore dyspleasure vpon the, and fulfill my wrath vpon the. I wyl iudge the after thy wayes, and recompence the al thy abhominacions.

Myne eye shal not ouerse the, neyther wyl I spare the: but rewarde the after thy wayes, and shew thy abhominacions to learne you for to knowe howe that I am the Lorde that smyteth. Behold, the daye is here, the daye is come, the houre is runn oute, the \* rodde flozyntheth, wylfulnesse waxeth grene, malicious violence is growen vp, & the vngodly waxen to a staffe.

Isa. ii.

Yet

Eze. vii. d  
and. ix. 6

Eze. vii. d  
and. ix. 6

This rodde signifyeth the kynge of Babilon.



## The. vii. Chapter.

Yet shall there no complaynt be made for them, nor for the trouble that shall come of these thynges.

**D** The tyme cometh, the daye draweth npe: Whoso byeth, let hym not reioyce: he that selleth, let hym not be sorre, for wher trouble shall come in the myddeste of all recte: so that the seller shall not come agayn to the byer, for neyther of them both shall lyue.

For the vision shall come so greatlye ouer all, that it shall not be hyndred: No man also with hys wyckednes shall be habyle to saue his own lyfe. The trumpets shall ye blow and make you all redye, but no man shall go to þ batel, for I am wroth with al the hole multitude.

**E** The sword shall be without, pestilence and hunger within: so that who so is in the fælde, shall be slayne with the sword: he that is in the cytye shall perishe with hunger and pestilence.

**Deu. xxxii. d.** And such as escape and flee frome amonge them, shall be upon the bylles, lyke as the doves in the fælde: euery one shall be afrayed because of hys owne wyckednes.

**J** All handes shall be let downe, and all knees shall be weake as þ water: they shall gryde them selues with sacke cloth, feare shall fall upon them. Theyr faces shall be cofounded, \* and theyr heades bald: theyr syluer shall lye in the stretes, & theyr golde shall be despyled: \* Yea theyr syluer & gold maye not deliuer them in the daye of the fearefull wrauth of the Lord.

**Ezay. xvi. d.**  
**Ier. xlviii. b.**  
**Sopho. i. d.**  
**Eccle. v. b.**  
**Joel. i. a.**

They shall not satysfy theyr hungry soules, neyther fyll theyr empty bellies therewith: For it is become theyr owne decaye thow theyr wyckednesse: bycause they made therof not only costly Jewels for theyr pompe and pryde, but also abhominable Images and Idoles: For this cause wyll I make them to be abhorred.

**B** Moreover I wyll gyue it into the handes of the straungers to be spoyled, and to the wycked for to be robbed, and they shall destroye it. My face wyll I turne from the, my treasury shall be despyled: for the theues shall go in to it, and suspend it. I wyll make cleane riddaunce, for the lande is hole despyled with vnrpyghteousse iudgement of innocent bloude, & the cytye is full of abhominacions. Wherefore I wyll byynge the moste cruell tyrantes frome amonge the Heathen, to take theyr houses in possession. I wyll make the poe of the proude to cease, and they shall take in theyr Sanctuarie. When this trouble cometh, they shall seke peace but they shall haue none. One myschefe and sorow shall folowe an other, and one rumoure shall come after another. Then shall they seke vsprons in vayne at theyr Prophetes.

The lawe shall be gone frome the pyestres, and wysdome frome the elders. The kynge shall mourne, the prynces shall be clothed in heynesse, and the handes of the

## The Prophecy

people in the land shall tremble for feare. I wyll do vnto the after theyr own wayes and accordyng to theyr own iudgements wyll I iudge them: to learne them for to know that I am the Lord.

## The. viii. Chapter.

**E** An apperaunce of the similitude of God. Ezechyell is broughte vnto Ierusalem in the spete. The Lord sheweth the Prophete the Idolatries of the house of Israel, and chesely of the pyestres.

**I** It happened that in the sixt yere, the fift day of þ first moneth, I sate in my house and the Lordes of the counsell of Iuda wyth me, and the hand of the Lord God selenen there vpon me. And as I looked vp, I sawe as it were a lykenes of fyre from hys loynes downwarde, & fro hys loynes vward it shyned maruelous clere. This similitude stretched out an hand, toke me by the herry lockes of my head, & the spirit lyfte me vp betwixt heauen and earth: and God brought me in a vision to Ierusalem, into the cytye of the (a) inner port that lyeth toward þ north: there stode an image, wyth whiche he that hath all thynges in hys power, was very wrothe. And behold, the glorie of the God of Israel was in the same place: euen as I had sene it afore in the fælde. And he sayde vnto me: **E** Thou sonne of man, lyft vp thyne eyes, & loke toward the north. Then lyft I vp myne eyes toward the north, & beholde besyde the port northwarde, ther was an altare made vnto the image of prouocation in þ very entryng in. And he sayd furthermore vnto me: Thou sonne of mane, seest thou what these do?

Seest thou the great abhominacions þ the house of Israel comyt in this place, whiche ought not to be done in my Sanctuarie? But turne the aboute, and thou shalt se yet greater abhominacions. And wyth þ brought he me to the courte gates: and when I looked, beholde, there was an hole in the wal. The said he vnto me: thou sonne of man, byg thowme the wall: And when I had bygged thowme the wall, beholde there was a doore. And he sayd vnto me: Go thy way in, and looke what wycked abhominacions they do there. So I went in and sawe, and beholde, ther wet al maner Images of moymes & beastes, all Idoles and abhominacions of the house of Israel painted euery one round aboute the wall. There stode also before the Images thre score & ten Lordes of the counsell of the house of Israel: and in the myddes of the stode Jaazanyah þ sonne of Sapha: And euery one of the had a censoure in hys hand, & out of the incense ther wet a smoke, as it had ben a cloud. The sayde he vnto me: Thou sonne of mane, hast thou sene what þ senatours of the house of Israel do secretly, euery one in his chabre? For they say, cuth þ Lord seeth vs not, þ Lord regar-

derly



death not the worlde. And he sayed vnto me: Turne the yet agayne, and thou shalt see y greete abhominacions that they do. And wyth that he brought me to the dore of the porte of the Lordes house towardes the North. And beholde ther sat women mourning for (a) Thamuz. Then sayed he vnto me: hast thou sene thys thou son of man? Turne the aboute, & thou shalt see yet greater abhominacions.

And so he brought me in to the inward courte of the Lordes house: and beholde at the porte of the Lordes house, betwixt the foreentree and the aulter, there wer fyue & twentye men that touned therr backs vpon the temple of the Lord, and therr faces toward the East, & these worshipped the sunne.

**¶** And he sayed vnto me: hast thou sene thys thou sonne of man? Thynkedst thou the house of Israel that it is but a trylle, to do these abhominacions here? Shouldest thou fyll the land full of wyckednesse, and undertake to prouoke me vnto ager? Yea, and purposely to cast vp therr noses vpon me? Therefore wyl I also do some thyng in my wrathful dyspleasure, so that mine eye shall not ouerse them, neyther wyl I spare them. Yea and though they cry in myne eares wyth loud voyce, yet wyl I not heare them.

The Notes of the viii. Chapter.

(a) The hyl Sion was walled round aboute, & that wall whiche compassed it was called the outwarde wall: Aboute the temple was there another wal, that was called the inward wal, whiche although it were outward from the temple, yet was it inward from the wall whiche compassed y hyl. The space betwene the inward wall & the temple, was called the inner court. Therin were many portes, and in the northe porte therof was Ezechiel set, for that place was holy, and therein dyd they vse to worshyp God: but in the fylthynes of his hateful ymage of Baal, whych y Prophet here calleth y ymage of prouocation, because it prouoked y Lorde to vengeance had they defiled it, as supersticious doeth commonly defyle euen the mooste holiest thynges, and such as appeare y most Godly est. (b) That is, after Saynte Iherome, Adonides Amasis, whych was Aenas fayrest sonne, and whych is fained to haue rylen from death to lyfe, whych fable the women of Jewry dyd celebrate and holde solemne both wyth mythe and teares. Some saye that it was an ymage, whych was made to wepe by craft. Before this ymage dyd women also bewaile therr separation from therr lovers, and reioyced when they obtayned them agayne.

The ix. Chapter.

**¶** The destruction of Idolaters, and the conuersacion of the ryghteous. They that shalbe saved are marked. They that are vnmarched, are slayne. A complaint of the Prophete for the destruction of the people.

**¶** He cryed also wyth a loud voyce in myne eares, sayinge: Come here ye rulers of the citty, euerye man wyth hys weaponed hand to the slaughter. The

came ther fire men oute of the floure of the upper porte toward the North, and euery man a weapon in his hand to the slaughter. Ther was one amongst the that had on hym a linnen rayment, and a wyrters ynckorne by his syde.

These went in and stode beside the brasen aulter, for the gloze of the Lorde was gone awaye from the Cherub, and was come downe to the threhold of the house, and he called the man that had the linnen rayment vpon him, and the wyrters ynckorne by hys syde, and the Lorde sayd vnto him: So thy way thow shalt be citty of Jerusalem, and set his marke, Thau, vpon the foreheades of them that mouene and are soye for all the abhominacions that be done therein. And to the other he sayd that I might heare: So ye after him thow shalt be citty, slaye, ouerse none, spare none, hyl and destroy bothe olde men and yonge maydens, chyldren and wyues.

But as for those that haue this marke, Thau, vpon them, let that ye touche them nor, and begyn at my Sanctuary. Then they began at the elders whiche were in the temple, for he had sayed vnto them: when ye haue defiled the temple, and felled the courte wyth the floure, then good wyre waye for the. So they wente oute, and came downe thow the citty. Nowe when they had done the slaughter, and I yet escaped, I fel downe vpon my face, and cryed, sayinge: O Lorde, wylte thou then destroye all the residue of Israel in thy fore dyspleasure, that thou haste poured vpon Jerusalem? Then sayed he vnto me: the wyckednes of the house of Israel and Juda is verie greate, so that the lande is full of bloude, and the citty full of vnfaythfulnesse. For they saye: Tush the Lorde regardeth not the earth, he seeth vs not.

Therefore wyl I vpon them, myne eye shall not ouerse them, neyther wyl I spare them, but wyl recompente therr wyckednesse vpon therr heades. And beholde, the man that had the linnen rayment vpon hym, and the wyrters ynckorne by hys syde, tolde all the matter howe it happened, and sayed: Lorde, as thou haste commaunded me, so haue I done.

The x. Chapter.

**¶** Of the man that toke hote burninge coles out of the mydle of the wheles and of the Cherubyns, in token of the burninge of Jerusalem. A reherfall of the vision of the wheles, of the beastes, and of the Cherubyns.

**¶** And as I looked, beholde in the firmament that was aboue the Cherubyns ther appered the symilitude of a stole of Saphir vpon them. Then sayed he that sat therein to hym that had the linnen rayment vpon hym: Crepe in betwene the wheles that are vnder the Cherubyns, and take thynne hande full of hote coles oute frome betwene the

Exod. xl. c.  
Nume. ix. c.  
iii. c. viii. b

Exo. xli. e  
Apoc. vii. a

Iere. xlv. b  
and. xli. b  
i. Pet. iii. e

J. i. iiii. d

Job. xlii. b  
Esa. xlii. c.  
Eccl. xlii. b  
Ezec. vii. a.

Ezech. ix. a



Cherubyns, and caste them ouer the cite.  
And he crepte in that I myght se.

Nowe the Cherubyns stode vpon the  
ryghte syde of the house, when the man  
wente in, and the cloude fylled the inner-  
mer courte. But the gloire of the Lorde  
remoued from the Cherubyns, & came  
vpon the threshold of the house, so that the  
temple was full of cloude, and the court  
was full of the hyne of the Lordes gloire.  
Yea and the sound of the Cherubins win-  
ges was herde into the fore courte, like as  
it had ben the voyce of the almyghty God  
when he speaketh.

Now when he had byddē the man that  
was clothed in linen, to go and take the  
hot coles from the myddest of the wheles  
whyche were vnder the Cherubyns, he  
went and stode besyde the wheles. Then  
the one Cherub reached for the hys hande  
from vnder the Cherubins, vnto the spere  
that was betwixen the Cherubins, & toke thereof,  
and gaue it vnto hym that had on the lyn-  
nen caryment, in his hand: whych toke it, &  
went oure.

And vnder the wynges of the Cheru-  
bynys ther appered the likenesse of a mans  
hande: I sawe also foure wheles besyde  
the cherubyns, so that by euery Cherub ther  
stode a whele. And the wheles were (to loke  
vpon) after the facis of the precious stone  
of Tharsis: yet (vnto the syght) they were  
facioned as if one whele had bene  
in another.

When they wente forth, they went all  
foure together, not turninge aboute in  
theyr goynge: But wher the fyrst wente  
thither went they after also, so that they  
toured not about in theyr goynge. Theyr  
hole bodys, theyr backes, theyr handes  
and wynges, yea and the wheles also were  
all ful of eyes round about them all foure.  
And I herde him call the wheles Galgal (that  
is) a rounde boule. Euery one of the had  
foure faces, so that the one face was the face  
of a Cherub, the second of a man, the thyrde  
of a lyon, the fourth of an Eagle, and they  
were lyfted vp aboue. This is the beast  
that I sawe at the water of Cobar. Now  
when the Cherubyns wente, the wheles  
wente with them, and when the Cheru-  
bynys shoke theyr wynges to lyfte the sel-  
ues vp warde, the wheles remayned not  
behynnd, but were with them also. Shortly  
whē they stode, these stode also: And when  
they were lyfte vp, the wheles were lyft  
vp also with them, for the spyrte of lyfe  
was in the wheles.

Then the gloire of the Lorde was lyft  
up from the threshold of the temple, & re-  
mayned vpon the Cherubyns: And the Che-  
rubyns lackred with theyr wynges, and  
lyfte the selues vp from the earth: so that  
I saw when they wente, and the wheles  
with them. And they stode at the east syde  
of the porte that is in the house of the Lorde.  
So the gloire of the Lorde was vpon the.

This is the beast that I sawe vnder the  
God of Israell, by the water of Cobar. And  
I perceyued that it was the Cherubyns.  
Euery one had foure faces, & euery one  
foure wynges, and vnder the wynges as  
if there mens handes. Nowe the figure of  
theyr faces was, euen as I had sene them  
by the water of Cobar, and so was the coun-  
tenance of the: Euery one in hys goynge  
went straighe forwarde.

The xi. Chapter.

Who they were that made the people of Is-  
rael to strape. Agaynste these he prophesyeth,  
shewing them howe they shall be dysparpled  
abrode. The renuyng of the herse cometh of  
God, otherwyle can we not walke in hys com-  
maundementes. He threatneth them that leane  
vnto there owne counsellors.

Moreover the spyrte of the Lorde lyft  
me vp, & brought me vnto the East  
porte of the Lordes house. And be-  
hold there were xxv. men vnder the doze,  
amonge whō I sawe Jaazaniab the sonne  
of Azur, Sheltiah the sonne of Bananiab,  
the rulers of the people. The sayd the Lorde  
vnto me: thou sonne of mā, these men ima-  
gyn myscheyse, & a wycked counsell take  
they in this cite, sayinge: thus there is  
no destruccio at hande, let vs buyld houses:  
this Ierusalem is the cauldron, and we be  
the fleshe. Therefore shalt thou prophesy  
vnto them, yea prophesy shalt thou vnto  
this sonne of man. And with that fel the  
spyrte of the Lorde vpon me, and sayd vnto  
me: Speake, thus sayeth the Lorde.

On this maner haue ye spoken (O ye  
house of Israell) and I knowe the ymagi-  
nacions of your herts. Many one haue ye  
murdered in this cite, & filled the stretes  
full of the slayne. Therefore thus sayeth the  
Lorde God: The slayne men that ye haue  
layed on the grounde in this cite, are the  
fleshe, and this cite is the cauldron. But  
I wyll bring you oute of it: ye haue draw-  
en oute the swearde, euen so wyll I also  
bring a swearde ouer you, sayth the Lorde  
God. I wyll dryue you oute of this cite,  
and deliuer you into youre enemies  
hande, and will condemne you. Ye shall be  
slayne in al the coastes of Israell, I wyll be  
auēged of you: to learne you so to knowe,  
that I am the Lorde.

This cite shall be your cauldron, ney-  
ther shall ye be the fleshe therein: but in the  
coastes of Israell wyll I punishe you, that  
ye maye knowe, that I am the Lorde: in  
whose commaundementes, ye haue not  
walked, ne kepte hys lawes: but haue  
done after the customs of the Heathen that  
lye rounde aboute you.

Now when I preached, Sheltiah the  
sonne of Banniah dyed, the fell I downe  
vpon my face, and cryed with a loud voyce:  
O Lorde God, wilt thou then verryly de-  
stroye all the remnaunte in Israell? And  
so the worde of the Lorde came to me on  
this maner: thou sonne of man, thy bre-  
thren

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

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U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

U. pa. vii. a.

Eze. xxi. a.  
math. xxvi.

Leu. xxi. a.  
Deu. xxi. d.



then, thy kynsefolke, and the whole house of Juda, whych dwel at Jerusalem sape: they be gone far from the lord, but, the lād is giue vs in possession. Therefore tel them, thus sayeth the lord God: I wyl send you far of amonge the Gentyles, and scatter you among the nations, and I wyl halow you but a litle in plāds wher ye shal come.

Tel them also, thus saith the Lord god: I wyl gather you agayne out of the nations, and brynge you from the countreys wher ye be scattered, and wyl gyue you the land of Israell agayne: and thither shall ye come. And as for al impedimēts, and all your abhominacions, I wil take the away.

**D** And I wyl geue you one hearte, and I wyl plant a new sprite within youre bowels. That stony heart wyl I take oute of your body, and geue you a fleshy heart:

that ye may walke in my commaundmentes, and kepe myne ordynauces and dooe them, that ye may be my people, & I your God. But looke whose hertes are dysposed to folow their abhominacion, and wicked liuings, those mens deedes wyl I brynge vpon theyr own heades saith the lord god.

After this byd the Cherubins lyfte vp theyr wynges, and the wheles went with them, and the glory of the Lord was vpon them. So the glory of the Lord wente vp from the myddest of the cytpe, and stode vpon the mount of the cytpe, towarde the east. But the wynde took me vp, and in a bysson (whych came by the spirit of God) it brought me agayne into Caldea among the prysoners. Then the vision that I had sene, vanyshe awaye from me. So I spake vnto the prysoners al the wordes of the Lord whych he had shewed me.

The. xii. Chapter.

The parable of the vessels of the captiuitie. The expolitiō of the parable, by which shewyng of kynge Sedechias is signyfyed. In other parable whereby the dystresse of hunger and thurst is signified.

**T**he worde of the Lord came vnto me saying: Thou sonne of mā, thou dwel lest in the myddest of a froward household whych haue eyes to se, and yet se not: eares haue they to heare, and yet heare they not: for they are a stubborne household. Therefore (O thou sonne of man) make thy gere readye to flyt, and go forth by sayre day lyght that they maye se: Yea, euen in theyr syght shalt thou go from thy place to an other place: if peraduenture they wyl consyder that they be an vnoberdyent household.

Thy gere that thou hast made redy to flyt wylthal, shalt thou beate oute by sayre day light, that they se: & thou thy self shalt go forth also at euen in theyr syghte, as a man doth when he flyteth. Dye thorow the wal, that they maye se, and beate thorow it the same thyng that thou tokest vp in theyr syght. As for thy selfe, thou shalt go forth in the darcke. Hyde thy face that

thou se not the earth, for I haue made the a shewe token vnto the house of Israell. Now as the Lord commaunded me, so I dyd: the gere that I had made readye, broughte I oute by daye. At euen I brake downe an hole thorow the wall with my hand: and when it was darcke I tooke the gere vpon my shoulders and bare the out in theyr syght.

And in the moynynge came the worde of the Lord vnto me, sayinge: Thou sonne of man, if Israell that froward household aske the and say: what doest thou ther? The tel them, thus sayth the Lord God: This punishment toucheth the chiefe rulers at Jerusalem, and all the house of Israell that dwel among them. Tel them I am youre shewe token: lyke as I haue done, so shal it happen vnto you. Flytte shall ye also, and go into captiuitie. The chiefe that is amonge you, shal load his shoulders in the darcke, and get hym away. He shal breake downe the wal to cary stuffe ther thorow. He shal couer his face that he see not the ground with his eyes.

My lyne wyl I streade out vpon hym, and catch hym in my net and cary hym to Babilō, in the land of the Caldees, whiche he shal not se, and yet shal he dye there: as for al his helpers, and al his hosts that be about hym, I wyl scatter them towarde al the wyndes, and diaue oute a swearde after them. So when I haue scattered them among the heathē, & strowed them in the lāds, they shal know that I am the Lord.

But I wyl leaue a lytle number of the from the sweard, hunger, and pestilence, to tel al theyr abhominacions among the heathen, wher they come, that they maye know how that I am the Lord.

Moreover the word of the Lord came vnto me, saying: thou sonne of man, with a fearful tremblynge shalt thou eate thy bread, with carefulnes and sorow shalt thou drynke thy water. And vnto the people of the lād, speake thou on this manner. Thus sayth the Lord God to them that dwel in Jerusalem, and to the lande of Israell. Ye shal eat your bread with sorow, & drynke your water with heynnes: Yea, the lande with the fulnes therof shalbe laied waste, for the wyckednes of them that dwel ther in. And the cities that now be wel occupied, shalbe voide, and the land desolate, that ye may know how that I am the Lord.

Yet came the word of the Lord vnto me agayne, saying: Thou sonne of man, what maner of byword is that whych ye vse in the land of Israell, sayinge: Tushe, seyng that the dates are so lacke in comynge, al the visions are of none effect. Tel the therfore thus sayth the Lord God: I wil make that bywoorde to cease, so that it shal no more be commonly used in Israell.

But say this vnto them: The dayes are at hand, that euery thyng whych hath ben prophecied, shalbe fulfilled. Ther shal no



byson be in bayne, neither any prophetic  
sayle among the chyldren of Israel: for it  
is I the Lord that speake it, and what so-  
euer I the Lord speake, shalbe performed  
and not be slacke in comynge.

Yea euen in your dayes (O ye fromwarde  
household) wil I deuise something, a byng  
it to passe sayeth the Lord God. And the  
worde of the Lord came vnto me, sayinge:  
Behold thou sonne of mā, the house of Is-  
rael sayth in this maner. Thus as for y<sup>e</sup> vi-  
sion that he hath sene, it wyl be manye a  
day or it come to passe: It is far of yet, the  
thyng that he prophetieth. Therefore saye  
vnto them: Thus sayth the Lord God. All  
my wordes shal no more be slacke: looke  
what I speake, that same shal come to  
passe, sayth the Lord.

## The. xiii. Chapter.

The worde of the Lord agaynst false  
Prophetes, which teache the people coun-  
sels of theyr owne hertes.

**T**he word of the Lord came vnto me,  
sayinge: Thou sonne of man, Speake  
prophecy agaynst those prophetes  
that preach in Israel: and saye thou vnto  
them that prophete oute of theyr owne  
hertes: Heare the word of the Lord: Thus  
sayth the Lord god: Doe vnto those foo-  
lysh prophetes that solow theyr own spi-  
rit, and speake where they se nothyng, O  
Israel, (a) thy prophetes are like the foxes  
vpon the drye field: For they stande not in  
the gappes, neyther make they an hedge  
for the house of Israel, that men myghte  
abide the perill in the daye of the Lord.  
Wayne theynges they see: and tell lyes to  
mayntayne theyr preachynges wythall.  
The Lord (say they) hath spoken it, when  
in very dede the Lord hath not sent them.  
Wayne byspons haue ye sene, and spoken  
false prophecies, when ye saye: the Lord  
hath spoken it, wher as I neuer sayd it.

Therefore thus sayth the Lord God: Be-  
cause your wordes be bayne, and ye seeke  
out lyes: Behold, I wyl vpon you, sayeth  
the Lord. Agayne hades shal come vpon the  
prophetes that looke out bayne thynges,  
and preach lies: they shal not be in y<sup>e</sup> coun-  
cel of my people, nor wyrtten in the booke  
of the house of Israel, neyther shal they  
come in the lande of Israel: that ye maye  
know how that I am the Lord God. And  
that for this cause, they haue dysceyued  
my people, and told them of peace, where  
no peace was. One setteth vp a wall, and  
ther dawbe it wyth loose clay. Therefore  
tel the which dawbe it wyth buttempered  
morter, that it shal fal. For ther shal come  
a great howre of rayne, great stones shal  
fal vpon it, and a sore storme of winde shal  
bryake it, so shal the wal come downe.

Shal it not then be said vnto you: wher  
is now the morter, that ye dawbed it wyth  
all? Therefore thus sayth the Lord God:  
I wyl bryake oute my wrathful dysplea-  
sure wyth a stormy wynde, so that in minis

anger, ther shal come a myghtye howre  
of rayne, and haylestones in my wrath to  
destroie wyth all.

As for y<sup>e</sup> wal that ye haue dawbed wyth  
buttempered morter, I wyl bryake it downe,  
make it euen wyth the ground, so that the  
foundation therof shal remoue, and it shal  
fal, yea and ye your selues shal perishe in  
the myddest thereof, to learne you for to  
know that I am the Lord.

Thus wyl I performe my wrath vpon  
this wal, and vpon the that haue daw-  
bed it wyth buttempered morter, and then  
I wyl say vnto you: The wal is gone, and  
thy dawbers are away. These are y<sup>e</sup> pro-  
phetes of Israel, wyche prophete vnto  
the cty of Iherusalem, and looke out vnsu-  
ous of peace for them, where as no peace  
is, sayth the Lord God.

Wherefore (O thou sonne of mā) set thy  
face agaynst the daughters of thy people,  
wyche prophete out of theyr own hertes,  
and speake thou, prophecy agaynst them,  
and say: Thus sayeth the Lord God. Doe  
vnto you that some pylowes vnder all  
arme holes, and bolsters vnder the heades  
both of yong and old, to catch soules wyth  
al. For when ye haue gotten the soules of  
my people in your captiuitie, ye promysed  
them lyfe, and dyshonoure me to my peo-  
ple, for an hand ful of barley, and for a pice  
of bread, when ye kil the soules of the that  
dye not, and promysed lyfe to them that  
lyue not: thus ye dyssemble wyth my peo-  
ple that beleuech your lyes.

Wherefore thus saith the Lord god: Be-  
hold, I wyl also vpon the pylowes wher  
wyth ye catche the soules in slynges, them  
I wyl take from your armes, and let the  
soules go, that ye catch in slyng.

Your bolsters also wyl I teare in ptes-  
ces, and deliuer my people oute of your  
hande, so that they shal come no more in  
your hands, to be spoiled, and ye shal know  
that I am the Lord.

Seyng that wyth your lyes ye discom-  
fort the hearte of the ryghteous whom I  
haue not dyscomforted. Agayne, for so  
much as ye courage the hande of the wyck-  
ed, so that he maye not turne from his  
wycked way, and lyue. Therefore shal ye  
swee oute no more bayntye, nor prophete  
your owne gessynges, for I wyl deliuer  
my people out of your hand, that ye maye  
know how that I am the Lord.

## The Notes of the. xiii. Chapter.

(a) The preachers of mens traditions doth  
the prophet compare vnto foxes, which feine  
a serupce of God, and increase serymones, and  
teache a waye to please God by suche wordes  
as they enrypthe them selues wyth. By the  
hedge here ye maye vnderstande praye done  
in fapthe.

## The. xiiii. Chapter.

The Lord denieth his worde to the people  
for theyr synnes sake. The dyspylers of the  
word doth the Lord sometyme deceyue by false  
pro-

False Pro-  
phetes.Esaie. vi. e.  
Mich. iii. b

Jer. viii. b.

Mat. vii. c.

Esaie. xlii. d.



Prophete. A comforte of them that fled vnto Babylon.

Ezech. xv. a.

**T**hen resorted vnto me certayne of the elders of Israel, and sat down by me: Then came the word of the Lord vnto me, sayinge: Thou sonne of man, these men beare they? Idols in they? hearts, and go purposely vpon the stonblpyng blocke of they? owne wyckednes: how dare they then aske counsell at me? Therefore speake vnto them and say: thus sayeth the Lord God: Euerie man of the house of Israel that beareth hys Idols in hys herte, purposyng to stonble in hys own wyckednes, and commeth to a prophet to enquire any thyng at me by hym: vnto that man wyl I the Lord my selfe geue answer, accordyng to the multitude of hys Idols: that the house of Israel may be snared in their own herts, because they be cleane gon fro me, for they? Idols sakes.

**W**herefore, tel the house of Israel: thus sayth the Lord god: Be conuered, forsake your Idols, and turne your faces from all your abominacions. For euerie mā (whether he be of the house of Israel or a stranger, that sojourneth in Israel) which departeth from me, and carrieth Idols in hys hert purposyng to go stpl stonbling in his own wyckednes, and commeth to a prophet, to aske counsell at me thowowe hym: vnto that man wyl I the Lord gyue answer by myne own selfe. I wil set my face agaynst that man, and wyl make hym to be an example for other, yea and a comē bityrb: and wil roote hym out of my people, that he may know that I am the lord.

ill. re. xxi. d. Job .xii. c.

Ezech. xii. a.

And if that prophet be disceyued when he telleth hym a worde: then I the Lord my selfe haue dysceyued that prophete, and wyl stretch forth myne hand vpon him, to roote hym out of my people of Israel: and they both shalbe purgshed for they? wyckednes. Accordyng to the synne of hym that asketh, shall the synne of the prophet be: that the house of Israel be led no more fro me thowowerroute, & be no more despyled in they? wyckednes: but that they may be my people, and I they? God sayth the Lord God. And the word of the Lord came vnto me, saying. Thou sonne of mā,

Ezech. liii. d.

Ezech. liii. d. and. iii. d.

Jer. xv. a.

when the lande synneth agaynst me, and goeth forth in wyckednes, I wyl stretche myne hand vpon it, and destroye all they? prouision of they? bread, and send dearthe vpon them to destroy mā and beast in the land. And though Noe, Daniel, and Job, these thre men wer among them, yet shall they in they? ryghtuousnes delpyer but they? owne soules, sayth the Lord God. If I byrnyng nopsome beastes into the land, to waste it vp, and it be desolate, that no mā may go therein for beastes: if these thre mā also were in the lande, as trulpe as I lyue (sayth the Lord God) they shal saue neyther sonnes nor daughters, but be onelpe deliuered them selues: and as for the land,

it shall be waste.

**O**r if I byrnyng a stweard into the land, and charge it to go thowow the land: so that I slay downe man and beast in it, and if these thre men wer therein: As trulpe as I lyue (sayth the Lord God) they shal delpyer neyther sonnes nor daughters, but onelpe be saued them selues. If I send a pestilence into the land, and poure out my soze indignacion vpon it in bloude, so that I roote out of it both man and beast, and if Noe, Daniel, and Job, were therein: as trulpe as I lyue (sayth the Lord God) they shal delpyer neyther sonnes nor daughters, but saue they? own soules in they? ryghtuousnes. Moreover thus sayth the Lord God: Though I send my. iiii. troublous plagues vpon Ierusalem: the stweard, hunger, peryous beastes and pestilence, to destroy mā and beast out of it: yet shal ther be a remnant saued therein, which shal byrnyng forth they? sonnes and daughters. Behold they shal come forth vnto you, and ye shal see they? waye, and what they take in hande, and ye shalbe comforted, as touchyng all the plagues that I haue brought vpon Ierusalem. They shal comfort you, when ye se their way and works: and ye shal know how that it is not without a cause that I haue done so agaynst Ierusalem, as I did, sayth the Lord God. The .xv. Chapter.

Je. xv. d.

As the vnyprofytable woodde of the vyne tree is cast into the fyre, so (sayth he) that Ierusalem shalbe byent.

**T**he word of the Lord came vnto me sayinge: Thou sonne of man, What commeth of the vyne among al other trees: and of the vyne stocke among al other tymber of the groue? Do men take of it, to make any worke wythal? Or maye ther a nayle be made of it, to hange any thyng vpon? Beholde, it is cast in the fyre to be byente, the fyre consumeth bothe the endes of it, the myddest is byent to ashes: Is it mete then for any worke? No.

**S**eynge then that it was meete for no worke byyng whole, much lesse may there any thyng be made of it, whē the fyre hath consumed and byent it. And therefore thus sayth the Lord God: Lyke as I caste the vyne into the fyre for to be byent, as other trees of the wood: Euen so wyl I do wyth them that dwell in Ierusalem, and set my face agaynst them, they shal go oute from the fyre, and yet the fyre shal consume the. When shal ye knowe that I am the Lord, when I set my face agaynst the, and make the lande waste: because they haue so sore offended, sayth the Lord God.

The .xvi. Chapter.

**T**he prophete entendyng to speake of the abominacions of Ierusalem: doth fyrst shewe the benefytes of God toward it. Ierusalem is reprobous of vnkynndnes, for her fornicaciō with ydols. He iustifyeth the wyckednes of other people in comparyson of the synnes of Ierusalem. The cause of p abominaciōs into which the Godomys set. Mercy is promysed to the repē



repentaunte.

**A** Sayne, the worde of the Lord spake vnto me, saying: Thou sonne of man shewe the cytpe of Iherusalem theyr abhominacions, and saye: thus sayeth the Lord God vnto Iherusalem: Thy progeny and kynred came out of the land of Canaan, thy father was an Amozite, thy mother a Cethite. In the daye of thy birthe when thou wast borne, the (a) string of thy navel was not cutte of, thou wast not barbed in water to make the cleane, thou wast neyther rubbed with salt, nor swadled in cloutes. No man regarded the so much, as to do any of these thynges for the, or to shewe the such sauour, but thou wast utterly cast out vpon the feld, yea dyspyled wast thou in the day of thy byrth.

Then came I by the, and saw the trode done in thine owne bloud, and said vnto the, thou shalt be purged from thine owne bloud from thine own bloud (I say) shalt thou be censed. So I planted the, as the blossome of the field, thou art growen vp, and waken great, thou hast gotten a maruelous pleasaunt beutye, thy breastes are come vp, thy herte is goodly growen, wher as thou wast naked and bare afoze.

**N**ow when I went by the, and looked vpon the, beholde thy tyme was come, yea euen the tyme to vowe the. Then spied I my clothes ouer the, to couer thy dishonour, yea I made an oth vnto the, & married my self wth the (saith the Lord God) and so thou becamest myne own. Then washed I thee wth water, and purged the bloud from the. I anointed the wth oyle, I gaue the chaunge of rayments, I made the shoes of Exarus leather: I girded the aboute wth whyte sylke, I clothed thee wth kerchers, I decked the wth costly apparel, I put rynges vpon thy fyngers: a chayne aboute thy necke, spanges vpon thy foreheade, earexynges vpon thyne eares, and set a beautifull crowne vpon thyne heade. Thus wast thou deckt wth syluer and golde, and thy rayment was of fyne whyte sylke, of needlewoorde, and of dyuerse coloures.

**T**hou dydest eat nathing but stinuels, honye, and oyle: maruelous goodlye wast thou and beutiful, yea euen a very Quene wast thou. In so much that thy (b) beauty was spoken of among the heathen, for thou wast excellent in my beuty, whych I put vpon the, sayeth the Lord God.

**B**ut thou hast put confydence in thyne own beauty, and played the harlot, when thou haddest gotte the a name. Thou hast committed whoredome, wth all that wot by the, and hast fulfilled theyr desires: yea thou hast taken thy garmentes of dyuerse coloures, and deckt thyne aulters therewith, wherupon thou myghtest fulfyl thy whoredome, of suche a fashyon, as neuer was done nor shalbe. The goodly ornaments and Jewelles, whych I gaue thee of

myne owne gold and syluer, hast thou taken, and made the mens ymages thereof, and committed whoredome wth thal.

Thy garmentes of diuerse coloures hast thou taken and deckt them therewith, mine oyle and incense hast thou set before them.

My meate whych I gaue thee, as synnels, oyle, and honye (to feede the wth thal) that hast thou set before them, for a sweete sauour. And thys came also to passe sayeth the Lord God: Thou hast take thine owne sonnes and daughters, whome thou hadst begotten vnto me: and these hast thou offered vp vnto them, to be theyr meate. As thys but a smal whoredome of thyne (thinkest thou) that thou shaldest my chyldren, & geuest them ouer, to be brente vnto them? And yet in al thy abhominacions & whoredome, thou hast not remembred the daies of thy youth, how naked & bare thou wast at that tyme, and troden downe in thyne own bloud. After al these thy wyckednesses (two two vnto the sayeth the Lord) thou hast buylded thy stewes and bydel houses in euerye place: yea at the heade of euerye strete haste thou buylded thee an aliter. Thou hast made thy beuty to be abhorred, thou hast layd out thy legges to euery one that came by, and multiplied thine whoredome. Thou haste committed fornicacion wth the Egypcyans thy neyghbours, which had much flesh, and thus haste thou bled thyne whoredome, to anger me.

**B**ehold, I wyl stretch out my hand ouer the, and wyl mynsh thy store of foode, and delruer the ouer into the wyls of the whylines thyne enemyes, whych are ashamed of thy abhominable way. Thou haste played the whore also wth the Assyrians, whych myght not satysfye thee: Yea thou hast played the harlot, and not had enough. Thus hast thou styl committed thy fornicacion from the land of Canaan vnto the Caldees, & yet thy lust not satisfied. Howe should I circumcise thine hert (sayeth the Lord God) seying thou doest al these thynges, thou precious whore: buyldynge thy stewes at the head of euery strete, and thy bydel houses in al places?

**T**hou hast not bene as another whore, that maketh boast of her wynnynge, but as a wyfe that breaketh wedlocke, and taketh other in stede of her housband. Gifts are geuen to al other whores, but thou giuest rewardes vnto all thy louers, and offerest them gyfts, to come vnto the oute of al places, and to commit fornicacion wth thee: It is come to passe wth thee in thy whoredoms contraye to the vse of other women: yea ther hath no such fornicacion bene committed after the, seying that thou proferest gyfts vnto other, & no reward is giuen the: thys is a contrary thyng.

**T**herfore heare the worde of the Lord, O thou harlot, thus sayeth the Lord God. For so much as thou hast spent thy mony, and dyscouered thy shame, thowste thy whore



whoredome wyth al thy louers, and wyth al the ydols of thy abhominacions in the bloud of thy chyldren, whom thou hast geuen them: Behold therfore I wyl gather together al thy louers, vnto whome thou hast made thy selfe common: yea, and all them whom thou sauest, and euerpe one that thou hatest: and wyl dyscouer thy shame before them, that they al may see thy fylthynesse. Moreover, I wil iudge thee as a breaker of thy wedlocke, and a murderer, and recompence the thine owne bloud in wyath and gelousy. I wyl geue the ouer into theyr power, þ shal breake downe thy stewes, and destroy thy bodel houses: they shal strip the out of thy clothes, al thy fayre and beutiful Jewels shal they take from the, and so let the sit naked and bare: yea they shal bynge the common people vpon the, which shal stone the, and lay the downe wyth theyr sweardes. They shal burne vp houses, & punysh the in the sight of manpe women. Thus wyl I make thy whoredome to cease, so that thou shalte giue out no more rewardes.

Shoulde I make my wyath to be still, take my gelousye from thee, be contente, and no more to be dyspleased, seynge thou remembrest not the dates of thy youth, but hast prouoked me to wyath in al these thynges? Beholde therfore, I wyl bynge thyne owne wayes vpon thyne head, sayeth the Lorde God: how be it I neuer dyd vnto thee accordynge to thy wyckednesse and all thy abhominacions. Beholde, all they that vse common prouerbes, shal vse thys þrouerbe also agaynst the: such a mother, such a daughter.

Thou art euē thy mothers own daughter, that hath cast of her husband and her chyldren. Yea thou art the syster of thy sisters, which forsooke theyr husbandes and theyr chyldren. Your mother is a Chitite, and your father an Amorite. Thine eldest syster is Samaria, she and her daughters that dwel vpon thy left hand.

But thy yongest sister that dwelleth on thy ryght hand, is Sodoma and her daughters. Yet hast thou not walked after their wates, nor don after theyr abhominacions, but in al thy wayes thou hast bene more corrupt then they. As truly as I lyue, sayeth the Lord god: Sodoma thy sister wyth her daughters, hath not done so euill, as thou and thy daughters. Behold the syns of thy syster Sodoma were these: þyde, fulnes of meate, aboundaunce and ydlenes: these thynges had she and her daughters. Besides that, they reached not their hand to the poore and needye, but were proude, and dyd abhominable thyngs before me: therfore them I rooke awaye, when I had sene it. Neether hath Samaria done halfe of thy synnes, yea thou hast exceeded them in wyckednes: In so much that in comparyson of al the abhominacions which þ hast done, thou hast made thy

ters good women.

As for theyr captiuitie, namely the captiuitie of Sodoma and her daughters: the captiuitie of Samaria and her daughters I wyl bynge them agayne, so wyl I also bynge agayne thy captiuitie amonge them: that thou mayest take thyne owne confusion vpon thee, and be ashamed of all that thou hast done, and to comforte them. Thus thy sisters (namely) Sodoma and her daughters, Samaria and her daughters, wyth thy selfe and thy daughters, shall be broughte agayne to poure olde estate.

When thou wast in thy pryde, and before thy wyckednes came to the lyghte, thou wouldest not heare speake of thy sister Sodoma, vntil the time that the Syrias with al theyr townes, and the Philistines with al that lye round about them, brought the to shame and confusyon, that thou myghtest beare thyne owne fylthynesse and abhominacion, sayth the Lord.

For thus sayth the Lord God: I shoulde (þy syght) deale wyth thee, as thou hast done. Thou hast despised the oth, and broken the couenaunt. Neuerthelesse, I wyl remember the couenaunte that I made wyth the in thy youth, in so muche that it shalte be an euerlastyng couenaunte: so that thou also remember thy wayes, and be ashamed of them: then shalt thou receiue of me thy elder and younger sisters whome I wyl make thy daughters, and that besyde thy couenaunte. And so I wyl renew my couenaunte wyth the, that thou mayest knowe that I am the Lorde: that thou mayest thynke vpon it, be ashamed, and excuse thyne own confusion no more: when I haue forgeue the al that thou hast done, sayth the Lord God.

### The Notes of the xvi. Chapter.

(a) Daniel may spynne the despayres and delectacions of man, which are healed by þ word and feare of God: as it is sayed. þo. iii. b. But feare the Lorde and departe from euyl, so shall thy Daniel be whole. &c. The learned expounde thys whole sentence of the tribulacion that Israel suffered in Egypte, and after amonge the Caldees. After the death of Joseph, whē Pharaon knewe them not. Exo. i. were they most abjecte and vyle, and no man had compassyon on them. Then was the day of theyr byrth. And in lyke case after the destruction of Ierusalem and in theyr imprisonment at Babylon. At bothe these tymes were they mothyrcles and helpeles, concernyng theyr owne strengthes: but wer rescued for of God, and receyued by hys mercye. The prophet borroweth thys fashyon of speakyng of the maner of mothers, after the byrthe of theyr chyldren, which fynde dyelle theyr Dauiels and washe them wyth salte, and then waile them. &c. Such helpe hadde Israel none in theyr aduersities in Egypt and Babylon: but lay ouerwhelmed in theyr fylthynesse and myseryes, and were regarded as bastardes and vnmotherly intreated of al men. Ther was no mā but onely God that tooke thought for them or holpe them: and that dyd he only of hys mercye, wythout any of theyr deservynges.

(b) By

ll. We. xvi. c.  
and. xvi. c.  
Ez. xxxiii. b  
lii. re. xvi. a

Leuit. xx. b.  
lii. re. xvi. b

lii. re. xvi. b

lii. re. xvi. b

Jer. xxxi. c.  
Jer. viii. b.

Ezec. xvi. a.

ge. xvi. xix

Sodomites.

Genes. xix. f.  
Jerg. iii. c.



(b) By thys beautye are signified the gyftes and graces that the Lord hath geue to his people, whiche neuertheless was an idolater and worshipped other gods, or worshipped God after another manner and way then he had commaunded them: whiche thing is signified by the formation, as in Esa. lvi. b. & after in the xxiii. a.

## The viii. Chapter.

The parable of the wood Eagles signifieth that redeliab which contrarye to hys other had forsaken the frendshipp of Nabuchodonosor, turned hym selfe to the kyng of Egypt, and therefore perished. An exposition of the parable. A Prophecy of Christ.

**T**he word of the Lord came vnto me, saying: Thou sonne of man, put forth a darcke speaking and a parable vnto the house of Israel, and say: Thus sayeth the Lord God. There came a greete Eagle with greete wynges, yea, with myghty long wynges, and ful of feathers of diuerse coloures, vpon the mount of Libanus, and tooke a bryanch from a Cedar tree, and brake of the top of hys twyg, and caried it vnto the lande of Canaan, and set it in a sty of marchauntes. He tooke also a bryanch of the lande, and planted it in a fruitful ground, he brought it vnto great waters, and set it as a willow treetherby.

It did it grow, and was a great vyne stocke, but low by the ground: thus there came of it a vyne, and it brought forth blossomes, and spread out bryanches.

But ther was another Eagle, a greete one, whiche had greete wynges and many feathers, and behold, the rootes of thys vyne had an hunger after hym, and spread out hys bryanches toward hym, to water hys frutes. Neuertheles it was planted vpon a good ground beside great waters, so that (by reason) it shoulde haue broughte oute bryanches and fruit, and haue bene a good ly vyne.

Speake thou therefore: thus sayeth the Lord God. Shal this vyne prosper, shal not hys rootes be pluckt out, hys frute be broken of, hys grene bryanches wyther and fade away? yea, without eyther stryg arme or manye people, shal it be plucked vp by the rootes. Behold, it was planted: shal it prosper therefore? Shal it not be dried vp and wythered, yea, euen in the thooptyng out of hys blossoms, as soone as the east wynde bloweth?

Moreover, the word of the Lord came vnto me, saying: Speake to that froward household: know ye not, what these things do signify? Tel them: beholde, the kyng of Babylon came to Ierusalem, and toke the kyng & his princes, and led the to Babilon.

He tooke of the kynges seede, and made a couenaunt with hym, and tooke an othe of hym: The wynges of the land toke he wyth hym also, that the lad might be holden in subiection, and not rebel, but keepe the couenaunt, and fulfyl it. But he fel from hym, and sent hys Embassadors into Egypt that he myght haue horses and much people. Shoulde that prosper? Shoulde

he be kept safe, that doth such thyngs? Shoulde he escape that breaketh hys couenaunt? As truly as I lyue, sayth the Lord God, he shal dye at Babylon in the place wher the kyng dwelleth, that made hym kyng: whose othe he hath despised, and whose couenaunt he hath broken. Therefore shal pharao with his great host and multitude of people maynrayne hym in the war: wher they cast vp dytches, and set bulwarkes to destroy much people. For sayng he hath despised the oth, and broke the couenaunt (wher as he yet gaue his hand therupon) and hath done all these thynges, he shal not escape.

Therefore thus saith the Lord God: As truly as I lyue, I wil bring mine oth that he hath despised, and my couenaunt that he hath broken, vpon hys owne heade, I wil caste my net about hym, & catch hym in my patne. To Babylon wil I carry him, there wil I puny the hym, because of the great offence that he made me.

As for those that flye from him out of host, they shalbe slayne wyth the swearde. The residue shalbe scattered toward all the wyndes: and ye shal know, that I the Lord haue spoken it.

Thus sayth the Lord God: I wil also take a (a) bryanche from an hyghe Cedar tree, and wil set it, and take the vppermost twig, that yet is but tender, and plant it vpon an hye hyll: Namelye, vpon the hye hyll of Syon wil I plante it: that it maye bring forth twygs, and geue fruite and be a greete Cedar tree: so that all maner of foules maye byde in it, & make their nestes vnder the shadowe of hys bryanches. And al the trees of the field shal knowe that I the Lord haue brought down the hie tree, and set the lowe tre vp: that I haue dried vp the grene tre, and made the dry tree to flooryshe: Such I the Lord that speake it, haue also brought it to passe.

## The Notes of the viii. Chapter.

(a) By thys bryanche vnderstand our lady, and by the hie Cedar tree & tribe of Iuda of which she came: by the vppermost twig is vnderstand Christ, & by the hil of Syon, is figured & church.

## The xiiii. Chapter.

He sheweth that euerye man shal beare hys owne synne. To him that amendeth is saluacion promised. Death is prophesied to the ryghteous, whiche turneth backe from & right way.

**T**he word of the Lord came vnto me on thys mannet: what meane ye by this common prouerbe, that ye vse in the lande of Israel, saynge: The fathers haue eaten soure grapes, and the childrens teeth are set on edge? As truly as I lyue, sayth the Lord God, ye shal vse thys byword no more in Israel.

Behold, al soules are myne. Lyke as the father is myne, so is the soune myne also. The sonne that synneth, shal dye. If a man be godly, and do the thyng that is equall and ryght, he eateth not vpon the byls: he lyftech not hys eyes vp to the Idoles of Israel: he desyleth not hys neyghbours

By thys Eagle, vnderstande the kyng of Babylon.

By thys Eagle, vnderstande the kyng of Babylon.

Couenaunt breakers.



wyfe, he medletb wpyth no menstruous  
woma, he greuetb no body, he geueth bys  
better bys pldge agayne, he taketh none  
other mans good by vpolence: he parteth  
bys meate wpyth the hongrye, he clotheb  
the naked, he lendeth nothing vpon vsury,  
he taketh nothpyng ouer, he wpythdza wpyth  
bys hand from doyng wrong, he handleth  
saythfully betwixt man and man, he wal-  
keth in my commaundementes, and kepeth  
my lawes, and perfourmeth them sayth-  
fully. Thys is a ryghtuous man, he shall  
surely lyue sayth the Lord God.

**I**f he now get a sonne, that is a murde-  
rer, a shedder of bloud, if he do one of these  
thynges ( though he do not all) he eateth  
vpon the byls, he defyleth bys neighbours  
wyfe, he greuetb the poore and needye, he  
robberth and spoyleth, he geueth not the  
better bys pldge agayne; he lyftech vpon  
bys eyes vnto ydolles, and medletb wpyth  
the abhominable thyng, he lendeth vpon  
vsury, and taketh more ouer. Shall thys  
man lyue? He shall not lyue. Seing he hath  
done al these abominacions, he shall dye:  
bys bloud shall be vpon hym.

**N**ow if thys man get a sonne also, that  
feeth all bys fathers synnes, whpythe he  
hath done, and feareth, neyther doth suche  
lyke, Namelye he eateth not vpon the  
mountaynes, he lyftech not bys eyes vpon  
the ydolles of Israell, he defyleth not bys  
neyghbours wyfe, he vereth no man, he  
kepeth no mans pldge, he neyther spoy-  
leth nor robberth any man, he dealeth bys  
meate wpyth the hungrye, he clotheb the  
naked, he oppretheth not the poore, he re-  
cepueth no vsury, nor any thyng ouer, he  
kepeth my lawes and walketh in my com-  
maundementes, Thys man shall not dye in  
bys fathers synne, but shall lyue wythoure  
fayle. As for his father, because he oppres-  
sed and spoyled bys brother, and byd wic-  
kedy among bys people: lo, he is deade in  
his owne synne. And yet say ye. Wherefore  
thou shalt not this sonne beare bys fa-  
thers synne? Therefore, because the sonne  
hath done equity and right, hath keppe all  
my commaundementes, and done them:  
therefore shall he lyue in deede. The same  
soule that synneth, shall die. The sonne shall  
not beare the fathers offence, neyther shall  
the father beare the sonnes offence. The  
ryghteousnes of the ryghteous shall be vpon  
him, and the wickednes of the wicked shall  
be vpon hym selfe also. But if the vngod-  
ly wyll turne away from all bys synnes  
that he hath done, and kepe all my com-  
maundementes, and do the thyng that is  
equal and righte: doubtes he shall lyue,  
and not dye. As for all his synnes that he  
doyd before (a) they shall not be thoughte  
vpon: but in his ryghteousnes that he hath  
done he shall lyue. For haue I any pleasure  
in the deathe of a synner, sayeth the Lord  
God, but rather that he conuert, and lyue?  
Agayne, if the righteous turne away from

bys ryghtuousnes, and do iniquity, accor-  
dyng to all the abominacions that the  
wicked man doth, shall he lyue? Al the righ-  
tuousnes that he hath done, shall not be  
thought vpon, but in the fault that he hath  
done, he shall dye.

**A**nd yet ye say: Tush, the way of the Lord  
is not indifferent. Heare therefore ye house  
of Israell: is not my way ryght. Or at not  
poure waies rather wicked? When a righ-  
tuous man tourneth away from his righ-  
tuousnes, and medletb wpyth vngodlynes,  
he must dye therein: yea for the vnyght-  
uousnes that he hath done, must he dye. A-  
gayne, when the wicked man turneth a-  
way from bys wickednes, he hath done,  
and doth the thyng which is equal & right  
he shall saue his soule althow. For in so much  
as he remembreth hym selfe, and turneth  
hym from al the vngodlynes that he hath  
doen, he shall lyue and not dye.

**A**nd yet saith the house of Israell, Tush  
the waye of the Lord is not equal: Are my  
wayes vnyght, O ye house of Israell? Are  
not poure wayes rather vnequall? As for  
me, I wyll iudge euery man, accordyng to  
bys wayes, O ye house of Israell, sayeth  
the Lord God.

**W**herefore be conuerted, and turne your  
cleane from al poure wickednesse, so shall  
ther no syn do you harme. Cast awaye fro  
you al your vngodlynes, that ye haue don,  
make you new hearts and a newe spirite.  
Wherefore wyll ye dye, O ye house of Isra-  
el? seing I haue no pleasure in the deathe  
of hym that dyeth, sayeth the Lord God:  
Turne you then, and ye shall lyue.

The Notes of the. xviii. Chapter.

(a) Shall not be thought vpon. The Sophis-  
ters haue a proper solution for thys text and  
such lyke whpych testify that God so forgueth,  
that he wyll not after cal agayne his forguenes  
and punishment. True it is (say they) God for-  
gueth the synne, but not the punishment due  
vnto the synne. Seuen yeares punishment (as  
they prate) must we abyde in purgatory for euery  
synne, when it is forgiven. Yf thys be not to  
mocke wpyth God and bys holy woord, I wote  
not what is mockage. Yf God can, & do (as they  
affirme) geue me punishment due vnto my syn,  
so that he neyther geue me to muche nor to lytle  
payne therfore, and yet not once thynke on my  
synne, surely he hath a wonderful remembraunce.  
And that he wyll not thynke on it, the text doth  
here openly affirme. By thys sophistery myghte  
the kyng geue a man bys pardon for theft, and  
after hang hym vpon. For he myght say: I for-  
gaue you your theft, but not your hanging which  
is due vnto your theft. Such pardon wold they  
be loth to haue that first ymagyned it. Yf the  
king which is but a man be more saythfull, the  
to deale so wpyth his prisoners whom he forges-  
ueth: how should God then whpych is our hea-  
uenly father, and which is euery goodnes it selfe,  
haue such a litle, fained, and vnperfect forgue-  
nes, that shuld after punish. But hereof wyll I  
now speake no more, leaste ye shoulde happye  
smell that thys solucy on were ymagyned to  
pyckemennys purses, thozowe Masse penre,  
dyngge Groates, Trentalles, ycare myndes, mo-  
desty myndes, &c.



## The .xix. Chapter.

### The .xix. Chapter.

The captivity of Jehoahaz: & of Jehoacin is signified by the Lyons whelpes, and by the lion. He setteth oute the prosperitie of the cytye of Jerusalem that is past, and the myserie ther of that is present.

**B**ut mourne thou for the prynces of Israel, and saye: Wherefore laye thy mother that Lyones among the Lyons, and noryshed her yong among the lions whelpes? One of her whelpes she brought vp, and it became a Lyon: it learned to spoyle, and to deuoure folke. The heathen hearde of hym, and tooke hym in theyr nets, and broughte hym in chaynes vnto the land of Egypt.

**N**ow when the dam sawe that all her hope and comfort was away, she tooke another of her whelpes, and made a Lyon of hym: whych went among the Lyons, and became a fierce Lyon: learned to spoyle and to deuoure folke: he destroyed their palaces, and made theyr cityes waste. In so much that the whole land and euery thing therein, were utterly desolate thowme the very voyce of hys roaring.

Then came the Heathen together, on euery syde out of al countreys against him, layed theyr nets for hym, and tooke hym in theyr ppyte. So they bounde hym with chaynes, and broughte hym to the kyng of Babylon: whych put hym in pryson, that hys voyce should no more be herd vpon the mountaynes of Israel. As for thy mother, she is lyke a vyne in thy bloud, planted by the water syde: her frutes and braunches are growen out of many waters, her stalkes were so strong that men myghte haue made stauies therof for officers, she grewe so hygh in her stalkes.

**S**o when men sawe that she exceded the heigth and multitude of her braches, she was rooted oute in dyspleasure, and cast downe to the ground.

**The East wynde dried vp her frute, her stronge stalkes were broken of, withered and bent in the fyre. But now she is planted in the wyldernes, in a dry and thursty ground. And ther is a fyre gone out of her stalkes, whych hath bent vp her braches and her frut: so that she hath no more strong stalkes, to be stauies for officers. This is a perillous and myserable thing.**

### The .xx. Chapter.

The Lord denpeth that he wyl answer them whan they praye, for the offence of unkyndnes whych he here objecteth. He promyseth that his people shall retorne from captiuyte. By the word that should be bent, is signified the burning of Jerusalem.

**I**n the .xviii. yere the .x. day of the .iij. moneth, it happened that certayne of elders of Israel came vnto me, for to aske counsel at the Lorde, and sette them downe by me. Then came the worde of the Lord vnto me on this maner: Thou sonne of man speake vnto the elders of Israel,

## The Prophecy

and say vnto them. Thus sayth the Lorde God: As ye come to aske any thing at me? As truly as I lyue (sayth the Lord) I wyl geue you no answer. Wylt thou not reprove them? (I sonne of man) wilt thou not reprove them? Shew them the abominacions of theyr forefathers, and tel the. Thus sayth the Lord God: In the daye when I chose Israel, and lyft vp myne hand vpon the seede of the house of Jacob, and shewed my self vnto them in the land of Egypt: yea when I lyft vp mine hand ouer them, and sayed I am the Lord your God; euen in the day that I lyft vp myne hande ouer them, to bryng them out of the land of Egypt, into a lande that I had prouided for them, which floweth with mylke and honny, and is a pleasaunt land among al other: Then sayd I vnto them: Cast away euery man the abominacions that he hath before hym, and defile not your selues with the ydols of Egypt, for I am I Lord your god.

But they rebelled against me, and wold not folow me: to cast away euery man the abominacions of hys etes, and to forsake the ydols of Egypte. Then I made me to pour my indignacion ouer them, and to satisfy my wrath vpon them: yea euen in the myddest of the land of Egypt. But I wold not do it, for my names sake, that it should not be vnhalowed before the Heathen, amonges whom I shewed my self vnto the: that I wold bryng them out of the lande of Egypt. Now when I had carped them out of the land of Egypt, and brought the into the wyldernes, I gaue them my commaundementes, and shewed the my lawes, whych who so keperth, shall lue in them, I gaue the also my holy dayes to be a token betwixt me and the, and therby to knowe that I am the Lord whych haloweth the. And yet I house of Israel rebelled against me in the wyldernes, they wold not walk in my commaundementes, they haue caste away my lawes (whych who so keepeth should lue in them) and my sabboth dayes haue they greatly vnhalowed.

Then I made me to pour out my indignacion vpon them, and to consume them in the wyldernes. Yet I wolde not do it, for my names sake, least it should be dishonored before the Heathen, from the which I had carped them away. But I swore vnto them in the wyldernes, that I wold not bryng them into the lande, whych I gaue them, a land that floweth with mylke and honny, and is a pleasure of al landes: & that because they refused my lawes, and walked not in my commaundementes, but had vnhalowed my Sabbothes, for theyr hert was gone after theyr ydols.

Neuer thelesse myne eye spared them, so that I wold not utterly slaye them, and consume them in the wyldernes. Moreouer I sayd vnto theyr sonnes in the wyldernes: walke not in the statutes of your fore

Exod. iii. d.

Deut. vii. a

Exo. xx. xxi  
and. xxiii.  
Deut. xlii. b  
Gala. iii. b.  
Leu. xviii. a  
Exod. xvi. c  
xxxi. c. and  
xxxi. c.

Am. xlii. b.  
Exod. xvi. e

Eze. xlviii. b  
Exod. xvi. c  
xxxi. c. and  
xxxi. c.



forefathers, kepe not they: ordynances,  
and defyle not your felues w<sup>th</sup> they: p-  
dols, for I am the Lorde your God. But  
walke in my statutes, kepe my laws, and  
do th<sup>m</sup>, halow my Saboths, for they are  
a token betw<sup>x</sup> me and you, that ye may  
know how that I am the Lorde.

But w<sup>th</sup>standyng they: sonnes rebel-  
led agaynst me also: they walked not in my  
statutes, they kept not my lawes to fulfyll  
them (whych be that doth shal lue in the)  
neither halowed they my Saboth daies.  
Then I made me agayne to poure out my  
indignacion ouer them, and to satisfy my  
w<sup>th</sup> v<sup>th</sup> them in the wylernes. Neuer  
theles I w<sup>th</sup>due my h<sup>nd</sup> for my names  
sake, lest it shoulde be vnhalowed amongs  
the heathen, before whom I had brought  
them forth. I lyft vp myne hand ouer the  
also in the wylernes, that I wold scatter  
them among the heathen, and strow them  
among the nations: because they had not  
kept my laws, but cast asyde my comma<sup>nd</sup>-  
ementes, vnhalowed my Saboths, and  
lyft vp they: eyes to they: fathers pdols.

Wherfore I gaue them also comma<sup>nd</sup>-  
ments not good, and lawes thow<sup>th</sup> the  
whych they shoulde not lue, and vnhalo-  
wed them in they: owne gyftes (when I  
appoynted for my selfe al their firstborne)  
to make them desolate: that they myghte  
know, how that I am the Lorde.

Therefore (thou sonne of man) tel the  
house of Israel, thus sayth the Lorde God.  
Besyde al thys, your forefathers haue yet  
blasphemed me more, and greatly offeded  
agaynst me: for after I had broughte the  
into the land, that I promysed to giue the  
when they saw euery hye hyl, and all the  
thychke trees: they made there they: offe-  
ryngs, and prouoked me w<sup>th</sup> they: obla-  
cions, making swete saours ther, & pou-  
red out they: drinckofferynges. Then I  
asked them: what haue ye to do w<sup>th</sup>hall,  
that ye go thither? And therefore it is cal-  
led the hye place vnto this day.

Wherfore speake vnto the house of Is-  
rael: Thus sayth the Lorde God: ye are eu<sup>er</sup>  
as vncleane as your forefathers: and com-  
myt whoredom also w<sup>th</sup> they: abhomy-  
nacions. In al your Idols, wherunto ye  
bryng your oblacions, & to whose honour  
ye burne your children: ye defile your sel-  
ues, eu<sup>er</sup> to this day: how dare ye the come,  
and aske question at me O ye household of  
Israel: As truly as I lue (sayth the lord  
God) ye get no aunsw<sup>er</sup> of me: as for the  
thing that ye go about, it shal not come to  
passe, whet as ye say: we wil be as the hea-  
then, and do as the other people in y<sup>e</sup> land,  
wood, and stone wyl we worshyp.

As truly as I lue sayth the Lorde God:  
I my selfe wyl rule you w<sup>th</sup> a myghtye  
hand, w<sup>th</sup> a stretched oute arme, & w<sup>th</sup>  
indignacion poured out ouer you and wil  
bring you oute of the nations and landes,  
wheremye are scattered, and gather you

to gyther w<sup>th</sup> a myghtye hande, w<sup>th</sup> a  
stretched out arme, and w<sup>th</sup> indignacion  
poured out vpon you, & wil bring you into  
the wylernes of y<sup>e</sup> people, and ther I wyl  
reason w<sup>th</sup> you face to face. Like as I pu-  
nished your forefathers in y<sup>e</sup> wylernes, so  
wyl I punish you also sayth the Lorde god.  
I wil bring you vnder my iurisdiction,  
& vnder the bond of y<sup>e</sup> couenaunte. The for-  
sakers also & the trasgressours wil I take  
from among you, and bryng them oute of  
the land of your habitation: as for the lad  
of Israel, they shal not come in it, that they  
may know how that I am the Lorde.

So now then (sayth the Lorde God) ye  
house of Israel, cast away and destroy eu<sup>er</sup>  
y<sup>e</sup> m<sup>a</sup> bys pdols, the shal ye heare me, and  
no more blaspheme my holye name w<sup>th</sup>  
your offeringes, and pdols. But vpon my  
holye hyl, eu<sup>er</sup> the hye hyl of Israel shal all  
the house of Israel, and al that is in y<sup>e</sup> land,  
worshyp me: and in the same place wyl I  
sauour them, and ther wil I require your  
heau<sup>e</sup> offeringes, and the fulfillings of your  
oblacions, w<sup>th</sup> al your holy thynges.

I wyl accept your swete sauour, when  
I bring you from the nations, and gather  
you together out of the landes, wher in ye  
be scattered: that I maye be halowed in  
you before the heathen, and that ye maye  
know that I am the Lorde, whych haue  
brought you into the lande of Israel: yea  
into the same lande that I swore to geue  
vnto your forefathers: Ther shal ye cal to  
remembraunce your owne wayes, and al  
your imaginacions wher in ye haue bene  
despyled: and ye shal be dyspleased w<sup>th</sup>  
your owne felues, for al your wyckednesse  
whych ye haue done.

And ye shal knowe howe that I am the  
Lorde, when I intreat you after my name:  
not after your wycked wayes, nor accor-  
ding to your corrupt workes, O ye house  
of Israel, sayth the Lorde.

Moreover, the word of the Lorde came  
vnto me, sayinge: Thou sonne of man, set  
thy face toward the South, and speake to  
the South wynde, and say to the wood to-  
ward the South. Heare the worde of the  
Lorde, thus sayth the Lorde God. Behold, I  
wyl kyndle a fyre in the, that shal consume  
the (a) grene trees w<sup>th</sup> the drye. No man  
shalbe able to quench bys flame, but al that  
looketh from the South to the North  
shalbe bzet therin: and al flesh shal see that  
I the Lorde haue kyndled it. so that no m<sup>a</sup>  
may quench it. Then sayd I, O Lorde, they  
wyl saie of me. Tush, they are but fables  
that be tellet.

The Notes of the. xx. Chapter.

(a) By the grene trees vnderstand the sayntes  
and holye ones, and by the drye, synners: so that  
y<sup>e</sup> godly shal by death escape captiuitie, and the  
wycked be sent vnto eu<sup>er</sup>lastyng payne.

The. xxi. Chapter.

He threatneth the sword, that is to say, des-  
truction to the cyty of Ierusalem. He sheweth  
the fall of kynge zedechias. He is comma<sup>nd</sup>-  
ed

Esaie. xl. c.  
and. xxx. d.

Deut. xii. a  
and. xiii. b

Iere. viii. a  
xviii. a, xxxi

That is  
from Ieru-  
salem.



## The. xxi. Chap.

to prophesie the destruction of the chylde of Ammon. After the slaughter of other, at the last the Lord threateth death vnto Nabuchodonozor hym selfe.

**T**he word of the Lord came to me saying: Thou sonne of man, set thy face toward Jerusalem, speake agaynst the Sanctuary, and prophesy agaynst the land of Israel, saye to the land of Israel: Thus sayth the Lord God. Behold I wyl vpon the, and wyl draw my swerde out of the sheath, and roote out of the both thy righteouse, and the wycked. Sepnge then that I wyl roote out of the both thyghtous and wycked, therfore shal my swerd go oute of my sheath agaynst al flesh, from the North to the South: that al flesh may know how that I the Lord haue drawen my swerd out of my sheath, and it shal not be put in againe.

**M**ourne therfore (O thou sonne of man) that thy loines crack with al, yea mourne bytterly for them: And if they say, wherefore mournest thou? Then tel them: for the thyngs that cometh, at the whiche all hertes shal melt, al handes shall be letten downe, al stomackes shal faint, & al knees shal ware feable. Behold, it cometh, and shalbe fulfilled, sayth the Lord God.

**A**gain, the word of the Lord came vnto me, saying: Thou sonne of man, prophesie and speake: Thus sayeth the Lord God: speake, the swerd is sharpened and well scoured. Sharpened is it for the slaughter, and scoured that it maye be bryght, (a) O the destroying staffe of my sonne shal bring downe al wood. He hath put his swerd to the dryghting, that good hold may be taken of it. Thy swerde is sharpened and dryght that it may be geuen into the hande of the man slayer.

**C**rye (O thou sonne of man) and howle, for thy swerde shal smyte my people, and al the rulers in Israel, whiche with my people shalbe layne downe to the ground thorow this swerd. Smitte thou vpon thy thigh, for wherfore shoulde not the plage and staffe of iudgement come? Prophesie thou sonne of man and smyte thyne hands together: make the swerd two edged, yea make it thre edged, that manslayers swerd, that swerd of the great slaughter, whiche shal smyte them, euen in theyr priuy chambers to make them abashed and fainte at the hertes, and in al gates to make some of them fall. O bryght and sharpe it is, howe wel dyght, and mete for the slaughter. Get thee to some place alone, eyther vpon the right hand or vpon the left, whither soeuer thy face turneth. I wyl smyte my handes together also, and satisfy my wrathful indignacion. Euen I the Lord haue sayd it.

The word of the Lord came yet vnto me agayne, saying: Thou sonne of man, make the two stretes, that the swerde of the kynge of Babylon may come. So the these stretes shal goe oute of one lande. He shal set hym vp a place, at the head of

## The Prophecy

the stretes shal he chose hym out a corner. Make the a strete that the swerde maye come toward Babath of the Ammonites, and to the strong city of Jerusalem.

**F**or the kynge of Babylon shal stand in the turning of the way, at the head of the two stretes, to aske counsell at the southsayers, castinge the lots with his atomes to aske counsell at the ydols, & to loke in the spuer.

But the southsayng shal poynte to the ryght syde vpon Jerusalem, that ye maye set men of war to smyte it, with a greate noise to cry out alarum, to set battel rams against the gates, to graue by ditches, and to make bulwarkes.

Neuerthelesse, as for southsayng they shal hold it but for vanity, euen as though a test were tolde them: yea, and they them selues remember theyr wickednes, so that by ryght they muste be taken and wounne. Therefore sayeth the Lord God: For so muche as ye poure selues shewe poure offence, and haue opened poure wyckednes, so that in al poure moorkes men maye see your synnes: yea in so much (I say) that ye your selues haue made mencion therof, ye shalbe taken by violence.

**O** thou shamefull wycked guide of Israel whose day is come, euen the tyme that wyckednes shal haue an ende. Thus sayeth the Lord God, take awaye the mytre, and put of the crowne, and so is it awaye: the humble is exalted, & the proud brought low. Punyshe punyshe, yea punyshe them wil I, and destroye them: and that shal not be fulfilled vntill he come, to whome the iudgemente belongeth, and to whome I haue gyuen it.

**A**nd thou (O sonne of man) prophesie and speake: Thus sayth the Lord God to the chylde of Ammon, and to theyr blasphemers: I me speake thou: The swerd, the swerd is drawen forth alreedy to the slaughter, and scoured that it glystereth (because thou hast looked the out vanities, & prophesied lyes) that it may come vpon thy neck, like as vpon the other vngodlye, whiche be layne: whose daye came, when theyr wyckednes was ful.

**T**hough it wer put by agayne into the sheath, yet wyl I punyshe the in the lande wher thou wast nourished and borne, and pour my indignacion vpon thee, and wyl blowe vpon the in the fyre of my wrath, and deliuer the vnto cruel people, whiche are deliuered to destroy. Thou shalt feede the fyre, and thy blood shalbe shed in the land, that thou maiest be put out of remembrance. Euen I the Lord haue spoken it.

The Notes of the. xxi. Chapter.

(a) Some read: Shal we reioyce our selues? He despiseth the staffe of my sonne, and al woodde. The Caldee readeth the trybe of my sonne: that is to saye, the trybe of Juda. O shall the staffe of my sonne dispise al woodde? That is, shal the trybe of Juda despise al the other.

The. xxii. Chapter.

The



The word of the Lord agaynst Jerusalem for man slaughter, and denyng due honoure to theyr fathers and mothers, and other wyckednesses. Of the wycked doctrine of the false prophets and priestes, and of theyr vnfaciable couetousnes. The Tyranny of rulers. The vnhyndnes of the people.

**M**oreouer the word of the lord came vnto me and sayed: thou sonne of manne wylt thou not retriue thy bloud thyselfe? Shewe them theyr abominacions and tel them: Thus sayeth the Lord God. O thou crite that shedest bloud in the myddest of the, that thy time may come also, and makest the ydolles to despyle the wyrtball. Thou hast made thy selfe gylyt in the bloude that thou hast shed: and despyled the in the ydols whiche thou hast made.

**T**hou hast caused thy dates to draw nie, and made the spie of thy yeares to come. Therefore wyl I make the to be confounded among the Heathen, and to be despyled in al the landes, whether they be nie or far from the: they shal laugh the to scorne, thou that hast gotten the so foule a name, and art ful of myschiefe. Beholde, the rulers of Israel haue brought euery mā bys power, to shed bloude in the. In the haue they despyled father and mother, in thee haue they oppressed the straunger, in thee haue they vexed the wyddow and the fatherles. Thou hast despyled my sanctuary and vnhalowed my Saboth. Murderers are ther in the, that shed bloud and eat vpon the hylls, and in the they vse vnhappynes.

**I**n the haue they discovered their fathers shame, in thee haue they vexed women in theyr sickenes. Euerye man hath dealt shamefully with his neighbours wife, and abominably defiled bys daughter in law. In the hath euerye man forced bys owne syster, euerye bys fathers doughter: yea giftes haue bene receiued in the to shed bloud. Thou hast taken vsury and encrease, thou hast oppressed thy neighbours by extorcion and forgotten me, sayth the Lord God.

**B**ehold, I haue smitten my hands vpon thy couerousnes that thou hast vsed, and vpon the bloude whych hath bene shed in the. As thy hert able to endure it, or maye thy hands defend them selues in the tyme that I shall bring vpon thee: Euen I the Lord that speake it, wyl bring it to passe. I wyl scatter thy selfe amonge the Heathen and strow the about in the landes: and wil cause thy fylchpnesse to cease out of thee: yea and I wil haue the in possession in the syghte of the Heathen, that thou mayest know that I am the Lord.

**A**nd the word of the Lord came vnto me sayinge: Thou sonne of man, the house of Israel is turned to dross. All they that should be brasse, tyron, and leade, are in the fyre become dross. Therefore thus sayth the Lord God: For so much as ye al are turned into dross, behold, I wyl bringe you

together vnto Jerusalem lyke as syluer, brasse, tyron, and leade are put together in the furnace, and the fyre blowen there vnder to melt them: Euen so wil I gather you, put you in together, and melte you in my wrath and indignacion. I wyl bringe you together, and kindle the fyre of my cruel dyspleasure vnder you, that ye maye be melted therin. Like as the siluer is melted in the fyre, so shal ye also be melted therein, that ye may know how that I the lord haue poured my wrath vpon you.

**A**nd the word of the Lord came vnto me, sayinge: Thou sonne of man, tel her: Thou art an vnclene land, whych is not rapned vpon in the dawe of thy cruell wrath: the prophets that are in the, are sworne together to deuoure soules, lyke as a roaring Lion that lyueth by his pray.

**T**hey receyue ryches and good, & make many widowes in the. Thy priestes breake my law, and defile my Sanctuary. They put no difference betwene the holy and vnholy, neither discern betwene the cleane and vnclene: they turne theyr eyes from my sabotbes, & I am vnhalowed among the. Thy rulers in the are lyke rautching wolues to shed bloud, to destroy soules for their owne couetous lucre. As for thy prophets, they dawbe with vntempered claye, they se vanities, and prophete lyces vnto the, sayinge: the Lord God sayth so, where as the Lord hath not spoken. The people in the land vse wicked extorcion and robbery. They were y poore and needy, and oppressed the straunger against right.

**A**nd I sought in the land for a mā that would make vp the hedge, and set him self in the gap before me, in the lands behalf, that I should not utterly destroy it, but I could fynde none. Therefore wyl I poure out my cruel displeasure vpon them, and burne them in the fyre of my wrath: theyr own waies wil I recompence vpon theyr heades, sayth the Lord God.

**The.xxi. Chapter.**  
Of the fornication, meaning the Idolatrye of Samaria and Jerusalem, vnder the names of Dholah and Dholibah. In comparyson of Samaria he sheweth that the fornicacion of Jerusalem is the filthier. The destruction of Jerusalem is propheted. The aduourty of both the whores is found out. Theyr destruction.

**T**he word of the Lord came vnto me sayinge: Thou son of mā ther wer. ii. womē that had one mother: These (whiche ther wer pong) began to play y harlotes in Egypt. Ther wer their breasts brosed, & y paps of their maidenhead destroyed. The eldest of the was called Dholah, & her yongest syster Dholibah. These. ii. wer mine, & bare sons & daughters, their names wer Samaria, & y was Dholah: & Jerusalem y was Dholibah. As for Dholah, she began to go a whoring, whiche I had take her to me. She was set on fyre vpon her louers the Assirians, which had to do with her: euen y princes and Lords that wer dect in costly array.

Msch. lll. v.  
Soph. lll. v.  
Ezec. xlii. v.

B

Isaiah. l. v.  
Isaiah. l. v.  
Isaiah. l. v.

Ezech. xi. a.

\* That is, the tabernacle of her is not belonging to me. \* That is, my tabernacle in her.

SS. lll. saye



## The. xlii. Chapter.

## The Prophecy

That is I  
dwel in her  
as in my ho  
ly place.

I saye pong men lusty ryders of horses.  
Thus thow to her whoredome, she cleued  
vnto al the young men of Assiria: Yea she  
was mad vpon them, and despyled her selfe  
wytth al theyr ydolles. Next she ceased she  
from the fornicacyon that she vsed wyth  
the Egyptians: for in her yowthe they laye  
wyth her, they brosed the breasts of her  
maidenhead, and poured theyr whoredome  
vpon her. Wherefore I deliuered her into  
the hands of her louers, euen the Assirians  
whom she so loued. These dyscouered her  
shame, tooke her sonnes and daughters, &  
slew her wyth the sword. An euyl name  
gat she of al people, and they punished her.  
Her sister Oholibab saw this, and de-  
stroyed her selfe with inordinate loue, more  
then she, and exceeded her sister in whoore-  
dome, she loued the Assirians (whych also  
lay wyth her) namely the princes & great  
Lords, that were clothed wyth al maner  
of gorgeous apparel, al lusty horsmen, and  
fatte pong persons. When I saw that they  
both were despyled alike.

But she encreased still in whoredome: for  
when she saw men paynted vpon the wal,  
the ymages of the Caldees set forth wyth  
fresh coloures, wyth saye gyrdels about  
them, and goodly bonets vpon theyr hea-  
des, loking al lyke princes (after the ma-  
ner of the Babylonians and Chaldees in  
theyr owne land, wher they be borne) im-  
mediately as soone as she saw the, she bryt  
in loue vpon them, and sent messengers for  
them into the land of the Caldees.

Nowe when the Babylonians came to  
her they lay wyth her, and defiled her with  
their whoredome, and so was she polluted  
wyth them. And when her lust was abated  
from them, her whoredome and shame  
was dyscouered and sene, then my hearte  
forsooke her, lyke as my hearte was gone  
from her sister also.

Nevertheless, she vsed her whoredome  
euer the longer the more, and remembred  
p dayes of her youth, wherin she had plai-  
ed the harlot in the land of Egypt, she bryt  
in lust vpon them, whose flesh was like the  
flesh of asses, and theyr seede lyke the seede  
of horses. Thus thou haste renued the syl-  
thynges of thy youth, when thy louers bro-  
sed thy pappes, and married thy breasts in  
Egypt. Wherefore (O Oholibab) thus sayeth  
the Lord God, I wyll rayse vp thy louers  
(wyth whō thou hast satisfied thy lust) a-  
gainst the, and gather the together round  
about the: namely the Babylonians, & all  
p Caldees: Decod, Schoa and Coa, wyth  
al the Assirians, al pong and fatte louers,  
princes and lords, knyghtes and gentlemē  
whych be al good horsmen: these shal come  
vpon the with horses, charets, and a great  
multitude of people, whych shal be harne-  
sed about on euery side, with breastplates,  
sheldes & helmets, I wil punish the before  
the, yea they them selues shal punish thee,  
according to their own iudgement. I wyll

put my gelously vpon the, so that they shal  
deale cruelly wyth the. They shal cutte of  
thy nose and thine eares, and remnant  
shal fall thow the sword. They shal carry  
away thy sonnes and daughters, and the  
residue shal be dynt in the fyre. They shal  
strypp the out of thy clothes, and carpe thy  
costly Jewels away wyth them.

Thus wyll I make an end of thy sylthy-  
nes & whoredome, which thou hast brought  
out of the land of Egypt, that thou shalt  
turne thyne eyes no more after them, and  
cast thy mynde vpon Egypt. For thus sa-  
eth the Lord, behold, I wyll deliuer thee  
into the hands of them, whome thou ha-  
test: yea, euen into the hands of the, wyth  
whom thou hast fulfilled thy lust, whiche  
shal deale cruelly wyth the. Al thy labour  
shal they take wyth them, and leue the na-  
ked and bare: and thus the shame of thy  
sylthy whoredome, shal come to lycht. All  
these thynges shal happē vnto the, because  
of thy whoredome, which thou hast vsed a-  
mong the Gentyles wyth whose Idolles  
thou hast defiled thy selfe. Thou hast wal-  
ked in the way of thy sister, therefore wil I  
geue the her cup in thy hand.

Thus sayeth the Lord God. Thou shalt  
drynke of thy sisters cup, bowe deepe and  
far fouer it be to the botom. Thou shalt  
be laughed to scorne, and had as great  
in derision, as is possible. Thou shalt be  
ful of dronkenness and sorowe: for the cup  
of thy sister Samaria, is a cup of destruc-  
tion and wastynge: the same shalt thou drynke  
and sup it out, euen to the dregs: yea thou  
shalt eat vp the broken peces of it, and so  
teare thyne own breasts: For euen I haue  
spoken it sayeth the Lord God.

Therefore thus saith the Lord God: For  
so much as thou hast forgottē me, and cast  
me asyde, so beare now thyne own sylthy-  
nes and whoredome.

The Lord saied moreouer vnto me, thou  
sonne of man, wyll thou not reprove Oho-  
lab, and Oholibab? Shew the theyr abho-  
minacions: namely that they haue broken  
theyr wedlocke, and stayned theyr handes  
wyth bloude: yea euen wyth theyr ydolles  
haue they committed adoutry, and offe-  
red them theyr own chyldren (to be deuou-  
red) whom they had borne vnto me.

Yea and this haue they done vnto me al-  
so: they haue defiled my sanctuary, in that  
same day, and haue vnhallowed my Sab-  
bath. For when they had slaine theyr chil-  
dren for their ydols, they came p same day  
in my sanctuary to despyle it. Lo thus haue  
they done in my house.

Beside al this, thou hast sene thy messe-  
gers for men out of far countreies: & when  
they came, thou hast barbed, trimmed and  
set forth the thy selfe of the best facion: thou  
sattest vpo a goodly bed, and a table spred  
before the, wher vpo thou hast set mine in-  
cense and myne oyle.

Then was there greete chere wyth her,  
and

Ezec. xvi. e.

Ezech. xvi. e.

Ezech. xvi. e.

Ezech. xvi. e.

Ezech. xvi. e.



and the men that were sent from far countries over the desert, unto these they gave bracelets upon their handes, and set glorious crownes upon theyr heades: then thought I: no doubt these will use theyr harlotrye also with ponder olde whore. And they went into her, as one unto a common harlot. Euen so went they also to Dholiab and Dholibab those filthy women.

**Leuit. xx. 6.**  
**Ezec. xvi. 10.**  
O ye all that loue vertue and rightousnes iudge them, and punyſhe them: as adulterers & murderers ought to be iudged and punyſhed. For they are breakers of wedlock, & the blood is in their handes. Wherefore thus ſaith the Lord god: Bring a great multitude of people vpon them, & make them be ſcattered & ſpoyled: theſe ſhall ſtone the, and gore them with theyr ſwerdes. They ſhall ſlay theyr ſonnes and daughters, & burn vpon their houſes with fyre. Thus will I deſtroye all ſuche fylthyneſſes out of the lande, that all women may learne, not to doo after your vnclennes. And ſo they ſhall laye your fylthyneſſes vpon your owne ſelues, & ye ſhall be punyſhed for the ſinnes that ye haue committed with your ydolles, and ye ſhall knowe that I am the Lord.

The. xliii. Chapter.

He prometh the ſpying of Jeruſalem by a parable of a ſethyng pot. The parable of Ezechiel's wyfe beeyng dead whiche he after expoundeth.

**Eze. xlii. a**  
**Ezech. xi. b**  
In the ninth pere, in the tenth moneth, the tenth day of the moneth, came the word of the lord vnto me, ſaying: O thou ſonne of man wyte vpon the name of this day, yea, euen the houre of this preſent daye, when the kyng of Babylon ſet hym ſelf agaynſt Jeruſalem. Shewe that ſubborne houſe ſhoulde a parable, and ſpeake vnto them. Thus ſaith the Lord God. Get the a pot, ſet it on, & poure water into it, put all the peces together in it, al the good peces, the loine & the ſhoulder, and fil it with the beſt bones. Take one of the beſt hepe, and an heape of bones with all, let it boyle wel, and let the bones ſerue wel therein.

With that ſayd the Lord God on this manner: Wo be vnto the bloudy city of the pot, wherupon the ruſtyneſſe hangeth, and is not yet ſcourged awaye. Take out the pieces that are in it, one after an other, there nede no lots be caſt therefore, for the blood is yet in it. Vpon a plaine dry ſtone hath ſhe poured it, & not vpon the ground that it myght be covered with duſt. And therefore haue I lett her poure her blood vpon a plaine dry ſtony rocke, becauſe it ſhould not be hyd, & that I myght bypnyng my wrathful indignacion & vengeance vpon her. Wherefore thus ſaith the Lord god: Wo be vnto that bloud thirſty citty, for whom I will prepare a heape of woodde: beate thou the boones together, kyndle thou the fyre, ſet the fleſh, let all be well ſodden, that the bones maye be ſuckt out.

Moreouer ſet the potte emptye vpon the coales that it maye be warme, and the metall hote, that the fylthe and ruſtyneſſe maye be conſumed.

But it will not goo of, there is ſo much of it: the ruſtyneſſe muſt be brente out. Thy fylthyneſſe is abhominable, for I woulde haue clenſed the, but thou woldeſt not be clenſed. Thou canſt not be pouged from thyne vnclennesſe, tyl I haue poured my wrathful indignacion vpon the. Euen I the lord haue ſo deuyſed: Yea it is come thereto already that I will doo it. I will not go backe, I will not ſpare, I will not be intreated: but accordyng to thy wayes & ymaginacions thou ſhalt be punyſhed ſayeth the Lord God.

And the woorde of the Lord came vnto me ſayinge: Thou ſonne of man, beholde: I will take awaye the pleaſure of thyne eyes with a plague: yet ſhalt thou neyther mourne nor wepe, ne water thy chekes therefore: thou mayeſt mourne by thy ſelfe alone, but uſe no deadly lamentacion. Holde on thy bonet, and put on thy ſhoes vpon thy fete, couer not thy face, and eate no mourners breade. So I ſpake vnto the people by tymes in the mournyng, and at euen my wyfe dyed: then vpon the nexte morning I did as I was commaunded. And the people ſayd vnto me: wilt thou not tel vs what that ſignified whiche thou doſt?

I answered them, the word of the Lord came vnto me, ſayinge: Tell the houſe of Iſrael, thus ſaith the Lord God: behold I will ſuſpende my Sanctuarie, euen the glorie of your power, the pleaſure of your eyes, and the thyng that ye loue: your ſonnes and daughters whom ye haue left, ſhall fall thorow the ſwerde. Lyke as I haue done, ſo ſhall ye do alſo: Ye ſhall not hyde your faces, ye ſhall eate no mourners breade: your bonnettes ſhall ye haue vpon your heades, & ſhoes vpon your fete.

Ye ſhall neyther mourne nor wepe, but in your ſynes ye ſhall be ſorrowfull, and one repente with an other. Thus Ezechiel is your ſhe token. For like as he hath done, ſo (when this cometh) ye ſhall doo alſo: that ye maye lerne to knowe that I am the Lord God. But beholde, O thou ſonne of man: In the daye when I take from them theyr power, theyr top and honour, the luſte of theyr eyes, the burthen of theyr bodies: namely theyr ſonnes and daughters. Then ſhall there one eſcape, and come vnto the: for to ſhewe the. In that daye ſhall thy mouth be opened to hym whiche is eſcaped, that thou mayeſt ſpeake, and be no more dumme: Yea, and thou ſhalt be theyr ſhe token, that they may knowe howe that I am the Lord.

The. xliii. Chapter.

He ſpeaketh of the woordes of the Lord vpon the ſonnes of Ammon, whiche reioyced at the fall of Jeruſalem. Agaynſt Moab and Seir. Agaynſt Idu-me, agaynſt the Philſtines.



## The. xlv. Chapter.

Eze. xli. d.  
Jer. xli. a

**T**he word of the Lorde came vnto me, saying: thou sonne of mā, set thy face agaynst the Ammonytes: Prophecie vpon the, & say vnto the Ammonytes, heare the worde of the Lorde God. Thus sayth the Lorde God. For so muche as thou speakest ouer my Sanctuary, a ha, I trow it be now suspended: & ouer the lāde of Israel, I trow it be now desolate, yea & ouer the house of Iuda, I trowe they be now ledde awaye prysoners. Beholde, I wyl deliuer the to the people of the East, that they may haue the in possession: these shal set theyr castels & houses in the. They shal eate the fruyte and dryncke by thy mylke. As for Rabath, I wyl make of it a stal for camelles, and of Ammon a shepe folde, & ye shal know that I am the Lorde.

**W** For thus sayeth the Lorde God: In so muche as thou hast clapped with thine handes & stamped with thy fete, yea reioysed in thine heart ouer the land of Israel with despyte, beholde, I wyl stretch out myne hand ouer the also, & deliuer the to bespoyled of the Heathē, & roote the oute from among the people, & cause the to be destroyed out of all landes: yea I wyl make the be layed waste, that thou mayest knowe that I am the Lorde.

**W** Thus sayeth the Lorde God: For so muche as Moab and Seir do saye: As for the house of Iuda, it is but lyke as all other Gentyles be, Therefore beholde I will make y cities of Moab weaponles, & shal take awaye theyr strength & cite cities and chiefe coastes of their lande, which are the pleasures of the cōstrey: As namely Bethesimoth, Baalmeon, and Cariathaim, these wyl I open vnto them of the East, that they may fall vpon the Ammonytes, & wyl geue it them in possession, so that the Ammonytes shal no more be had in remembrance amonge the Heathen. Euen thus wyl I punte Moab also, that they may knowe howe that I am the Lorde.

**W** Moreover thus sayeth the Lorde God, Because that Edom hath auenged and eased hym self vpon the house of Iuda; therefore thus sayth the Lorde, I will reache out myne hand vpon Edom, & take awaye man and beast out of it. Fro Heman vnto Dedan will I make it desolate; they shal be slaine with the sword. Therefore my people of Israel wil I auenge me agayne vpon Edom: they shal handle hym accordinge to my wrath & indignacion, so that they shal knowe my vengeance, sayth the Lorde God.

**W** Thus sayeth the Lorde God. For so muche as the Philistines haue done this, namely taken vengeance with despyte full stomackes, and of an olde cuppl wyl I set them selues to destroy, Therefore thus sayeth the Lorde God. Beholde, I wyl stretch out myne hande ouer the Philistines, and destroy the destroyer, & cause al the remnant of the sea coste to perishe. A great vengeance wyl I take vpon them,

## The Prophecy

and puny the them cruelly; that they maye knowe howe that I am the Lorde, which haue auenged me of them.

## The. xlv. Chapter.

**T**he propheticth that Tyus shall be ouerthrowen, because it reioyced at the destruction of Ierusalem. The wondering & astonishment of the marchauntes, for the desolation of Tyus.

**I**t happened that in the. xi. yere the first day of the moneth, the word of the Lorde came vnto me, saying. Thou sonne of mā, because that Tyre hath spoken vpon Ierusalem. A ha, now I trow the portes of the people be broken, and she turned vnto me, for I haue destroyed my helpe full.

**Y**ea, therefore sayeth the Lorde God: Beholde, O Tyre, I wyl bring a great multitude of people agaynst the, lyke as whē the sea ryseth with his waues. These shal breake the walles of Tyre, and cast downe her towres: I wyl scrape the grounde from her, and make her a bare stone: yea as the dryinge place where the fyshers hange vpon the nettes by the sea syde. Euen I haue spoken it, sayeth the Lorde God. The Gentyles shal spole her, her daughters vpon the felde shal perishe with the sword, that they maye knowe howe that I am the Lorde.

**W** For thus sayeth the Lorde God: behold, I wyl bringe byther Nabuchodonosor (which is the king of Babylon, and a king of kinges) fro the North vpon Tyre, with horses, charrettes, horsemen, & with a great multitude of people. Thy daughters that are in the lāde, shal he sle with the sword: but agaynst the he shal make bulworkes, and graue by dyches aboute the, and lyfte vp his shylde agaynst the. His langes and battell cammes shal he prepare for thy walles, & with his weapons breake downe thy towres. The dust of his horses shal couer the, they shal be so many: thy walles shal shake at the noyse of the horsemen, charrettes, and wheles, when he cometh to thy portes, as men doo into an open cite. With the hofes of his horse fete, shal he treade downe all thy stretes.

**W** He shal sle thy people with the sword, & breake downe the pylers of thy strength. They shal waste awaye thy riches, & spole thy marchaundys. Thy walles shal they breake downe, and destroye thy houses of pleasure. Thy stones, thy timbre and foundations, shal they cast in the water. Thus wyl I bringe the melodye of thy songes, and the voyce of thy mynstrelsy to an end, so that they shal nomore be heard. I wil make a bare stone of y, yea a dryinge place for nettes, & shal neuer be buylded agayne. For euen I the Lorde haue spoken it, sayth the Lorde God. Thus hath the Lorde God spoken concerninge Tyre: The Isles shal be moued at the noyse of thy fall, and al the crye of the sayne that shal be murthered in the. Al kynges of the sea shal come downe

Eze. xlii. a  
Jer. xlii. b  
Eze. xlv. a

Eze. xlv. xvi  
Eze. xlvii. a  
Soph. ii. b

Eze. xlvii. a  
Jer. xlvii. b  
Eze. xlviii. c  
and. xlviii. a  
Jer. xlviii. b  
Gen. xlv. a  
1. Mac. v. a

Jer. xlv. d

Jer. xlv. e



downe frome their seates regall: they shall laye away robes, & put of their costlye clothyng: Yea with tremblyng shall they be clothed, they shall sytte vpon the ground: they shall be afraied at thy sodein fall, and be abashed at the.

**D** They shall mourne for the, and saye vnto the: O thou noble cytie that hast bene so greatly occupied of olde, thou that hast bene the strongest vpon the sea with thine inhabitantes, of whom alme stode in feare: howe art thou now so utterly destroyed. Howe at the tyme of thy fall the inhabitantes of thy ples, yea and the ples them selues shall stande in feare at thyne ende. For thus sayth the Lord God: when I make the a desolate cite (as other cyties be, that no man dwelleth in) & when I bring the deepe vpon the, that great waters may couer the, then will I cast the downe vnto them that descende into the pyt: to a people that hath bene long dead, and set the in a lande that is beneth, lyke the olde wyldernes, with them to biche go downe to their graues, so that no man shall dwell moze in the. And I will make the to be no moze in honour in the land of the lyuyng. I will make an end of the, and thou shalt be gone. Though thou be sought for, yet shalt thou not be founde for euermoze, sayeth the Lord God.

The xxviii. Chapter.

The Prophet is moued to bewaile the desolacion of Tyre. He setteth oute the prayle of Tyre for the haunteynge of marchauntes thereto.

**A** The worde of the Lord came vnto me, saying: O thou sonne of man, make a lamentable complaynte vpon Tyre, and say vpon Tyre, which is a poete of the sea that occupyeth with much people and many ples: Thus speaketh the Lord God. O Tyre, thou hast said: What? I am a noble cytie: Thy borders are in the myddest of the sea, and thy builders haue made the merueylous goodly, all thy tables haue they made of Cypre trees of the mount of Sanir. From Libanus haue they taken Cedre trees to make the mastes: & the okes of Basan to make the towers.

**B** Thy borders haue they made of puerp, & costly wood out of pple of Cethim. Thy sayle was of white small nedle worke out of the lande of Egypte, to bange vpon thy mast: and thy hangynges of yelow silk purple, oute of the ples of Elyfab. They of Sidon and Arvad were thy mariners, and the wyldest in Tyre were thy shippmasters. The eldest & wyldest at Gedall were they that mended and stopped thy shippes. All shippes of the sea wyth theyr shippmen occupied theyr marchaundes in thee. The Perles, Lidians, & Libians, were in thine hoste, & helped the to fight: these hanged vpon theyr shieldes and helmettes wyth the, these set forth thy beautie. They of Arvad were wyth thyne hoste rounde about

thy walles, and were thy watchmen vpon thy towres, these hanged vpon theyr shieldes rounde aboute thy walles, and made the maruelous goodly. Tharlis occupied with the in all maner of wares, in syluer, yron, tinne, and lead, & made thy market great. Iauan, Tubal, & Mesech were thy marchauntes, which brought the men and ornaments of metall for occuppyng. They of the house of Thogarma, brought vnto the at the tyme of thy marre, horse, horsemen and mules. They of Dedan were thy marchauntes: and manye other ples that occupied with the, brought the wetters, Elephant bones, & peccokes for a preser. The Sirians occupied with the, because of thy diuers workes, & increased thy marchaundysse, with Smaragdes, wyth scarlet, wyth nedle worke, wyth whyte linnen cloth, with silke and wyth Christall.

Juda and the lande of Israel occupied with the, and brought into thy markets, wheate, balme, bony, oyle, & trespale. Damascus also vld marchaundysse with the, in the best wine and white woll: because thy occuppyng was so greate, and thy wares so manye. Dan, Iauan, and Mesull, haue brought vnto thy markets, yron reade made, wyth Cassia and Calamus, according to thyne occuppyng. Dedan occupied with the, in sayre tapestrey worke & quoythyns. Arabia, & al the prynces of Cedar haue occupied with the, in shepe, wetters & goates. The marchauntes of Seba & Kema, haue occupied also wyth thee, in costly spyes, in al precious stones, & gold, whych they brought vnto thy markettes. Haran, Chene, and Eden: the marchauntes of Saba, Assiria and Chelmad, were all doers wyth the, & occupied wyth the: in costly rayment, of yelow silk and nedle worke (verye precious, and therefore packt and bounde togyther wyth ropes.) Yea and in Cedre woode, at the tyme of thy markettes. The shippes of Tharlis were the chiefe of thy occuppyng.

Thus thou art full, and in worshyppe euen in the myddest of the sea. Thus marchyners were euer bringyng vnto the oute of many waters. But the East wynde shall ouerbeare the into the myddest of the sea: so that thy wares, thy marchaundysse, thy ryches, thy mariners, thy shippmasters, thy helpers, thy occupiers (that brought the thynges necessary) the men of warre that are in the: yea and all thy commens shall perishe in the myddest of the sea, in the day of thy fall. The suburbs shall shake at the loude crye of thy shippmen. Al wherry men, & al mariners vpon the sea, shall leape out of theyr botes, and set them selues vpon the lande. They shall lyfte vpon theyr voyce because of the, and make a lamentable cry. They shall cast dust vpon their heades, and lye downe in the ashes. They shall haue them selues, & put sacke cloth vpon them for thy sake.

They



## The xxviii. Chapter.

**W**hey shal mourne for the wyth hertful sorowe, and heauyl lamentacion, yea they? chyldeyn also shal weepe for thee. Alas, what crite hath so bene destroyed in the sea, as Tyre is? Whē thy wares and marchaundise came from the seas, thou gauest all people ynoughe. The kynges of the earth haste thou made ryche, thowowe the multitude of thy wares and occuppynges.

But thou art now cast downe into the depe sea, all thy resorte of people is perished wyth thee. All they that dwell in the Isles are abashed at the, & al they kynges are afrayed, yea they faces haue chaiged coloure. The marchauntes of the nations wonder at the. In that thou art so cleane brought to nought, & comest no more vp.

### The xxviii. Chapter.

**T**he woorde of God agaynst the kyng of Tyre for his pryde. Danyell the prophete is moued to bewaile the kyng of Tyre. The woode of the Lorde agaynst Sydon. The Lorde promyseth to gather together the chyldeyn of Israhell.

**Ezech. xvi. 23-28.**  
**Ezech. xlii. c.**  
**Dani. ii.**  
**T**he woode of the Lorde came vnto me, sayinge: Thou sonne of man, tell the prynce of Tyre. Thus sayeth the Lorde God: because thou hast a proude heart, & hast sayd: I am a God, I haue my seate in the myddest of the sea, lyke a God: wheras thou art but a man and not God, and yet standest in thyne owne conceit, that thou art God: Beholde, thou thyntest thy selfe wyser then Daniel, that ther is no secretes hyd from thee.

Wyth thy wysdome and thy vnderstaundyng, thou hast gotten the great welchynesse and gathered treasure of syluer, and golde: Wyth thy great wysdome and occuppynges hast thou increased thy power, and because of thy great ryches, thy herte is proude. Therefore thus sayeth the Lorde God: For so muche as thou hast lyst vpon thine herte, as though thou were God, behold, I wyl bring enemyes vpon the, euen the tyrauntes of the Heathen: these shall draw out their sweardes vpon thy beauty and wysdome, and shall despyle thy glory. They shall cast the downe to the pytte, so that thou shalte dye in the myddest of the sea as they that be slayne. Lettесе, if thou wylte save the (before them that slaye the) I am God: where as thou arte but a man and not God, in the handes of them that slay the. Dye shalt thou, euen as the vncircumcised in the handes of the enemyes: for I my selfe haue spoken it sayeth the Lorde God. Moreover the woode of the Lorde came vnto me sayinge: Thou sonne of man make a lamentable complaynt ouer the kyng of Tyre, & tel hym: Thus sayeth the Lorde God: Thou art a seale of, a lykenes, full of wysdome & excellent beauty. Thou hast bene in the plessaunt garden of god: thou art decore wyth all maner of precious stones: with Ruby, Topas, Christal, Jasper, Onix, Iaspis, Saphir, Smaradage,

## The Prophecy

Carbuncle, and Golde. Thy beauty and the holes that be in thee, were set forth in the daye of thy creacion. Thou arte a sayre Cherub, stretched wyde oute for to couer.

I haue set the vpon the holy mounte of God, ther hast thou bene, & walked among the sayre glysternge stones. From the tyme of thy creacion thou hast bene ryght excellent, tyll wyckednesse was founde in thee. Because of thy marchaundise, thy herte is full of wyckednesse, and thou hast offended. Therefore wyl I cast the from the mount of God (I thou couering Cherub) and destroye the amonge the glysternge stones. Thy herte was proude in thy sayre beauty, & thowowe thy beauty, thou hast destroyed thy wysdome, I wyl cast the downe to the grounde, and that in the syght of kynges.

Thou haste despyled thy Sanctuarie, wyth the greate wyckednesse of thy vnrightheous occuppynges. I wyl bringe a fyre from the myddest of the, to consume thee: and wyl make the to ashes, in sight of all the that loke vpon the. All they that haue bene acquainted wyth the amonges the Heathen, shall be abashed at the: for ynge thou art so cleane brought to nought, and comest no more vp.

And the woode of the Lorde came vnto me sayinge: Thou sonne of man, sette thy face agaynst Sydon. Prophecie vpon it, and speake. Thus sayeth the Lorde God: Beholde I Sydon, I wyl vpon the, and gette me honour in the: that it maye be knowen, howe that I am the Lorde when I punyssh her, & get me honour in her. For I wyl sende pestylence & bloud shedding in her streets, so that those which be slayne wyth the swearde, shall lye rounde aboute in the myddeste of her: and they shall knowe that I am the Lorde. She shall no more be a pryckynge thorne, and an hurtynge byer vnto the house of Israhell, nor vnto them that lye rounde aboute her and hate her: and they shall knowe that I am the Lorde.

Thus sayeth the Lorde God: when I gather the household of Israhell together agayne from the nations amonge whom they be scatered: then shall I be sanctified in them in the syght of the Gentyls, and they shall dwell in the lande, that I gaue to my seruante Jacob. They shall dwell safely therein, buylde houses and plante vyneyardes: yea safely shall they dwell therein, when I haue punysshed all those that despyle them rounde aboute, and then shall they knowe, that I am the Lorde theyr God.

### The xxix. Chapter.

**T**he prophecie agaynst Pharaon. He propheseth the desolacion of Egypt, & the spakynge abrode of the Egyptians. The Lorde promyseth that he wyl restore Egypt agayne after forty yeres. Egypt is the rewarde of kyng Nabuchodonosor for the labour which he toke agaynst Tyre.

In the



Jer. xlv. a.  
Ezech. xix.  
xxi. xxii.

**I**n the tenth yeare, vpon the twelfth day of the tenth month, the word of the Lorde came vnto me saying: O thou sonne of man, set now thy face against Pharaos the kyng of Egypt, prophesye agaynst hym, & agaynst the whole lande of Egypt: Speake and tell hym, thus sayeth the Lorde God: beholde, O Pharaos thou king of Egypt, I wil vpon the, thou greate (a) dragon that lyest in the waters: thou that sayest: the water is myne, I haue made it my selfe. I will put an hooke in thy chawes, and hange all the fysh in thy waters vpon thy scales: after that I will drawe the oute of thy waters: Yea and all the fysh of thy waters that hange vpon thy scales. I will caste the oute vpon the drye lande wth the fysh of thy waters, so that thou shalt lye vpon the felde. Thou shalt not be gathered nor taken vp, but shalt be meate for the bestes of the felde, and for the soules of the ayre: that all they whiche dwel in Egypt, may knowe, that I am the Lorde: because thou hast bene a staffe of reede to the house of Israel. When they tooke hold of the wyth theyr handes thou brakest and pyckedst them on euery syde: & yf they leaned vpon the, thou brakest & hurtest the reynes of theyr backes. Therefore, thus sayth the Lorde God: beholde I will brynge a swerde vpon the, and roote out of the both man and beast. Yea the lande of Egypt shall be desolate and waste, & they shall knowe that I am the Lorde: Because he sayd: that water is myne, I my selfe haue made it: Beholde therefore, I will vpon the, and vpon thy waters: I will make the lande of Egypt waste & desolate, fro the towre of Syenes, vnto the borders of the Moztians lande, so that in xl. yeres there shall no foote of man walke there, neyther foote of cattell good there, neyther shall it be inhabited. I will make the lande of Egypt to be desolate, amonges other waste countreys, and her ctytes to lye voyde. xl. yeres, amonge other voyde ctytes: And I will scatter the Egyptians among the Heathen & nations.

clit. Reg.  
xviii. a.  
Ezech. xix. a  
xxi. a, xxv. a.

Jer. xlv. c

Agayne, thus sayeth the Lorde God: When the xl. yeres are expired, I will gather the Egyptians together agayne, out of the nations, amonges whome they were scattered, and will brynge the prisoners of Egypt agayne into the lande of Pathares theyr owne natie coutry, that they may be ther a lowly smal kingdome: yea, they shall be the smallest among other kingdoms, least they exalt them selues aboue the Heathen: for I wil so multiply the, that they shall no more rule the Heathen.

They shall no more be an hope vnto the house of Israel, neither prouoke them any more to wyckednes, to cause them turne backe and to solowe them: and they shall knowe that I am the Lorde God. In the xxv. yeare, the first daye of the first month, came the woorde of the Lorde vnto

me, saying: Thou sonne of man, Nabuchodonozor the kyng of Babylon hath made hys hoste, wth greate trauayle & laboure to come before Tyre: that euery head may be balde, & euery shoulde bare. Yet hath Tyre giuen neyther hym nor hys host any rewarde, for the greate trauayle that he hath taken there.

Therefore thus sayeth the Lorde God: Beholde I will gyue the lande of Egypt vnto Nabuchodonozor the kyng of Babylon, that he maye take awaye all her substance, rob her robberes, and spoyl her spoyles, to pay hys host their wages wthal. I wil gyue him the lande of Egypt for his laboure that he toke for me before Tyre. At the same tyme will I cause the \* borne of the house of Israel to growe forth, & open thy mouthe agayne amonge them: that they may knowe, howe that I am the Lorde.

Borne for  
glorye and  
power.

The Notes of the xxx. Chapter.

(a) The propertie of Dragons is to hunt where aboundaunce of waters are: Therefore is the kyng of Egypt here called a Dragon, because of the aboundaunce of waters that are in Egypt, where he raygned. So is Jerusalem called a steele, because of her haunting of Idolatry: as before in the. xv. c. d

The xxx. Chapter.

The destruction of Egypt and of hys ctytes is bewayled.

**T**he woorde of the Lorde came mozeouer vnto me, saying: thou sonne of man, prophesye & speake: thus sayth the Lorde God: Mourne, woe worthe thys day, for the day is here, the day of the Lorde is come: the darke day of the Heathen, the houre is at hande, the swerde cometh vpon Egypt. When the wounded men fall downe in Egypt, when her people are taken away, and when her foundations are destroyed, the Moztians lande shall be afrayed, yea the Moztians lande, Libia and Lidia, al their common people, and Chub, al that be confederate vnto them, shall fall wth them thorowe the swerde.

Ezech. xxi.  
xxi. c

Thus sayeth the Lorde: the maynteyners of the lande of Egypt shall fall, the pryde of her power shall come downe, euen vnto the tower of Syenes shall they beslayne downe wth the swerde, sayeth the Lorde God: amonge other desolate countreys they shall be made desolate, and among other waste ctytes they shall be wasted. And they shall knowe, that I am the Lorde, when I kyndle a fyre in Egypt, & when al her helpers are destroyed. At that tyme, shall their messengers goo forth fro me, in shyps, to make the carelesse Moztians afrayed, & sorrow shall come vpon them in the daye of Egypt, for doubtlesse it shall come.

Thus sayeth the Lorde God: I will make an ende of the people of Egypt thoro the hand of Nabuchodonozor kyng of Babylon. He and his people wth hym, yea and the cruell tyrantes of the Heathen



## The. xxx. Chapter.

even shall be brought to destroy the lande. They shall draw out theyr swordes vpon Egypt, and fyl the lande full of slayne me, I wyl dype vpon theyr floudes of water, and sell the lande into the handes of wycked people. The lande and all that is therein, wyl I destroy thorow the enemyes. Euen I the Lorde haue sayd it.

**I** And thus sayeth the Lorde God: I wyl destroy the Idolles, & brynge the Images of Asoph to an end. There shall no more be a prince of Egypt, and a fearfulnesse wyl I sende into the Egyptians lande. As for Pathures, I wyl make it desolate; and kyndle a fyre in soan, Alexandria wyl I punyche, and poure my wrathful indignacion vpon Sin, which is the strength of Egypt. Al the substance of Alexandria wyl I destroy, and kyndle a fyre in Egypt.

**E** Sin shall be in great heauynesse, Alexandria shall be rooted oute, and Asoph shall haue dayly sorowe. The best men of Heliopolis and Bubaste shall be slaine with the sword, & carryed away captiue. At Taphnis the day shall be darke, when I breake there the Sepher of the lande of Egypt, & whē the pompe of her power shall haue an ende. A cloude shall couer her, & her boughers shall be ledde awaye into captiuitie. Thus wyl I punyche Egypt, that they may knowe, howe that I am the Lorde.

**I** It happened in the .xj. yere, vpon the seuenth daye of the first moneth, that the Lordes worde came vnto me, saying: Beholde thou sonne of man, I wyl breake the arme of Pharao kyng of Egypt: and loe it shall not be bounde vp to bee healed, neyther shall any playster be layde vpon it, for to ease it, or to make it so strong, as to holde a sword. Therefore, thus sayeth the Lord God: Beholde, I wyl vpon Pharao the kyng of Egypt, & bryse his stronge arme (yet is it but a broken one) and wyl I smyte the sword out of his hande.

As for the Egyptians, I wyl scatter the among the Heathen, and strow the in the landes about. Agayne I wyl strength the arme of the kyng of Babilō, and gyue him my sword in his hand: but I wyl breake Pharaos arme, so that he shall holde it before hym piteously lyke a wounded man.

**I** Yea I wyl stablyshe the kyng of Babilōs arme: and the armes of Pharao shall fall downe, that it may be knowne that I am the Lord, whych gyue the kyng of Babilō my sword in his hand, that he may draw it out vpon the land of Egypt: & that when I scatter the Egyptians among the Gentyles, and strowe the in the landes about, they may know, that I am the Lord.

### The. xxxi. Chapter.

**I** A comparison of the prosperitie of Pharao, with the prosperitie of the Assyrians. He prophesieth a lyke destruction vnto them both.

**M**oreouer, it happened in .xj. yere the fyrste daye of the thrid moneth that the word of the Lord came vnto

## The Prophecy

me, saying: Thou sonne of mā, speake vnto Pharao kyng of Egypt, and to al his people: Whom art thou like in thy greatnes? Beholde Asur was lyke a Cedre tree vpon the mount of Libanus. He sayre by aunches: so thych, that he gaue shadowes and shot out very hygh. Hys top reached vnto the cloudes. The waters made him great, and the depe set hym vp an hygh. A rounde about the routes of him ran there floudes of water, he sent out his lytle riuers vnto al the trees of the fiede. Therefore was he hygher then all the trees of the fiede, and thorow the multitude of waters that he sent from hym, he obtayned manie longe banches. All foules of the ayre made theyr nestes in hys banches, vnder hys boughes gedred al the beastes of the fiede, and vnder hys shadowe dwelt all people. Sayre and beautiful was he in his greatnes, and in the length of hys banches, for hys roote stode besyde greare waters, no Cedre tree myght hyde hym.

**I** In the pleasaunt garden of God, there was no sayre tree lyke hys banches, the playne trees were not lyke the boughes of hym. Al the trees in the garden of God myght not be compared vnto hym in hys beautie, so sayre and goodly had I made him with the multitude of his banches: In so muche that all the trees in the pleasaunt garden of God, had enuy at hym.

**I** Therefore thus sayeth the Lord God: for so muche as he hath lyft vp hym selfe so hygh, and stretched hys toppe into the cloudes, and seying hys heart is proude in hys hyghnesse: I wyl delpue hym into the handes of the myghtyest amonges the Heathen, whych shall roote hym out. Accordyng to his wyckednesse, wyl I caste hym away, the enemyes shall destroy hym, and the myghty men of the Heathen shall scatter hym, that hys banches shall lye vpon al mountaines and in al valleyes, hys boughes shall be broken downe to the grounde thorow the lande. Then all the people of the lande shall goo from hys shadowe and forsake hym.

**I** When he is fallen, all the foules of the ayre shall syr vpon hym, & al wyld beastes of the fiede shall goo aboute amongs his banches: so that frō henceforth, no tree in the water shall attayne to his highnes, nor beache his toppe vnto the cloudes, neyther shall anye tree of the water stande so hygh, as he hath done. For vnto death shall they all be delpued vnder the earth, and goo downe to the graue, lyke other men.

**I** Moreouer, thus sayeth the Lord God: In the daye when he goeth downe to the graue, I wyl cause a lamentacion to bee made, I wyl couer the depe vpon hym, I wyl clauethe hys floudes, and the greare waters shall be restrayned. I shall cause Libanus to be sorowfull for hys sake, and all the trees of the fiede shall be smitten.

I wyl make the Heathen shake at the

Ezek. xxx. a.  
xxx. xxxi.

B

I

D

I

I

B



Esa. xlii. c.  
Eze. xxxii. c.

founde of hys fal, when I cast him downe to hell, w<sup>th</sup> them that descende into the pyt. All the trees of Eden, w<sup>th</sup> al the chosen & best trees of Libanus, yea & all they that are plantyd vpon the watets, shall mourne w<sup>th</sup> hym also in the lower habitacions: for they shal go down to hel w<sup>th</sup> hym, vnto them that be slayne w<sup>th</sup> the sword which dwelt afore vnder the shadowe of hys arme among the heathen. To whom shalt thou be lykened, that art so glorious and greete, amonge the trees of Eden: yet art thou cast down vnder the earth (amonges the trees of Eden) where thou must lye amongest y<sup>e</sup> vncircumcised, w<sup>th</sup> them that be slayne w<sup>th</sup> the sword. Euen thus is it w<sup>th</sup> pharao and all hys people, sayeth the Lorde God.

The xxxii. Chapter.

The prophete is commaunded to bewaile pharao. He prophesyeth that destruction shall come vnto Egypt throughe y<sup>e</sup> kyng of Babilon.

Ezech. xxi.  
xxx. 7. xxxi.

**I**n the xii. yere, the fyrst day of the xii. moneth, the word of the Lorde came vnto me, saying: Thou sonne of man, take vp a lamentacion vpon pharao, kyng of Egypt, & say vnto him. Thou art counted as a lion of the heathen, & as walefish in the sea. Thou castest thy waters about the, & troublest the waters w<sup>th</sup> thy fere, & stampst in their floudes. Thus sayeth the Lorde God: I wil spred my net ouer y<sup>e</sup>, namely a great multitude of people: these shal d<sup>r</sup>ue the into my parne, for I wyl cast the vpon the land, and let the lye vpon the field, that al the foules of the ayre may fy<sup>e</sup> vpon the: I wil giue al y<sup>e</sup> bestes of the field prough of the. Thy fleshe wil I cast vpon the helles, & fill the valties w<sup>th</sup> thy hyghnesse. I wyl water the lande w<sup>th</sup> the aboundaunce of thy bloude, euen to the mountaynes, and the balleys shall be full of the. When thou art put out, I wyl couer the heauen, and make his starres dimme. I will spred a cloude ouer the Sunne, and the Moone shall not geue her lyght. Al the lygbres of heauen wil I put out ouer the, and bryng darkenesse vpon thy land sayeth the Lorde God. I wyl trouble the vertes of manye people, when I bryng thy destruction amonges the heathen, and contries whom thou knowest not. Yea I wyl make manye people, w<sup>th</sup> their kynges so afrayed thow<sup>e</sup> the, that their verte shall stande vp, when I shake my swerde at their faces. Sodeinlye shall they be astonyed, euery man in hym selfe, at the daye of thy falle:

Ezech. xli. b  
Joel. iii. c

**F**or thus sayeth the Lorde God: the kyng of Babilons swerde shall come vpon the, w<sup>th</sup> the swerdes of the worthyes wyl I smyte downe thy people. All they that be myghtye amonge the Gentyles, shall waste the proude pompe of Egypt, & bryng downe al her people. Al the cattell also of Egypt wil I destroy, that they shall come no more vpon the waters: so that neyther mans fere, ne bestes claw, shal stee them

any more. Then wil I make their waters cleare, and cause their floudes to runne lyke oyle, sayeth the Lorde God: when I make the lande of Egypt desolate, and when the country w<sup>th</sup> al that is therein, shal be layd wast: & when I smite all them whiche dwell in it, that they may knowe, that I am the Lorde. This is the mourning that the daughters of the heathen shal make: Yea a sorowe and lamentacion shall they take vp, vpon Egypt and al her people, sayeth the Lorde God.

**I**n the xii. yere, the xii. day of the moneth came the worde of the Lorde vnto me, saying: Thou sonne of man, take vp a lamentacion vpon the people of Egypt, and cast them downe, yea and the myghty people of the heathen also euen w<sup>th</sup> the that dwell beneth: & w<sup>th</sup> them that go downe into the graue. Downe (how saye so euer thou be) and laye the w<sup>th</sup> the vncircumcised. Amonges those that be slayne w<sup>th</sup> the swerde, shal they lye. The swerde is giuen already, he shal be drawen forth and al his people. The myghty worthyes & his helpers, that be gone downe and lye w<sup>th</sup> the vncircumcised and w<sup>th</sup> them that be slaine w<sup>th</sup> the swerde: shal speake to hym out of the myddest of hell.

Esa. xlii. c.  
Eze. xxxi. c.

**A**llur is there also w<sup>th</sup> hys company, & their graues round about, whiche w<sup>th</sup> slayne and fell all w<sup>th</sup> the swerde whose graues lye besyde hym in the low pit. His commons are buryed rounde aboute hys graue, al togyther wounded & slayne w<sup>th</sup> the swerde, whiche men afore tyme broughte fere into the lande of the lypung.

**T**here is Elam also w<sup>th</sup> all hys people, and their graues rounde about, whiche all beyng wounded and slayne w<sup>th</sup> the swerde, are gone downe vncircumcised vnder the earth, whiche neuer theles somtyme brought fere vnto the land of the lypung: for the whiche they beate the shame, w<sup>th</sup> the other that be gone downe to y<sup>e</sup> graue.

Iere. lxi. f  
Da. viii. a.

**T**heir burial is giuen them and al their people, amonges the that be slayne. Their graues are rounde aboute al them whiche be vncircumcised, and w<sup>th</sup> them that be slayne thow<sup>e</sup> the swerde: for seying that in times past they made the land of the lypung afrayde, they must now beate their owne shame, w<sup>th</sup> them that go downe to the pyt, and lye amog them that be slaine. There is Mesech also and Tuball, & these people and their graues rounde aboute. These all are amonges the vncircumcised, and them that be slayne w<sup>th</sup> the swerde because afore tyme they made the land of the lypung afrayed. Should not they then lye amoges the worthyes, and vncircumcised Gyantes? whiche w<sup>th</sup> their weapons are gone downe to hel: whose swerdes are layd vnder their heades, whose wyckednesse is vpon their bones: because that as worthyes, they haue broughte fere into the landes of the lypung: Yea

A. I. amonges



## The xxxiii. Chapter.

amonges the vncircumcised shalt thou be destroyed, and slepe wth them, that perished thowme the swerde.

**16** There is the lande of Edom wth her kynges and prynces also, whiche wth their strength are layd by them that wer slayne wth the swerde, yea among the vncircumcised, and them which are gone downe into the pytte. Moreover, there be all the prynces of the North, wth all the Sidonians, which are gone downe to the flaine.

With theyr feare and strenght they come to confusyon, and lye there vncircumcised, amonges these that be slayne wth the swerde, and beare their owne shame, wth them that be gone downe to the pytte.

Nowe when Sharaao seeth this, he shall be comforted ouer all his people that is slayne wth the swerde: both Sharaao and all his hooft, sayth the Lord God. For I haue gyuen my feare in the lande of the lying. But Sharaao and al his people shall lye amonges the vncircumcised, and amonges the that be slaine wth the swerde sayeth the Lord God.

## The xxxiiii. Chapter.

He setteth out the office of a preacher. He strengthneth them that despayre, and boldeneth them wth the promise of mercy. As for the former ryghteousnesse helpeth not the ryghteous, if he gyue him self againe to sinne: so the sinnes done before are not imputed to the wycked that amendeth. The woordes of the Lord agaynst the rest of the people. Agaynst the mockers of the woordes of the Prophecie.

**A** Gayne the worde of the Lord came vnto me, saying: Thou sonne of mā. Speake to the chyldren of thy people, and tel them: When I sende a swerd vpon a lande if the people of the land take a man of theyr countrey, and set hym to be theyr watchman: the same man (when he seeth the swerd come vpon the lande) shall blowe the trompet, and warne the people. If a man nowe heare the noyse of the trompet and wyll not be warned, and the swerde come and take hym awaye, his blood shall be vpon his owne head: for he herde the sounde of the trompet, & woulde not take hede, therefore his blood be vpon him. But if he wil receyue warnynge, he shall saue his lyfe. Agayne, if the watchman see the swerde come, & shewe it not wth the trompet, so that the people is not warned: if the swerd come the, and take any man from amonges the, the same shall be taken awaye in his owne synne, but his bloude wyll I requyre at the watchmans hande.

**17** And now (O thou sonne of man) I haue made the a watchman vnto the house of Israel: that where as thou hearest any thyng oute of my mouth, thou mayest warne them on my behalfe. If I say vnto the wycked thou wycked, thou shalt surely dye, and thou gyuest hym not warnynge, that he may beware of the vngodly waye: then shall the wycked dye in his owne

## The Prophecy

synne, but his bloude wyll I requyre of thy hande. Neuertheles if thou warne the wycked of his way, to turne from it, where as yet he wyll not be turned from it, then shall he dye because of his synne, but thou hast deliuered thy soule.

Therefore (O thou sonne of man) speake vnto the house of Israel. Yea saye thus: Oure offences and synnes lye vpon vs, & we be corrupte in them, howe shoulde we then be restored vnto lyfe? Tell them: As trulye as I lyue sayeth the Lord God, I haue no pleasure in the death of the wycked, but muche rather that the wycked turne from his waye and lyue. Turne you, turne you from your vngodly wayes, O ye house of Israel. Oh, wherefore wyll ye dye. Thou sonne of man, tell the chyldren of thy people: The ryghteousnesse of the ryghteous shall not saue hym, when so euer he turneth awaye vnfaythfully: Agayne, the wyckednesse of the wycked shall not hurte him, when so euer he conuerteth from his vngodlynes.

And the ryghteousnesse of the ryghteous shall not saue his lyfe, when so euer he synneth. If I saye vnto the ryghteous, that he shall surely lyue, and so he trust to his owne ryghteousnesse, & doo synne: then shall his ryghteousnesse be no more thought vpon, but in the wyckednes that he hath done, he shall dye.

Agayne if I say vnto the wycked: thou shalt surely dye, and so he turne from his synnes, and doo the thyng that is lawfull and ryght: In so much that the same wycked man geueth the pledge agayne, restoreth that he had taken awaye by roberte, walketh in the commaundementes of life, and doth no wronge: Then shall he surely lyue, and not dye. Yea the synnes that he hath done shall neuer be thought vpon.

For in so much as he doth now the thyng that is lawfull and ryght, he shall lyue. And yet the chyldren of thy people saye: Tushe, the waye of the Lord is not right, where as their owne waye is rather vngodly. When the righteous turneth from his ryghteousnesse, & doth the thyng that is wycked, he shall dye therefore. But if the wycked turne fro his wyckednes, doing that thyng that is lawfull & right, he shall lyue therefore. Yet ye saye: the way of the Lord is not equall, O ye house of Israel, I wyll iudge euery one of you after his wayes.

In the twelue th yere the .v. day of the .x. moneth of oure captiuitie, it happened, that one whiche was fled out of Ierusalem, came vnto me, and sayed: the cytie is destroyed. Nowe the hande of the Lord had bene vpon me the euening afore this man (whiche was escaped) came vnto me, and had opened my mouth, vntil the morning that he came to me: yea, he opened my mouth, so that I was no more dōbe. Then came the worde of the Lord vnto me, and sayed:



sayd: Thou sonne of man, these that dwell in the wasted lande of Israel, say. Abrahā was but one man, and he had the lande in possession, now we are we manye, and the lande is geuen vs to possesse also.

And therfore tell them: Thus sayth the Lorde: In the blood haue ye eaten, youte eyes ye haue lyft vp to Idols, & haue shed blood: shal ye the haue y lande in possession?

Ye leane vpon your swearthes, ye worke abominacions, euerpe one despyeth his neyghbours wyse: and shall ye then possesse y lande? Say thou these wordes vnto them: Thus sayeth the Lorde God: \*As truly as I lyue, is an oth whiche the lord comenly vseth whē he promyseth any thyng. As truly as I lyue all ye that dwell in this wilderness, shal be slayne with the sword: what so euer is vpon the fælde, wil I giue vnto the beastes to bee deuoured: those that be in strong holdes and denues, shall dye of the pestylence. For I wyl make the lande so desolate and waste, & the pompe of her strength shal come to an ende. The mountaynes in Israel shal be so waste that no man shall trauaile thereby.

Then shall they learne to knowe, that I am the Lorde, when I make the lande waste and desolate, because of all theyr abominacions that they haue wroughte. And thou sonne of manne, the chyldren of thy people that talke of the, by the walles and in the doores of theyr houses, sayinge one to an other: Come let vs heare, what worde is gone forth from the Lord: These come vnto the after the maner of a greete people: yea my people syt down before the and heare thy wordes, but they doo not there after: for in their mouthes they shew them selues, as though they were seruent, but their herte goeth after their owne concuetous lustre. And as a ballet that hath a swete tune, and is pleasaunte to synge, so shalt thou be vnto them: thy wordes shall they heare, but they wyl not do there after. When this cometh to passe (for loe, it cometh in dede) then shall they knowe that there hath ben a prophet among the.

The xxxiii. Chapter.

Agaynst Bishops and Curates that despye the flocke of Christ, and seke theyr owne. The Lorde sayeth that he wyl vset his dysperpled flocke, and gather them together. He repproeth the malice of certayne of the flocke. He promyseth the true shepheard of Christ, and with hym peace.

As the worde of the Lord came vnto me, sayinge: Thou sonne of man, prophesye agaynst the shepherdes of Israel, prophesye & speake vnto them. Thus sayth the lord God. Wo be vnto the shepherdes of Israel that fede the selues. Shuld not y shepherdes fede the flockes? Ye haue eaten vp the fatte, ye haue clothed you with the woll: the best fed haue ye slayne, but the flocke haue ye not nourished. The weake haue ye not holden vp, the sycke haue ye not healed, the broken haue ye not bounde together, the oute-

castes haue ye not broughte agayne, the lost haue ye not sought, but churlyshly, & cruelly haue ye ruled them. Thus are they scattered here & there without a shepheard, yea all the beastes of the fælde deuoure them, and they go astray.

My shepe goo wandryng vpon all mountaynes, and vpon euerpe hye hyll. Yea they be scattered abroad in all feldes, and there is no man that careth for them, or seketh after them. Therfore O ye shepherdes, heare the worde of the Lorde. Thus sayeth the Lorde God. As truly as I lyue, for as muche as my shepe are robbed, and deuoured of all the wyld beastes of the fælde, haunge no shepeherdes: And seynge there my shepeherdes take no regarde of my shepe, but fede them selues onely and not my shepe, Therefore heare the worde of the Lorde, O ye shepherdes. Thus sayeth the Lorde God. Behold, I my self wyl vpon the shepeherdes, and requyre my shepe from their handes, and make them cease from fedynge of my shepe: yea the shepeherdes shall fede them selues no more. For I wyl delouer my shepe oute of theyr mouthes, so that they shal not deuoure them after this. For thus sayeth the Lorde God. Beholde, I wyl looke to my shepe my selfe, and seke them. Like as a shepeherde amonges the flocke, seketh after the shepe that are scattered abroad, euen so wyl I seke after my shepe, and gather them together out of all places, where they haue bene scattered in the clowde & darke daye. I wyl byng them oute from all people, and gather them together out of all landes. I wyl byng them into the lande, and fede them vpon the mountaynes of Israel by the ryuers, and in all the places of the countrey. I wyl fede them in ryght good pastures, and vpon the hye mountaynes of Israel shall their foldes be. There shall they lye in a good folde, and in a fatte pasture shal they fede: eue vpon the mountaynes of Israel. I wyl fede my shepe my selfe, and byng them to their rest, sayeth the Lorde God. Suche as be lost, wyl I seke, suche as goo astray, wyl I byng agayne, suche as be wounded, wyl I bynde vp, suche as be weake, wyl I make stronge, suche as be fat and wel lykynge, those wyl I preferre, and fede them with the thyng that is lawfull. And as for you, O my shepe, sayeth the Lorde God: I wil put a difference amonge the shepe, amonges the wetters and the goates. Was it not ynoughe for you to eate vp y good pasture, but ye must treade downe the residue of youte pasture with your fete also? Was it not ynoughe for you to drynke cleere water, but ye must trouble y residue of youte pasture also with your fete. Thus my shepe must be sayne to eate the thyng that ye haue troden down with your fete, and to drynke it, that ye with your fete haue despyled. Therefore,

Thus



thus sayeth the Lord God vnto them. Beholde, I will seuer the fat shepe from the leane, for so muche as ye haue sette the weake shepe vpon the sydes and shoulders, and run vpon them with your hornes so longe tyll ye haue utterly scattered them abroad. I will helpe my shepe, so that they shall no more be spoyled: yea I will discern one shepe from another, I will raise vpon vnto them one only shepeherde: euen my seruauunt (a) David, he shall feed them, & he shall be their shepeherd. I & the Lord will be their God, and my seruauunt David shall be their prince: euen I the Lord haue spoken it.

Moreover, I will make a covenante of peace with them, and byue all euill beasts oute of the lande, so that they may dwell safely in the wyldernes, & slepe in the woodes. Good fortune and prosperitie will I giue the, & vnto al that be rounde aboute my hyll. A prosperous howse and rayne will I sende them in due season, that the trees in the woode maye bringe forth their frutes, and the ground her increase. They shall be safe in their lande, and shall knowe that I am the Lord, whiche haue broken their yoke, & deliuered them out of the handes of those that helde the in subiectiō.

They shall no more be spoyled of the Heathen, nor deuoured with the beasts of the lande, but safelye shall they dwell, and no man shall feare them. I will set vpon an excellent plante for them, so that they shall suffer no more hunger in the land, neyther beare the reproche of the Heathen any more. Thus shall they vnderstande that I the Lord the God am with them, and that they (euen the house of Israell) are my people, sayeth the Lord God: Ye men are my flocke, ye are the shepe of my pasture: and I am your God, sayth the Lord God.

The Notes of the xxxiii. Chapter.

(a) Christ here and in many other places is called David because he was looked for of the Jewes to sitte on the seate of David. xxxiii. l.

The xxxv. Chapter.

The destruction that shall come on the hyll Seir that is on the Idumeans, because they troubled the people of the Lord.

Moreover, the woorde of the Lord came vnto me saying: Thou sonne of man, turne thy face toward the mount Seir, & prophesy vpon it, & saye vnto it: Thus sayth the Lord God. Beholde, O thou mount Seir, I will vpon thee. I will reache oute myne hande ouer the, yea waste and desolate will I make the. Thy cyties will I breake downe, & thou shalt lye voyde, that thou mayest knowe howe that I am the Lord. For so muche as thou bearest an olde enmitye agaynst the children of Israell, and with a cruell hande hast made them afayed, what tyme as they were troubled and punished for their synne. Therefore as truly as I lye, sayeth the Lord God, I will prepare the vnto

to bloud, yea bloud shall folowe vpon the: saying thou layest wayte for bloud, therfore shall bloud persecute the. Thus wil I make the mount Seir desolate and waste, and byng to passe that there shall no man goe thither, ne come from thence. His mountaynes wil I fyl with bys sayne men: thy hylls, dales, and valeys, shall lye full of them that are sayne with the swerde. I wil make the a perpetual wyldernes, so that no man shall dwell in the cyties: that ye may knowe howe that I am the Lord.

And because thou hast sayed: what, both these nations, and both these landes muste be myne, and I will haue them in possession, where as the Lord was there. Therefore, thus sayeth the Lord God: As truly as I lye, I will handle the according to thy wrath & gelousy, lyke as thou hast dealt cruelly with them: that I may be knowne among them, howe I haue punished the. Yea, and that thou mayest be sure that I the Lord haue herde all thy dispitful wordes whiche thou hast spoken agaynst the mountaynes of Israell, saying: Doe, they are made waste, and giuen vs to deuoure. Thus with your mouthes ye haue made your boiste agaynst me, yea and multiplied your proude wordes agaynst me, whiche I haue herde altogether. Whereunto thus sayeth the Lord God: When the hole worlde is in wealch, then will I make the waste. And lyke as thou (O mount Seir) wast glad, because the heritage of the house of Israell was destroyed: euen so will I do vnto the also, that thou, and hole Idom shall be destroyed, and knowe that I am the Lord.

The xxxvi. Chapter.

The promise of deliuerance from the Gentyles vnto Israell. The benefites done vnto the Jewes are to be ascribed to the mercy of God, not vnto their deservynges. God reneweth our hertes that we may walke in his commaundementes.

Thou sonne of man, prophesy vpon the mountaynes of Israell, and speake. Heare the woorde of the Lord, O ye mountaynes of Israell, Thus sayeth the Lord God: Because your enemy hath sayd vpon you. A ha, the hye euerlasting places are now become oures. Prophecy therefore and speake, thus sayth the Lord God. See ynge ye be wasted and troden doune on euery syde, and become a possession vnto the residue of the Gentyles, whiche haue broughte you into mennes mouthes, and vnto an euill name amonges the people. Therefore heare the woorde of the Lord God, O ye mountaynes of Israell: Thus sayth the Lord God vnto the mountaynes and hylls, valleyes & dales, to the voyde wyldernes, and desolate cyties, whiche are spoyled and had in derision on euery syde, amonge the residue of the Heathen: Yea, euen thus sayeth the Lord God: In the fyre of my gelousy haue I taken a deuyce,

Job. xv.  
Ezay. xv. e  
and. xlv. b.  
Deut. i. c. g

John. x. b  
pl. xc. a. b. c

Ezech. xli. c

Ezech. vi. c



deuyce, agaynste the residue of the Gentyles, and agaynste all Edom: whiche haue taken in my lande vnto them selues for a possession, whiche also reioysed from their hole herte wth a dispitfull stomacke to wastefull and to spoyle it.

**Eze. xxxv. d.** Prophecy therfore vpon the land of Israel, speake vnto the mountaynes and hilles, to valleys & dales, thus sayeth the Lord God: Beholde, this haue I bent in my gelousye and terrible wrath. For so much as ye haue suffered reproche of the Heathen: therfore thus saith the Lord God: I haue sworne that the Gentyles whiche lye aboute you, shall beate youre confusion them selues. And as for you (O mountaynes of Israel) ye shall shoute out youre braunches, and bringe forth youre fruite to my people of Israel, for it is hard by that wyl come. Beholde, I come vnto you, and vnto you wyl I turne me; that ye maye be tilled and sowed.

**C** I wyl sende you muche people, whiche shall be al of the house of Israel: the cyties shall be inhabited, and the decayed places shall be repayred agayne. I wyl prouyde you wth muche people and catel, whiche shall encrease and bringe fruite. I wil restore you also to your olde estate, and shew you more kyndenesse then euer ye hadde before, whereby ye shall knowe that I am the Lord. Yea people wyl I sende vnto you (O my folke of Israel) whiche shall haue the in possession, and thou shalt be their inheritaunce, so that thou shalt be no more be without the. Agayne thus sayeth the Lord God: for so muche as they saye vnto you: thou art an eater vp of men, and a waster of thy people: therfore thou shalt eat no more men, neyther destroy the people any more, sayth the Lord God. And I wyl not suffer the for to beate thynne owne confusion among the Gentyles from hence forth. Thou shalt not beate the reproche of the nations, nor caste out thynne owne people any more, sayeth the Lord God.

**D** Moreover, the worde of the Lord came vnto me, sayinge: O thou sonne of man, when the house of Israel dwelt vpon their owne grounde, they despyled them selues wth theyr owne wayes and ymaginacions, so that in my sight theyr waye was lyke the vncleanness of a menstruous woman. Wherefore I poured my wrathful displeasure vpon them, bycause of the blood that they had shed in the lande, and bycause of theyr ydolles, wherewith they had despyled them selues. I scattered them also amonge the Heathen, so that they were strewed aboute in the landes. Accordynge to their wayes, & after their owne inuencions, so dyd I punyssh them.

**E** Nowe when they were gone vnto the Heathen, and come in amongst them, they (a) dishonoured my holpe name: so that it was sayed of them: Are these the people of God, and must goo oute of theyr

owne land? Then spared I my holy name whiche the house of Israel had dishonoured amonge the Gentyles, to whom they came. Therfore tell the house of Israel: Thus sayeth the Lord God: I doo not this for your sakes (O ye house of Israel) but for my holy names sake, which ye dishonoured amonge the Heathen, wher ye came to them. Therfore I wil halow my great name agayne, which amonge the Gentiles is full spoken of: for ye your selues haue dishonoured it amonge the. And the Gentyles shall knowe that I am the Lord, wher I am honoured in you before their eyes, saith the Lord God. As for you I wil take you fro amonge the Heathen, and gather you together out of all countreys, & bring you againe into youre owne lande. Then will I poure cleare water vpon you, and ye shall be cleane: yea fro all your vncleanness, and from al your ydols shall I cleanse you. A newe hert also wyl I geue you, and a newe spirite wyl I put into you: as for that stony herte, I wyl take it oute of your body, and giue you a fleshy herte. I wyl geue my spirite amonge you, and cause you to walke in my commaundementes, to kepe my lawes, and to fulfyll them.

And so ye shall dwell in the lande that I gaue to your forefathers, and ye shall be my people, and I wyl be your God. I wil helpe you oute of all your vncleanness. I wyl call for the corne, and wyl encrease it, and wyl let you haue noonger. I will multiply the fruites of the trees, and the encrease of the field for you, so that ye shall beate no more reproche ofonger amonge the Heathen. The shall ye remember your owne wycked wayes, and your imaginacions, which were not good: so that ye shall take displeasure at your owne selues by reason of your synnes & abominacions.

But I wyl not doo this for your sakes (sayeth the Lord God) be ye sure of it. Therfore, O ye house of Israel be ashamed of your synnes. Moreover, thus sayth the Lord God: what tyme as I shall cleanse you from all your offences, then wyl I make the cyties to be occupied agayne, & wyl repayre the places that be decayed. The desolate land shall be buylded agayne, whiche afore tyme laye waste in the sight of al them, that went by: Then shall it be sayed: this waste lande is become lyke a garden of pleasure, and the wyde desolate and broken downe cyties are now strong and fenced agayne. When the residue of the Heathen that lye rounde about you, shall know that I am the Lord whiche repayre that was broken downe, and plant agayne that was made waste. Euen I the Lord haue spokē it, and will do it in dede. Thus sayeth the Lord God: I wil yet ones, be founde agayne of the house of Israel, and do this for them: I shall encrease them as a flocke of men. Lyke as the holpe flocke, & the flocke of Jerusalem are in the high so-

Esa. xlii. a  
Iere. xlii. c  
Deu. xlii. d

Iere. l. a



lemne feastes: so that also þ wylde wasted  
crites be fylled wth flockes of men: and  
they shall knowe that I am the Lorde.

The Notes of the xxxvi. Chapter.

(a): To dishonoure the name of the Lorde is to  
blaspheme the name of god among the vnfaith-  
full, as when we shewe an appaunce of god:  
lynelle and teache good doctryne, and yet lyue  
vnfaithfully. Rom. ii. d

The xxxvii. Chapter.

He prophesieth the byngynge agayne of  
the people beinge in captiuitie. He sheweth the  
union of the ten trybes with the two. Christ is  
the kynge of the Christen people alone, and the  
only euerlastyng shepherde ther of.

**T**he bande of the Lord came vpon me,  
and carped me out in the spirit of the  
Lorde, and let me downe to a playne  
felde, that lay full of bones, and he led me  
round about by them: & beholde the bones  
that lay vpon the felde were very many,  
and merueylous dye also. Then sayed he  
vnto me: Thou sonne of man, thynkest thou  
these bones may lyue agayne? I aunswere-  
d: O Lorde God, thou knowest. And he  
sayd vnto me: Prophecie thou vpon these  
bones, & speake vnto them: Ye dye bones,  
heare the woorde of the Lorde. Thus say-  
eth the Lorde God vnto these bones: Be-  
holde I wyl put bzeib into you, & ye may  
lyue: I wyl gyue you stowes, and make  
fleshe growe vpon you, and couer you ouer  
wth skyn, and so gyue you bzeib that ye  
may lyue, and knowe that I am the Lord.

Gene. ii. b.

**S**o I prophesied as he had commaun-  
ded me. And as I was prophesying, there  
came a noyse and a greate motion, so that  
the bones ranne euerye one to an other.

6. Eoz. xv. a

Nowe when I had looked, beholde, they  
had sinowes, and fleshe grewe vpon them,  
and aboue they were couered wth skyn,  
but there was no bzeib in the: Then sayd  
he vnto me: Thou sonne of man, prophecie  
thou towarde the wynde, prophecie, and  
speake to the wynde. Thus sayeth the Lord  
God: Come (O thou ayre) from the four  
wyndes, and blowe vpon these flaine, that  
they may be restored to lyfe. So I prophe-  
cied, as he had commaunded me: then came  
the bzeib into them, and they receiued lyfe  
and stode vp vpon they fete, a marueylous  
greate sorte.

**M**oreouer, he sayed vnto me. Thou sonne  
of man, these bones are the hole house of  
Israel. Beholde, they say: Our bones are  
dried vp, our hope is gone, we are cleane  
cut of. Therefore prophecie thou, & speake  
vnto them: Thus sayeth the Lorde God:  
Beholde I wyl open your graues (O my  
people) & take you out of your sepulcres,  
and byng you into the land of Israel a-  
gayne. So shall ye knowe that I am the  
Lord, when I open your graues, & byng  
you out of them. My spirit also wyl I put  
in you, and ye shall lyue: I wyl set you a-  
gayne in your owne lande, & ye shall knowe  
that I am the Lorde, whyche haue sayed,

Eze. xxxviii

and fulfilled it in dede.

The worde of the Lorde came vnto me,  
sayng: Thou sonne of man, take a sticke &  
write vpon it: Vnto Iuda and to the chyl-  
dren of Israel his companiōs. Then take  
an other sticke, and write vpon it: Vnto  
Ioseph the stocke of Ephraim, and to all  
the householde of Israel his cōpaniōs.  
And the take both these together in thyne  
hande, so shall there be one sticke thereof.  
Now if the chyliden of thy people say vn-  
to the: wylt thou now shew vs what thou  
meaneest by these? then gyue them this an-  
swere: thus sayeth the Lorde God: beholde  
I wyl take the stocke of Ioseph, whych is  
in the lande of Ephraim, and of the trybes  
of Israel his felowes, and wyl put them  
to the stocke of Iuda, and make the in one  
stocke, & they shall be one in my bande. And  
the two sticke whereupon thou wyltest  
shalte thou haue in thyne bande, that they  
maye see, and shalt saye vnto them.

Dee. i. b

Thus sayeth the Lorde God: beholde, I  
wyl take away the chyliden of Israel frō  
among the heathen, vnto whome they be  
gone, and wyl gather them together on e-  
uerye syde, and bynge them agayne into  
their owne land, yea I wyl make one peo-  
ple of the in the land, vpon the mountaynes  
of Israel, and they all shall haue but one  
kynge. They shall no more be two peoples  
from henceforth, neyther be deuyded into  
two kyngdomes: they shall also defile the  
selues no more with their abhominaciōs,  
ydoles, and all their wycked doynges. I  
wil helpe them out of all their dwellynge  
places wherein they haue synned, and wil  
so cleanse the, that they shall be my people,  
and I their God.

Dauid my seruaunt shall be their kynge  
and they all shall haue one shepherde one  
lye. They shall walke in my lawes, and my  
commandementes shall they bothe kepe  
and fulfill. They shall dwell in the lande  
that I gaue vnto Iacob my seruaunt wher  
as your fathers also haue dwelt. Yea euē  
in the same lande shall they, their chyliden,  
and their childers chyliden dwell for euer-  
more: and my seruaunt Dauid shall be their  
euerlastynge prynce.

Eze. xxxviii

Iohn. x. b

Moreouer I wyl make a bonde of  
peace with them, which shall be vnto them  
an euerlastynge couenaunte. I wyl set-  
tle them also, and multiply the, my San-  
ctuarie wyl I set amonge them for euer-  
more. My dwellynge shall be with them:  
yea I wyl be their God, and they shall be  
my people. Thus the heathen also shall  
knowe that I the Lorde am the holy ma-  
ker of Israel: when my sanctuarie shall be  
amonges them for euermore.

The xxxviii. Chapter.

He prophesieth that Gog & Magog shall  
come with an appoynted host into the lande of  
promyse. Their intente: He reherseth that the  
commynge of Gog was before prophesied of the  
Prophetes. The destruction of hym.

And



**A**nd the word of the Lord came vnto me, saying: Thou sonne of man turne thy face toward Gog in the land of Magog, whych is þe chiefe prince at Mesecche and Tubal. Prophecy agaynst hym, and saye: Thus sayeth the Lord God, O Gog thou chiefe prince of Mesecch and Tubal, Behold, I wyl vpon the, and wyl tourne the about, and put a byt in thy charmes, I wyl bring the forth and all thyne host, both horse and horse men, whych be all weaponed of the best faccon, a greate people, that handle altogether speares, shylde, and swerdes, the Perses, Mozyans, and wyth them the Lybyans, whych al beare shylde and helmets, Gomer and al his hostes, the house of Togorma out of the North quarters, and al his hostes, yea and much people wyth the.

Therefore prepare thee, set thy selfe in a raze wyth al thy people that are come vnto the by heapes, and be thou their defence. After many dayes thou shalt be vspyt, and in the latter peares thou shalt come into the lād that hath bene destroyed with the swerde, and nowe is replenished agayne with diuerse people vpon the mountaynes of Israell, whych haue longe lpen waste. Yea, they be brought out of the nations, and dwel al safe.

Thou shalt come vp lyke a stormy weather to couer the land, & as it were a darke cloude, thou wyth al thyne hostes, and a great multitude of people wyth the.

Moreover, thus saith the Lord God: At the same tyme shal many thynges come in to thy mynde, so that thou shalt imagine myscheyse, and saye: I wyl vp to yonder playne land, seying they spt at ease, & dwel so safely (for they dwel all wythoute anye wals, they haue neyther bars nor doores) to spoyle them, to rob them, to laye hande vpon they; so well inhabited wyldernes, agaynst that people that is gathered together from among the heathen, which haue gotten cattell and good, and dwell in the myddest of the land. Then shal Saba and Dedan, and the Marchauntes of Tharsis wyth al they; worthies say vnto the: Arte thou come to rob? Hast thou gathered thy people together, because thou wylt spoyle? To take siluer and gold, to cary away cat tel and good, and to haue a great pray?

Therefore, O thou son of man, thou shalt prophecy, and saye thus vnto Gog: Thus sayth þe Lord God: In that day thou shalt know that my people of Israell dwell in safe, and shalt come from thy place out of the North partes: thou, and much people wyth the, whych rde vpon horses, wheres of ther is a great multitude, and an innumerable sort. Yea, thou shalt come vnto my people of Israell, as a cloude to couer the land. Thys shal come to passe in the latter dayes, I wyl bring the vp into my lād, that the Heathen maye knowe me, when

I gette me honour vpon the, O Gog, before they eyes.

Esaie. xl. 5.

Thus saith the Lord God: Thou art he of whome I haue spoken afore tyme, by my seruantes the Prophetes of Israell, whych propheted in those dayes and peares, that I should bring the vnto them. At the same tyme, when Gog cometh vp in to the land of Israell (saith the Lord God) shall my indignacion goo forth in my wrath. For in my gelousye and hote displeasure I haue deuyled, that ther shalbe a greate trouble in the land of Israell at that tyme. The very fyres in the sea, the foules of the ayre, the beastes of the fielde, and all the men that are vpon the earth, shal tremble for feare of me.

Mat. xxiii. Luke. xxi. 5.

The hills also shalbe turned vpside down, the stappes of stone shal fall, and al walles shal synke to the ground. I wyl call for a swerde vpon them in all my mountaynes, sayth the Lord God, so that euerye mans swerd shalbe vpon an other. Wyth pestilence and bloude wyl I punysh hym: for my rayne and hayle stones, fyre, and brim stone wyl I cause to rayne vpon hym, and all his heape: yea and vpon all the greate people that is wyth hym. Thus wyl I be magnified, honored, and knowne amongs the Heathen: that they maye be sure howe that I am the Lord.

The. xxxix. Chapter.

The sheweth the destruccio of Gog and Magog. The graue of Gog and of his hostes. He prophetyeth that Gog and his company shalbe deuoured of byrdes and beastes. Wherefore the house of Israell is wasted. The bringynge agayne from captiuitie is promysed.

Therefore, O thou sonne of man, prophecy agaynst Gog, & speake. Thus sayth the Lord God: Behold, O Gog thou chiefe prince at Mesecch and Tubal: I wyl vpon the, and turne the about, and cary the forth, and lead the fro the North partes, & bring the vp to the mountaynes of Israell. As for thy bow I wyl smyte it out of thy left hande, and cast thyne arrowes out of thy ryght hand. Thou wyth al thine heape and al the people that is wyth the, must fall vpon the mountaynes of Israell. Then wyl I gyue the vnto the foules and wyld beastes of the fælde, to be deuoured: ther must thou lye vpon the feld: for euen I the Lord haue spoken it, sayth the Lord God.

Eze. xxxviii. Apoc. x. 6.

Into Magog, and amonge those that spt so careles in the ples: wil I send a fyre, & they shal knowe that I am the Lord. I wyl make also the name of my holynes to be knowne amongs my people of Israell: and I wyl not let my holy name to be euyl spoken of any more: but the very heathen also shal know that I am the Lord, the holy one of Israell. Beholde it cometh and shalbe fulfilled in dede saith the Lord God. Thys is the day wherof I haue spoken: They that dwel in the ctyes of Israell

Of the latter dayes, & what they sygnify, see haue in.

II. iii. rael



rael, shal go forth and set fyre vpon the weapons, and burne them: shylbes and speares, bowes and arrowes, byls & clubs: seven yeaeres shal they be burning therof, so that they shal els bring no styckes from the field, neither haue nede to hew downe any out of the wood: for they shal haue weapons ynough to burne. They shal rob those that robbed them, and spoyle those that spoyled them, sayth the Lord God.

At the same tyme wil I giue vnto Gog a place to be buryed in, in Israel: euen the valey, wher thow men go from the East to the seaward. Those that trauaile therby shal abhorre it: Ther shal Gog and all hys people be buryed: and it shalbe called the valleie of the people of Gog. Seauen monethes long shal the house of Israel be burning of them, that they may cleanse the land. Yea al the people of the land shal bury them. O it shalbe a glorious day, when I get me that honour, saith the Lord god. They shal ordeine men also to be dead buryers, euer going thow the land, and appoint them certayne places to bury those in whych remayne vpon the field, that the land be cleansed. From ende to ende shal they seke, and that seven monethes long. Now those that go thow the land wher they se a mans bone, they shal set vp a token by it, tyl the dead buryers haue buryed it also, in the valey of the people of Gog. And the name of the crite shal be called Hammonah: Thus shal they make the lande celane.

What is multitude.

And thou soune of man, thus sayeth the Lord God: Speake vnto al the foules, and euery byrd, yea and to al the wyld beasts of the field: heape you togyther and come, gather you round about vpon my slaughter, that I haue layne for you: eue a great slaughter vpon the mountaynes of Israel: eat flesh, and drinke bloud. Ye shal eat the flesh of the worshypes, and drynke the blud of the princes of the land: of the wetters, of the lammes, of the goates, and of the oxen that be al layne at Basan. Eate the fat pour belly ful, and drinke blud til ye be drunken, of the slaughter whych I haue layne vnto you. Fyl you at my table, wyth horses and strong horsemen: wyth capitaines and al men of war, saith the Lord God.

Apoc. xix. d.

I wil bypnyng my glory also amongs the Gentyls, that al the Heathen may see my iudgement that I haue kept, and my hand whych I haue laid vpon them: that the house of Israel maye knowe how that I am the Lord thev God, fro that day forth. And the heathen shal know, that wher as the house of Israel was led into captiuitie: it was for their wickednes sake, because they offered me. For the whych cause I bydde my face from them, and deliuered them into the hands of their enemyes, that they myght al be layne wyth the swerde. Accordyng to their uncleannes, and vnsaythfull dealinge, so haue I entreated them, and byde

my face from them. Therefore thus sayeth the Lord God: Now wil I bypnyng againe the captiues of Jacob, and haue mercye vpon the whole house of Israel, and be gelous for my holy names sake. At their confusion and offence that they haue done agaynst me, shalbe taken away, and so safely shal they dwel in their land, that no man shal make them afraid. And when I haue broughte them againe from amonges the people, when I haue gathered them togyther out of their enemyes landes, and am prayled in them before many heathen: the shal they know that I am the Lord thev God, whych suffered them to be led into captiuitie among the Heathen, but nowe haue broughte them againe into their owne land, and not left one of them yonder. After that wil I hide my face no more from the, but wil poure out my spirit vpon the house of Israel, sayth the Lord God.

The xl. Chapter.

The restoring of the city & of the temple that was to come, is shewed vnto the Prophet.

In the xxv. yere of our captiuitie, in the begynnyng of the yere, the tenth day of the moneth: that is the. xiiii. after that the crite was smytten down, the same day came the hand of the Lord vpon me, and carryed me forth, euen into the lande of Israel brought he me in the vispons of God: and set me doune vpon a marueylous hye mountayne, wher vpon there was a burying (as it had bene of a cite) toward the North. Thither he carryed me: and behold ther was a manne, whose similitude was lyke brasse, whych had a threde of flaxe in hys hand, and a meterod also. He stode in the doze and said vnto me: mark wel with thine eyes, harken to with thine ears, and fasten it in thine hert, what so euer I shal shew the, for to the entent that they might be shewed the, therefore art thou broughte hyther, and whatsoever thou seest, thou shalt certysy the house of Israel therof.

Behold, ther was a wal on the outspide round about the house: the meterod that he had in hys hande was sixe cubits longe and a span. So he measured the bredth of the building, whych was a meterod, and the heygth also a meterod. Then came he vnto the East doze, and wer by the seares and measured the posts of the doze, wherof euery one was a meterod thicke. Euery chamber was a meterod long and brode, betwene the chambers was fyue cubytes. The poste of the doze wythin the porche, was one meterod. He measured also the porch of the innermost doze, which contened a meterod. The measured he the entree of the doze that contened eyghte cubytes, and hys pylers two cubytes: and this entree stode inward.

The chambers of the doze Eastward, wer thre on euery side, alike brod and long. The pylers also that stode of bothe the sydes were of one measure. After thys he mea-



measured the wydenes of the doze, which was ten cubytes, and the heygthe of the doze thyrtyene cubytes. The edge before the chambers was one cubit brode vpon both the sydes, and the chambers syxe cubytes wyde of ether syde. He measured the doze fro the rydge of one chamber to another; whose wydenes was .xxv. cubytes, and one doze stode agaynst another. He made pyl- lers also thre scoze cubytes hie, rounde a- bout the courte doze. Besoie the inwarde parte vnto the fore entry of the innermer doze, was fiftie cubits. The chambers and theyr pyl- lers wythin, rounde about vnto the doze, had syde wyndowes: So had the fore entres also, whose wyndowes wente round aboute wythin. And vpon the pyl- lers ther stode date trees.

Then brought he me into the fore court wher as wer chambers and paved works made in the fore courte round about. .xxx. chambers vpon one paved worke. Now the paved worke was a long besyde the doores, & that was the lower paved work. After thys he measured the bredthe from the lower dooze vnto the innermer courte of the out syde, whych had an hundred cu- byts vpon the East and the North parte. And the dooze in the vntermost court to- ward the North, measured he after the length and bredth, hys thre chambers al- so on ether syde, wyth his pyl- lers and fore entres, whych had euē the measure of the measure of the first doze. His heigth was fiftie cubytes, the bredth .xxv. cubytes: hys wyndowes and porches wyth hys date trees, had euē lyke measure as the dooze toward the East, ther were seuen steppes to go vp vpon, and theyr porch before the. Now the doze of the innermer court stode straght ouer agaynst the doze that was toward the North East. From one dooze to an other he measured an hundred cubits. After that, he brought me to the South syde, wher ther stode a dooze toward the South: whose pyl- lers and porches he mea- sured, these had þ first measure, and wyth theyr porches, they had wyndowes round about, lyke þ first wyndowes. The heigth was .l. cubytes, the bredth .xxv. wyth steps to go vp vpon: hys porch stode before him, wyth hys pyl- lers and date trees on eyther syde. And the dooze of the innermer court stode toward the South, and he measured from one dooze to an other an hundred cu- bits. So he brought me into the innermer court thow the doze of the South syde, whych he measured, and it had the mea- sure afore sayd. In lyke maner hys cham- bers, pyl- lers, and fore entres, had euē the foresayde measure also. And he had wyth hys porches round aboute wyndowes of fiftie cubytes heygth, and syue and twenty cubytes brode. The porches rounde about wer .xxv. cubytes long, and .v. cubytes brod: and hys porch reached vnto the vntermost court: vpo hys pyl- lers ther wer date trees

and .viii. steps to go vp vpon.

He brought me also into þ inmost court vpon the East side, and measured the doze, accordyng to the measure afore said. Hys chambers, pyl- lers, and porches had euē the same measure as the first hadde: and with his porches he had wyndowes round about. The heygth was fiftie cubytes, the bredth .xxv. cubits: hys porches reached vnto the vntermost court: hys pyl- lers al- so had date trees on eyther syde. and .viii. steppes to go vp vpon.

And he brought me to the North dooze, and measured it, whych also had the fore sayd measure. Hys chambers, pyl- lers and porches had wyndowes rounde aboute, whose heigth was .l. cubytes, and þ bredth .xxv. Hys pyl- lers stode toward the vnter most court, and vpon them both wer date trees, and eight steps to go vp vpon. Ther stode a chamber also, whose intrasice was at the dooze pyl- lers, and ther the burnt of ferynges were washed.

In the doze porche, ther stode on eyther syde two tables for the slaughtinge: to lay the brentofferynges, synneofferynges and trespassse offerynges thetebypon. And on the outesyde as men goo forth to the North dooze ther stode two tables. Foure tables stode on ether syde of the doze, that is .viii. tables wher vpon they slaughted. Four tables were of hewen stone for the burnt offerynges of a cubyte and a halfe long and brod, and one cub yt hygh: wher- vpon wer laied the vessels and ornamen- tes which wer used to the burnt and slain offerynges, when they wer slaughted. And within there were hookes foure syngers brode, fastened round about, to hang fleshe vpon, and vpon the tables was laid the of feryng flesch. On the outesyde of the inner- mer doze were the syngers chambers in þ inward court beside the North doze ouer agaynst the South. Ther stode one also, besyde the East doze Northward.

And he sayd vnto me. This chamber on the South syde belongeth to the priestes that kepe the habttacion, and this toward the North, is the priestes that wayte vpon the aulter, whych be the sones of Sadoch, that do seruite before the Lord in steade of the chyldren of Leui. So he measured the fore courte, whych had in lengthe an hun- dred cubits, and as much in bredth by the four corners. Now the aulter stode before the house. And he brought me to the fore entry of the house, and measured the wals by the entry doze, whiche were .v. cubytes long on eyther syde. The thynknes also of the doze on ether side, was .iii. cubytes. The length of the porche was .xx. cubytes, the bredth .ii. cubits, and vpon the steps went men vp to it, by the walles also were pyl- lers on eyther syde one.

The.xli. Chapter.

The disposicion & deuice of building agayne the temple, & of the other thinges thereto belöging.

After

ii. Pa. iii. a  
ii. Reg. ii. f.



**A**fter thys he brought me to the temple and measured the postes, whych were of both the sydes syre cubytes thyeke, accorpyng to the wydenes of the tabernacle. The bredth of the doore, x. cubytes, and the walles of the doze on either syde, v. cubytes. He measured the lengthe thereof, whych contained. xl. cubytes, and the bredth. xx. Then went he in, and measured the dooze postes, whych wer two cubytes thyeke: but the doze it selfe was. vi. cubites, and the breadth of the dooze was vii. cubits. He measured the lengthe and bredth thereof, whych were euerye one. xx. cubytes before the temple.

And he sayd vnto me: thys is the holiest of all. He measured also the wal of the house whych was syre cubytes. The chambers that stode rounde aboute the house, were euery one. iiii. cubits wyde, and one stode hard vpon another, wherof ther wer xxx. and thye. And ther stode postes beneth by the wals round about the house, to bear them vp: but in the wall of the house, they wer not fastened. The side chambers wer the hygher, the wyder, and had steps thoro them round aboute the house. Thus was it wyder aboue, & from the lowest mighte go to the hyghest and myd chambers. I saw also that the house was very hygh round about. The foundation of the syde chambers was a meterod (that is. vi. cubites) brode. The thyeckenes of the syde wal wythout, conteyned. v. cubits, and so dyd the outwal of the chambers in the house. Betwene the chambers, was the wydenes. xx. cubits round about & house. The chamber dozes stode ouer against the outwal, the one doze was toward & north, the other toward the south: and the thiknes of the outwal was syre cubits round about. Now the building that was separated toward the west, was thie score and ten cubits wyde: the wal of the building was. v. cubytes thyeke round aboute, and the lengthe foure score cubits and ten. So he measured the house whych was an. C. cubytes long, and the separated building wyth the wal wer an. C. cubits long also. The wydenes before the house, and offe that was separated toward the east, was an hundred cubytes.

**A**nd he measured the lengthe of the building before and behynde wyth the chambers vpon both the sides: and it contained an. C. cubits. The innermer temple, & porch of the fore court, the syde postes, these thie had syde wyndowes, and pylles, round about ouer against the postes, fro the ground vp to the wyndowes.

The wyndowes them selues were filed ouer wyth boordes: and thus was it aboue the dooze, vnto the inmost house, and wyth out also: pea the whole wal on euery syde both within and wythout was filed ouer wyth greute boordes.

**T**here were Cherubins and date trees

made also, so that one date tre stode euery betwxt. ii. Cherubins: One Cherub had two faces, the face of a mā loking aside toward the date tre, and a lions face on the other side. Thus was it made round about in al the house: Yea the Cherubyns & date trees were made from the grounde vp aboue the dooze, and so stode they also vpon the wal of the temple.

The by postes of the temple were foure squared, & the house of the sanctuary was euen as it appeared vnto me afore in & vision. The table was of wood. iiii. cubits hie, and. ii. cubits long: his corners, the legth and the wals wer of wood.

And he sayd vnto me: Thys is the table that shal stand before the Lord. The temple and the holiest of al had either of them ii. dozes, and euery doze had. ii. lytle wyckets which were souden in one vpon another, on euery syde. ii. And vpon the dozes of the temple ther were made Cherubyns and date trees, lyke as vpon the wals: and a great thicke balke of wood was before on the outside of the porch. Vpon both the sydes of the wals of the porch, ther were made depe wyndowes and date trees, hauing balkes & beames, lyke as & house had

The .xlii. Chapter.

**O**f the chambers of the temple for the pylles, and the holy thynges.

**T**hen carped he me oute into the fore court toward the north, and brought me into the chamber that stode ouer against the backe building Northwarde, which had the legth of an. C. cubits, whose doze turned toward the North. The wide nes conteyned. l. cubits: ouer against the xx. cubites of the innermer court, and against the paued woork that was in the fore court. Besyde al these. iiii. there stode pylles one ouer against another: And before thys chamber, there was a walkyng place of. x. cubits wide, and wythin was a way of one cubit wyde, and theyr doozes toward the North. Thus the hyghest chambers wer alway narrower then the lowest and mydlemost of the building: for they bare chamber vpon chamber, and stode. iiii. together one vpon another, not hauing pylles like the fore court: therfore wer they smaller then these beneth, and in & midst to beaken from the ground vward.

The wal without that stode by the chambers toward the vtmost court vpon the forsyde of the chambers, was. l. cubytes long: for the lengthe of the vttermost chambers in the fore court was. l. cubytes also, but & lengthe thereof before the temple was an. C. cubits. These chambers had vnder then an intrance of the east syde, wherby a man myght go into them out of the fore court, thoro the thyeke wall of the fore court toward the east, ryght ouer against the separated building. Before the same building vpon thys syde ther wer chambers also whych had a waye vnto them, lyke



lyke as the chambers on the North syde, of the same length and wydenes.

**T**heir intrance, fashyon and dozes wer also of the same maner. Yea even lyke as the other chamber dozes wer, so were also those of the South syde. And before I way toward the syngers steps on the east side, ther stode a doze to go in at. When sayd he vnto me: The chambers toward the North and the South which stode before the back building, those be holy habytacions, wher in the priestes that doo seruyce before the Lorde, muste eat the most holy offerings: and ther must they lay the most holy offerings: meat offerings, synne offerings, & trespass offerings, for it is an holy place. When the priestes come therin, they shal not go out into the fore court: but (seyng they be holy) they shal leaue the clothes of their ministracion and put on other garments, when they haue any thyng to do wth the people.

**N**ow when he had measured all the innermer house, he brought me forth thorow the East porte, and measured the same round aboute. He measured the East syde wth the meterod, which round about cōteyned .v. C. meterodes. And the north side measured he, which cōteined round about euen so much. The other .ii. sydes also toward the South and the West (which he measured) cōteyned either of them .v. C. meterods. So he measured all the four sides wher ther went a wal round aboute .v. C. meterods lōg, and as broad also, which separated the holy from the unholy.

The. xliii. Chapter.

**H**e seeth the glory of God goynge into the temple, from whence it had before departed. He mencyneth the Idolatrye of the chyldren of Israel, for whiche they were consumed and brought to nought. He is commaunded to cal the agayne to repentance.

**S**o he brought me to the doze, that fureth toward the east. Behold, the cam the glory of the God of Israel fro oute of the east, whose voyce was lyke a great noyse of waters, and the earth was lycht ned wth his glory. His syght to lōke vpon was lyke the syght that I saw, when I went in, what tyme as the city shuld haue bene destroyed: and lyke the vjsyon that I saw by the water of Cobat. Then fel I vpon my face, but the glory of the Lord came into the house thorow the east dooze. So a winde toke me vp, and brought me into the innermer court: and beholde, the house was ful of the glory of the Lord.

**I** herd one speaking vnto me out of the house, and ther stode one by me, that sayde vnto me: O thou sonne of man, this room is my seate, and the place of my fote steps: wher as I wyl dwel among the chyldren of Israel for euermore, so that the house of Israel shal nomore desyle my holy name: neyther they, nor they synnes, thorow theyr whoredom, thorow theyr hye places

and thorow the dead bodies of theyr kinges, which haue builded theyr thresholds in maner hard vpo my thresholds, & theyr postes almost at my postes: so that there is but a bare wal betwixt me and them.

**T**hus haue they desyled my holy name with their abominacions that they haue cōmitted. Wherfore I haue destroyed the in my wrath. But now they shal put a wal theyr whoredome, and the dead bodies of theyr kings out of my syght, that I maye dwel among them for euermore. Therefore (O thou sonne of man) shew thou the house hold of Israel a temple, that they may be ashamed of theyr wickednes, and measure them selues an example therat. And whē they be ashamed of al theyr workes, then shew them the fourme and fashyon of the temple: the cōmmyng in, the goynge out, al the maner and descripcion thereof, pea al the vses and ordinaunces of it, that they may kepe and fulfyl all the fashyons and customes therof.

**T**his is the descripcion of the house: A boue vpon the mount round about all the corners, it shal be the holiest of al. Behold, that is the descripcion and fashyon of the house: This is the measure of the aulter (after the true cubyt: which is a span longer then an other cubyt) bys botom in the myddest was a cubit longe and wyde, and the ledge that went round about it, was a span broad. This is the height of the aulter. From the ground to the lower steps, the length is two cubytes, and the bredth one cubyt, and from the lower steps to the higher are four cubits, and the bredth but one cubit. The aulter was four cubytes hygh, and from the aulter vaward stode four hornes, and it was .xii. cubites long and .xii. cubites broad, vpo the .iiii. corners: the couering of the aulter was .xliii. cubites long, and broad vpon the four corners, and the ledge that went round about, had valse a cubyte: and the bottome thereof round about one cubyte, bys steps stode toward the East.

**A**nd he sayd vnto me: Thou sonne of man, thus sayth the Lord God. These are the ordinaunces and lawes of the aulter, in the day when it is made to offer burnt offerings, and to sprynkle bloud therevpon. To the priestes, to the Leuytes that be of the seide of Sadoch, and treade before me, to do me seruyce, sayth the Lord god: Vnto these geue thou a pong bullocke, for a synne offering: and take the blud of him & sprynke bys four hornes wythal, and the four corners of the aulter coueringe, wth the ledge that goeth round aboute: herewith shalt thou cleanse it, and reconcile it. Thou shalt take the bullocke also of the sinne offering, and burne hym in a seuerall place wythout the Sanctuary.

**T**he next day, take the goateluck with oute blemyshe for a synnofferynge, to reconceple the aulter wythal: like as it was

second.

Ezech. x. a

Ezech. i. a  
Es. x. c. xl. d

Ezech. vi. a  
and. lxvi. a.  
Apoc. xxi. e.

zacha. ii. a

Es. xliii. a

Ezech. xliii. e

Leui. xvi. f.



reconciled with the bullocke. Now when thou hast made it cleane, then offer a pong bullocke without blemish also. Offer the befoze the Lord, and let the priest cast salt therupon, and grue them so vnto the lord for a burnt offeringe. Seuen dayes shalt thou bring, euerye daye a goatebucke. A pong bullocke a ramme of the flocke (both without blemish) shall they offer. Seuen dayes shall they reconsele and cleanse the altar, and offer vpon it. When these dayes are expyred, then vpon the viii. daye and so forth, the priestes shall offer theyr burnt offeringes and health offeringes vpon the altar: so wyl I be merciful vnto you saith the Lord God.

The. xliii. Chapter.

He sheweth what doze of the temple is shut. He is commaunded to vphrayde the people with theyr offence. The vncircumcised in herte and in the flesh. Who are to be admittyd in the seruice of the temple, and who to be refused. He sheweth what priestes he would haue admitted the holy place, and also theyr offyce.

**A**fter this, he brought me agayne to the outward doore of the Sanctuarye on the East syde, and that was shut. Then said the Lord vnto me: This doore shall be still shut, and not opened for any man to go thorow it, but onely for the Lord god of Israel: yea he shall go thorow it, els shall it be shut still. The prince hym selfe shall come thorow it, that he may eat breade befoze the Lord. At the porch shall he come in, and ther shall he go out again. When brought he me to the doze, vpon the North syde of the house. And as I looked about me, behold, the glory of the Lord filled the house, and I fell downe vpon my face. So the Lord spake vnto me: O thou sonne of man, fasten this to thyne hert, behold, and take dyligent hede to all that I wyl say vnto the, concerning al the ordynaunces of the Lord, and al his lawes: pōder wel with thine hert the commynge in of the house, and the goynge forth of the sanctuary: and tel that obdurate household of Israel: Thus saith the Lord god: O house of Israel, ye haue now done ynough with al your abominacions, seying that ye haue brought into my Sanctuarye strangers, hauing vncircumcised herts & flesh, where thorow my sanctuarye is defyled, when ye offer me bread, fat, and bloud.

Thus with al your abominacions ye haue broken my cōdenaunt, and not kepte the holy ordynaunces of my Sanctuarye: but set keepers of my Sanctuarye, euen after your own mynde. Therefore thus saith the Lord God: Of all the strangers that dwell among the chyldren of Israel, no stranger (whose hert and flesh is not circumcised) shall come within my Sanctuarye: No, not the Leuites that be gone backe fro me, and haue dysceyued the people of Israel with al errors, goynge after theyr ydols: but they shall beare theyr owne wyckednesse. Shoulde they be sette

And ordeyned to minister vnder the dozes of the house of my Sanctuarye? And to doo seruice in the house: to lay burnt offerings and sacrifices for the people: to stand befoze them, and to serue them: seing the seruice that they do them, is befoze theyr Idols, and cause the house of Israel to stōble thorow theyr wyckednesse? For the whych cause I haue pluckt out myne hand ouer them (saith the Lord) so that nowe they must beare theyr own iniquitye, and not to come nye me, to serue me with theyr priesthoode, in my sanctuarye, and most horrible of al: that they may beare their own shame and abominacions, whyche they haue done. Shoulde I vse them to be porters of the house, and to al the seruice that is done therein? But the priestes, the Leuites the sonnes of Sadoche, that kepte the holy ordynaunces of my sanctuarye, when the chyldren of Israel were gone fro me, shall come to me, to do me seruice, to stand befoze me, and to offer me the fat and the bloud, saith the Lord God.

They shall go into my Sanctuarye, and treade befoze my table, to do me seruice, & to wayte vpon myne ordynaunces. Now when they go in at the dozes of the inner mer court, they shall put on linnen clothes, so that no wollen come vpon them: whyle they do seruice vnder the dozes of the innermer court, and within. They shall haue sayre linnen bonets vpon theyr heads, and linnen breeches vpon theyr loynes, whych in theyr labour they shall not put aboute them: And when they go forth to the people into the outward court, they shall put of the clothes wherin they haue ministered & lay the in the habytacio of the sanctuarye, and put on other apparel, least they unhallow the people with theyr clothes.

They shall not haue theyr heades, nor norissh the bush of theyr heare, but rounde theyr heades only. Al the priestes that go into the inmost court, shall drink no wyne. They shall mary no wydowe, neyther one that is put fro her housband: but a maide of the seide of the house of Israel, or a wydow that hath had a priest befoze.

They shall shew my people the differēce betwene the holy, and unholy, betwixt the cleane and vncleane. If any dyscorde arysse, they shall dyscerne it, and grue sentence after my iudgements. My solemne feastes, my lawes and ordynaunces shall they kepe, and halowe Sabbothes. They shall come at no dead personne, to desyle theyr selues (excepte it be father or mother, sonne or daughter, brother or sister, that hath had yet no housbande) in suche they may be desyled.

And when he is clensted, ther shall he be rebened vnto hym. vii. dayes: and yf he goo into the sanctuarye agayne to do seruice, he shall bring a synneofferynge sayeth the Lord God. They shall haue an herytage, yea I my selfe wyl be theyr herytage: els shall

iii. Re. ii. f

Priestes. Eze. xliii. d. xlviii. b.

Le. xix. f. xxi

Le. x. c. xxi b. De. i. a. iii

De. xviii. a. Ru. xviii. c.



**Josu. xlii. b.** **I**shal ye gyue them no possession in Israel, for I am their possession. The meateofferyng, spuoferinge, and trespaceofferynges shal they eate, and euery dedycate thyng in Israel, shal be theirs. The fyrstlynges of al the fyrst frutes, and al freewyll offerynges shal be the priestes.

**Exo. xlii. d.** **Ye** shal gyue vnto the priest also the fyrstlynges of your dowre, that God may prosper þ residue. But no dead carps shal the priest eat, nor such as is deuoured of wild beastes, foules or cattel.

The. xlv. Chapter.

**O**ut of the land of promyse are thet separate. iiii. porcions, of whych the fyrste is gyuen to the priestes and to the temple, the seconde to the Leuites, the thyrde to the cytye, the fourthe to the prynce. An exhortacio to the heads of Israel Of iust waightes & measures, of first fruts.

**Ex. xlviii. b.** **W**hen ye deuide the land by the lot, ye shall put asyde one parte for the Lord, to be hely from other landes: namely. xxv. myl. metecods long, and. x. myl. brode. Thys shal be hely, as wyde as it is round about. Of thys part ther shal belog vnto the Sanctuary. v. myl. metecods in al þ iiii. corners. and. l. cubits wide, rounde about to the suburbs. And from this measure, namely of. xxv. myl. metecods long and. x. myl. brode thou shalt measure, wherin the Sanctuary and the holpest of al may stand. The residue of that holpe ground shal be the priestes, whych do seruyce in the Sanctuary of the Lorde, and goo in before the Lorde to serue hym, that they maye haue towne to dwel in.

**As** for the Sanctuary, it shal stande for it selfe: and to the Leuites that serue in the house, ther shal be gyuen. xx. habytacions of the. xxv. myl. length, and. x. myl. bredth. Ye shal gyue also vnto the cytye a possession of. v. myl. metecods brode, and. xxv. myl. long helyde the parte of the Sanctuary: that shal be for þ whole house of Israel. Upon both sides of the Sanctuaries parte, and by the cytye, as far as reacheth westward & Eastward: whych shal be as long as one part, from the West vnto the East.

**Thys** shal be thys owne lande in Israel, that my prynces be no moze chargeable vnto my people. And suche as remayneth yet ouer in the land, shal be geuen to the house of Israel according to theyr tribes. Thus saith the Lord god: O ye prynces, ye haue now oppressed and destroyed ynough now leaue of, handle nowe accordynge to the thyng that is equall and lawfull: and thrust out my people nomore, saith þ Lord God. Ye shall haue a true weygbte, a true

**Ephah** is a measure of dry things. **Bath** is a measure of moist things.

**\*Ephah**, and a true **\*Bath**. The Ephah and the Bath shal be alike. One Bath shal conteyne the tenth parte of an Homer, and so shall one Ephah do: theyr measure shal be after the Homer. One Sytle maketh. xx. Beras. (a) So twentye Sycles, and true and twentye and systene Sycles

make a pound. This is the beaueofferyng, that ye shal giue to be beaue: namely, the xvi. part of an Ephah, out of an Homer of wheate: and the. xvi. parte of an Ephah, out of an Homer of barley. The oyle shal be measured with the Bath: euē þ tenth part of one Bath out of a \*Cor.

**Cor** and **homer** are all one.

**Ten** Batches make one Homer: for one Homer spillet. x. Batches. And one lambe from two hundred sheepe out of the pasture of Israel, for a meat offeryng, burnes offeryng and healtboffering, to reconcile them, saith the Lord God. Al the people of the land shal gyue thys beaueofferyng, with a fre wyl. Againe, it shal be the prynces part to offer burnt offerynges, meateofferynges, and drinkeofferynges vnto the Lorde, in the holpe dayes, newe Moones, Saborthes, and in all the hygge feastes of the house of Israel. The synneofferyng, meateofferyng, burnt offeryng, and healtboffering shal be giue to reconcile the house of Israel. Thus saith the Lord God: The fyrst daye of the fyrst moneth thou shalt take a yong bullocke without blemish, & cleanse the Sanctuary. So the priest shal take of the bloud of the synneofferyng, and sprinckle it vpon the postes of the house, and vpon the four corners of the altier, with the dozepestes of the innermer court. And thus thou shalt do also the seuenth daye of the moneth (for suche as haue synned of ygnorance, or beyng dysceined) to reconcile the house withal. Upon the fourtene daye of the fyrste moneth ye shal kepe Easter. Seven dayes shal the feast contynue, wherein there shal no sower nor leuended breade be eaten.

**Upon** the same day shal the prynce giue for hym selfe and al the people of the land, a bullocke for a synneofferyng. And in the feast of the seven dayes he shal offer euery day a bullocke and a ram, that are without blemish, for a burnt offeryng vnto the Lorde: and an he goate dayly for a synneofferyng. For the meateofferynges, he shal geue euery an Ephah to a bullocke, an Ephah to a ram, and an Hin of oyle to an Ephah. Upon the. xv. day of the seuenth moneth, he shal kepe the seven daies holy one after an other, euē as the other seuen daies with the synneofferyng, burnt offeryng, meateofferyng, and with the oyle.

The Notes of the. xlv. Chapter.

(a) So. xx. cycles, and. xv. and. xxv. make a pound. That is. lx. cycles make a pound. How best euery one of these numbers was wont to haue thys proper name alone.

The. xlv. Chapter.

**The** sacryfices of the Sabothe and of the new Moones. Throughe whych doores they must go in, or come out of the Temple. &c.

**Thus** saith þ Lord God: the doore of þ innermer court toward the east shal be shut the. vi. work dayes: but in the Saboth and in the day of the new moone it shall



it shall be open. When shall the prince come under the doze porch, and stand styll wylth out by the doze cheke. So the priestes shall offer hys burnt and healtbofferings. And he shall worshipp at the dozepost, and go his way sothe agayne: but the dooze shall no more be shut tyl the euenyng,

**O**n the same manner shall the people of the land also do theyr worshipp before the Lorde wylthout thys dooze vpon the Sabothes and newe Moones. This is nowe the burnt offering, that þ prince shall bring vnto the Lord vpon the Saboth: vi. lambs wylthout blemish, and a ram wylthout blemish, and an Ephab for a meateoffertinge wylth the ram. As for the lambes, he may gyue as many meateofferynges to them, as he wyl, and an Hin of oyle to one Ephab. In the daye of the newe moneth, it shall be a pong bullocke wylthout blemish, vi. lambes and a ram also wylthout blemish. Wylth the bullock he shall giue an Ephab, and wylth the ramme an Ephab also for a meateofferyng: but to the lambes, what he may come by. And euer an Hin of oyle to an Ephab. When the prynce cometh he shall go vnder the doze of þ porch, and ther depart sothe agayne. But when the people of the land come before the Lord in the hygh solempne feast, as manye as come in by the North doze to do worshipp, shall go out agayn at the south doze. And they that come in at the Southe dooze, shall go sothe agayne at the north doze. There shall none go out at þ doze wher he came in, but shall go sothe ryght ouer on the other syde, and the prynce shall go in and out among them.

**U**pon the solempne and byghe feast dayes this shall be the meateofferynge: An Ephab to a bullock, and an Ephab to a ram, and to the Lambes as manye as he wyl, but euer an Hin of oyle to an Ephab. Nowe when the prynce bringeth a burnt offering or an healtboffering wylth a free wyl vnto the Lord, the East dooze shall be opened vnto hym, that he maye do wylth hys burnt and healtbofferinges, as he doth vpon the Saboth, and when he goeth sothe, the doze shall be shutte after hym agayne. He shall dayly bring vnto the Lord a lambe of a yere old wylthout blemish for a burnt offering. Thys shall he do euer morning. And for a meateofferynge he shall gyue the first part of an Ephab, and the third part of an Hin of oyle (to mingle wylth the cakes) euer morning. Yea thys shall be a dayly meateofferynge vnto the Lorde, for an euerlastyng ordynauce: and thus shall the Lambe, the meateofferynge and oyle be gyuen euer morning, for a dayly burnt offering.

**M**oreouer, thus sayeth the Lorde God: If the prynce gyue a gyfte vnto any of hys sonnes, then shall it be hys sonnes herptage perpetuall, that he maye possesse it. But if he wyl gyue one of hys seruantes some of hys herptage, it shall be hys to

the free yere, and then to retorne agayne vnto the prynce: for hys herptage shall be hys sonnes onelye. The prynce also shall take none of the peoples enherptage, nor put them from theyr possession, but to hys owne sonnes shall he gyue his posselsion, that my people be not scattered abroad, but that every man may haue hys owne.

**A**nd he brought me thorow the intrance at the syde of the doze to the habitation of the Sanctuary, that belongeth to the priestes, and stode toward the North, and behold ther was a place vpon the West side, then sated he vnto me: Thys is the place, wher the priestes shall dryght the trespass, and synneofferynges, and bake the meateofferynges: that they nede not beare them in to the outward court, and so to the uttermost court, round aboute al the four corners. Beholde, in euerye corner of the fore court ther was yet a lytle court.

**Y**ea in al the four corners of the courte ther was a lytle court of .xl. cubytes long, and .xxx. cubytes broade: these four lytle courtes wer of one lyke measure, and ther went a ryg wal round about them al four, vnder the whych there wer barthes made rounde aboute. Then sated he, vnto me Thys is the kytyhn, wher the mynistres of the house shall dryght the clayne offerynges of the people,

The xlvii. Chapter.

**T**he bysyon of the waters that come out of the temple. The coastes of the land of promyse, and the deuysion therof by trybes.

**A**fter thys he brought me agayne before the doze of the house: and behold ther gushed out waters from vnder the postes of the house Eastwarde (for the house stode toward the East) that ran downe vpon the ryghte syde of the house, whycher lyeth to the aulter Southwarde. Then carped he me out to the north doze, and brought me sothe ther round about by the uttermost doze that turneth eastward. Beholde, there came sothe the water vpon the ryghte syde.

**N**ow when the man that had the mete rodde in hys hande wente vnto the East dooze, he measured a thousande cubytes, and then he brought me thorow the water, even to the ancles: so he measured pet a .M. & brought me thorow the water agayne vnto þ knees: pet measured he a .M., and brought me thorow the water vnto the loines. After this he measured a .M. agayne, then was it suche a ryuer, that I myghte not wade thorow it: The water was so depe, that it was nedefull to haue swymmed, for it myghte not be waded ouer. And he sated vnto me: haste thou sene this, O thou sonne of man: and wylth that he brought me to the riuer banck agayne.

**N**ow when I came there, there stode many trees vpon eithersyde of the ryuer bancke. Then sated he vnto me: Thys water



water that floweth out toward the east  
and runneth downe into the playne feld,  
commeth into the sea: and from the sea it  
floweth out, and maketh the waters hal.  
Yea, al that lyue and moue wherunto this  
spuer commeth, shall recouer. And wher  
e this water commeth, there shall be much  
fyshe. For all that commeth to this wa-  
ter, shall be lusty and whole. By this sp-  
uer shall the fshers stand from Engaddi  
vnto Eneglaim, and ther fished out they  
nets: for ther shall be great heapes of fsh,  
lyke as in the mayne sea. As for his clay  
pyttes, they shall not be whole: for why? it  
shall be occupied for salt.

By this spuer vpon bothe the sydes of  
the fhoze, ther shall grow al maner of fruit-  
ful trees, whose leaues shall not fall of, nei-  
ther shall their frut perishe: but euer be ripe  
at theyr monethes, for ther water runneth  
out of theyr Sanctuary. His frut is good  
to eate, and his lease profitable for medi-  
cine. Thus sayth the Lord God: Let this  
be the border, wher in ye shall deuyde the  
land vnto the xii. trybes of Israel wyth  
the lyne. For it is indifferent vnto one,  
as vnto another: of the whiche lande I  
swoze vnto your fathers, that it should fall  
to your inheritance.

**Gen. xxi. a** This is the border of the lande vpon  
the North syde, from the mayne sea, as  
menne go to zadaba: namelye Hemath,  
Berocha, Sabatim: from the borders of  
Damascus and Hemath vnto Hazer E-  
chon, and that lyeth vpon the coastes of

**D** Baucram. Thus the borders from the sea  
foorth, shall be Hazer Euan, the border  
of Damascus the North, and the borders  
of Hemath, that is the North part. The  
East syde shall ye measure from Hae-  
ran and Damascus, from Galsad and the  
land of Israel by Iordan and so foorth,  
from the sea coast that lyeth Eastwarde:  
and this is the East part. The South syde  
is from Hamath foorth to the waters of  
stypse vnto Lades, the spuer, to the maine  
sea: and that is the South part. The west  
part: namelye the greate sea fro the borders  
therof vnto a manne come vnto Hemath:  
this is the West parte. This lande shall  
ye parte amonge you, accordynge to the  
trybes of Israel, and deuyde it to be an  
heritage for you, and for the strangers  
that dwel amonge you, and beget chyldre.  
For ye shall take them amonge the chy-  
ldren of Israel, lyke as thought they wer  
of your owne householde and countrey:  
and they shall haue heritage wyth you a-  
monge the chyldre of Israel. Loke in what  
trybe the stranger dwelleth, in the same  
trybe shall ye gyue hym his heritage, say-  
eth the Lord God.

The. lxxviii. Chapter.

**E** The lottes of the seuen trybes. The parts  
of the possession of the pyettes and of the tem-  
ple, of the Leuytes of the ctye, of the pyince, &c  
rehearsed. The lots of the other trybes. The  
gates of the ctye,

**T**hese are the names of the tribes that  
lye vpon the North syde, by the waye  
of Herlon, til thou comest vnto He-  
math: and Haza Enam, the borders of  
Damascus toward the North besyde He-  
math: Dan shall haue his porcion from the  
East quarter vnto the West. Vpon the bor-  
ders of Dan from the East syde vnto the  
West, shall Aser haue his porcion. Vpon  
the borders of Aser fro the East part vnto  
the West, shall Naphtali haue his porcion.

Vpon the borders of Naphtali from  
the east quarter vnto the West, shall Ma-  
nasse haue his porcion. Vpon the borders of  
Manasse fro the East syde vnto the West,  
shall Ephraim haue his porcion. Vpon the  
borders of Ephraim from the East parte  
vnto the West, shall Ruben haue his por-  
cion. Vpon the borders of Ruben from the  
east quarter vnto the West shall Iuda haue  
his porcion. Vpon the borders of Iuda fro  
the east part to the West, ye shall set asyde  
one porcion of .xxv. my. meterods long and  
broad (lyke as an other porcion from the  
East syde vnto the West) therin the Sanc-  
tuarye shall stand.

As for the porcion that ye shall separate  
out for the Lord, it shall be .xxv. thousande  
long, and .x. thousande broad. Whiche sepa-  
rated holy porcion shall belong vnto these,  
namely to the priests toward the North.  
xxv. my. and toward the West .x. my. broad,  
toward the East .x. my. broad also, and to-  
ward the South .xxv. my. long, wher in the  
Sanctuary of the Lord shall stand. Yea this  
same place shall be the pyettes that are of the  
chyldren of Sadoch, and haue kepte my  
holy ordynance, which went not astray  
in the erroure of the chyldren of Israel, lyke  
as the Leuytes are gone astray: and this  
separated piece that they haue of the land  
shall be the most holy, darde vpon the bor-  
ders of the Leuytes.

And next vnto the priests, shall the Leu-  
ites haue .xxv. my. longe, and .x. my. broad.  
This shall be on euery syde .xxv. my. longe,  
and .x. my. broad. Of this porcion they shall  
fel nothinge, nor make anye permutacion  
therof, lest the chiefe of the land fall vnto  
other, for it is halowed vnto the lord. The  
other .v. my. after the bredth that lyeth by  
the .xxv. my. shall be commeth: it shall belong  
to the ctye and to the suburbs for habi-  
tacions, and the ctye shall stand in the mid-  
dest therof. Lette this be the measure: to-  
ward the North parte fyue hundred and  
thii. my. toward the South part, fyue .c. &  
foure. my. toward the East part .v. .c. and  
foure. my. toward the West part .v. .c. and  
foure thousande.

The suburbs hard vpon the ctye, shall  
haue toward the North .l. and two .c. to-  
ward the South .lii. .c. toward the East,  
l. and two .c. toward the West also fyfte  
and two .c. As for the respyde of the length  
that lyeth darde vpon the separated ho-  
ly ground, namelye .x. my. toward the  
West. .ii. .c. .c.

Eze. xl. v. a

Eze. xlvi. a  
xlii. c.

Eze. xlviii. a  
xlviii. c.

Num. xx. b.  
Exod. xvi. c.

Strangers

Leuit. xix. g  
Deut. xx. b.  
and. xxi. c.



water that floweth out toward the east  
and runneth downe into the playne feld,  
commeth into the sea: and from the sea it  
floweth out, and maketh the waters hal-  
lowe. Yea, al that lyue and moue wherunto it  
floweth commeth, shall receiue. And wher  
this water commeth, there shall be much  
fynesse. For all that commeth to this wa-  
ter, shall be lustrous and whole. By this ry-  
uer shall the fowls stand from Engaddi  
vnto Eneglaim, and ther shal be out the  
fowls: for ther shal be great heapes of fysh,  
lyke as in the mayne sea. As for his clay  
pyttes, they shal not be whole: for why? it  
shal be occupied for salt.

By this ryuer vpon bothe the sydes of  
the fowle, ther shal grow al maner of frut-  
ful trees, whose leaues shal not fall of, nei-  
ther shal their frut perishe: but euer be ripe  
at theyr monethes, for ther water floweth  
out of the Sanctuary. His frut is good  
to eate, and his leafe profitable for medi-  
cine. Thus sayth the Lord God: Let this  
be the border, wher in ye shall deuyde the  
land vnto the xii. tribes of Israel wyth  
the lyne. For it is indifferent vnto one,  
as vnto another: of the whiche lande I  
swore vnto your fathers, that it should fall  
to your inheritance.

**Gen. xxi. a** This is the border of the lande vpon  
the North syde, from the mayne sea, as  
menne go to Zabadah: namelye Hemath,  
Berchoa, Sabatim: from the borders of  
Damascus and Hemath vnto Hazer E-  
chon, and that lyeth vpon the coastes of

**D** Baucram. Thus the borders from the sea  
foorth, shall be Hazer Euan, the border  
of Damascus the North, and the borders  
of Hemath, that is the North part. The  
East syde shall ye measure from Haze-  
ran and Damascus, from Galsad and the  
land of Israel by Iordan and so foorth,  
from the sea coast that lyeth Eastwarde:  
and this is the East part. The South syde  
is from Hamath foorth to the waters of  
Sypho vnto Lades, the ryuer, to the mayne  
sea: and that is the South part. The west  
part: namelye the greete sea fro the borders  
therof vnto a manne come vnto Hemath:  
this is the West parte. This lande shall  
ye parte amonge you, accordynge to the  
tribes of Israel, and deuyde it to be an  
heritage for you, and for the strangers  
that dwel amonge you, and beget chyldren.  
For ye shall take them amonge the chy-  
ldren of Israel, lyke as though they wer  
of your owne householde and countrey:  
and they shall haue heritage wyth you a-  
monge the chyldren of Israel. Loke in what  
tribe the stranger dwelleth, in the same  
tribe shal ye geue hym his heritage, say-  
eth the Lord God.

The. lxxviii. Chapter.

**E** The lottes of the seuen tribes. The parts  
of the possession of the pyettes and of the tem-  
ple, of the Leuytes of the ctye, of the pyette, &c  
rehearsed. The lots of the other tribes. The  
gates of the ctye,

**T**hese are the names of the tribes that  
lye vpon the North syde, by the waye  
of Herlon, til thou comest vnto He-  
math: and Haza Enam, the borders of  
Damascus toward the North besyde He-  
math: Dan shal haue his porcion from the  
East quarter vnto the West. Vpon the bor-  
ders of Dan from the East syde vnto the  
West, shal Aser haue his porcion. Vpon  
the borders of Aser fro the East part vnto  
the West, shal Naphtali haue his porcion.

Vpon the borders of Naphtali from  
the east quarter vnto the West, shal Ma-  
nasse haue his porcion. Vpon the borders of  
Manasse fro the East syde vnto the West,  
shal Ephraim haue his porcion. Vpon the  
borders of Ephraim from the East parte  
vnto the West, shal Ruben haue his porcion.  
Vpon the borders of Ruben from the  
east quarter vnto the West shal Iuda haue  
his porcion. Vpon the borders of Iuda fro  
the east part to the West, ye shall set asyde  
one porcion of .xxv. myll. meterods long and  
broad (lyke as an other porcion from the  
East syde vnto the West) therin the Sanc-  
tuarie shal stand.

As for the porcion that ye shal separate  
out for the Lord, it shal be .xxv. thousande  
long, and .x. thousande broad. Whiche sepa-  
rated holy porcion shal belong vnto these,  
namelye to the priests toward the North.  
xxv. myll. and toward the West .x. myll. broad,  
toward the East .x. myll. broad also, and to-  
ward the South .xxv. myll. long, wher in the  
Sanctuary of the Lord shal stand. Yea this  
same place shal be the pyettes that are of the  
chyldren of Sadoch, and haue kepte my  
holy ordynance, which went not astray  
in the error of the chyldren of Israel, lyke  
as the Leuytes are gone astray: and this  
separated piece that they haue of the land  
shall be the most holy, darde vpon the bor-  
ders of the Leuytes.

And next vnto the priests, shal the Leu-  
ites haue .xxv. myll. longe, and .x. myll. broad.  
This shal be on euery syde .xxv. myll. longe,  
and .x. myll. broad. Of this porcion they shal  
fel nothinge, nor make anye permutacion  
therof, lest the chiefe of the land fall vnto  
other, for it is halowed vnto the Lord. The  
other .v. myll. after the bredth that lyeth by  
the .xxv. myll. shal be commeth shal belong  
to the ctye and to the suburbs for habi-  
tacions, and the ctye shal stand in the mid-  
dest therof. Lette this be the measure: to-  
ward the North parte fyue hundred and  
thirty. myll. toward the South part, fyue .c. &  
foure. myll. toward the East part .v. .c. and  
foure. myll. toward the West part .v. .c. and  
foure thousande.

The suburbs hard vpon the ctye, shal  
haue toward the North .l. and two. .c. to-  
ward the South .lii. .c. toward the East,  
l. and two. .c. toward the West also fyfte  
and two. .c. As for the residue of the length  
that lyeth darde vpon the separated ho-  
ly ground, namelye .x. myll. toward the  
West. .ii. .c. .c.

Eze. xl. v. a

Eze. xlvi. a  
xlii. c.

Eze. xlvi. a  
xlii. c.

Num. xx. b.  
Exod. xlii.

Strangers

Leuit. xix. g.  
Deut. xx. b.  
and. xlii. c.



East, and. x. M. toward the west, unto the holpe portion: it and the increase thereof, shall serue for theyr meate: that labourer in the city. They that labour for the wealth of the city, shall maintayne thys also, oute of what tyebe so euer they be in Israel. Al that is separated of the. xxv. M. long, and xxv. M. bred, on the. iiii. partes, that shall be put asyde for the separated portion of the Sanctuarie, and for the possession of the cty. The resydue vpon both the sydes of the Sanctuarie, and possession of the cty, shall belong to the prince, before y place of the. xxv. m. unto the east end, and before the place of the. xxv. M. westward unto y borders of the cty: thys shall be the princes porcion. Efts shall be the holy place, and the house of the sanctuarie shall stand in the myddest. Moreover, from the Leuyts and the cities possession that lye in the myddest of the princes part, looke what remaineth betwixt y border of Iuda and the border of Ben Iamin, it shall be the princes. Now of the other trybes.

From the East part unto the west shall Ben Iamin haue hys porcion. Upon the borders of Ben Iamin from the East syde unto the west, shall Symeon haue hys porcion. Upon the borders of Symeon from the East part unto the West shall Izaar haue hys porcion. Upon the border of Izaar from the East syde unto the West, shall Sabulon haue his porcion. Upon the borders of Sabulon from the East part unto the West shall Gad haue hys porcion. Upon the borders of Gad Southwarde, the coastes shall reach from Thamar foot the unto the waters of strepe to Cabes, and to the floude, euen unto the mayne sea. Thys is the land wth hys porcions whiche ye shall distribute unto the trybes of Israel sayth the Lorde God. Thus wyde shall the ctye reach: Upon the North parte. v. C. and. iiii. M. measures. The portes of the cty shall haue the names of the tribes of Israel. iiii. portes of the North side one Ruben, an other Iuda, the third Leui. Upon the east syde. v. C. and. iiii. M. measures, wth. iiii. portes: The one Ioseph an other Ben Iamin, the. iiii. Dan. Upon the south syde. v. C. and. iiii. M. measures, wth the thre portes: the one Symeon, an other Izaar, the third Sabulon. And vpon the West side. v. C. and. iiii. M. measures wth thre portes also, the one Gad, another Asser, the third Naphtali. Thus shall it haue. xlviii. thousande measures rounde about.

And fed that tyme forth y name of the cty shall be. The lord is there.

The ende of the Prophecie of Ezechiel.

# The booke of the Prophet Daniel.

The first Chapter.

The Prophecie sheweth the captiuitie of Iohann king of Iuda. Of the sonnes that were in captiuitie, The kyng commaunded to those whiche of them should be taught the learninge and language of the Caldees. They are allowed the kynges feeding. Daniel abstayneth fro the meate of the king of Babilon. The science and instruction of these chyliden.



In the thyrtye pere of the reigne of Iohann king of Iuda, came Nabuco- donozor kyng of Baby- lon unto Ierusalem and beseged it: and the Lord deliuered Iohann the kyng of Iuda into his hand: with certain ornaments of the house of God: whiche he caried away unto the land of Sennar, to the house of hys God. & ther he brought the into hys gods treasury. And the kyng spake vnto Asphanaz the chiefe chamberlayne, that he should bring hym certayne of the chyliden of Israel that were come of the kings seide, and of princes, yong spryn- gols without any blemish, but saye and wel fauoured, instruct in al wisdom, cunning and vnderstandyng, which were able to stand in the kings palace, to reade, and to learne for to speake Caldey.

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Ann. xlviii. Iosua. xiii. and. xlviii.

Iob. vii. b. Dan. iiii. and. v. a.

Gene. xlviii. b. Jud. xii. b. Tob. i. a.



East, and. x. M. toward the west, unto the holpe portion: it and the increase thereof, shall serue for theyr meate: that labourer in the city. They that labour for the wealth of the city, shall maintayne thys also, oute of what tyebe so euer they be in Israel. Al that is separated of the. xxv. M. long, and xxv. M. bred, on the. iiii. partes, that shall be put asyde for the separated portion of the Sanctuarie, and for the possession of the ctye. The resydue vpon both the sydes of the Sanctuarie, and possession of the ctye, shall belong to the prince, before the place of the. xxv. m. unto the east end, and before the place of the. xxv. M. westward unto the borders of the ctye: thys shall be the princes porcion. It shalbe the holy place, and the house of the sanctuarie shall stand in the midst. Moreover, from the Leuyts and the cities possession that lye in the midst of the princes part, looke what remaineth betwixt the border of Iuda and the border of Ben Iamin, it shall be the princes. Now of the other trybes.

From the East part unto the west shall Ben Iamin haue hys porcion. Upon the borders of Ben Iamin from the East syde unto the west, shall Symeon haue hys porcion. Upon the borders of Symeon from the East part unto the West shall Izaar haue hys porcion. Upon the border of Izaar from the East syde unto the West, shall Sabulon haue his porcion. Upon the borders of Sabulon from the East part unto the West shall Gad haue hys porcion. Upon the borders of Gad Southwarde, the coastes shall reach from Thamar foot the unto the waters of strepe to Cabes, and to the floude, euen unto the mayne sea. Thys is the land wth hys porcions whiche ye shall distribute unto the trybes of Israel sayth the Lorde God. Thus wyde shall the ctye reach: Upon the North parte. v. C. and. iiii. M. measures. The portes of the ctye shall haue the names of the tribes of Israel. iiii. portes of the North side one Ruben, an other Iuda, the third Leui. Upon the east syde. v. C. and. iiii. M. measures, wth. iiii. portes: The one Ioseph an other Ben Iamin, the. iiii. Dan. Upon the south syde. v. C. and. iiii. M. measures, wth the thre portes: the one Symeon, an other Izaar, the third Sabulon. And vpon the West side. v. C. and. iiii. M. measures wth the portes also, the one Gad, another Asur, the third Naphtali. Thus shall it haue. xlviii. thou. sande measures rounde about.

And fed that tyme forth the name of the ctye shall be. The lord is there.

The ende of the Prophecie of Ezechiel.

# The booke of the Prophet Daniel.

The first Chapter.

The Prophecie sheweth the captiuitie of Iohann king of Iuda. Of the sonnes that were in captiuitie, The kyng commaunded to those whiche of them should be taught the learninge and language of the Caldees. They are allowed the kynges feeding. Daniel abstayneth fro the meate of the king of Babilon. The science and instruction of these chyliden.



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Ann. xlviii.  
Iosua. xiii.  
and. xlviii.

Job. vii. b.  
Dan. iiii.  
and. v. a.

Gene. xlviii. f.  
Jud. xii. b.  
Cobi. i. a.



springolds which eat of the kings meate. Thus Melchior tooke away theyr meate and wyne, and gaue them potage, therfore God gaue now these four springolds cunning and learning in al scripture & wysdome, but vnto Danyel specially he gaue vnderstandyng of al vyls and dreames. Now whē the tyme was expyred that the kyng hadde appoynted to byrge in these younge springoldes vnto hym: the chiefe chamberlaine brought them before Nabuchodonozor, and the king commaned with them. But amonges them all wer founde none such as Danyel, Ananias, Misael, & Azarias. Therfore stode they before the king, whych in al wisdom and matters of vnderstandyng that he enquired of them, found them. x. tymes better then all the southsayers and charmers that were in al his realme. And Danyel abode styll vnto the fyrst yere of kyng Cyrus.

The.ii. Chapter.

The dreame of Nabuchodonozor. He calyth vnto hym Southsayers, and requyeth of them both the dreame and the interpretation thereof. They answer that they can not shew it. The kyng commaundeth al the wyse men of Babylon to be slayne. Danyel requyeth tyme to solve the question. The Lorde openeth the mistery to Danyel. Danyel is brought vnto the king, and sheweth hym his dreame and the interpretation thereof. Of the euerylastyng kyngdom of Christ. The stone Christ. Danyel is exalted and promoted of the kyng.

Job. vii. b.  
Dan. iiii. a  
and. v. a.

In the second yere of the raigne of Nabuchodonozor, had Nabuchodonozor a dreame wher thowhe his spryte was vexed, and his slepe brake from him. Whē the king commaunded to cal togyther all the southsayers, charmers, witches & Caldees, for to shew the kyng his dreame. So they came and stode before the kyng. And the kyng said vnto them: I haue dreamed a dreame, and my spryte was so troubled therewith, that I haue cleane for gotten what I dreamed. Upon this the Caldees answered the kyng in the Syrius spech: O kyng, God saue thy lyfe for euer. Shew thy seruantes the dreame, and we shall shewe what it meaneth. The kyng gaue the Caldees thier answer, & said: It is gone fro me: If ye wil not make me vnderstand the dreame, wyth the interpretation thereof, ye shal dye, and your houses shal be pyrfed. But if ye tel me the dreame and the meaning thereof ye shal haue of me gyftes, rewardes, and great honour, only shewe me the dreame and the significacion of it.

They answered againe and sayed: The king must shew his seruantes the dreame, and so shall we declare what it meaneth. Then the king answered, sayinge: I perceiue of a truth, that ye do but prolong the tyme: for so much as ye se that the thing is gone fro me. Therfore if ye wil not tel me the dreame, ye shal al haue one iudgemēt. But ye saie and dissemble with vain words, whych ye speake before me, to put off the

tyme. Therefore tel me the dreame, and so shal I know if ye can shew me what it meaneth. Upon this the Caldees gaue answer before the kyng, and said: there is no man vpon earth that can tel the thyng whych the king speaketh of: Yea, ther is neyther king, prince nor Lord that euer asked such thyngs at a southsayer, charmer or Caldee, for it is a hard matter, that the king requyeth, neither is ther anye, that can certify the kyng thereof, excepte the gods: whose dwelling is not among the creatures.

For the which cause the kyng was wroth wyth great indignacion, and commaunded to destroye all the wyse men at Babylon, and the proclamacion went forth, that the wyse men shoulde be slayne. They soughte also to slep Danyel with his companions. Then Danyel enquired Arioch the kyngs steward of the iudgemente and sentence, that was gone forth already to kyll suche as were wyse at Babylon.

He answered and saied vnto Arioch the kyng then the kyngs deputy: Why hath the king proclaimed so cruel a sentence? So Arioch told Danyel the matter. Upon this went Danyel vp, and desired the kyng that he might haue leasure to shewe the kyng the interpretation, and then came he home againe, and shewed the thing vnto Ananias, Misael, and Azarias his companions, that they should beseeche the God of heaue for grace in this secret, that Danyel & his felowes, with other such as were wyse in Babylon, perished not. Then was the mistery shewed vnto Daniell in a vylson by night. And Danyel praised the God of heaue. Danyel also cryed loued, and sayed: O that the name of God myghte be prayfed for euer, for wysdome and strength at his own, he chaungeth the tymes and ages: he putteth down kings, he setteth vp kings: he gyueth wysdome vnto, the wise, and vnderstanding to those that vnderstande: he openeth the depe secretes: he knoweth the thing that lyeth in darknes, for the lycht dwelleth wyth hym. I thanke thee, and prayse the (O thou God of my fathers) that thou hast lent me wisdom & strenght, and hast shewed me the thing that we desired of thee, for thou hast opened the kynges matter vnto me.

Upon this went Danyell in vnto Arioch, whom the kyng had ordeyned to destroye the wyse at Babylon: he wente vnto hym and sayed: destroye not suche as are wyse in Babylon, but byrge me into the kyng, and I shal shew the kyng the interpretation. Then Arioch brought Danyell in to the kyng in all the haste, and sayed vnto hym. I haue founde a man amonges the prisoners of Iuda, that shal shewe the kyng, the interpretation. Then answered the kyng and sayed vnto Danyell, whose name was Balthasar: Telle thou he that canste shewe me the dreame, whych I haue sene, and the interpretation.

Dan. vii. b  
Luce. i. e  
Job. xxi. b  
Jer. xxi. a  
Dan. iiii. c  
Job. xxi. b  
I. Ihon. i. b



## The.ii. Chapter.

pretacion therof? Danyel answered the the kyng to hys face, and sayd: As for this secret, for the whych the kyng maketh inquisition, it is neyther þ wylse, the socerer, the charmer, nor the deupl confuter, that can certify the kyng of it: Ouelpe God in heauen can open secretes, and he it is that sheweth the kyng Nabuchodonosor, what is for to come in the latter dayes.

Math. xi. c

Thy dreame, and that whiche thou hast sene in thyne head, vpon thy bed, is this: O kyng thou dydest caste in thy mynde what should come heare after. So be that is þ opener of misteries, telleth thee what is for to come. As for me, this secret is not shewed me for any wysedome that I haue more then any other luyng: but only that I myght shew the kyng the interpretacion, and that he might know the thoughtis of hys owne hert. Thou king sayest, and behold, ther stode before the a great image whose spure was marueilous great, and his visage grim. The ymage head was of fyne golde, hys breste and arme of syluer, hys bodye and loynes were of copper, hys legs wer of yron, his feete wer part of yron, and parte of earthe.

Math. xxi. e  
Luke. xx. b.

Thou sayest, til the time (that without any handes) there was hewen of a stone, whych smote the ymage vpon the feete, that were borde of yron, and earthe, and brake them to poudre: then was the yron, the earthe, the copper, the syluer and glod broken altogether in ppeces: and became lyke the chaffe of corne, that þ wynde bloweth away from the sommer doores, that they can no more be founde. But the stone that smot the ymage became a great mountayne, whych fulfyllerth the whole earth: this is the dreame. And now wyl we shew before the kyng, what it meanerth.

Dani. v. d.

O king, thou art a kyng of kynges: For the God of heauen hath giuen the a kyngdome, ryches, strenght, and magestye: and hath deliuered the al thynges that are amongs the chyldren of men: the bestes of the field, and the foules vnder the heauen, and gauen the dominion ouer the al. Thou art that golden head. After the, there shal aryse an other kyngdome, shal be les then thyne. The thyrd kyngdome shal be like copper, and haue dominactio in all lands. The fourthe kyngdome shal be as stronge as yron. For lyke as yron brooseth and breaketh al things: Yea euen as yron beateh euerye thyng downe, so shal it beate downe and destroy.

Wher as thou sawest the feete and toes part of earthe and parte of yron, that is a deuised kyngdome, whych neuer thelesse shal haue some of yron ground myxt with it, for so much as thou hast sene the Iron myxt with claye.

The toes of the feete that were part of yron and parte of claye, signifieth that it shal be a kyngdome partely stronge, and partely weake. And wher as thou sawest

## The Prophecy

est Iron myxt with claye, they shal mingle them selues with the seede of simple people, and yet not contynue one with another, lyke as yron wyl not be souldered with a pottherde.

Escape. ix. b.

In the dayes of these kynges, shal the God of heauen set vp an euertlasting kyngdome whych shal not perthe, and hys kyngdome shal not be gyuen ouer to another people: yea the same shal breake and destroye all these kyngdomes, but it shal endure for euer.

Heb. xii. a

And wher as thou sawest that without any handes ther was cutte out of the mount a stone, whych brake the yron, the copper, the earthe, the syluer and golde in ppeces: by that hath the great God shewed the kyng what wyl come after this. This is a true dreame, and the interpretation therof is sure. Then the kyng Nabuchodonosor fell downe vpon hys face, and bowed hym selfe vnto Danyel, and commaunded that they should offer meat offernynges, and swete odoures vnto hym. The kyng answered Danyel, and said: yea of a truthe poure God is a God aboue all gods, a Lorde aboue all kynges, and an opener of secretes, serng thou canst dyscouer this mystery. So the kyng made Danyel a great man, and gaue him many and greates gyftes.

He made hym ruler of al the countreys of Babilon, and Lord of al the nobles that were at Babilon. Now Danyel intreated the kyng for Sidrach, Mysach, and Abednago, so that he made them rulers ouer al the offces in the lande of Babilon. But Danyel hym selfe remayned still in the court by the kyng.

The.iii. Chapter.  
The kyng setteth vp a golden Image, whych he commaundeth to be worshipped. Sidrach, Mysach, and Abednago are accused, by cause they despyled the kyngs commaundement. They are brought vnto the kyng, and commaunded to worship the Image. They refuse to doo it, and are put into a burnyng ouen. By belife in God, they are deliuered from the fyre. Nabuchodonosor confelleth the power of God after the syght of the myracle.

Nabuchodonosor the kyng caused a golden ymage to be made, whych was thre score cubytes hygh, and syre cubytes thicke. This he made to be sette vp in the felde of Dura in the land of Babilon, and sente oute to gather together the Dukes, Lords, and Nobles, the iudges and officers, the debities & shryues with all the rulers of the lande, that they might come to the dedicactio of the ymage whych Nabuchodonosor the kyng had set vp. So the Dukes, Lords, and nobles, the iudges and officers, beires and shryues, with all the rulers of the land gathered together, and came vnto the dedycatynge of the ymage that Nabuchodonosor the kyng had set vp.

After the Greke some read: in the felde that maye be inhabited: wherevpon Josephus in the tenth boke of his antiquities the. xii. cha. sayeth: in a very greete felde.

Nowe when they stode before the Image whych Nabuchodonosor set vp, the bedel



bedel cryed oute with al his myght: O ye people, kintredes, and tungen, to you be it sayed: that when ye heare the noyse of the trompettes whiche shal be blowen, with the harpes, shawmes, psalterpes, symphonies, & all maner of musyke, ye fall downe and worshyp the golden ymage that Nabuchodonozor the kyng hath set vp. Who so the fallerh not downe, and boweth hym selfe, shal euen the same houre be cast into an hote burnynge ouen. Therfore, when al the folke hearde the noyse of the Trompettes that were blowen, with the Harpes, Shawmes, psalterpes, Symphonies, and all kynde of melodye, then all the people, kintredes and nacions fell downe, & bowed them selues vnto the golden ymage that Nabuchodonozor the kyng had set vp.

Nowe were there certayne men of the Caldes that went euen then & accused the Jewes, and sayed vnto the kyng Nabuchodonozor: O kyng, God saue thy lyfe for euer. Thou beynge kyng, hast gyuen a commaundement that all men, when they heare the noyse of the trompettes, harpes, shawmes, psalterpes, Symphonies, and al the other melodyes, shal fall downe and bowe them selues toward the golden ymage: who so the fel not downe and worshipped not, that he should be cast into an hote burnynge ouen.

Dani. ii. 5

Nowe are there certayne Jewes, whom thou hast set ouer the offces of the lande of Babylon: namely Sidrach, Misach & Abednago. These men (O kyng) regarde not thy commaundemente, yea they wyl not serue thy gods, ne bowe them selues to the golden ymage that thou hast sette vp.

The Nabuchodonozor in a cruel wrath and dyspleasure, commaunded, that Sidrach, Misach, and Abednago shoulde be brought vnto hym. So these men were brought before the kyng. Then Nabuchodonozor spake vnto them, and sayed: what? O Sidrach, Misach & Abednago, wyl not ye serue my gods? nor bowe you selues to the golden ymage that I haue set vp? well be redye hereafter, when ye heare the noyse of the trompettes blowe with the Harpes, Shawmes, psalterpes, Symphonies, and al the other melodyes, that ye fall downe & worshyp the ymage whiche I haue made. But if ye worshyp it not, ye shall be caste immediatlye into an hote burnynge ouen. Let see, what God is there, that maye deliuer you oute of my handes? Sidrach, Misach, and Abednago answered the kyng, and sayed: O Nabuchodonozor, we ought not to consent vnto the in thys matter, for why? oure God whome we serue, is hable to kepe vs from the hote burnynge ouen (O kyng) and can ryght wel deliuer vs oute of thy handes. And though he wyl not, yet shalte thou knowe (O kyng) that we wyl not serue thy goddes nor do reuerence to the ymage, whych thou hast set vp. Then was Nabu-

Da. xvi. 9

chodonozor full of indignacion, so that the countenance of hys face chaunged vpon Sidrach, Misach, and Abednago. Therfore he charged and commaunded that the ouen shoulde be made seuen tymes hotter then it was wont to be and spake vnto the strongest workmen that were in the hote, for to bind Sidrach, Misach and Abednago, and to cast them into the hote burnynge ouen. So these men were bounde in their cotes, hose, shoes, with their other garmets, and cast into the hote burnynge ouen: for the kynges commaundement was so strypte and the ouen was excedynge hote. As for the men that put in Sidrach, Misach, and Abednago, the flame of the fyre destroyed them. And these thre men: Sidrach, Misach, and Abednago, fel downe in the hote burnynge ouen, beynge fast bounde.

Then Nabuchodonozor the kyng maruelled, and stode vp in al hast, he spake vnto hys counsell and sayde: byd ye not caste these thre men bounde into the fyre. They answered, and sayed vnto the kyng: Yea, O kyng. He answered and sayed: Loo for all that, yet doo I see foure men goynge loose in the myddest of the fyre, and nothyng corrupt, and the fourth is like an aungell to looke vpon.

Esa. xliii. 2

Vpon this went Nabuchodonozor vnto the mourthe of the hote burnynge ouen: he spake also, and sayed: O Sidrach, Misach, and Abednago, ye seruautes of the hye God, goo forth, and come hyther. And so Sidrach, Misach, and Abednago went oute of the fyre. Then the dukes, lordes, and nobles, and the kynges counsell came together to see those men, vpon whom the fyre had no maner of power in their bodies, In so muche that the berpe herre of their head was not burnt, and their clothes vunchanged: Yea there was no smell of fyre felt vpon them.

D Actes. ix. 6  
Dani. x. 6

Then spake Nabuchodonozor, & sayd: Blessed be the God of Sidrach, Misach, & Abednago, which hath sent hys aungell, & defended his seruautes, that put their trust in hym, that haue altered the kynges commaundemente, and leoparded their bodies thereupon, rather then they would serue or worshyp any other God, except their own God only. Therefore I wyl & commaunde, that al people, kintreds, and tungen, which speake any blasphemy agaynst the God of Sidrach, Misach, and Abednago, shall dye, and their houses shall be pryed, because there is no God that maye saue as thys. So the kyng promoted Sidrach, Misach, and Abednago, in the lande of Babylon.

The.iiii. Chapter.

Nabuchodonozor dreameth againe. Daniel interpreteth it. Nabuchodonozor is put oute of his realme and eateth with beastes. He confesseth the power of God, and is restored into hys kyngdome.

Da. iii.

Nabu-



## The.iii. Chapter.

**N**abuchodonozor kyng unto all people, kyngeddes & tinges that dwell vpon the whole earth peare be multiplied amonges you: I thought it good to shewe the tokens & marueylous workes, that the hye God hath wrought vpon me. O how great are hys tokes, and how myghty are his wonders? His kyngdome is an everlastynge kyngdome, & hys power lasteth for ever and ever. I Nabuchodonozor being at rest in myne house, & floureshyng in my palace, sawe a dreame, which made me afraide, & the thoughtes that I had vpon my bed, wyth the visions of my head troubled me. Then sent I out a comyssion, that al they whiche were of wysdome at Babylon should be brought before me, to tell me the interpretacion of the dreame. So ther came & soursayes, charmers, Caldees and counters of deuils, to whiche I told the dreame, but what it betokened they coude not shew me: tyll at the last there came one Daniel (otherwyse called Balthasar) accordynge to the name of my God, whiche hath the spirite of the holpe goddes in hym: to whome I tolde the dreame, sayinge: O Balthasar, thou wyrt of soursayes. For so muche as I know that thou hast the spirit of the holy gods, and no secreete is hyd from the, tel me therfore what & visio of my dreame (that I haue seene) may signifie.

I saw a visio in my head vpon my bed, and beholde there stode a tree vpon the grounde whych was verpe hygh, greete, and myghty: the heigth reached vnto the heauen, and the bredth extended to all the endes of the earth, hys leues were sayre, he had very muche fruite, so that euery man had inough to eate therein.

The beastes of the fielde had shadowes vnder it, & the soules of the ayre dwelt in the bowes thereof. Shortly all creatures fed of it. I sawe in my head a visio vpon my bed, & beholde, a watcher came down from heauen, and cryed myghtily, sayinge: Hewe downe the tree, breake of his boughes, shake of hys leues, and scatter hys fruite abrode, that all the beastes may get them awaye from vnder hym, & the soules from hys boughes. Reuerchelesse, leaue the grounde of his roote styll in the earth, and bynde him vpon the playne field, wyth chelines of Iron and stele. With the dewe of heauen shal he be wet, and he shal haue his parte in the herbes of the ground wyth other wyld beastes. That mans herte of hys shalbe taken from hym, and a beastes herte shalbe gyuen hym, tyll seven yeaeres be come and gone vpon hym.

This errande of the watcher, is a commaundement grounded and fought out in the counsell of hym that is mooste holy: to learne meune for to vnderstande that the highest hath power ouer hys kyngdomes of men, & gyueth them to whom it lykerh hym, and byngeth the verpe out castes of

## The Prophecy

men ouer them. This is the dreame that I kyng Nabuchodonozor haue seene: therfore, O Balthasar, tell thou me what it signifith: for so muche as all the wyse men of my kyngdome are not hable to shew me what it meaneth. But thou canst do it, for the spirite of the holy goddes is in the.

Then Daniel (whose name was Balthasar) helde hys peace by the space of an houre, and hys thoughtes troubled hym. So the kyng spake, and sayed: O Balthasar, let neyther the dreame ne & interpretacion thereof feare the. Balthasar answered, sayinge: O my Lorde thys dreame happen to thynne ennemyes, and the interpretacion to thynne aduersaries. As for the tree that thou sawest, which was so great, and myghty whose heigth reached vnto the heauen, & his bredth into al the world, whose leues were sayre, and the fruite muche, vnder the whiche the beastes of the fielde had their habitacion, & vpon whose boughes the soules of the ayre dyd sytte. Euen thou (O kyng) art the tree, greete and stronge. Thy greatnesse encreaseth, and reacheth vnto the heauen, so doth thy power to & endes of the earth. But where as the kyng sawe a watcher euen an holy angel, that came down from heauen, and sayd: hew downe the tree, and destroy it: yet leaue the grounde of the roote in the earth, & bynde hym vpon the playne field, wyth chelines of Iron and stele. He shalbe wet with the dewe of heauen, and his parte shalbe with beastes of the fielde, tyll seven yeaeres be come and gone vpon hym: This (O kyng) is the interpretacion, yea it is the very deuyce of hym that is best of al, and it toucheth my lorde the kyng.

Thou shalt be cast out fro men, and thy dwellynge shal be with the beastes of the fild, with grasse shalt thou be fed lyke an ore. Thou must be wet with the dewe of heauen: Yea, seven yeaeres shal come and go vpon the tyl thou knowe the byest hath power vpon the kyngdomes of men, and gyueth them to whom he lyt. Moreover, wheras it was sayed that the roote of the tree should be left styll in the ground, it betokeneth that thy kyngdom shal remayne hole vnto thee, after thou hast learned to knowe, that the power cometh fro heauen. Wherefore, O kyng be content wyth my counsell, that thou mayest loose thy synnes wyth righteousnesse, and thynne offences wyth merce to poore people, for suche thynges shal prolonge thy peace. Al these thynges touche the kyng Nabuchodonozor. So after & twelue monethes, the kyng walked vp & downe in the palace of the kyngdome of Babylon, and sayed: This is the great ctyte of Babylon, whych I myself (wyth my power & strength) haue made a kynges courte, for the honour of my maieste. Whyle these wordes were yet in the kynges mouthe, there fell a voyce from heauen, sayinge: O kyng Nabuchodonozor

Cal. 11. b.  
Dan. vii. d  
Luce. i. c

That is an  
angel of  
the he-  
uene.

Job. xlii. d  
Dan. v. a

Dan. ii. c  
Jer. xxi. a

Luce. xi.  
Tobi. iii.



Rabuchodonozor to the be it spoken: Thy kyngdom shal depart from the, thou shalt be cast out of mennes company: thy dwellynge shalbe wyth the bestes of the field, so that thou shalt eate grasse lyke an oxe, & pl seven yeres be come & gone ouer thee, eyn vntill thou knowest that the hyst hath power vpon the kyngdomes of men, and that he maye grue them vnto whome it pleseth hym. The very same houre was this matter fulfilled vpon Rabuchodonozor, so that he was cast out of mens company, and eate grasse lyke an oxe.

His body was wet with the dewe of heauen, tyl his heres wer lyke a great Egles feathers, & his nayles lyke byrdes clawes.

When this tyme was past, I. Rabuchodonozor lyft vp myne eyes vnto heauen, and myne vnderstandynge was restored vnto me agayne. Then gaue I thanks vnto the highest. I magnified and praysed hym that lyueth for euer moze, whose power endureth alwaye, and his kyngdome from one generacton to an other in comparison of whome al they that dwel vpon the earth, are to be reputed as nothyng.

Dani. iiii. f

He handleth accordynge to his wyll amonge the powers of heauen, and among the inhabitantes of the earth, and there is none that may resist his hande, or saye: what doest thou. At the same tyme was myne vnderstandynge geuen me agayne, and I was restored to the honoure of my kyngdome, to my dignitie, and to myne owne shape agayne. My great estates & prynces sought vnto me, and I was set in my kyngdome agayne, so that I had yet greater worship. Then dyd I Rabuchodonozor loue, magnify and prayse the kyng of heauen, for all his workes are true, and his wayes ryght. As for those that goe proud lyke, he is able to bring them downe.

Job. xxxv. a

Job. xlii. b.

The. v. Chapter.

Balthazar kyng of Babylon abusynge the vessels of the temple, seeth a hand wytyng in the wall. The soothsayers called of the kyng, can not expounde the wytyng. Daniel is called which readeth it, and interpreteth it also. Balthazar beynge slayne. Darius succeedeth in his roune.

II. pa. xxxv. c

**K**YNGE Balthazar made a great banquet to his thousand Lordes: with al these thousand he made great chere, he was dronken wyth wyne, he commaunded to bring him the golde and syluer vessels, whiche his father Rabuchodonozor had taken out of the temple at Ierusalem: that the kyng and his Lordes wyth his quene & concubines myght drynke therein. So they brought the golden vessel that was take out of the temple of the Lordes house at Ierusalem. Then the kyng and his Lordes with his quene & concubines dronke of them. They dronke wyne, and praysed they: Idols of golde, syluer, copper, Iron, wood and stone.

In the very same houre there appeared

fyngers, as it had bene of a mannes hand wytyng ryght ouer agaynst the candel: stycke vpon the playn wall in the kynges palace: and the kyng saw the palme of the hand that wrote. Then chaiged the kyng his countenance, and his thoughtes troubled hym, so that the ioyntes of his bodye shoke, and his knees smote one agaynst the other. Wherfore the kyng cryed mightily, that they should bring hym the charmers, Caldes and churcers of deuils. The kyng spake also to the wyse men of Babylon, and sayed: Who so can rede this wytyng, and shewe me the playne meanynge therof: shalbe clothed with purple, haue a cheyne of golde aboute his necke, and rule the thyrde parte of my kyngdome.

Iere. l. a.

Dani. ii. a

Upon this, came al the kynges wyse men, but they coude neyther reade the wytyng, ne shewe the kyng what it signified. Then was the kyng sore astrayed, in so much that his coloure chaunged, and his Lordes were sore vexed. So by reason of this matter, that happened to the kyng and his Lordes, the quene went vp her self into the bankette house, and spake vnto the kyng, sayinge: O kyng God saue thy lyfe for euer: Let not thy thoughtes trouble the, and lette not thy countenance be chaunged. For wherfore there is a man in thy kyngdome, that hath the spirite of the holye goddes with in hym, as it was sene in thy fathers dayes. He hath vnderstandynge and wysedome lyke the goddes. Yea the kyng Rabuchodonozor thy father made this man chiefe of the soothsayers, charmers, Caldes & deuill couniurers, because that suche an aboundant spirite, knoweledge & wysedome (to expounde dreames, to ope secretes, & to declare hard doubtis) was founde in hym: yea, euen in Daniel, whome the kyng named Balthazar. Let this same Daniel be sent for, and he shall tel, what it meaneth.

Then was Daniel brought before the kyng. So the kyng spake vnto Daniel, and sayed: Arte thou that Daniel, one of the pryncers of Iuda, whome my father the kyng brought out of Iurye: I haue heard speake, thou hast the spirite of the holye goddes, experience and vnderstandynge, and that there hath bene great wysedome founde in the. Now haue there bene brought me wyse and cunnyng charmers, to reade this wytyng, and to shewe me the meanynge therof: But they coude not tell me, what this matter signified. Wherfore I saye, that thou couldest expounde darke thinges, and declare hard doubtis. Well than if thou canst reade this wytyng, and shewe me the meanynge thereof: thou shalt be clothed with purple haue cheyne of golde aboute thy necke, and rule the thyrde parte of my kyngdome.

Daniel answered, and sayd before the kyng: As for thy rewardes, kepe then thy selfe, or grue thy ryghte gyftes to al



there yet not the lesse I will reade the  
wrytynge vnto the kynge and shewe hym  
the interpretacion therof. **D** kynge, God  
the hyghest gaue vnto Nabuchodonosor  
thy father, the dygnitie of a kynge, wyth  
wysdomme and honoure: so that al people,  
kynredes and tonges stode in awe & feare  
of hym, by reason of the hygh estate that  
he had let hym. For why, he shewe to home  
he wold: he smote, whome it pleased hym.  
**Dan. iii. d** Agayne: whome he wold, he sette vp: and  
whome he lyst, he put downe. But because  
his herte was so proud, and his stomacke  
set so fast vnto wylfulnesse: he was depo-  
sed from his kingly trone, and his maiesty  
was taken from hym. He was shutte oute  
from amonges men, his herte was lyke a  
beastes herte, and his dwelling was with  
the wyld asses: he was fayne to eate  
grasse lyke an oxe, and his bodye was wet  
with the dewe of the heauen: tyl he knew  
that the hyghest had power vpon the king-  
domes of men, and setteth ouer the whome  
he lyst. And thou hys sonne (**D** Balchazar)  
for all this, hast not submytted thine hert,  
though thou knewest al these thinges: but  
hast magnified thy selfe aboue the Lorde  
of heauen, so that the vessels of hys house  
were brought before the: that thou, & thy  
Lordes, wyth thy quene and concubines,  
myght drinke wine therein. And hast pray-  
sed the Idols of siluer and golde, copper &  
iron, of wood and stone. As for the God in  
whose hande consisteth thy byerth and all  
thy wayes, thou hast not loued hym.

**Isa. xlii. c**

**B** Therefore is the palme of this hand sent  
hyther from hym, to token vnto this wry-  
tyng. And this is the scripture, that is  
wrytten vp: **M**ane, Thetel, Shares. Now  
the interpretacion of the thynge is: **M**ane,  
God hath numbred thy kingdome, and  
brought it to an ende: **T**hetel, thou arte  
weyed in the balance and arte founde to  
lyght: **S**hares, thy kingdome is delte in  
partes, and giuen to the Medes & Perses.

Then commaunded Balchazar, to cloth  
Daniel wyth purple, to bange a cheyne  
of golde aboute hys necke, and to make a  
proclamacion concernynge hym, that he  
shoulde be the ruler of the thyrde part of his  
kingdome. The verye same nyghte was  
Balchazar the kynge of the Caldees slayne  
Darius out of Media tooke the king-  
dome, being. xlii. yere of age.

## The vi. Chapter.

Daniel is made ruler ouer the lordes. The  
recorde of an acte, agaynst Daniel. The  
nacion of the acte, wherof Daniel is ac-  
cusid the kynge as a transgressoure. He is  
in a den of lyons by the commaundement  
of the kynge. He is deliuered by fayth in God.  
His accusers are put in to the lyons to be  
slayne. Darius by the proclamation of  
e, magnifyeth the God of Daniel.

eased Darius to set ouer, hys king-  
an. l. & xx. lordes whych shoulde  
hys kingdome aboute. Aboue

these be set thye princes (of whom Danti-  
el was one) that the lordes myght graue  
accompres vnto them, and the kynge to  
be vndiseased. But Daniell excused all  
these princes and lordes, for the spirite  
of God was plenteous in hym: so that the  
king was mynded to set him ouer the hole  
realme. Wherefore the princes & lordes  
sought, to pycke out in Daniel some qua-  
rel agaynst the kingdome, yet coulde they  
fynde none occasyon ne faute vpon hym.  
For why? he was so saythfull, that there  
was no blame ne dishonesty foude in hym.

**B** Then sayed these men: we will get no  
quarrell agaynst this Daniel, excepte it be  
in the lawe of hys God. Upon this wente  
the princes and lordes togyther vnto the  
kynge, and sayed thus vnto hym: kynge  
Darius God saue thy lyfe for euer. All  
the greates of the realme: as the  
princes, Dukes, Senatours, and Iud-  
ges, are determined to put out a comman-  
dement of the kynge, and to make a sure sta-  
ture, namely that whoso desyreth any pe-  
ticion, eyther of any God or man (wythin  
this. xxx. dayes) except it be onely of the,  
the same person may be cast in-  
to the lyons den. Wherefore, O kynge con-  
firme this statute, and make a wrytynge  
that the thynge whiche the Medes and  
Perses haue ordeined be not aultered ne  
broken. So Darius made the wrytynge, &  
confirmed it. Nowe when Daniel vnder-  
stode that the wrytynge was made, he went  
into his house: and the windowes of hys  
hall, towarde Ierusalem, stode open. There  
kneled he down vpon his knees, thre times  
a daye, there he made hys petition, and  
prayed hys God, lyke as his maner was  
to doo afore tyme.

Then these men made searche, & founde  
Daniel makynge hys petition, and pray-  
ynge vnto hys God: So they came to the  
kynge, and spake before hym concernynge  
hys commaundement, sayynge: O kynge  
hast thou not subscribed the statute, that  
wythin thyrtye dayes whoso requyryth  
hys petition of anye God or man but ou-  
lye of thy selfe, O kynge: he shalbe cast into  
the den of the lyons? The kynge answer-  
ed, and sayed: yea it is true. It must be  
as a lawe of the Medes and Perses, that  
may not be broken.

Then answered they, and sayed vnto  
the kynge: Daniel one of the prysoners of  
Juda O kynge, regardeth neyther the, ne  
thy statute that thou hast made, but ma-  
keth hys petition thre tymes a daye.  
When the kynge heard these wordes, he  
was sore greued, and woulde haue excu-  
sed Daniell, to deliuer hym, and put of  
the matter, vnto the Sunne went downe,  
to the intent that he myght saue hym.

These men perceyvinge the kynges  
mynde, sayed vnto hym: knowe this (O  
kynge) that the lawe of the Medes and  
Perses is: that the commaundement and  
statute

**Dan. xlii. e**



statute whiche the kyng maketh, may not be altered. Then the kyng had them bring Daniel, and they cast hym into the lions denne. The kyng also spake vnto Daniel, & sayd: thy God, whom thou alway seruest, euen he shall defende the. And there was brought a stone, & layed vpon the hole of the den, this þ kyng sealed with his owne ring, and with the signet of hys prynces: that the kynges commaundement concerning Daniel, should not be broken.

So the kyng went into hys palace, and kept hym sober all night, so that there was no table spread before hym, neyther coude he take any slepe. But betymes in the morning at the breake of the day, the kyng arose, & went in all hast vnto the den of the Lyons. Now as he came nigh vnto þ den, he cryed with a piteous voyce vnto Daniel: yea the kyng spake, and sayd vnto Daniel: O Daniel, thou seruaunte of the lyuyng God, is not thy God (whom thou alway seruest) hable to deliuer the from the Lyons? Daniel sayd vnto the kyng: O kyng, God saue thy lyfe for euer. My God hath sent hys aungel, which hath shut the Lyons mouthes, so that they myght not hurte me. For wher myne vngiltynes is founde oute before hym. And as for the, O kyng, I neuer offended the.

Then was the kyng exceedinge glad and commaunded to take Daniel oute of the den. So Daniel was brought out of the den, & no maner of hurt was found vpon hym. For he put his trust in hys God. And as for those men whiche had accused Daniel, the kyng commaunded to byng the, and to cast them in the Lyons den, them, their chyldren and their wyues. So the Lyons had the mastery of them, & brake all their bones a sonder, or euer they came at the grounde.

After this, wrote kyng Darius vnto all people kindredes, and runges, that dwelt in all landes: peace be multiplyed with you: My commaundement is, in all my domination and kyngdome, that men feare and stande in awe of Daniels God.

For he is the lyuyng God, whiche abydeth euer: hys kyngdome shall not fayle, and hys power is euerlastyng. It is he that deliuereth, & sauerh: he doeth wonders and meruelous workes, in heauen and in earth: he hath preserved Daniel from the power of the Lyons. This Daniel prospered in the reygne of Darius and Cyrus of Persia.

The. vii. Chapter.

A visio of foure beastes shewed vnto Daniel. The visio is interpreted of foure kyngdomes of the world. Of the power & increase of Antichrist. Of þ euerlasting kyngdome of Christ.

In the first pease of Baltazar kyng of Babylon, sawe Daniel a dreame, and a visio: was in hys head vpon hys bed. Whiche dreame he wrote, and the sum of

the matter is this: Daniel spake and said: I sawe in my visio by nyght, and beholde the foure wyndes of the heauen stroue bys on the sea, and foure greate beastes came vp from the sea one vnylike an other.

The fyrste was as a lyon, and yet had he Eagles wynges. I sawe, that hys wynges were pluckt from hym, and he taken awaye from the earth: that he stode vpon hys fete as a man, and that there was gyuen hym a mans herte.

Beholde, the seconde beaste was lyke a beare, & stode vpon the one syde. Amonges hys teeth in hys mouth he had thre greate long teeth, and it was sayd vnto hym: Arise, eat vp muche fleshe. Then I looked: and beholde, there was an other lyke to a Leopard: this had wynges as a foule, euen foure vpon the backe. This beaste had thre beades, and there was power gyuen hym. After this I saw in a visio by nyght, and beholde the fourth beaste was grym, & horrible, and meruelous stronge. It had greate Iron teeth, it deuoured, destroyed, and stamped the residue vnder his fete. It was sarre vnylike the other beastes that were before it: for it had ten hornes, wherof I tooke good hede.

And beholde, there came by among them, an other lytle horne, before whome there were thre of the first hornes pluckt away. Beholde thys horne had eyes lyke a man, and a mouthe speakyng presumptuous thynges. I looked tyll the seates were prepared, & tyl the old aged sat hym downe. Hys clothyng was as whyte as snowe, and the beaces of hys head lyke the pure woll. His throne was lyke the fyre flame, & hys wheles as the burnyng fyre. There dreyne forth a fyre streame, and went oute from hym. A thousande tymes a thousand serued him. x. times. x. stode before hym. The iudgement was sette, and the bookes opened. Then I toke hede therunto, because of þ voyce of þ proude wordes, whiche that horne spake. I behelde tyll the beaste was slaine, & his body destroyed, and geuen ouer to be brent in the fyre.

As for the power of the other beastes also it was taken awaye, but they lyues were prolonged for a tyme and season. I sawe in a visio by nyght, & beholde there came one in the cloudes of heauen like the sonne of a man, which went vnto the olde aged, before whome they broughte hym: Then gaue he him power and dignitie regeall, that all people, trybes and runges should serue hym. Hys power is an euerlastyng power, whiche shall neuer be put doayne: and hys kyngdome endureth vncorrupt. My herte was vered, & I Daniel had a troubled spryte within me, and the visions of my head made me afraid: tyl I gat me vnto one of them that stode by, to knowe the truth, concerning al these thynges. So he told me, & made me vnderstande the interpretacion of these thynges.

These

Dani. iii. e.  
Actes. xii. c.  
Jud. xiii. c.  
1. re. xvi. e.  
Heb. xi. f.

Heb. ii. b  
Da. xiii. g

Dani. iii. f.

Dani. xiii. f.  
and. vii. c

Act. xiii. b  
1. re. xvi. b  
Dani. iii. f.

1. re. xvi. b

Dani. vii. b  
and. xi. a  
1. re. xvi. a  
Apoc. xiii. a  
and. xvi. b

Apoc. i. e  
1. re. xvi. b  
Dani. x. a  
Apoc. v. b

Mat. xxv. b  
Apoc. xix.  
1. re. c.

Mat. xiii. c  
Actes. i. a  
Apoc. i. a

Phil. ii. a.  
Mat. xx.  
viii. c  
Job. xii. b

Da. xiii. f

Dani. ix. b



## The viii. Chapter.

These four greates beasts, are four kynges which shal aryse out of the earth. These shall take in the kyngdome of the sayntes of the most hygh, and possesse it still more and more for a long season. After this I requyred diligently to knowe the truth, concernynge the fourth beast, which was so farre vnylike the other beasts, and so horryble: whose teeth were of yron, and his nayles of brasse: whiche deuoured and destroyed, and stamped the residue vnder his feete. I desired also to knowe the truth, as touchynge the tenne hornes that he had vpon his head, & this other whyche came vp afterwarde before whose face there fell downe thre: whiche horne had eyes and a mouthe that spake presumptuous thynges, and looked wyth a grimmer vyfage then his felowes. I beheld, and the same horne made battayle agaynst the sayntes, yea and gat the victory of them vntill the tyme that the olde aged came, that the iudgement was gynn to the chiefest sayntes, and till the tyme that the sayntes had the kyngdome in possession. He gaue me this answer: That fourth beast shall be the fourth kyngdome vpon earth: it shall be more then all other kyngdomes, it shall deuoure, treade down, and destroy all other landes.

The ten hornes, are ten kinges, that shal aryse out of the kyngdome, after whome there shal stande by an other, which shal be greater then the first. He shal subdue thre kynges, and shal speake wordes agaynst the hygh of all: he shal destroy the sayntes of the moste hygh, and thynke that he may chaunge tymes and lawes. They shal be giuen vnder his power vntill a time two tymes, and halfe a tyme.

But the iudgement shal be kept, so that his power shal be taken from hym, for he shall be destroyed, and perishe at the last. As for the kyngdome, power, and al might that is vnder the heauen: it shall be gynn to the holpe people of the moste hygh, whose kyngdome is euerylastynge, yea all powers shall serue and obey hym. Thus farre extende the wordes. Neuerthelesse, I Daniel was so vexed in my thoughtes, that my countenance chaunged, but the wordes I kept still in my herte.

## The viii. Chapter.

A vision of a strepe betwene a ram and an he goate. The vnderstandynge of the vision, is of the battell betwene the kyng of Persia, and the kyng of the Grecians. Of the shamelesse kyng Antichrist.

In the thyrde yere of the rayne of kyng Baltazar, there appeared a vision vnto me Daniel after that I had sene the fyrst, I sawe in a vision (and when I sawe it, I was at Susis in the chiefe citie, whiche lyeth in the lande of Elam) and in the vision I thought I was by the ryuer Ulai. Then I looked vp, and sawe: and beholde,

## The Prophecy

there stode before the ryuer, a ram, whiche had hornes: and these hornes were bygh, but one was higher then an other, and the hygher came by last.

I sawe that this ram pushed with his hornes, agaynst the West, agaynst the North, and agaynst the South: so that no beastes myght stande before hym, nor defende them from his power: but he did as hym lysted, and waxed greatly. I tooke hede vnto this, and then came there an he goate from the West ouer the hole earth, and touched not the grounde.

This goate had a marueylous goodlye horne betwixt his eyes, and came vnto the ram that had the two hornes (whom I had sene afore by the ryuer syde) and ranne fearcelly vpon him with his might. I sawe hym drawe hygh vnto the ramme, being very scarce vpon hym: yea he gaue hym such a stroke, that he brake his two hornes: Neether had the ramme so muche strength as to stande before hym: but he cast hym downe, trode hym vnder his fete: and no man was able to deliuer the ram out of his power.

The goate waxed exceeding greates, and when he was at the strongest, his greates horne was broken also. Then grewe there other four such lyke in the stede, toward the East, wyndes of the heauen. Yea out of one of the lest of these hornes, there came by yet an other horne, which waxed marueylous greates: toward the South, toward the East, and toward the sayre pleasaunte lande. It grewe vp to the hoste of heauen, wherof it dyd caste some downe to the ground, and of the starres also, and trode them vnder fete.

Yea it grewe vp vnto the pynce of the host, from whom the dayly offeringe was taken, and the place of his Sanctuarye casten downe. And a certayne season was gynn vnto it, agaynst the dayly offeringe (because of wyckednesse) that it myghte cast downe the veritie to the ground, & so to prosper in all thynges that it went about.

Vpon this I herde one of the Sayntes speaking, whyche Saynte sayed vnto one that asked this question: Howe long shal this vision of the dayly sacrifice and of the wastynge abhominacion endure: that the Sanctuarye and the power shal so be troden vnder fete? And he answered hym vnto the euening and the moorning, euen two thousand & thre hundred dapes: then shal the sanctuaty be clensed agayne.

Now when I Daniel had sene this vision, and sought for the vnderstandynge of it, beholde, there stode before me a thyng lyke vnto a man. And I hearde a mannes voyce in the ryuer of Ulai, whyche cryed, and sayd: O Gabriel, make this man vnderstand the vision. So he came, and stode by me. But I was afrayed at his comynge, and fell downe vpon my face.

Then sayed he vnto me: O thou sonne of man,

Apoc. xiii. a  
vii. c.

f

sachar. i.

f

Dan. ii. a  
Apoc. xii. d

d

Luke. i. e.  
Da. xii. f  
Luke. ii. c

f

Dan. ii. a

f

Da. vii. a  
f. a  
L. Dan. i. a

d

f



of mā, marke well, for in the last tyme shal  
thys vpsion be fulfilled. Nowe as he was  
speaking vnto me, I waxed faynt, so that  
I suncke downe to the grounde. But he  
toke holde vpon me, and set me vpon my  
feete, saying: Behold, I will shew the, what shal  
happen in the last tyme: for in þe tyme ap-  
pointed it shalbe fulfilled.

The ramme whiche thou sawest wryth  
the two hornes, is the kyng of the Medes  
and Perses: but the goate is the kyng of  
Greke lande: the greete horne that stood  
betwixt his eyes, that is the pryncypall  
kyng. But where as it brake, and foure o-  
ther rose vp in the stede, it signifieth, that  
oute of thys people shal stande by foure  
kyngdomes, but not so myghty as it.

After these kyngdomes (whyle vngod-  
lynnesse is a growynge) there shal arysse a  
kyng of an vnshamefast face, whiche shal  
be wyse in darke speakynges.

He shalbe myghty and stronge, but not  
in his owne strength. He shal destroy a-  
bout measure, and al that he goeth aboute  
shal prosper: he shal stay the stronge & holy  
people. And thorow his craftines, falsed  
shal prosper in his hand, his herte shal be  
proude, and many one shal be put to death  
in his welthines. He shal stande vpon agaynst  
the prynces of prynces, but he shal be de-  
stroyed wrythout hande. And this vpsion  
that is shewed vnto thee, is as sure as the  
euening and the morning. Therefore wryte  
thou vpon this syght, for it wyll be long or it  
come to passe.

Vpon this was I Daniel very saynte,  
so that I laye sycke certayne dayes: but  
when I rose vp, I went about the kynges  
busynesse, and manuepled at the vylpou,  
neuertheles no man knewe of it.

The ix. Chapter.

Daniel desyret to haue that perfourmed  
of God which he had promysed concernyng the  
returue of the people from theyr banishment in  
Babylon. A true confession. Daniels prayer is  
hearde. Gabriel the Angell expoundeth vnto  
hym the vylpou of the thye scoe and ten wekes.  
The annoyntynge of Chyrl. The buyldynge a-  
gayne of Ierusalem vnder Nehemias. The  
death of Chyrl. The castynge oute of the  
wycked Jewes.

In the fyrste yere of Darius the sonne  
of Assuerus, whiche was of the seede of  
the Medes, and was made kyng ouer  
the realme of the Caldees: yea euen in the  
fyrst yere of his raigne, I Daniel desyred  
to knowe the yeaerlye nombre oute of the  
bookes, wherof the Lorde spake vnto Je-  
remy the prophete, that Ierusalem shoulde  
be waste thye scoe and ten yeaeres: and I  
turned me vnto God the Lorde for to pray  
and make myne intercession, with fastynge,  
sackcloth and ashes. I prayed before the  
Lorde my God, & knowledged, sayinge: O  
Lord, thou great & fearful God, thou that  
keepest couenaunt and merce wryth them,  
whiche loue the, and do thy commaunde-  
mentes: We haue sinned, we haue offeded,

we haue bene disobedient and gone backe:  
yea we haue departed frome all thy pre-  
ceptes and iudgementes.

We would neuer folowe thy seruantes  
the prophetes, that spake in thy name to  
oure kynges and prynces, to oure forefa-  
thers, and to al the people of the lande. O  
Lorde, ryghteousnes belongeth vnto thee,  
vnto vs partayneth the norbynge but open  
shame: as it is come to passe this daye vnto  
euerie man of Iuda, and to them that  
dwelle at Ierusalem: Yea vnto all Israel,  
whether they be farre or nyghe thorow  
out all landes: wherein thou hast strowed  
them, because of the offences that they had  
done agaynst the.

Yea O Lorde, vnto vs, to oure kynges &  
prynces, to oure forefathers: euen to vs all  
that haue offended thee, belongeth open  
shame. But vnto the, O Lorde oure God,  
pertayneth mercy and forgeuenes. As for  
vs, we are gone backe from him, and haue  
not obeyed the voice of the Lord our God,  
to walke in his lawes, which he layed be-  
fore vs by his seruantes the prophetes: yea  
all Israel haue transgressed, and gone  
backe from thy law, so that they haue not  
harkened vnto thy voyce.

Wherefore the curse and othe, that is  
wrytten in the law of Moyses the seruant  
of God (against whom we haue offended)  
is poured vpon vs. And he hath perfour-  
med his wordes, whiche he spake agaynst  
vs: and agaynst oure iudges that iudged  
vs, to byng vpon vs suche a great plage,  
as neuer was vnder heauen, lyke as it is  
nowe come to passe in Ierusalem. Yea all  
this plage, as it is wrytten in the lawe of  
Moyses, is come vpon vs. Yet made we not  
our prayer before the Lorde our God, that  
we myght turne agayne from oure wyck-  
ednesse, and to be learned in thy veritie.  
Therefore hath the Lorde made haste, to  
byng thys plage vpon vs: for the Lorde  
our God is ryghteous in all his workes  
whiche he doeth: for why, we woulde not  
herken vnto his voyce. And now, O Lorde  
our God, thou that wryth a myghty hande  
hast brought thy people oute of Egypte, to  
gette thy selfe a name, whiche remaineth  
thys daye: we haue sinned. O Lorde, and  
done wyckedlye agaynst all thy ryghte-  
ousnesse: yet let thy wrathfull dyspleasure  
be turned awaye (I beseeche the) from thy  
citty Ierusalem thy holy hyll. And why?  
for oure synnes sake, and for the wycked-  
nesse of oure forefathers is Ierusalem and  
thy people abhorred of all them that are  
about vs. Now therefore, O our God, here  
the prayer of thy seruant, and his inter-  
cession. O let not thy face shyne ouer thy  
Sanctuary, that lyeth waste.

O my God, encline thyne eare, and  
herken (at the least for thyne owne sake)  
open thyne eyes: beholde howe we be de-  
solated, yea and the citty also, whiche is  
called after thy name: for we doo not cast



## The .x. Chapter.

our prayers before the in our owne righteousness, no, but onely in thy great mercies, O Lord, heare: O forgiue Lord: O Lord consider, tary not ouer long: but for thyne owne sake do it, O my God: for thy citie & thy people is called after thy name.

**A**s I was yet speakynge at my prayers, knowledgyng myne owne synnes, and the synnes of my people, makynge so myne intercession before the Lord my God, for the holy bylles sake of my God: yea, whyle I was yet speakynge in my prayer, beholde, the man Gabryell (whom I had sene afore in the vision) came flying to me, and touched me about the offerynge tyme in the euening. He informed me, and spake vnto me: O Daniel sayed he, I am now come to make the vnderstand it: For as soone as thou beganest to make thy prayer, it was so deuised, and therefore am I come to shew the. And why? for thou art a man greatly beloued.

Dan. ii. c.  
viii. a

Dan. x. c. d

A weke is taken here for vii. yeres as in Leuit. xxv. wherefore the lxx. weakes are foure. c. and xx. yeres.

**W**herfore, ponder the matter wel, that thou mayst learne, to vnderstande the vision. \* the score and ten weakes are determined ouer thy people, and ouer the holpe citie: that the wyckednesse may be consumed, that the syn maye haue an ende, that the offence may be reconciled, & to byngge in euerlastynge ryghteousnesse, to fulfill the visions and the prophetes, and to anoynt the most holy one. Vnderstand this then, and marke it wel, that from the time it shalbe concluded, to go and repayre Ierusalem againe, vnto Christ (or the anoynted) prince: there shall be seuen weakes. Then shal the stretes and walles be buylagayne. lxxii. weakes, but wyth hard tribulous tyme. After these lxxii. weakes, shall Christe be slayne, and they shall haue no pleasure in hym. Then shall there come a people wyth the prince, and destroy the citie and the Sanctuary: and bys ende shal come as y water flood. But the desolacion shal continue tyl the ende of the battayle.

He shal make a strong bonde wyth manye, for the space of a weke: and when the weke is halfe gone, he shal put downe the slayne and meat offerynge. And in the temple there shal be an abhominable desolacion, tyl it haue destroyed all. And it is concluded, that thys wastynge shal continue vnto the ende.

Dan. xliiii. c.  
xliiii. b

## The .x. Chapter.

**T**here appeareth vnto Daniel a man clothed in linnen, whiche sheweth hym wherefore he is sent.

**I**n the thyrde yere of kynge Citrus of Persia, there was shewed vnto Daniel (otherwise called Balthazar) a matter, yea a true matter, but it is per a long tyme vnto it. He vnderstoode the matter wel and perceyued what the vision was. At the same tyme, I Daniel mourned for the space of thre weakes, so that I had no lust to eate breade: as for flesch and wyne, there came none wythin my mouth. No, I dyd

## The Prophecy

not ons anoynt my selfe, till the whole thre weakes were out.

**U**pon the xliiii. dape of the fyrst moneth, I was by the greates flood, called Tigris: I lyft vp myne eyes, and looked: and behold, a man clothed in lynn, whose loines were girded vp wyth fyne golde of Araby, bys bodie was lyke the Chrysolite stone, bys face (to looke vpon) was lyke lychtynge, bys eyes as the flame of fyre, bys armes and fete were lyke sayre glistering metall, but the voyce of bys woordes was lyke the voyce of a multitude.

Dan. iii. c.  
Actes. ix. a

I Daniel alone sawe thys vision, the men that were wyth me, sawe it not, but a great fearfulnesse fell vpon them, so that they fled awaye and byd them selues. I was left there my self alone, and saw this great vision, so longe tyl there remayned no more strenght wythin me: yea I lost my colour cleane, I wasted awaye, & my strenght was gone. Yet herde I the voyce of bys woordes, and as sone as I herd it, sayntnes came vpon me, and I fel downe flat to the grounde vpon my face. And beholde, an hande touched me, whiche set me vpon my knees, and vpon the palmes of my handes, sayng vnto me: O Daniel, thou wel beloued man: take good hede of the woordes, that I shall say vnto the, and stande ryght vp, for vnto the am I now sent.

Dan. ix. b.

And when he had sayd these woordes, I stood vp tremblynge. Then sayd he vnto me, feare not Daniel: for why sence the fyrste dape that thou set thyne herte to vnderstande, and dyddest hasten thy selfe before thy God: thy woordes haue bene herd. And I had come vnto thee, when thou beganest to speake hadde not the prince ouer the kyngdome of the Perses wythstande me. xxi. dayes. But lo Michael one of the chiefest princes, came to helpe me, him haue I left by the king of Persia, and am come to shew the what shal happen vnto thy people in the latter dayes. For it wyl be long yet or the vision be fulfilled.

Iosue. v. d.  
Dani. v. d.

**N**ow when he had spoken these woordes vnto me, I caste downe my head to the ground and helde my tounge. Behold there touched my lippes one verpe lyke vnto a manne. Then opened I my mouth, and sayed vnto hym, that stood before me: O my Lord, my lynes are lewised in the vision, and there is no more strenght wythin me: Howe maye my Lordes seruaunte then talke wyth my Lord? sayng there is no strenght in me, so that I can not take my bryth: Upon thys there touched me agayne, one muche lyke a manne, and comforted me, sayng: O thou man so wel beloued, feare not: be contente, take a good herte vnto the, and be strong.

Dan. ix. b.

So when he had spoken vnto me, I recovered, and sayed: Speake on my Lord, for thou hast refreshed me. Then sayed he: Knowest thou wherefore I am come vnto thee: now wyl I go againe to fight wyth the

D



the prince of the Perses. As soone as I go forth, for the prince of Greke lande shall come. Neuerthelesse, I wyl shewe the the thyng, that is fast noted in the scripture of truerth. And as for all powder matters, there is none that helpeth use in them, but Michael your prince.

The. xi. Chapter.

**I**n a prophete of the kynges of Persia. Of the kyngdome of Grece. Of the kyngdome of Egypt, and of the bonde therof, and of the battel wyth the kyngdom of Siria. Of the Jewes that styve vnto the kyng of Egypt, whom Antiochus the kyng of Syria persecuteth, whiche figureth vnto vs Antichriste. The pryde of Antiochus.

**A**nd in the firste yeare of Darius of Medea, I stode by hym, to comforte hym, and to strength hym, and nowe wil I shew thee the truerth. Beholde, there shal stande by yet thre kynges in Persia, but the fourth shal be farre rycher then they all. And when he is in the chiefest power of hys ryches, he shal prouoke euery man agaynst the realme of Greke land. When shal there aryse yet a myghty kyng that shal rule wyth greates dominion, and doo what him lyst. And as soone as hys kyngdome cometh vp, it shal be destroyed, and deuoyded towarde the. iiii. wyndes of the heauen. They that come after hym, shal not haue suche power and dominion as he: but hys kyngdome shal be scatered, yea euen amonges other then those. And the kyng of the south shal be myghtier, then hys other princes. Against him there shal one make him selfe stronge, & shal rule his dominion wyth great power. But after certayne yeares they shalbe toynded togyther, and the kynges daughter of the south shal come to the kyng of the north, for to make frendshyp, but she shal not obteyne power of that armie, neither shal she be able to endure thowme his myght: but she, & such as brought her (yea and he that begat her, and comforted her for his tyme) shalbe deuoyered vp. Out of the braunches of her roote, there shal one stande by in his stede, which wyth power of armes shal goe thowme the kynges lande of the northe, and handle hym accordynge to hys strength.

As for theyr Idolles and princes, wyth their costly Jewels of golde and syluer, he shal carpe them amape captiues into Egypte, and he shal preuaile agaynst the kyng of the North certayne yeares. And when he is come into the kynges realme of the south he shal be fayne to turne agayne into his owne lande. Wherefore hys sonnes shalbe displeased, and shal gather togyther a myghty greates hoste of people: and one of them shal come, and goo thowme lyke a water floud, then shal he returne, and go forth wyth despyng and boasting vnto his owne lande.

Then the kyng of the south shalbe an-

gry, and shal come forth to fyght agaynst the kyng of the North, he shal brynge a greates multitude of people togyther, and a greates heape shalbe gyuen into his hand, these shal he cary away wyth greates pryde, for so muche as he hath cast downe so manye thousandes, neuerthelesse he shal not preuaile. For the kyng of the North, shal gather (of the newe a greates heape of people then afore, and come forth, after a certayne tyme & yeares) wyth a myghty host and excedyng greates good.

At the same tyme there shal many stand by agaynst the kyng of the south, so that the wycked chyldren of thy people also shal ralte them selues (to fulfyll the vrsion) and then fal. So the kyng of the north shal come to lay seige, & to take the strong fenced cyties: And the power of them of the south shal not be able to abyde hym, and the best men of the people shal not be so stronge as to resyst hym. Shortly, when he cometh, he shal handle hym as he lyst, and no man shalbe so hardye as to stande agaynst hym. He shal stande in the pleasaunt country, whiche thowme hym shalbe destroyed. He shal set his face wyth al hys power to obteyne hys kyngdome, & to be lyke it. Yea that shal he doo, and gyue hym vnto the daughters amonges women, to destroy hym. But he shal sayle, neyther shal he obteyne hys purpose.

After this shal he set hys face vnto the ples, and take manye of them. A prince shal stoppe hym, to do hym a shame besyde the confusid that els shal come vnto him. Thus shal he turne agayne to hys owne lande, to mble and fal, & be no more found: so be that came vpon him, and did him violence, shal stande in his place, and haue a pleasaunte kyngdome: and after fewe dayes he shalbe destroyed, and that neyther in warthe, nor in battayle. In hys stede there shal aryse a vple person, not holden worthy of a kynges dignite: this shal come in craftely, & obteyne the kyngdome wyth fayne wordes: he shal fyght agaynst the armes of the myghtye (and destroy them) yea, and agaynst the prince of the couenaunte.

So after that he hath taken truce wyth hym, he shal handle disceytfully: that he maye get by, and ouercome hym wyth a small flocke, and so wyth craftynesse to get hym to the fatted place of the lande, and to deale otherwys then eyther hys fathers or graundfathers dyd. For he shal destroy the thyng that they robbed and spoyled, yea and at their substance, ymagynge thoughtes agaynst the stronge holde, and that for a tyme. His power and herte shal be styred vp wyth a greates armie agaynst the kynges of the South, where thowme the kyng of the South shal be moued then vnto battayle wyth a greates and myghtye hoste also. Neuerthelesse he shal not be able to stande, for they shal



conspyre agaynst hym. Yea, they that eate of hys meate shall hurte hym, so that hys hoste shall fall, and many be slayne downe.

1. Mac. v. a.

These twoo kynges shall be mynded to doo myschite, and talke of disceyte at one table, but they shall not prosper: for why? the ende shall not come yet, vnto the tyme appoynted. Then shall he go home agayne into hys owne lande wyth greate good, and set hys hearte agaynst the holy couenant, he shall be busy agaynst it, and then retorne home. At the tyme appoynted he shall come agayne, & goo toward the south. So shall it happen other wyse then at the fyrst: yet ones agayne. And why? the shyps of Tybim shall come vpon hym, that he maye be smytten and turne agayne, that he may take indignacion agaynst the couenant of holynes, to meddle agaynst it. Yea he shall tourne hym, and drawe suche vnto hym as leaue the holpe couenante.

2. Mac. xiii.

He shall set myghtye men to vnbalowe the Sanctuary of strength, to put downe the dayly offering, and to set by the abhominable desolacion, and suche as breake the couenante shall be flatter wyth fayre wordes. But the people that wyll knowe theyr God, shall haue the ouer hande and prosper. These also that haue vnderstanding among the people, shall enfourme the multitude: & for a long season they shall be persecuted wyth sword, wyth fyre, wyth captiuitie, and with the takyng awaye of theyr goodes. Nowe when they fall, they shall be set vp wyth a lytle helpe, but manye shall cleaue vnto them saynedly.

Ye some of those which haue vnderstandinge shall be persecuted also, that they may be tryed, purified, and clenfed, tyl the tyme be out, for there is yet an other tyme appoynted. The kyng shall do what hym lyst, he shall exalt and magnifye hym selfe aboue all, that is God. Yea he shall sweake matueplous thynges agaynst the God of al Goddes, wherein he shall prosper so long tyl the wrath be fulfilled, for the conclusion is deuised already. He shall not regarde the God of hys fathers, but hys lust shall be vpon women: Yea, he shall not care for any God, for he shall magnifie hym selfe aboue all. In hys place shall he worshyppe the myghtye ydols: and the God whome hys fathers knewe not, shall he honoure with golde & syluer, with precious stones, and pleasaunt Jewels.

Apoc. xv. a.

Thys shall he do, sekynge helpe and succoure at the myghtye ydols and straunge Goddes. Suche as wyll receyue hym, and take hym for God, he shall giue the greate worshyppe and power: yea and make them Lordes of the multitude, and gyue them the lande wyth rewardes.

In the latter tyme shall the kyng of the south streue wyth hym, and the kyng of the North in lyke maner shall come agaynst hym with charrettes, horsemenne, and wyth a greate nauye of shypes. He

wyll come into the landes, destroy and goo thowwe: he shall enter also into the fayre pleasaunt lande. Many cytyes and countreyes shall decaye, excepte Edom, Moab, and the best of the chyldren of Ammon, whiche shall escape from hys hande. He shall stretch forth hys handes vpon the countreyes, and the lande of Egypte shall not escape hym. For thowwe hys goynge in, he shall haue domynion ouer the treasures of syluer & golde, and ouer all the precious Jewels of Egypte, Lybia, and Ethiopia.

Apoc. xii. c.

Neuerthelesse the tydynges oute of the East and the North shall trouble hym, for the whiche cause he shall goo forth to destroye and curse a greate multitude. The tentes of hys palace shall be pyched betwixt the two seas, vpon the hyl of the noble sanctuary, for he shall come to the ende of it, and then shall no man helpe hym.

Apoc. xii. e

Apoc. xx. d  
xx. e.

The. xii. Chapter.

He prophecteth the resurreccio of the dead. The darknes of the prophecie of Daniel.

The time wil come also that the great prince Michael, whiche standeth on the people syde, shall aryse vp, for there shall come a tyme of trouble, such as neuer was sence there bega to be any people, vnto the same tyme. Then shall the people be deliuered, yea all those that be founde written in the booke. Many of those that slepe in the dust of the earth shall awake, some to the euerylastynge lyfe, some to perpetual shame and reprobacion, the wyse (suche as haue taught other) shall glyster as the shynynge of heauen, and those that haue instructed the multitude vnto godlynes, shall be as the sterres, world without ende.

Apoc. xix. c

Mat. xxiii. b

Job. v. c,  
1. Cor. xv. c.

And thou, o Daniel, shut vp these wordes, and seale the booke tyl the last tyme. Many shall goo about here & there, and then shall knowledge increase. So I Daniel looked, & beholde, there stode other two: one vpon this shore of the water, & other vpon yonder syde. And one of the sayd vnto hym, which was clothed in lynne, & stode aboue vpon the waters of the floud: Howe long shall it be to the ende of these wonderous workes?

Mat. xiii. c

Apoc. x. a

Apoc. x. c.

Then herd I the man wyth the lynnen clothes, whiche stode aboue vpon the waters of the floud whē he helde by his right & left hande vnto heauen, & swaue by hym which lyueth for euer: that it shall last for a time, two tymes & halfe a tyme: whē the power of the holy people is clene scattered abroad, thē shall al these thynges be fulfilled.

D

I herd it well, but I vnderstode it not. Then sayd I: O my Lorde what shall happen after? He answered: goo thy waye Daniel, for these wordes shall be closed vp and sealed tyll the last tyme: and manye shall be purified, clenfed, and tryed. But the vngodly shall lyue wyckedly, and those wycked (as many of them as they be) shall haue no vnderstandynge. As for suche as haue vnderstandynge, they shall regarde it. And fro that tyme forth that the day: lyfe of:

Mat. xiii. b



lye offering shalbe put downe, and the abominable desolacion set vp, there shal be a thousande, two hundredeth, and. xc. dayes. Wel is him that wayteth, & cometh to to the. vii. the. c. &. xxx. dayes. So thou thy way now tyl it be ended, take thy rest, & abyde in thy lot, til þ dayes haue an end.

The ende of the prophesye of Daniel.

# The booke of the prophete Oseas.

The first Chapter.

The tyme wherein Oseas prophesied. Oseas by taking an harlot to his wyfe, signifieth the idolatry of the people. The destruction of the kynge of Iehu, and of the Israelites is prophesied.



This is the worde of the Lord, that came vnto Oseas the sonne of Becri in þ dayes of Oseas, Jothan, Achas & Ezechias kyng of Iuda: and in the tyme of Jeroboam the son of Joas kyng of Israel.

First when the Lorde spake vnto Oseas, he sayd vnto hym: So thy wyfe, take an harlotte to thy wyfe, and get chyldren, by her: for the land hath committed great whoredome agaynst the Lorde. So he went, and toke \* Gomor the daughter of \* Deb-laim: which conceived and brought forth a sonne. And the Lorde sayd vnto hym: call his name \* Jisrael, for I wyl shortly avenge the bloud of Jisrael vpon the house of Iehu, and wyl brynge the kyngdome of the house of Israel to an ende. Then wyl I breake the bowe of Israel in the valley of Jisrael.

She conceived yet agayne, and bare a daughter. And he sayd vnto hym: Call her name \* Lurubamah (that is, not opteyning mercy) for I wyl haue no pittie vpon the house of Israel, but forget them, and put them clene out of remembrance. Nevertheless, I wyl haue mercy vpon the house of Iuda, and wyl saue them, euen thowme the Lorde theyr God. But I wyl not deliuer them thowme aye bowe, sword, batel, horses or horsemen.

Nowe when she had weaned Lurubamah, she conceived agayne, and bare a sonne. The sayd he: call his name \* Loamy. For why? ye are not my people, therefore wyl not I be yours. And though the nombre of the chyldren of Israel be as the sande of the sea, whyche can neyther be measured nor tolde: yet in the place, where it is sayd vnto them, ye be not my people: eue there shal it be thus reported of them: they be the chyldren of the Iuyng God. When shal the chyldren of Iuda, and the

chyldren of Israel be gathered together agayne, and chose them selues one head, and then departe out of the land: for great shalbe the day of Israel.

The.ii. Chapter.

The people is called vnto repentance.

Tel poore brethren, that they are my people: and your sisterne, that they haue obteyned mercy. As for your mother, ye shal chide with her, and reprove her: for she is not my wyfe, neyther am I her husbnde, vnlesse she put away her whoredome out of my syght, & her aduouty from her brestes. Yf no, I shal strip her naked, and set her euen as she came into the world: yea, I shal lay her waste, and make her lyke a wyldernesse, and sea her for thirte. I shal haue no pittie also vpon her chyldren, for they be the chyldren of fornicacion.

Ther mother hath broken her wedlocke, and she that bare them, is come to confusion. For she sayd, I wyl goo after my louers, that geue me my water and my breade, my wol and flaxe, my oyle, and my drinke. But I wil hedge her way with thornes, and stoppe it, that she shall not fynde her foote-steppes: and though she runne after her louers, yet shal she not get them, she shal seke them, but not fynde the. Then shal she say wel, I wyl goo rourne agayne to my firste husbnde, for at that tyme was I better at ease, then now. But this would she not knowe, whereas I yet gaue her corne, wyne, oyle, syluer & golde, whiche she hath banded vpon Baal.

Wherefore nowe wyl I goo take my corne and wyne agayne in theyr season, and set agayne my wol & my flaxe whiche I gaue her to couer her shame. And nowe wyl I dyscouer her folishnesse, euen in the syght of her louers, and no man shal deliuer her oute of my handes. Moreover, I wyl take awaye al her myrthe, her holpe dayes, her newe moones, her Sabotes, and al her solemne feastes: I wyl destroye her vyneyardes and sygge trees, though she sayeth: loe, here are my rewardes that my louers haue giuen me. I wyl make it a woode, and the wyld beasts shal eat it vp: I wyl punishe her also for the dayes of Baal, wherein she censed hym, deckyng hym with her care rynges and cheynes: when she folowed her louers, and forgot me, sayeth the Lorde.

Wherefore beholde, I wyl call her agayne, brynge her into a wyldernesse, and speake frendly vnto her: there wil I giue her, her vyneyardes agayne: yea, and the valey of Achor also to her to her hope and comfort. The shal she syng there, as in the tyme of her yowth, and lyke as in the daye when she came out of the lande of Egypt.

Then (sayeth the Lorde) she shal say vnto me: O my husbnde, and shal call me no more Baal: for I wyl take awaye those names of Baal from her mouth, yea she shal

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**Leu. xxi. a** shall neuer remember theyr names anye more. Then wyll I make a couenaunte wpth them, wpth the wyld beastes, with the foules of the ayre, & with euery thyng that crepeth vpon the earth.

**Esa. li. a** **Ezek. xvi. a** **D** As for bome, swearde, and battayle, I wyll destroye suche out of the land, and will make them to slepe safely. Thus wyll I marpe the vnto myne owne selfe for euer more: yea, euen to my selfe wyll I marpe the in ryghteousnes in equytte, in lounge kyndenesse and mercy. In sayth also wyll I mary the vnto my selfe, and thou shalt knowe the Lorde.

**Roma. ix. c** **i. Pet. ii. b** At the same tyme wyll I shewe my selfe frendlye and gracious vnto the heauens, sayeth the Lorde: and the heauens shall helpe the earth, and the earth shall helpe the corne, wine, and oyle. And they shall helpe Israel. I will sowe them vpon earth, for a seede to myne owne selfe, and wyll haue mercy vpon her that was without mercy. And to them whiche were not my people. I wyll say: thou art my people. And he shall say: thou art my God.

The.iii. Chapter.

**G** Of the loue of God towards the people.

**Eze. xlii. b** **Esa. xlviii. a** **Amos. vi. a** **A** Then sayd the Lorde to me: So yet thy waye, and woo an aduoutrous woman whoms thy neyghbour loueth, as the Lorde doth the chyldren of Israel: how be it they haue respect to straunge Gods, and loue the wyne cannes. So I gat her for. xv. syluer lynges, and for an Homer & an halfe of barley, & sayed vnto her: thou shalt byde wpth me a longe season, but see that thou playest not the harlot, and loke thou meddle wpth none other man, and then wyll I kepe my selfe for the.

**ii. pa. xxb. a** **Dani. iii. d** **Eze. xxxiii. d** Thus the chyldren of Israel shall syt a greate whyle wpythout kyng and pryncce, wpythout offerynge and aulter, wpythout prest and reuelacion. But afterward shall the chyldren of Israel conuerte, and seke the Lorde theyr God, and sayd theyr kyng: and in the latter dayes they shall worshyp the Lorde, & his lounge kyndnes.

The.iii. Chapter.

**G** A complaynte agaynst the people, and the prestes of Israel.

**A** H Care the woorde of the Lorde, O ye chyldren of Israel: for the Lorde must punishe them that dwell in the lande. And why? There is no faythfulnes, there is no mercy, there is no knowledge of God in the lande, but swearing, lying, manslaughter, theft, and aduoutrye, haue gotten the ouer hande, and one bloudgytynes foloweth an other. Therefore shall the land be in a miserable case, and all they that dwell therein, shall mourne. The beastes in the field, the foules in the ayre, and the fyshes in the sea shall dye. Yet is there none that will chaste nor reprove an other.

The prestes whiche shoulde reforme vnto the men, are become like the people.

Therefore stonblest thou in the daye tyme, and the prophete wpth thee in the nyght. I wyll byng thy mother to sylce, and why? my people perishe, because they haue no knowledge. Seepnge then that thou hast refused vnderstandynge, therefore wyll I refuse the also: so that thou shalt no more be my prest. And for so muche as thou hast forgotten the lawe of thy God, I wyll also forget thy chyldren. The more they increased in the multitude, the more they synned agaynst me, therefore wyll I chaunge theyr honoure into shame. They eate vp the synnes of my people, and courage them in theyr wyckednes. Thus the prest is become lyke the people. Wherefore I wyll punishe them for theyr wycked wayes, and rewarde them accordyng to theyr owne ymaginacions. They shall eate, and not haue ynough: They haue vnto whoredome, therefore shall they not prosper: and why? they haue forsaken the Lorde, and not regarded hym.

Whoredome, wyne, and dronkenesse take the bert away. My people aske counsell at theyr stockes, theyr staffe must tell them. For an whorpe mynde hath dyscepued them, so that they commit fornicacion agaynst theyr God. They make sacrifices vpon the hye mountaynes, and burne theyr incense vpon the hylles, yea amoges the okes, groues, and bushes, for there are good shadowes. Therefore your daughters are become harlottes, and your spouses haue broken theyr wedlocke, I wyll not punishe your daughters for beyng despyled, and your bydes that became whores: sepyng the fathers themselves haue medled with harlottes, & offered with vntyestes: but the people that wyll not vnderstande must be punisshed.

Though thou (a) Israel art dysposed to play the harlot, yet shouldest not thou haue offended, O Iuda: thou shouldest not haue runne to Galgala, nor haue gone vp to Bethauen, nor haue swozne, the Lorde lyueth. For Israel is gone backe lyke a wanton come. The Lorde therefore shall make her fede, as the lambe that goeth astray. And where as Ephraim is become partaker of ydolls, wel, let hym go. Theyr dronkenesse haue put them backe, and broughte them to whoredome. Theyr rulers loue rewardes, byngge (saye they) to theyr owne shame. A winde shall take hold of theyr fethers, and they shall be confounded in theyr offerynges.

The Notes of the.iii. Chapter.

(a) Israel and Ephraim, for the moste parte in the prophetes are take for the ten trybes. **Isa. lxxviii. b.** ye read in the. iii. of the kynges. xli. & f. that tenne trybes folowed Jeroboam, where as onely Iuda and Ben Iamin abode by Reshoboam. Those tenne trybes are commonly called Israel in the prophetes: and Ben Iamin is rekened wpth Iuda.

**Baru. iii. c**  
**Esa. v. b**  
**Mal. i. b**  
**Ezek. xix. a**

To vse whoredome or fornicacion thow oute the prophetes, is to take another god then the true God, to serue ymagines or to belue in them.

**G**



The. v. Chapter.

Agaynst the priests and rulers of Israel.  
The help of man can do nothing against God.

**O** Ye priests: heare thys, take hede, O thou household of Israel: gve eare, O thou kynghouse: for thys punishment wyl come upon you that are be come a snare unto Mizpah, and a spede net unto the mount of Ephraim. They kyll sacryfices by heapes, to begyle the people therewith: therfore wil I punyssh them al. I know Ephraim wel ynough, and Israel is not hydde fro me: for Ephraim is become an harlot, & Israel is despyled. They are not mynded to turne vnto the Lord, for they haue an whorish heart, so that they can not know the Lord.

**B**ut the pride of Israel wyl be rewarded hym in hys face: yea both Israel and Ephraim shall fall for theyr wyckednesse,

and Juda wyl fall them also. They shall come wylth theyr sheepe and bullockes to seeke the Lord, but they shal nor fynde him,

for he is gone from them. As for the Lord they haue refused hym and broughte vp bastard chyldren: a monerth therfore shall deuour them, with theyr porcyss. Wle wylth the shammes at Gabaa, and wylth the trompet in Ramah, cry out at Berthanen vpon the backside of Ben Iamin. In the tyme of the plage, shal Ephraim be lated wast, therfore byd I saythfully warne the rybes of Israel. Yet are the prynces of Juda become lyke them that remoue the landmarkes: therfore wyl I pour out my wrath vpon them lyke water.

**E**phraim is oppressed, and can haue no eyght of the law: for why? they folowe the doctrynes of men. Therefore wyl I be to Ephraim as a morhe, and to the house of Juda as a caterpyller.

**W**hen Ephraim sawe hys sycknes, and Juda his disease: Ephraim went vnto Asur, and sent vnto kynge Narek, yet coulde not he help you, nor ease you of your pain. I am vnto Ephraim as a lion, and as a lions whelp to the house of Juda. Euen I wyl spyle them and go my waye. I wyl take them wylth me and no man shal rescue them. I wyl goo, and retourne to my place, tyl they waxe sayntre, and seeke me.

The. vi. Chapter.

Alpicio causeth a man to retorne to god,  
The wyckednes of the priests.

**I**n their aduersity they shal seeke me, and saye: come lette vs turne agayne to the Lord: for he hath smitten vs, and he shal heale vs. He hath wrodded vs, and he shal bynde vs by again: after (a). ii. dayes shal he quicken vs, in the thyrday he shal rayse vs vp, so that we shal lyue in hys syghte. Then shal we haue vnderstandyng, and en deuoute oure selues to knowe the Lord. He shal go forth as the spring of the day, and come vnto vs as the euening and moonyng raine vpon the earth.

**O** Ephraim, what shal I doo vnto the? O Juda, howe shal I entreate the seynge your loue is like a morning cloud, and like a dewe that goeth early away. Therefore haue I cut down the prophets and let the be staine for my words sake, so that punishment shal come to lyght.

**F**or I haue pleasure in lounge kynnesse, and not in offering: yea in the knowe ledge of God more then in burnt sacrifice. But euen lyke as Adam byd, so haue they broken my couenaunt & set me at naught. Balad is a citty of wicked doers, of malicious people and bloudshedders. The multitude of the priestes is lyke an heape of the theues, murderers, and bloud thirsty: for they haue wrought abhominacio. Horrible thynges haue I seene in the house of Israel, they playe Ephraim the harlot, and Israel is despyled: but Juda shal haue an hauest for hym selfe, when I retourne the captiuitie of my people.

The Notes of the. vi. Chapter.

(a) After two dayes shal he quicken vs, and in the thyrday shal he rayse vs vp. That is for a certayne space wyl he afflyt, and trouble vs, but he wyl heale vs agayn, and restore vs to soundnes. The thyrday that is wylthout long delay or long taryance.

The. vii. Chapter.

Of the vyces and wantonnes of the people.

**V**hen I vndertake to make Israel whole, then the vngreatousnes of Ephraim, and the wyckednes of Samaria cometh to lyght, then go they about wylth lies. At home they be theues, wylthout they sal to robbing. They consider not in theyr hartes that I remember al theyr wyckednes. They go about wylth theyr owne inuencions, but I se them wel ynough. They make the king and the prynces to haue pleasure in theyr wyckednesse and lyes. Al these burne in aduouty, as it were an ouen that the baker beatech, whil he hath lest knedynge, til the dowe be leuened. Euen so goeth it thys daye wylth oure kynges and prynces, for they begyn to be wode dronken thowt wylth, they vse samplarye wylth suche as byscopie them. They wylth the imaginacion of theyr hartes are lyke an ouen, they sleepe is all the nyght lyke the slepe of a baker, in the morning he is as hot as the flame of fyre: they are al together as hot an ouen.

**T**hey haue deuoured theyr owne iudges, al theyr kynges are fallen, yet is ther none of them that calleth vpon me. Therefore must Ephraim be myrte amonge the heathen. Ephraim is become lyke a cake, that no man turneth: Strangers haue deuoured hys strengthe, yet he regardeth it not: he waxeth ful of grete beates, yet wyl he not knowe it: and the pride of Israel is cast downe before theyr face, yet wyl they not turne to the Lord theyr God, nor seke hym for al thys.

Ephraim is lyke a doue that is begyled  
xx. liii. and

D Math. ix. 12. and. xii. 1.

Drce. iii. a.

liii. re. xv. 1.



and hath no heart. Nowe call they vpon the Egyptians, now go they to the Assyrians: But while they be goinge here and there, I shall sprede my net ouer them, and draw them down as the fowles of the ayre: and according as they haue bene warned, so wyl I punyssh them. Wo be vnto them for they haue forsaken me.

Eccl. i. a.

They muste be destroyed, for they haue set me at nought. I am he that haue redeemed the, and yet they dyssemble wth me. They cal not vpon me wth theyr heartes, but lye houlpyng vpon theyr beds. Where as they come together, it is but for meate and drynke, and me wyl they not obeye, I haue taught them & defended theyr arme, yet do they imagin myschiefe against me, they turne them selues, but not a ryghte, and are become as a broken bowe. Theyr princes shal be slayne with the sword, for the malice of theyr tounge, such blasphemies haue they lerned in the land of Egypt.

11. Pet. ii. a.  
Mat. xv. a.  
Eccl. i. a.  
Eccl. i. a.

The viii. Chapter.

The destruction of Iuda and Israel, because of theyr Idolatry.

**S**et the bozne to thy mouth, and blowe: get the swyftlye (as an Eagle) vnto the house of the Lord: for they haue broken my couenaunt, and transgressed my lawe. Israel can say vnto me: thou art my God, we know the, but he hath refused & thynge that is good, therefore shal I enemy folow vpon hym. They haue bydeined kings, but not thowow me: they haue made princes, and I must not know of it. Of theyr silver and golde haue they made them ymages, to byng them selues to destruction.

Deu. xxi. b

1. Re. xii. c.

Thy calfe, O Samaria, shal be taken away, for my wrothful indignacion is gon forth against the. How longe wyl it be, or they can be clenfed: for the calf came fro Israel, the workeman made it, therefore canne it be no God, but euen so. A spyders web shal the calfe of Samaria be turned.

\* They haue sowne wynde, therefore shal they reape a storme.

Their sede shal beate no corne, ther shal no miele be made of theyr encrease: though they reape, yet shal straungers deuour it vpon Israel shal pershe, the Beneyls shal encrease hym as a foule bestell. Since they went vnto the Assyrians, they are become lyke a wyld ass in the desert.

Ephraim giveth rewardes to gette louers therefore are they scattered among the Heathen, ther wyl I gather the vp. They shal soone be weary of the burthen of kinges and princes, Ephraim hath many altars to do wyckednes, therefore shal the altars tourne to hyr synne. I thought I shew them my lawe neuer so muche, they count it but straunge doctryne. Where as they do sacrifice, offeringe the fleshe, and eatyng it: the Lorde wyl haue no pleasure therein: but wyl remember theyr wyckednes, and punyssh the by synnes. Israel tur-

neth agayne into Egypt, they haue forgotten hym that made them, they buyld churches, and Iuda maketh many stronge cities: therefore wyl I send a fyre into theyr cities, and it shal consume theyr places.

The ix. Chapter.

Of the hunger and captiuitie of Israel.

**D**o not thou triumphe, O Israel, & make no boasting more then the best of then, for thou hast committed aduoutry against thy god: thy strange rewards hast thou loued, more then al the corne flowers. Therefore shal they no more enioy the corne flowers and wynepresses, and theyr swete wyne shal fayle them. They wyl not dwel in the Lords land, but Ephraim turneth agayne into Egypt and eateth vncleane thynges among the Assyrians.

They poure out no wyne for a dryncke: offering vnto the Lord, neyther giue they him theyr flain offeringes, but they be vnto me as mourners meates, wherein all they that eat the, are defiled. For I breade & they haue sate it vnto, shal not come into the house of the Lord. \* What wyl ye doo then in the solemne dayes, and in the feast of the Lord. No, they shal get them away for the destruction, Egypt shal receyue them, and Asoph shal bury them.

The nettles shal ouer grow theyr pleasure: sancte goodes, and burres shal be in theyr tabernacles. Be ye sure (O Israel) the time of visitacion is come, the dayes of recompensyng are at hand. As for the prophete, ye hold hym for a fool: and hym that is rich in the spirit, for a madman, so great is your wyckednes and malice. Ephraim hath made him selfe a watchman of my God, a prophet that is become a snare to do hurt in every streete, and abhominacion in the house of hyr God. They be gon to far, and haue destroyed them selues, lyke as they dyd alsoe tyme at Gabaa. Therefore theyr wyckednes shal be remembred, and theyr synnes punyshed.

I found Israel lyke grapes in the wyldernes, & saw their fathers as the first fruyt of the top of the syg tree; but they are gon to Baal seor, and runne away fro me to that shamefull Idoll, and are become as abhominable as theyr louers. Ephraim lyeth lyke a byrd, so shal theyr glory also. In so much that they shal neither be get, receyue, ne beare chyld. And though they byng vpon any, yet wyl I make & chyldes among men. Yea wo shal come to the, when I depart from them. Ephraim (as the thynke) is planted in wealthynes, lyke as a tree but now must she bring her own chyldren forth to the manhear.

O Lorde thou shalte geue them, what shalt thou geue them? Gue them an vnscuteful wombe, and dry breasts. Al theyr wyckednes is done at Balgal, there dooe I abhor them. For the vngreatnes of theyr own inuencions, I wyl drine the out of my

Agge. ii. e.

The scripps here calleth the solemne daye, and the feast of the Lord.

The time of the Lordes vengeance because that therein I showed it selfe in that he suffered the Assyrians to take hyr people prisoners. A lyke thyng ye haue proph. i. b.

See. xliii. a.  
Ag. reb. a.  
That is, cometh to naught.

Ge. xlviii. a

Iosu. iiii. b

That is, they haue given them selues to vain and trifling things: therfore shal they fall into greete trouble, and leoparde.

To some wynde, is a much to say as amonge Hebrewes, as to labour in wayne, and so lye their labour.



of my house, I wyl loue them no more, for al they pynces are vnfaithful. Ephraim is benewd downe, their roote is dried vp, so that they shal bring no more fruite: yea, & though they bring forth any, yet wil I slep euen the best beloued fruite of theyr body. My God shall caste them awaye, for they haue not bene obediente to hym, therefore shal they go astray among the Heathen.

The. x. Chapter.

Agaynst Israel and hys Idols.

**I** Israel was a goodly vyne, but he hath brought forth vnproffitable fruite: yea the more fruite he had, the more aulter he made: the more good I dyd to theyr land, the more frendshipp shewed they vnto theyr images. Theyr hearte is deuised, therefore wyl they be destroyed. The Lord shal breake downe theyr images, he shal destroy theyr aulter. The Lord shal say: we haue no king: for why we haue not feared the Lord. And what shal then the kynge do to vs? Theyr common togyther, and swete vaine othes: they be confederate togyther, therefore groweth theyr punishment, as the wedes in the forowes of the land.

**W** They that dwel in Samaria haue worshipped the calfe of Berhaun: therefore shal the people mouen ouer them: yea, and the priests also that in theyr welthynges relyed wylth them: and why? It shal passe away from the. It shal be brought to the Assyrians for a presēt vnto king Nareb. Ephraim shal receiue ful punishment: Israel shal be confounded for hys owne ymaginations, Samaria wylth hys kynge shal banish away as the scōme in the water. The hye places of Auen, wher Israel do synne, shal be cast down: thistles and thorns shal grow vpon theyr aulter. Then shal they say to the mountaynes, couer vs, and to the hyls, sal vpon vs.

Esaie. ii. d.  
Apoc. ii. b  
Luk. xxi. d

**I** Israel, thou hast sinned as Gaba did afore tyme, wher they remained: shuld not the batteyle then come vpon the wycked children, as wel as vpon the Gabaonites? I wil chasten them, euen after myne own desyre, the people shal be gathered togyther ouer them, when I punish the them for theyr great wyckednes.

**E**phraim was vnto me, as a colwe that is vnto plow, therefore I loued hym, and fel vpon hys sayre necke. I drewe Ephraim, Iuda plowed, and Iacob played the housband man: that they might sow vnto rightousnes, and reape the frutes of wel doing: & they might plowe vp their frethe land, and seeke the Lord, til he cam, and led them ryghteousnes.

**W** But now they haue plowed the wyckednes, therefore shal they reape synne, and eate the fruit of lyes. Seynge thou puttest thy confydence in theyr owne wayes, and leanest to the multitude of thy wordes: ther shal grow a sedition amongs thy people. Al thy strong cityes shal be laied wast, eue as Salmana was destroyed wylth his

familyers, the wycked hym that was auenged of Arbel in the day of batteyle, wher the mother perished wylth her chyldren. Euen so shal it goo wylth you (O Berhel) because of your malycious wyckednesse. Lyke as the morning goeth away, so shal the kynge of Israel passe.

The. xi. Chapter.

Agaynst the vnkynndnes of Israel.

**V** When Israel was yong, I loued him and called him my sonne oute of the lande of Egypte. But the more they were called the more they went back, offering vnto Idols and censyng Images: I learned Ephraim to go, and bare them in myne armes, but they regarded not me, that woulde haue healded them. I ledde them wylth cordes of frendshipp, and wylth bandes of loue. I was euen he that layed the yoke vpon theyr neckes. I gaue them theyr fodder my selfe, that they should not go agayne into Egypte. And now is Asur theyr kynge: for they woulde not turne vnto me.

Ex. ii. b. v. e  
Math. ii. c.  
Exo. xxi. b.  
iii. Re. xii. e  
iust. re. xvi. e

**T**herfore shal the sword begin in theyr cytyes, the more that they haue layed vp, shal be destroyed and eaten: and that be cause of theyr owne ymaginations. My people hath no lust to turn vnto me, ther prophets lay the yoke vpon them, but they ease them not of theyr burthen.

**W**hat great things haue I giuen the, O Ephraim: how saythfull ye haue I desended the, O Israel: haue I deale wylth the as wylth Adama: or haue I intreated the lyke Seboim? No, my hert is otherwylse mynded. Yea, my mercye is to seruate: therfore haue I not tourned me to destroy Ephraim in my wrathful displeasure. For I am God and no man, I am euen that holy one in the midst of the, though I come not into the cite.

**T**he Lord roareth lyke a Lyon, that they may folowe hym: yea as a Lyon roareth he, that they may be afrayed lyke the chyldren of the sea: that they may be scattered awaye from Egypte, as men scatter byrdes: and frayed away (as doves vse to be) from the Assyrians lande: and that because I woulde haue them tary at home, saith the Lord. But Ephraim goeth about me wylth lyes, and the house of Israel dyssemblerh. Onely Iuda holdeth hym wylth God, and wylth the true holy thynges.

The. xii. Chapter.

Agaynst the vayne trust of the people.

**E**phraim kepeth & ayre, and foloweth after the east winde, he is euer increasyng lyes and destruction. Theyr confederat wylth the Assyrians, theyr oyle is caried into Egypt. The Lord hath a court to hold wylth Iuda, and wylth punish Iacob: After theyr own wayes accordyng to theyr own inuencions, shal he recompence them. Heooke hys brother by the heele, when he was yet in hys mothers wombe

Gene. xxi. a  
Ex. xxi. d.  
Ex. xxxv. a

and



and in his strength he wrestled with god. He strove with the angel, and gat the victory, so that he praised and desired him. He found him at Berhel, and there he talked with us. Yet the Lord god of hostes, even the Lord him selfe remembred him: Then turne to thy God, kepe mercy and equity, & hope still in thy God. But the marchaunt hath a false weight in his hand, he hath a pleasure to occupie extortion. Ephraim thinketh thus. Tush, I am ryche, I have good enough. In al my woorkes shall not one faute be founde, that I haue offended. Yet am I the Lord thy God, even as when I brought the out of the land of Egypte, and set the in thy tentes, and as in the hye feast dayes. I haue spoken thorow the prophets, and shewed dyuerse visions, and declared my selfe by the mynistracion of the prophets. But at Galaad is the abhominacion, they are fallen to vauptye. At Balgal thei haue slaine oxen: and as many heapes of stones as they had in theyr land forowes, so many auters haue they made. Jacob fled into the land of Siria, and Israel served for a wyfe, and for a wyfe he kept shepe. By a prophet the lord brought them out of Egypte, and by a prophete he preserved them. But Ephraim hath prouoked him to displeasure thorow his abhominacions, therefore shall his bloud be poured upon him selfe, & the Lord his god shall reward his blasphemies.

## The. xiii. Chapter.

Of the abhominacions of Israel.

**T**he abominacion of Ephraim is come also into Israel. He is gone backe to Baal, therefore must he dye. And now they synne more and more: of theyr syluer they make them molten Images, like the Idoles of the Heathen, and yet al is nothing but the woork of the craftesman. Nor withstandinge they preache of the same: who so kylle the calves, offereth to men. Therefore they shall be as the morning cloud, and as dewe that earlye passeth awaye, and lyke as the duste that the wynde taketh away from the floure, and as smoke that goeth out of the chimney. I am the Lord thy God, whych broughtre the oute of the lande of Egypte: that thou shouldst know no God but me onely: and that thou shouldst haue no Sautoure but only me. I toke dyspente hede of the in the wyldernes that dry land. But when they were wel fed and had inough, they waxed proude and forgot me. Therefore wyl I be vnto them as a Lyon, and as a Leopard in the waye to the Assyrians I wyl come vpon them as a she Beate that is robbed of her whealpes, and I wyl breake that subburne hearte of theirs. Where wyl I deuout them as a Lyon: yea the wyld beastes shall reare them.

**I** Israel, thou dost but destroy thy self. In me onely is thy healse Where are the Kinges now, that should help the in al thy

cities? Yea and thy iudges, of whom thou saydest, gyue me a king and Princes: wel, I gaue the a king in my wrath and in my dyspleasure wyl I take hym from the again. The wickednes of Ephraim is bound together, and his synne lyeth byd. Therefore shall sorowes come vpon hym, as a woman that trauayleth. An vndiscrete sonne is he, for he consydereth not that he shulde not haue bene able to haue endured in the tyme of his birth, had not I defended hym fro the graue, & deliuered him from death.

**D**eath, I wyl be thy death: O bell, I wyl be thy ring. Yet can I se no comforte, for when he is now the goodlyest amonge the brethren, the east wynde (even the wynde of the Lord) shall come downe fro the wyldernes, and drye by his condities, and drink by his wels: he shall spoyle the treasure of al pleasaunt vessels.

As for Samaria, they shall be made wast and why? they ate disobedient vnto the Lord. They shall perishe with the swerde, theyr chyldren shall be slaine, and theyr women great with chyld shall be rpyt vp.

## The. xiiii. Chapter.

The destructions of Samaria.

**I** Israel, turne the now vnto the Lord thy God, for thou hast taken a great fal thorow thy wyckednes. Take these wordes with you, when ye turne to the Lord and say vnto him: O forgyue vs al our synnes receyue vs graciouslye, and then wyl we offer the bullockes of oure lyps vnto thee. Alur shall be no more oure helper, neither wyl we ryde vpon horses any more. As for the works of our handes, we wyl no more cal vpon them: For it is thou that art our God, thou shewest euer mercy vnto the fatherles.

**O** (if they wold do this) I shoulde heale theyr sores: yea with al my heart woulde I loue them: so that my wrath shuld clene be turned away from them. Yea, I woulde be vnto Israel as the dewe, and he shoulde growe as the lylle, and his roote shoulde breake oute as Libanus. His braunches shoulde spred out abroad and be as sayre as the olyue tree, and smel as Libanus. They that dwel vnder his shadow, shoulde come againe, and grow up as the corne, and theyr lye as the vyne, he shoulde haue as good a name, as the vyne of Libanus.

**O** Ephraim what haue I to doo with Idols any more? I wyl graciouslye heare hym, and lede him forth. I wyl be vnto the as a grene fyve tree, vpon me shalt thou fynde thy frutt. Who so is wyse, shall vnderstand this: and he that is ryghte cunctate, wyl regarde it. For the wayes of the Lord are ryghtuous such as he Godly wyl walke in them: As for the wicked they wyl stumbe therein.

## The ende of the Prophecy of Oseas.



A prophecy agaynst the Jewes. He exhorteth the priestes to prayer and fastyng, for the mysery that was commyng at hand.



**I**n the prologue of the prophet whiche the Jewes not shew of the prophete, byd the prophet in the time of the prophet that standeth next before them, whiche declareth the tyme of his prophete.

De. xxxii. d

**T**his is the worde of the Lord, that came unto Joel the sonne of Phatuel: Heare, O ye elders: ponder this well all ye that dwell in the land: for ever there happened suche a thing in your dayes, or in the dayes of your fathers. Tel your chyldren of it, and let the chyldren shew it unto their chyldren, and so they to their chyldren. Loke what the caterpyller hath left, that hath the greeshopper left, that hath the locust eaten up, & what the locust hath left, that hath the blasynge consumed. Make up ye dronkardes, and wepe: mourne al ye winesuppers, because of your swete wyne, for it shalbe taken away from your mouth. Yea a myghty and an innumerable people shal come up into my land: these haue teeth lyke the teethe of lions, and chaste bones lyke the lionesses. They shal make my vyneyard waste, they shal pyl of the barkes of my sygtrees, strip them bare, cast them away, and make the braunches whyte.

Make thy moone as a virgin doth that girdeh her selfe with sacke, because of her bydegrome. For the meate and drynk offeryng shalbe taken away from the house of the Lord, and the priestes the Lords ministers shal mourne. The feld shalbe wasted, the land shalbe in a miserable case, for the corne shalbe destroyed, the swete wyne shal come to confusyon, and the oyle vnterly desolate. The husband men & the wine gardeners shal looke pyteously and make lamentacion for the weate, wyne, and barley, and because the harvest vpon the feld is so clene destroyed. The grapegatherers shal make greete mone, whē the vineyard and figtrees be so vnterly wasted.

Yea all the pomgranetes, palmetrees, apple trees, and the other trees of the field shal wither away. Thus the mery chere of the chyldren of men, shal come to confusyon.

Byd you, and make your mone, O ye priestes: mourne ye minister of an altar go your way in, and sleepe in sacke clothe. O ye officers of my God: for the meate and drynk offeryng shalbe taken away fro the house of your God. Proclayme a fastyng, call the congregacion, gather the elders and al the inhabytors of the land together into the house of the Lord your God, and cry vnto the Lord: Alas, alas, for this day. And why? the day of the Lord is at hande, and cometh as a destroyer from the almighty. Shal not the meates be taken &

Joel. ii. d.

way before our eyes, the myrth also & joy from the house of our God: The sede shal perish in the grounde the garners shal lye wast, the floures shalbe broken downe, for the corne shalbe destroyed. O what a sighyng make the cattel: the bullockes are very euel lpyng, because they haue no pasture: and the shepe are famished away.

O Lord, to the wyl I cry: for the fyre hath consumed the goodly pastures of the wilderness, and the flame hath byent up al the trees of the feld. Yea the wylde beasts cry also vnto the: for the water cpyers are dreyed up, and the fyre hath consumed the pastures of the wilderness.

### The. ii. Chapter.

The prophete sheweth the commyng and cruelty of their enemyes. An exhortacion to moue them to conuerte.

**B**lowe oute the trumpet in Syon, and cry vpon my holy hyl, that al such as dwell in the land, maye tremble at it, for the daye of the Lord cometh, and is hard at hand: a darcke daye, a gloomyng daye, a cloudy daye, yea and a stormy daye lyke as the moonyng syeadeth oute vpon the hyls. Namelye, a greete and myghty people such as haue not bene sene sene the beginning, neither shalbe after them for evermore. Before hym shalbe a consuming fyre, and behynde hym a burnyng flame. The lande shalbe as a garden of pleasure before hym, but behynde hym shal it be a very wast wilderness, and there is no man that shal escape hym. They are to lye vpon like barded horses, and runne like horsesmen. They skip vpon the hyls, as it were the sound of charrets, as the flame of fyre that consumeth the straw, and as a myghty people redy to the battayle.

The folke shalbe afrayed of hym, al faces shalbe as blacke as a pot. These shal run lyke gasites, and leape ouer the wals lyke men of war. Euerie man in his gosse shall kepe his aray, and not go out of his path. Ther shal not one dytue another, but eche shal kepe his owne waye. They breake in at the wyndowes, & not be hurt. They shal come into the citty, and run vpon the wals. They shal clyme vpon the houses, and clyppe in at the wyndowes lyke a thiefe. The earth shal quake before hym, yea the heauens shalbe moued. The sunne and moone shalbe darchned and the stars shal wythdrawe their shine. The Lord shal shew his voice before hym, for his host is great, strong, and myghty to fulfyl his commaundement. This is that great and marueylous feareful daye of the Lord: And who is able to abyde it.

Now therefore saith the Lord: Turne you vnto me with al your herts, with fasting, wepyng, and mournyng, rent your heartes, and not your clothes. Turne you vnto the Lord your god, for he is gracious and merciful, long sufferyng and of great compassion: & redy to pardon wyckednes.

Then

Joel. ii. c. Amos. v. 6

Joel. ii. d. mat. xxi. c. Mar. xiii. e. Luke. xxi. e. Es. xxxii. b. Esa. xlii. d.

Iere. xxx. b. Amos. v. e. Sopho. i. d.

Apoca. vi. c. Deut. xlii. c. and. xxi. a. Ps. lxxvi. a. Iona. iii. a. Joel. i. a.



## The. ii. Chap.

**D** Then (no doute) he also shal turne and for-  
giue: and after his chaſtenyng, he shal let  
your increase remaine, for meat and drink  
offerings vnto the Lord your god: Blow  
out with the trumpet in Sion proclayme  
a fastyng, call the congregacion, and ga-  
ther the people together: warne the congre-  
gacion, and gather the elders, byng the  
chyldezen and suckelinges togpyther. Lette  
the bydegrome goo forth of his cham-  
ber, and the byde oute of her closet. Lette  
the priestes serue the Lord betwene the  
porch and the altar wepyng and sayyng:  
be fauourable, O Lord, be fauourable, vn-  
to thy people: let not thynne enheritage be  
brought to such confusion, least the Hea-  
then be Lordes thereof. Wherefore shoulde  
they saye amonge the Heathen where is  
nowe they? God? &c.

**Ps. lxxix. d.** Then shal the Lord be gelous ouer his  
lande, and spare his people: yea the Lord  
shal answer, and say vnto his people: Be-  
hold, I wil send you corne, wine and oyle,  
so that ye shal haue plenty of them, and I  
wyl no more giue you ouer to be a reprove  
amonges the heathen. Agayne, as for him  
of the North. I shal dyue hym far from  
you: and shut hym out into a dry and wast  
land, his face toward the eastside, and his  
hynder partes toward the uttermost sea.  
The styncke of hym shal go by, and his fil-  
thy corruption shal fall vpon hym selfe, be-  
cause he hath dealt so proudly. Feare not  
(O land) but be gladd and reioyce for the  
Lord wyl do greates thynges. Be not ye a-  
fraid neyther (O ye beastes of the feld)  
for the pastures shal be grene, and f trees  
shal beare theyr fruite: the fyg trees & vine-  
yardes shal giue theyr increase.

**Leu. xxvi. a.** **Deut. xl. a.** **Is. xlviii. b.** We glad then (O ye chyldezen of Syon)  
and reioyce in the Lord your God, for he  
hath giuen you a teacher of rightuousnes:  
and he shal led you down shoures of raine,  
early and late in the firste moneth: so that  
the garners shal be ful of corne, and f pres-  
ses plenteous in wine and oyle. And as for  
the yerres that the greschopper locust, bla-  
styng & caterpyller (my great host, whych  
I sent amonge you) haue eaten by, I shal  
restore them to you agayne: so that ye shal  
haue enough to eate, and be satisfied: and  
praise the name of the Lord your god, that  
so marueylously hath dealt with you.

And my people shal neuer be confounded  
any more. Ye shal wel know that I am in  
the myddest of Israel, and that I am your  
God, & that ther is none other, & my peo-  
ple shal no more be brought to confusion.

**Is. xlvi. b.** **Is. xlviii. b.** **Is. xlviii. b.** After this, wyl I poure out my spyrte  
vpon al flesh: and your sonnes and dought-  
ers shal prophete: your old men shal dreame  
dreames, and your yong men shal se by-  
sions: yea in those dayes wyl I power out  
my spirit vpon seruauntes and maydes. I  
wyl shewe wonders in heauen aboue, and  
tokens in the earth beneth: blud and fire,  
and the vapoure of smoke. The sunne shal

## The Prophecy

be turned into darkenes, and the moone in  
to blud, before the great and notable day  
of the Lord come. And the tyme shal come  
that whosocuer calleth on the name of the  
Lord, shal be saued. For vpon the mounte  
Syon and at Ierusalem, ther shalbe a sal-  
uacion, lyke as the Lord hath promysed:  
yea, and amonge the other remnaunt, whos  
the Lord shal cal.

### The. iii. Chapter.

**Is. xlviii. b.** Of the iudgement of God against the ene-  
myes of his people.

**F** Take vnde in those dayes and at the  
same tyme when I turne agayne the  
captiuitie of Iuda and Ierusalem: I  
shal gather al people together, and byng  
them into f valley of Josaphat: and there  
wyl I reason with the, because of my peo-  
ple and heritage of Israel: whome they  
haue scattered about in the nation, & par-  
ted my land: yea they haue cast lots for my  
people, the yong men haue they set in the  
bodel house, & sold the damels for wyne  
that they myght haue to drinke. Thou Ie-  
rus and Sydon and all ye borders of the  
Philistynes: what haue ye to do with me?  
Wyl ye despise me? wel, if ye wyl nedes de-  
spise me, I shal recompence you euen vpon  
your heade, and that right shortly: for ye  
haue taken away my syluer and gold, my  
sayre and goodlye Jewels, and broughte  
them into your gods houses. The chyldezen  
also of Iuda, and Ierusalem haue ye sold  
vnto the Grekes, & ye might bring the far  
from the borders of theyr own countries.

Behold therfore, I wyl capse them out  
of the place, wher ye haue solde them, and  
wyl rewarde you euen vpon your heade.  
Your sonnes and your doughters wyl I  
sell thorow the handes of the chyldezen of  
Iuda, and so they shal giue them forth to  
sel, vnto them of Saba, a people of a farre  
countrie, for the Lord hym selfe hath sayde  
it. Cry out these thynges among the Gen-  
tyls, proclayme war wake by the gylts, &  
let them draw nte, let them come by al the  
lusty warriours of them. Make you swer-  
des of your plowshares, & speares of your  
sycles and sitches. Let the weake man say:  
I am strong. Muster you, and come all ye  
Heathen rounde aboute: gather you to-  
gyther, there shal the Lord laye all the  
Spauntes to the grounde. Lette the peo-  
ple aryse and gette them to the valleye of  
Josaphat: for there wyl I sit, and iudge  
al Heathen rounde aboute. Laye to your  
synnes, for the haruest is ripe, come gette  
you downe, the wynepresse is full, yea the  
wynepresses run ouer, for theyr wycked-  
nes is waxengreat.

In the valleye appointed, there shal be  
manye, manye people, for the daye of the  
Lord is nyghe in the valleye appoynted.  
The sunne and moone shal be darkened,  
and the stars shal wythdrawe their lyght.  
The Lord shal roare oute of Syon, and  
crye oute of Ierusalem, that the heauens  
and

mat. xxiii. c.  
Luce. xx. e.  
Roma. x. b.

Eze. xvi. a.  
xvii. a. xviii.  
Amos. i. b.

Iere. xxx. a.  
Abdi. i. c.

Esaie. li. a.

Isa. li. b.

understand  
true, as dyd  
Daniel and  
other. This  
prophecy ye  
haue also,  
Actos. ii. c.



and the earth shal quake w<sup>th</sup> that. But the  
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 water ynough, and out of the Lozde's house  
 ther shal flow a spring to water the broke  
 of Sittim: but Egypt shall be layed waste,  
 and Edom shall be desolate, because they  
 haue dealt so cruelly w<sup>th</sup> the chylde of  
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 lande. Agayne, Iuda shall be inhabited  
 for evermore, and Ierusalem from ge-  
 neracion to generacion: for I wil  
 not leaue theyr bloud vn-  
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 The ende of the Prophecie  
 of Joel.

# The booke of the Prophet Amos.

The first Chapter.

The tyme of the Prophecie of Amos. The  
 woorde of the Lozde agaynst Izrah, agaynst  
 Tyre, agaynst Edom, and agaynst the son-  
 nes of Ammon.



These are the sermons that  
 were shewed vnto Amos  
 (wherhe was one of the  
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 vpon Israel, in the tyme  
 of Osiab kyng of Iuda,  
 and in the tyme of Iero-  
 boam the sonne of Ioah kyng of Israel  
 ii. yere before þe earth quake. And he sayd:  
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 But I wyl send a fyre into the house of Ha-  
 zael, the same shal consume the palaces of  
 Benadab. Thus wyl I breake the bars of  
 Damascus, & roote out the inhabytter fro  
 the feld of Auen, and him that holdeth the  
 scepter, out of the pleasaunt house, so that þe  
 people shal be dryed out of sayre Siria sai-  
 eth the Lozde. Thus saith the Lozde. For. iiii.  
 and. iiii. wickednes of Gaza, I wyl not  
 spare her: because they make þe prysoners  
 yet more captiue & haue dryen them into  
 the land of Edom. Therfore wil I send a fyre  
 into the wals of Gaza, which shal deuoure  
 her houses, I wyl roote out the þe dwel at  
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Accalon, and stretch out myne hand ouer  
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The.ii. Chapter.

Agaynst Moab, Iuda, and Israel.

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 notwithstandinge I destroyed his scrypte  
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Agayne: I brought you out of the land  
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Yy. i. 1910

iii. re. xv. a  
iii. re. xlii. c

Jer. xlv. a.  
Joel. iii. a.

Sacha. ii. c.

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## The.iii. Chapter.

Prophets among your children, and ab-  
stainers among your young men. Is it not  
so. O ye children of Israel, sayth the Lord:  
But ye gave the absters wine to drink  
yea ye commanded the prophets, saying:  
Prophecy not. Behold I will crash you in  
sunder, lyke as a wayne crasheth, that is  
ful of sheues, so that the swyft shal not es-  
cape, neyther the strong be able to do any  
thing, no, the Gaunte shal not saue hys  
own lyfe. The archer shal not abyde, and  
the swyfte of foote shal not escape. The  
horseman shal not saue hys lyfe, and he  
that is as manly of stomacke as a gaunt,  
shal in that day be sayde to run hys waye  
naked, sayth the Lord.

### The.iii. Chapter.

He reprooveth the house of Israel of wickednes.

**H**ear, what the Lord speaketh unto  
you (O ye children of Israel) name-  
ly unto all the tribes, whō I brought  
out of Egypt and sayd: you only haue I ac-  
cepted from all the generacions of the earth:  
therfore wyl I vspyt you in al your wyc-  
kedneses. Maye they walke together  
except they be agreed among them selues?  
Doth a lyon roare in the wood, excepte he  
haue a pray? Or creepeth a Lyons whelp out  
of hys denne, excepte he haue gotten some  
thing? Doth a byrd fal into a snare vpon  
the earth, wher no fouler is? Taketh a ma  
hys snare vpon the grounde, also he  
catch somwhat? Crye they out Alarum  
wyl the trumpet in the city, and the peo-  
ple not afrayed? Commeth ther any plage  
in a city without it be the Lords doyng?  
Nowe dothe the Lord God no maner of  
thyng, but he telleth hys secret before vn-  
to his seruantes the prophets. When a li-  
on roareth, who wyl not be afrayed? Seing  
then that the Lord God him self speaketh,  
who wyl not prophete?

**E**ach in the palaces at Asdod, and in  
the palaces of the land of Egypt, and say:  
gather you together vpon the mountaines  
of Samaria, so shal ye se great murder &  
violent oppression amongs them: for whyp,  
they regarded not the thyng that is righte  
sayth the Lord, they gather together euill  
gottē goods, & lay robberie in their houses.  
Therefore thus sayeth the Lord God:  
Thys land shal be troubled and besieged  
rounde aboute, thys strength shal be pluckt  
from the, and thys palaces robbed. Thus  
sayeth the Lord: lyke as an heardeman  
taketh two legges or a peece of an eare  
out of the Lyons mouth;

Even so the chyldre of Israel that dwel  
in Samaria, hauing theyr couches in the  
corner, and theyr beddes at Damascus)  
shal be pluckt away. Heare, and heare re-  
cord in the house of Jacob (sayth the Lord  
God of hostes) that when I begyn to vs-  
set the wickednes of Israel, I wyl vsset  
the altars at Bethel also: so that the  
hornes of the altar shal be broken of, and  
fall to the grounde.

## The Prophecy

As for the wynter house and Sommer  
house, I wyl smyte them downe: and the  
houses of Newye; yea and manye other  
houses shal perishe, and be destroyed,  
sayeth the Lord.

### The.iii. Chapter.

Against the gouernours of Samaria.

**H**ear this worde ye satynes that  
be vpon the hill of Samaria: ye that  
do poore men wronge, and oppresse  
the needie: ye that say to your lords: byng  
hyther let vs drynke. Therefore the Lord  
hath sworne by hys holynesse: The dayes  
shal come vpon you, that ye shal be lyfe vpon  
spearres, and youre posteritye carry-  
ed awaye in fyshers panyers. Ye shal get  
you oute at the gappes one after another,  
and in Armon shal ye be caste awaye say-  
eth the Lord.

Ye came to Bethel for to worke vngra-  
tiousnes, and haue increased your synnes  
at Balgal: ye broughte your sacrifices in  
the mornynge, and youre tythes vnto the  
chyldre day. Ye made thankofferynge of  
leuen, ye promised frewill offerings, & pro-  
claimed the. Such lust had ye, O ye chyldre  
of Israel, sayth the Lord God. Therefore  
haue I giue you idle teth in al your cities  
& scarcenes of bread in al your places: yet  
wil ye not turne vnto me sayth the Lord.  
When ther wer but .iii. monethes vnto the  
haruest, I whelde the raine fro you: yea I  
rained vpon one cite, & not vpon an other,  
one peece of ground was moistured w rain  
& the ground that I rained not vpon was  
dry. Therefore .ii. yea .iii. cities came vnto  
me, to drinke water: but they wer not sa-  
tisfied, yet wil ye not turne vnto me sayth  
the Lord. I haue smitten you wylth drouth  
& blasting, & looke how many orchardes,  
vynyardes, sygetrees, and olyue trees ye  
had: & caterpillar hath eaten the vp. But  
yet wyl ye not turne vnto me, sayth the Lord:  
pestilence haue I sent among you, as I did  
in Egypt: your young men haue I slain wylth  
the sword, and caused your horses to be ta-  
ken captiue: I made the stinking sauour  
of youre tentes to come vp into youre nos-  
treils. Yet wyl ye not turne vnto me, say-  
eth the Lord. Some of you haue I ouer-  
throwen, as I ouerthrew Sodom and Gomo-  
r, so that ye wer as a brand plucked out  
of the fyre: Yet wyl ye not turne vnto me,  
sayth the Lord. Therefore thus wyl I han-  
dle the again, O Israel: yea euē thus wil I  
handle the. Make the ready the to mete  
thy God, O Israel. For lo, he maketh the  
mountaines, he ordereth the wynde, he shew-  
eth mā what he is about to do, he maketh  
the morning and the darknes, he treadeth  
vpon the hye places of the earth: the Lord  
God of hostes is hys name.

### The.v. Chapter.

A complaynte of the captiuitie of Israel.

**H**ear this word, O ye house of Isra-  
el, and whyp: I must make this mone.  
For you: The virgin Israel shal fall, &  
riues

Al these sat-  
ynes are vn-  
derstand the  
rich rulers  
of the world  
Pla. xli. b.

Yos. xvi. a  
ill. We. xix.  
Dee. lii. c.  
ole. ix. c. xli. b.

Gene. xix. b  
ii. Oct. ii. b.

Gene. xix. b  
ii. Oct. ii. b.



neuer rype up a gapne: the shalbe cast down  
vpon her owne grounde, and no man shall  
helpe her up. For thus sayth the Lord god:  
Wher as ther dwelt a thousand in one cy-  
ty, ther shal be left scarce an hundred: ther-  
in: and ther dwelt an hundred, there shal  
scarce ten be left for the house of Israel.

Neuer thelesse, thus sayth the Lord vnto  
the house of Israel: Seke after me, and ye  
shall liue, but seke not after Bethel. Come  
not at Balgal, and go not to Bersaba: for  
Balgal shalbe caried awaye captiue, and  
Bethel shall come to naughte. Seeke the  
Lord, that ye may liue: lest the house of Jo-  
seph be brent with fyre and consumed, and  
lest ther be none to quench Bethel.

Job. ix. a.

Ye turne the law to worme moode, and  
cast downe righteousness vnto the ground.  
The Lord maketh the seven stars and the  
Orions, he turneth the nyghte into daye,  
and of the daye he maketh darknesse. He  
rallenth the waters of the sea, and poureth  
them oute vpon the playne ground: the  
Lord is his name.

Amos. ix. b.

He capseth destruction vpon the might-  
ty people, and bringeth downe the strong  
hold: but they shal saye vnto euyl wyl that re-  
proueth them openly: & who so telleth the  
the plaine truth, they abhorre hym. For so  
much then as ye oppres the poore, and rob  
hym of his best sustenance: therfore wher  
as ye haue builded houses of square stone,  
ye shall not dwell in them. Agarueplous  
pleasunt vyneyardes shal ye plante, but  
the wyne of them shall ye not drynke, and  
why? as for the multitude of your wicked-  
nesse, and your stoute synnes, I knowe  
them ryght well. Enemys are ye of the  
ryghteous, ye take rewardes, ye oppresse  
the poore in iudgemente. Therefore the  
wyse must now be sayne to hold his tong,  
so wycked a tyme is it.

De. xxviii. f.  
Eph. i. c.

Seke after the thyng that is good, and  
note euyl, so shal ye lyue: yea the Lord God  
of hostes shalbe with you, accordyng to  
your owne desyre: Hate the euyl, and loue  
the good: syle vpryght agayne in the port:  
and (no doubt) the Lord God of hostes: shal  
be merciful vnto the remnant of Joseph.  
Yf no (sayeth the Lord God, the God of  
hostes; there shal be mouthyng in al stre-  
tes: yea they shal say in euery strete, Alas,  
Alas. They cal the houshold man to lame-  
faction, and such as can mouene to moun-  
ning. In al vineyards ther shalbe heauy-  
nes, for I will come amogs you, sayeth the  
Lord. Wo be vnto them that desyre & dape  
of the Lord: Wherfore would ye haue it?  
As for that day of the Lord, it shalbe dark  
and not cleare. Yea lyke as when a man  
runneth from a Lyon, and a Beare meeteth  
wyl hym: or when he commeth into the  
house, and leaueh his hand vpon the wal,  
and a serpent byteth him: Shal not & day  
of the Lord be darke, and not cleare? Shall  
it not be cloudy, and no shyne in it?  
I hate and abhorre youre holpe dayes,

Roma. xii.

De. xvi. b.  
Deu. xvi. a.

The day of  
the Lord.  
Jeremy. i. b.  
Joel. ii. c.  
Sopha. i. d.

and wher as ye cense me when ye come to  
gyther, I wyl not accept it. And though ye  
ye offer me brente offerynges and meate  
offerynges, yet haue I no pleasure therin:  
As for your fat thankes offerynges, I wil  
not looke vpon them.

Away wyth that noise of thy songs, I  
wyl not heare thy playes of musycke, but  
se that equity flow as the water, and righ-  
tousnes, as a mighty streame. O ye house  
of Israel, gaue ye me offerynges & sacrifici-  
ces those. El. yeres long in the wilderness?  
yet haue ye sette up tabernacles to youre  
Moloch, and ymages of your ydols, yea &  
the starre of youre god Rempha, yfgures  
wher ye made to worship them. There-  
fore wyl I cause you be caried awaye be-  
yonde Damasces, sayth the Lord, whose  
name is the God of hostes.

Leu. xx. s.  
iii. Re. xi. a.

The vi. Chapter.

Agaynst the synners of Israel synners  
in pleasures.

Wo be to the proude welthy in Sy-  
on, to such as thynke them so sure  
vpon the mount of Samaria, whiche  
hold them selues for the best of the world,  
and rule the house of Israel, euen as they  
lyt. So vnto Calne, and se: and se thence  
get you to Bethel the great cite, and so  
go downe to Beth of the Philistines: be  
they better at ease then these kyngdomes,  
or the border of theyr lande wyder then  
yours? Ye ate taken out for the euyl daye,  
euen ye that sytte in the scoole of wysful-  
nesse: Ye that lye vpon beddes of Iuorie,  
and vse your wantonnes vpon your coun-  
ches: ye that eate the best Lambes of the  
flocke, and the fattest calves of the drome:  
ye that synge to the Lute, and in playnge  
vpon the instruments compare your sel-  
ues vnto Dauid: ye that drynke toine out  
of goblettes, and annoynte youre selues  
wyth the best oyle, but no man is sorry for  
Josephs hurt. Therefore nowe shall ye be  
the first of them, that shalbe led awaye cap-  
tiue, and the lustye cheate of the wysfull  
shal come to an ende.

Luke. vi. a.

Job. xli. b.  
Ecl. v. d.

The Lord God harbe sworne euen by  
hym selfe (sayth the Lord God of hos-  
tes) I hate the pryde of Jacob, and I ab-  
horre his palaces: and I wyl gyue ouer  
the cytye, wyth all that is thereth, so that  
though there remayne tenne men in one  
house, they shall dye. So theyr nexte kyn-  
folkes, and the deade buryers shall take  
them, and carry awaye theyr bones, and lay  
vnto hym that is in the innermost house:  
is there yet any mo by the? And he shal an-  
swer, they at al gon, hold thy tongue (shall  
he say) for they wold not remember & name  
of the Lord. Behold, the lord is mynded to  
smite & great houses, so that they shal de-  
cay: & the litle houses that they shal cleue  
asunder. Who can runne wyth hores, or  
plow wyth oxen vpon the harde rockes  
of stone? For why, ye haue\* tourned true  
iudgement into bytternesse, and the fruit is to de-  
spise.

Jerem. li. c.  
Amo. viii. a.

Deut. viii. a.

To tourne  
iudgemente

yy. ii. of rygh-



## The vii. Chap.

see the fau-  
ty and to op-  
presse the in-  
no:ent.  
De. xxi. e

of ryghtuousnes into wormewoode. Yea,  
euen so that reioyse in vayne thynges, ye  
that say: haue not we obteyned hornes in  
oure owne strength? Wel take heede, O ye  
house of Israell, sayeth the Lorde God of  
hooles: I wyl bynge a people vpon you,  
wherbye shall trouble you, from the waye  
that goeth toward Hemah into the byrke  
in the medowe.

### The vii. Chapter.

Of the captiuitie of Israel and Iuda.

**T**he Lorde God shewed me such a vysi-  
on: behold the Roode one that made  
gre Hoppers, euen whil the corne was  
shootynge forth, after the kynge had clip-  
t bys shepe. Now when they undertooke to  
eate vp all the grene thynges in the lande,  
I sayd: O Lorde God, be mercyfull I be-  
sech the: who shoulde els heape vp Iacob  
that is brought so lowe? So the lord was  
gracious therein, and the Lord sayd: wel, it  
shal not be. Agayne the Lorde shewed me  
this vysi- on: behold, the Lorde God called  
the fyre to punish iherusalem, and it deuoured  
the great depe: pea, it consumed a part al-  
tedr. Then said I: O lord god, hold this  
hand: for who shoulde els heape vp Iacob  
that is brought so lowe? So the Lord was  
merciful therein, and the Lord God sayd:  
wel, it shal not be.

Moreover he shewed me this vysi-  
on: Behold, the Lorde stood vpon a plastered  
wal, and a masons trowel in his hand,  
and the Lord sayd vnto me: Amos, what  
seest thou? I answered: a masons trowel.  
Then sayd the Lord: Behold, I wyl laye  
the trowel amonge my people of Israell,  
and wyl no more ouerse them: but the hye  
hyl chapels of Isaac must be layed waste,  
and the churches of Israell made desolate,  
and as for the house of Ieroboam, I wyl  
stand vp agaynst it wth the sword.

Upon this sent Amasiah the pyeste to  
Berdel, vnto Ieroboam the king of Isra-  
el, sayinge: Amos maketh the house of Is-  
rael to rebel agaynst the, the lande can not  
away wth bys woo: des. For Amos say-  
eth, Ieroboam shal dye wth the sword,  
and Israell shal be led away captiue oute  
of thei: owne lande.

And Amasiah sayd vnto Amos: Get the  
hence (thou that canst se so wel) and dye in  
to the lad of Iuda: get the ther thy lyuing  
and prophete there, and prophete no  
more at Berdel, for it is the kynge's chapel,  
and the kynge's courtes.

Amos answered and sayd to Amasiah:  
As for me, I am neyther prophete nor pro-  
phetes sonne, but a keeper of cattel. Howe  
as I was breakynge downe mulberyes,  
and goyng after the cattel, the Lord tooke  
me, and sayd vnto me: Go thy waye and  
prophete vnto my people of Israell. And  
therfore heare thou now the wo:de of the  
Lorde: thou sayest, prophete not agaynst  
Israell, and speake nothyng agaynst the

## The Prophecy

house of Isaac. Wherefore thus sayeth the  
Lorde: Thy wyfe shall be despyled in the  
cypre, thy sonnes and daughters shall be  
slayne wth the swearde, and thy lande  
shall be measured oute wth the lyne.  
Thou thy selfe shalt dye in an vncleane  
lande, and Israell shall be dyspue oute of  
bys owne countrey.

### The viii. Chapter.

Agaynst the rulers of Israel. The Lorde  
swareth that he wyl fulfyll the thynges, which  
he hath determined agaynst Israell.

**T**he Lorde God shewed me this vysi-  
on: and behold, there was a maunde  
wth sommet fruite. And he sayd: A-  
mos, what seest thou? I answered: a maunde  
wth sommet fruite. Then sayd the Lorde  
vnto me: the ende commeth vpon my peo-  
ple of Israell, I wyl no more ouerse them,  
In that day shall the songes of the temple  
be turned into sorow, saith the Lorde God.  
Many dead bodies shal lie in euery place,  
and be cast forth secretly.

Hear this, O ye that oppresse the poore  
and destroy the nedp in the land, sayinge:  
When wyl the newe moneth be gon, that  
we may sel byrable: and the Saboth, that  
we may haue scarcenes of corne: to make  
the busshell lesse, and the sytle greater: we  
shall set vp false wayghes, that we maye  
get the poore vnder vs wth thei: mony,  
and the nedp also for thooes: pea let vs sel  
the chaffe for corne.

The Lorde hathe sworne agaynst the  
pyde of Iacob: these wo:ks of thei:ys wyl  
I neuer forget. Shal not the lande reeble  
and all they that dwel therein mourne for  
this: Shal not thei: destruction come vpon  
them lyke a water streame, and flowe  
ouer them, as the floude of Egypt: At the  
same tyme (saith the Lorde God) I shal cause  
the Sunne to go downe at noone, and the  
land to be darke in the cleare daye. Your  
hye feastes wyl I turne to sorow, and your  
songes to mourning: I wyl bynge lacke  
cloth vpon all your backs, & baldnes vpon e-  
uery head: pea such a mourning wyl I fild  
the, as is made vpon an only begottē sonne,  
and they shal haue a miserable ende.

Beholde, the tyme commeth (saith the  
Lorde God) that I shal send an hunger in-  
to the earth, not the hunger of breade, nor  
the thyrst of water: but an hunger to hear  
the wo:de of the Lorde, so that they shal  
go from the one sea to the other, pea from  
the North vnto the East, runnyng aboute  
to seeke the wo:de of the Lorde, and shall  
not fynde it. In that tyme shall the sayre  
byrgens and the younge men peryshe for  
thyrst, pea euen they that sweare in the of-  
fence of Samaria, and sai: as truly as thy  
God lyueth at Dan, and as truly as thy  
God lyueth at Bersaba. These shall fall,  
and neuer rylse vp agayne.

### The ix. Chapter.

Threatenings agaynst Israell. No man  
can escape the hand of God.

I saye

Some call  
it a lyne.

De. xxi. e

zech. xiii. e

Amos. vi. b.

Jer. xv. b.

Tob. ii. a.

Jerem. vi. d.



**I** Saw the Lord standing upon the altar, and sayd: smite the doore chere, that the postes may shake wythal. For they: couetousnes wal sal vpon al they: heades, and they: posterite shall be stayne wyth the swearde. They shall not slye awaye, there shall not one of them escape; nor be deliuered.

Is. cxxix. b  
Abdi. i. a.

Though they were buried in the hell, my hande shall fetch them from thence: though they clyme vp to beauen, yet shall I cast them downe: though they hyde the selues vpon the top of Carmel, yet shall I seke the out, and bring them from thence: Though they crepe downe from my sight into the depe of the sea, I shall commaund the Serpente, euen there to bite them: Yf they go away before they: ennemyes into captiuitie, then shall I commaunde the swerde ther to slep them.

Amo. viii. a

**W** Thus wyl I set myne eyes vpon them, for they: harne, and not for they: welthe. For when the Lord God of hostis toucheth a lande, it consumeth awaye, and all they that dwell therein, must needes mourne: And why: they: destruction shall arysse as euery streame, and runne ouer them as the floude in Egypt.

Amos. v. b.

He that hath bys dwellinge in beauen, and groundeth bys tabernacle in the earth: He that calleth the waters of the sea, and poureth them out vpon the playne ground: bys name is the Lord. O ye chyldren of Israel, are ye not vnto me, euen as I brought you out of the land of Egypt, the Idylls from Capthor, and the Syrians from Cte? Behold, the eyes of the Lord are vpon the realme that synneth, to roote it cleane out of the earth. Neuerthelesse I wyl not utterly destroye the house of Jacob, sayth the Lord.

Gene. i. b.  
Iere. xxx. b  
Icha. xiii. d

For lo, thys I promyse: though I spste the house of Israel amonges all nacpons (lyke as they vse to spst in a syue) yet shall not the smallest grauel stone fall vpon the earth: But al the wicked doers of my people, that say: Tushe, the plage is not so nee to come so hasty vpon vs: those shall perishe wyth the swearde.

Actes. xv. b  
Wich. vii. b

At that tyme wyl I buylde agayne the tabernacle of Dauid that is falle downe, and hedge by bys gappes, and loke what is broken, I shall repayre it: Yea, I shall buylde it agayne, as it was afore tyme, that they maye possesse the remnaunte of Edom, yea, and al suche people as cal vpon my name wyth them, sayeth the Lord, whych doth these thynges.

Joel. iii. c.

Beholde, the tyme cometh (sayeth the Lord) that the plowman shall ouertake the mower, and the treader of grapes, hym that soweth seede. The mountaynes shall droppe swete wyne, and the hylles shall be fruitful, and I wyl couerne the captiuitie of my people of Israell: they shall repayre the waste ctytes, and haue them in posses-

sion: they shall plant vyneyardes, & drinke the wyne therof: they shall make gardens, and enioy the frutes of them. And I wyl plante them vpon they: owne grounde, so that I wyl neuer roote them oute agayne from they: lande whiche I haue geuen them, sayeth the Lord thy God.

The ende of the prophete of Amos.

## The booke of the prophet Abdi.

The first Chapter.

Agaynst Edom, and the trust that they had in theys.



Thys is the byspon that was shewed vnto Abdi: Thus hath the lord god spoken vpon Edom: We haue heard of the Lord & there is an imballage sent amonges the heathen: Wy, let vs arysse and fygth agaynst them. Beholde, I wyl make the small among the heathen, so that thou shalt be utterly despyed. The pyde of thine hearte hath lyft the vp, thou that dwellest in the stronge holdes of stone, and hast made the an bye seate: Thou sayest in thine hearte: who shall caste me downe to the grounde? But though thou wentest vp as hie as the Eagle, and madest thy nest aboue amonge the sters, yet woulde I plucke the downe from thence. Yf the thieues and robbers came to the by night, thou taking thy rest, shuld they not steale, tyl they had inough? Yf the Grape gatherers came vpon thee, woulde they not leaue thee some grapes? But howe shall they reape Esau, and seke out bys treasures.

Es. xxviii. b  
and. xxxv. a  
Amos. i. c.

Ier. xlix. a.

Amos. ix. a  
Abacuc. ii. c.

Eclay. xxx. c  
Lxxviii. i. c.

Ero. xviii. c.

Yea, the men that wer sworne vnto the shall dyspue the out of the borders of thine owne land. They that be now at one with the, shall dysceyue the and ouercome thee: Euen they that eat thy bread, shall betraye the or euer thou perceiue it. Shall not I at the same tyme destroy al the wyse men at Edom, and those that haue vnderstanding from the mount of Esau? Thy gyaunts, O theman, shall be afrased, for thou shalt be the slaughter they shall be al ouerthrowen vpon the mounte of Esau: Shame shall come vpon the, for & malice & thou shalt be to thy brother Jacob: yea for enermore shalt thou perishe, and that bycause of the tyme when thou diddest set thy selfe agaynst hym, euen when the enemyes caried away bys host, and when the altaunts came in at his portes, and caste lots vpon Ierusalem, & thou thy selfe wast as one of them.

Thou shalt no more se the day of thy brother, thou shalt no more beholde the tyme of his captiuitie, & shalt no more reioyse ouer



**I** Saw the Lorde standyng vpon the aul-  
ter, and sayd: smite the doore chere, that  
the postes may shake wythal. For they  
couetousnes wal sal vpon al theyr heades,  
and theyr posterite shall be stayne wyth  
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seke the out, and bring them from thence:  
Though they crepe downe from my sight  
into the depe of the sea, I shall commaund  
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for theyr harme, and not for theyr welthe.  
For when the Lorde God of hostis toucheth  
a lande, it consumeth awaye, and all they  
that dwell therein, must needes mourne:  
And why? theyr destruction shall aryse as  
euery streame, and runne ouer them as the  
floude in Egypt.

**He** that hath bys dwellpryge in beauen,  
and groundeth bys tabernacle in þe earth:  
He that calleth the waters of the sea, and  
poureth them out vpon the playne ground:  
bys name is the Lorde. O ye chyldren of  
Israel, are ye not vnto me, euen as þe Mo-  
rians, sayth the Lorde: haue not I brought  
Israel out of the land of Egypt, the Idy-  
litynes from Capthor, and the Sycians  
from Ctr? Behold, the eyes of the Lorde are  
vpon the realme that synneth, to roote it  
cleane out of the earth. Neuerthelesse I  
wyl not utterly destroye the house of Ja-  
cob, sayth the Lorde.

Amos. v. b.  
Gene. i. b.  
Iere. xxx. b  
Icha. xiii. d

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and hedge vp bys gappes, and loke what  
is broken, I shall repayre it: Yea, I shall  
buylde it agayne, as it was afore tyme,  
that they maye possesse the remnaunte of  
Edom, yea, and al suche people as cal vp-  
on my name wyth them, sayeth the Lorde,  
whyche doth these thynges.

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Wich. vii. b

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Lorde) that the plowman shall ouertake the  
mower, and the treader of grapes, hym  
that soweth seede. The mountaynes shall  
droppe swete wyne, and the hylles shall be  
fruitful, and I wyl couerne the captiuitie  
of my people of Israell: they shall repayre  
the waste ctytes, and haue them in posses-

Joel. iii. c.

sion: they shall plant vyneyardes, & drink  
the wyne therof: they shall make gardens,  
and enioy the frutes of them. And I wyl  
plante them vpon theyr owne grounde, so  
that I wyl neuer roote them oute agayne  
from theyr lande whiche I haue  
geuen them, sayeth the Lorde  
thy God.

The ende of the pprophecie  
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them. Beholde, I wyl make the small a-  
mong the heathen, so that thou shalt be vt-  
terly despyred. The pryde of thine hearte  
hath lyft the vp, thou that dwellest in the  
stronge holdes of stone, and hast made the  
an hye seate: Thou sayest in thynne hearte:  
who shall caste me downe to the grounde?  
But though thou wentest vp as hie as the  
Egle, and madest thy nest aboue amonge  
the sters, yet woulde I plucke the downe  
from thence. Yf the thieues and robbers  
came to the by night, thou taking thy rest,  
shuld they not steale, tyl they had inough?  
Yf the Grape gatherers came vpon thee,  
woulde they not leaue thee some grapes?  
But howe shall they reape Esau, and seke  
out bys treasures.

Es. xxviii. b  
and. xxxv. a  
Amos. i. e.

Ier. xlix. a.

Amos. ix. a  
Abacuc. ii. e.

Yea, the men that wer sworne vnto the  
shall dyspue the out of the borders of thynne  
owne land. They that be now at one with  
the, shall dysceyue the and ouercome thee:  
Euen they that eat thy bread, shall betraye  
the or euer thou perceiue it. Shall not I at  
the same tyme destroy al the wyse men at  
Edom, and those that haue vnderstanding  
from the mount of Esau? Thy gyaunts, O  
Themam, shall be afrased, for thou shalt be  
sloughter they shall be al ouerthrowen vpon  
the mounte of Esau: Shame shall come  
vnto the, for þ malice þ thou shewdest to thy  
brother Jacob: yea for enermore shalt þ  
perish, and that bycause of the tyme when  
thou diddest set thy selfe agaynst hym, eue  
when the ennemyes caried away bys host,  
and when the altaunts came in at his por-  
tes, and caste lots vpon Ierusalem, & thou  
thy selfe wast as one of them.

Eclay. xxx. e  
Lxxii. i. e.

Ero. xviii. e.

Thou shalt no more se the day of thy bro-  
ther, thou shalt no more beholde the tyme  
of his captiuitie, þ shalt no more reioyse  
ouer

yy. iiii.



**I** Saw the Lorde standyng vpon the aul-  
ter, and sayd: smite the doore chere, that  
the postes may shake wythal. For they  
couetousnes wal sal vpon al theyr heades,  
and theyr posterite shall be Rayne wyth  
the swearde. They shall not slye awaye,  
there shall not one of them escape; nor  
be deliuered.

Is. cxxix. b  
Abdi. i. a.

Though they were buryed in the hell,  
my hande shall fetch them from thence:  
though they clyme vp to beauen, yet shall  
I cast them downe: though they hyde the  
selues vpon the top of Chamel, yet shall I  
seke the out, and bring them from thence:  
Though they crepe downe from my sight  
into the depe of the sea, I shall commaund  
the Serpente, euen there to bite them: Yf  
they go away before theyr ennemyes into  
captiuitie, then shall I commaunde the  
swearde that to slep them.

Amo. viii. a

**W** Thus wyl I set myne eyes vpon them,  
for theyr harne, and not for theyr welthe.  
For when the Lorde God of hostis toucheth  
a lande, it consumeth awaye, and all they  
that dwell therein, must needes mourne:  
And whyr theyr destruction shall arysse as  
euery streame, and runne ouer them as the  
floude in Egypt.

Amos. v. b.

He that hath bys dwellpryge in beauen,  
and groundeth bys tabernacle in þe earth:  
He that calleth the waters of the sea, and  
poureth them out vpon the playne ground:  
bys name is the Lorde. O ye chyldren of  
Israel, are ye not vnto me, euen as þe Mo-  
rarians, sayth the Lorde: haue not I brought  
Israel out of the land of Egypt, the Idy-  
litynes from Capthor, and the Sycians  
from Ctr? Behold, the eyes of the Lorde are  
vpon the realme that synneth, to roote it  
cleane out of the earth. Reuerbeleste I  
wyl not utterly destroye the house of Ja-  
cob, sayth the Lorde.

Gene. i. b.  
Iere. xxx. b  
Icha. xiii. d

For lo, thys I promyse: though I lyfte  
the house of Israel amonges all nacpons  
(lyke as they vse to lyft in a syue) yet shall  
not the smallest grauel stone fall vpon the  
earth: But al the wicked doers of my peo-  
ple, that say: Tushe, the plage is not so nee  
to come so hasty vpon vs: those shall pe-  
rysh wyth the swearde.

Actes. xv. b  
Wich. vii. b

At that tyme wyl I buylde agayne the  
tabernacle of Dauid that is falle downe,  
and hedge by bys gappes, and loke what  
is broken, I shall repayre it: Yea, I shall  
buylde it agayne, as it was afore tyme,  
that they maye possesse the remnaunte of  
Edom, yea, and al suche people as cal vpon  
my name wyth them, sayeth the Lorde,  
whyche doth these thynges.

Joel. iii. c.

Beholde, the tyme commeth (sayeth the  
Lorde) that the plowman shall ouertake the  
mower, and the treader of grapes, hym  
that soweth seede. The mountaynes shall  
droppe swete wyne, and the hylles shall be  
fruitful, and I wyl couerne the captiuitie  
of my people of Israell: they shall repayre  
the waste cittyes, and haue them in posses-

sion: they shall plant vyneyardes, & drinke  
the wyne therof: they shall make gardens,  
and enioy the frutes of them. And I wyl  
plante them vpon theyr owne grounde, so  
that I wyl neuer roote them oute agayne  
from theyr lande whiche I haue  
geuen them, sayeth the Lorde  
thy God.

The ende of the p[ro]phete  
of Amos.

## The booke of the p[ro]phet Abdi.

The first Chapter.

Agaynst Edom, and the trust that they  
had in rythes.



**W**ys is the wyspon that  
was shewed vnto Abdi:  
Thus hath the lord god  
spoken vpon Edom: We  
haue heard of the Lorde  
þ there is an imballage  
sent amonges the hea-  
then: Wy, let vs arysse and fryght agaynst  
them. Beholde, I wyl make the small a-  
mong the heathen, so that thou shalt be vt-  
terly despyred. The pryde of thine hearte  
hath lyft the vp, thou that dwellest in the  
stronge holdes of stone, and hast made the  
an hye seate: Thou sayest in thynne hearte:  
who shall caste me downe to the grounde?  
But though thou wentest vp as hie as the  
Egle, and madest thy nest aboue amonge  
the sters, yet woulde I plucke the downe  
from thence. Yf the thieues and robbers  
came to the by night, thou taking thy rest,  
shuld they not steale, tyl they had inough?  
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Es. xxviii. b  
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Amos. i. c.

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Themam, shall be afrased, for thou oweste the  
laughter they shall be al ouerthrowen vpon  
the mounte of Esau: Shame shall come  
vpon the, for þ malice þ thou shewdest to thy  
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Thou shalt no more se the day of thy bro-  
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yy. iiii.



## The Prologe vpon

ouer the chyldren of Iuda, in the daye of theyr destruccyon, thou shalt triumphe no more in the tyme of theyr trouble. Thou shalt no more come in at the gates of my people, in þe tyme of theyr decay, thou shalt not see theyr misery in the day of theyr fall.

¶ Thou shalt send out no mā against thei host, in the day of theyr aduersity: neyther shalt thou stand waytynge any more at the corners of the stretes, to murder such as are fled, or to take them prisoners, that remaine in the day of theyr trouble.

Jeremye .i. Joel, iii. b. For the day of the Lorde is hard by vpon al the Earthen. Lyke as thou hast done, so shalt thou be dealt withal: yea, thou shalt be rewarded euē vpon thine head. For likewise as ye haue drunken vpon mine holpe byl, so shal al hearbe drinke continually: yea, drinke shal they, and swallowe vp so þe shalbe as though ye had neuer bene.

But vpon the mount Sion, ther shall a remnaunte escape: these shalbe holpe, and the house of Iacob shall possesse euē those that had them selues afore in possession. Moreover, þe house of Iacob shalbe a fire, the house of Ioseph a flame, and the house of Esau shalbe the straw, which they shall kyndle and consume, so that nothyng shal be left of the house of Esau, for the Lorde him selfe hath said it.

¶ They of the south shal haue the mounte of Esau in possession, and looke what lyeth vpon the ground, that shal the Philistines haue: the playne felds shal Ephraim and Samaria possesse, and the mountaines of Galaad shal Ben Iamin haue. And this host shalbe the chyldren of Israels prisoners. Nowe what so lyeth from

(a) Many after þe heb. (a) Canaan, vnto (b) Zarephath, & in (b) Seppharad, that shalbe vnder the subiection of Ierusalem: and the cities of the South shal inherite it. Thus they that escape vpon the hil of Syon shal go vp to punish the mounte of Esau, and the kyngdome shal be the Lordes.

The ende of the Prophecie of Abdi.

## The Prologe of the prophet Jonas.

W. A. vnto the Christen Reader.

**A**s the enuious Phyllystines stopped the wels of Abrahā & filled the vpon earth, to put the memorial out of minde, to the entent that they might chalenge þe ground: euē so þe fleshy minded spocrites stop vpon þe vains of life which are in the scripture, with the carth of their tradicions, false similitudes, & lying allegories, & that of like zeale, to make þe scripture theyr own possession & marchandise: & to shut vpon the kyngdome of heauen which is Gods word, neither entering in them selues, nor suffering the that word. The scripture hath a body without, & within a soule, spirit & lyfe. It hath withoute a barke, a shel, & as it were an hard bone for the fleshy minded to gnaw vpon. And when it hath pitch, keruel, marie, and al sweetenes for gods elect which he hath chosen to geue the his spirit, & to

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write his law & þe faith of his son in their hertes.

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¶ When the ypocrites come to the law, they put gloses, to, and make no more of it the of a worldly law, which is satisfied w the outward work and which a Turke may also fulfill. ¶ When yet Gods law neuer ceaseth to cōdemne a man vntill it be wyrtten in hys hearte, and vntill he keepe it naturallye without compulsion, & al other respect, saue onely of pure loue to God & hys neyghbour as he naturally eateth when he is and hongred, without compulsion and al other respect saue to slake hys hunger onely.

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Isaia. ii. b.

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fast sayth in Christes blood coupled w our pro-  
fessid & submitting our selues to lea to do better  
And of the gospel o promyses whiche thou  
meest in the scripture, beleue fast that God wil  
fulfyll them vnto the, and that vnto the utter-  
most Note, at the repentaunce of thyn herte, when  
thou turnest to him & forsakest euyl, euen of hys  
goodnes and fatherly merce vnto the, and not  
for thy flatterng him with pporritie workes  
of thine owne saluing. So that a fast sayth on-  
ly without respect of al workes, is the forgene-  
nes both of the sinne, whiche we did in tyme of  
ignorance with lust and consent to synne, & al-  
so of all synne whiche we doo by chaunce and  
of feaultie, after that we are come to knowlege  
and haue professed the lawe oute of our hertes.  
And al dedes serue only for to helpe our neigh-  
bours, and to tame our flethe, that we fall not  
to synne agayne, and to exercise oure soules in  
vertue, & not to make satisfaction to Godward  
for the synne that is once past.

And al other stoies of the Byble, wythoute  
exception, are the occasion of þ lawe and of the  
Gospel and are true & saythfull ensamples and  
largerrest that God wyll euen so deale wyth  
vs, as he dyd wyth them in all infirmities, in  
all temptacions and in al like cases and chaun-  
ces. Wherof ye see on the one syde, how father-  
lye and tenderly and wyth all compassion God  
entreateth hys electe whiche submitte themsel-  
ues as scholars to learne to walk in the wayes  
of hys lawes, and to kepe them of loue. If they  
forgot them selues at a tyme and wente agayne  
wyth all merce. If they fell and hurte them-  
selues, he healed them agayne wyth all compas-  
sion and tenderesse of herte. He hath brought  
greate tribulacion and aduersitie vpon hys  
electe: but all of fatherly loue onely, to teache  
them and to make them see their owne hertes,  
and the sinne that there lay hyd, that they might  
afterwarde feeles hys merce. For hys merce  
waited vpon them, to ryd them out agayne, as  
sone as they were learned & come to the know-  
ledge of theyr owne hertes, so that he neuer cast  
man awaye howe depe so euer he had synned,  
saue them onely whiche had fyrst cast the pocke  
of hys lawes from theyr neckes, wyth utter des-  
paunce and malice of herte. Whiche ensam-  
ples howe comfortable are they for vs, when  
we be fallen into synne, and God is come vpon  
us wyth a scourge, that we dyspayre not, but re-  
pente wyth full hope of merce after the exam-  
ples of merce that are gone before: And theres-  
fore they wer wyrtten for our learning, as testifi-  
fyeth Paule. Roma. xv. to comfort vs, that we  
myghte the better put our hope & trust in God,  
when we see howe mercifull he hath bene in  
tymes past vnto oure weake brethren that are  
gone before, in all theyr aduersities, nede, temp-  
tacions, yea and horrible synnes, into whiche  
they nowe and then fell.

And on the other syde ye see howe they that  
hardened their hertes, and synned of malice,  
and refused merce that was offered them, and  
had no power to repent, perished at the latter  
ende wyth all confusio and shame mercilesly.  
Whiche ensamples are very good and necessa-  
ry, to kepe vs in awe and dread in tyme of pros-  
peritie, as thou mayest see by Paule. i. Corin. x.  
that we abyde in the feare of God, and ware  
not wyld and fall to vanities and so synne,  
and prouoke God, and byrage wyth vpon vs.

And thydly ye see in the practyse, how as God  
is mercifull and longe sufferynge, euen so were  
all hys true prophetes and preachers, bearinge

the infirmities of thier weake brethren & theyr  
owne wronges and iniuries with all patience  
and longe sufferynge, neuer castynge any of them  
of their backs, vntyll they synned agaynst the  
holye gost, maliciously persecutynge the open  
and manifest truth: contrarie to the ensample  
of the Dove, whiche in synnyng agaynst God  
and to quenche the trueth of hys holye spirite,  
is euer chiefe captayne and trompette blower,  
to set other a worke, and seketh onely hys owne  
freedom, lyberte, priuilege, welth, prosperitie,  
profyt, pleasure, pastyme, honoure and glorie,  
wyth the bondage, thraldome, captiuitie,  
myserie, wretchednes, and vnsubiccion of  
hys brethren: and in hys owne case is so fer-  
uent, so styffe and cruell, that he wyll not suffer  
one woorde spoken agaynst his false magyke,  
wply inuencions, and suglyng pporritie, to be  
vnaduenged, though al christendome should be  
set together by the eares, & should cost (he careth  
not how many hundred thousande) theyr lyues.

Nowe that thou mayest reade Jonas frute-  
fully and not as Doctes fable, but as an obli-  
gacion betwene God and thy soule, as an ear-  
nest penye geuen the of God, that he wyll helpe  
the in the tyme of nede, if thou turne to hym as  
the woorde of God the onely foode and lyfe of  
thy soule, this marke and note. First count Jo-  
nas the frende of God & a man chosen of God  
to testyfy hys name vnto the worlde: but yet a  
pouge scholar, weake and rude after the Apo-  
stels, whyle Christe was yet wyth them bodily,  
whiche though Christe taught them euer to be  
make and to humble them selues, yet oft stroue  
among them selues who should be greatest. The  
sonnes of zebede woulde sytte, one on the right  
hande of Christ, and the other on the left. They  
woulde praye that, fyre myght descende frome  
heaven, and consume the Samaritans.

When Christ arode: who say men that I am,  
Peter answered, thou art the sonne of the ly-  
uynge God, as though Peter had bene as per-  
fecte as an angell: But immediately after, when  
Christe preached vnto them of hys deathe and  
passion, Peter was angry and rebuked Christ, &  
thought earnestly that he had raied & not wyll  
what he sayd: as at an other tyme, when Christ  
was so feruently busied in helping the people,  
that he had no leyser to eate, they went oute to  
holde him, supposynge that he had bene besyde  
hymselfe. And one þ cast out deuyls in Christes  
name, they forbad hym, because he waitet not  
on them, so glayous were they yet.

And though Christ taught alway to forgeue,  
yet Peter after long goynge to scole, arode whe-  
ther man should forgiue seuen tymes, thinkinge  
that. viii. tymes, had bene to muche. And at the  
last supper Peter woulde haue dyed w Christe,  
but yet within few houres after, he denyed him,  
both cowardly & shamefully. And after þ same  
name, though he had so long heard that no man  
myght auenge him selfe, but rather turne the o-  
ther cheke to, then to smyte agayne, yet when  
Christ was in talkinge, Peter arode whether it  
were lawfull to smyte with the sword, & tarped  
none answer, but layed on rashly. So þ though  
when we come fyrst vnto the knowlege of the  
truth, & the peace is made betwene God & vs, &  
we loue his lawes and beleue and trust in hym,  
as in oure father, and haue good hertes vnto  
him, & be bozne a newe in the spirite, yet we are  
chyliden and pouge scholars, weake and feable  
and must haue layser to growe in the spirite, in  
knowlege, loue, & in the dedes therof, as yong  
chylde must haue time to grow in their bodies.



## The Prologe vpon

And God our father and scholemaster feedeth vs and teacheth vs; accordyng vnto the capacite of our stomaches and maketh vs to growe and ware perfecte, and syneth vs, and tryeth vs as golde in the fyre of temptacions and tribulacions. As Moses witnesseth. De. viii. saying: Remember al the way by which the Lorde thy God caried the this. xl. yeaeres in the wyldernes, to humble the and to tempt oz prouoke the, that it myght be knownen what were in thyne hert. He brought the into aduersitie, & made the an hongred, & then fed the with manna, whiche neyther thou nor yet thy fathers euer knewe of, to teache that a man lyueth not by bread onely, but by all that procedeth oute of the mouth of God. For the promyses of God are lyfe vnto al that cleaue vnto the, muche more then is bread and bodely sustenance, as the iourney of the chyldren of Israel out of Egypt into the lande promysed them, ministreth the notable ensamples, and that abundantly, as doth all the rest of the Bible also. Howe be it, it is impossible for fleshe to beleue and to trust in the truth of Gods promyses, vntill he haue learned it in muche tribulacion, and that God hath deliuered hym out thereof agayne.

God therefore to teache Jonas and to shewe hym his owne herte, and to make hym perfecte and to instruct vs also by his ensample, sent hym out of the lande of Israel whiche was a Prophet to goo among the heathen people, and to the greatest and myghtiest cytye of the worlde, then called Ninue: to preache that within xl. dayes they shoulde all perishe for their synnes, & that the cytye shoulde be ouerthrowen. Whych message the free wyll of Jonas had as muche power to doo, as the weakest herted woman in the worlde hath power, if she were commaunded, to lepe into a tobbie of lyuyng snakes and adders: as happely if God had commaunded Sara to haue sacrificed her sonne Isaac, as he dyd Abraham, she woulde haue dysputed wyth hym per me had done it, oz thoughte she were stronge ynough, yet many an holy saynt coulde not haue found in their hertes, but would haue disobeyed, and haue runne awaye from the presence of the commaundement of God with Jonas, if they had bene so strongly tempted.

For Jonas thought of this maner: lo, I am here a Prophete vnto Gods people the Israelites. Whiche though they had Gods woorde testifyed vnto them daylye, yet dyspyle it & worshipp God vnder the lyknes of Calues and after all maner of facions, saue after his owne woorde, & therfore are of al nacions the wurst, and moste worthy of punishment. And yet God for loue of fewe, that are amonge them, and for his names sake, spareth them & defendeth the. How then shoulde God take so cruel vengeance on so greate a multitude of them to whome his name was neuer preached to, and therefore are not the tenth parte so euyl as these? If I shall therefore goo preache, so shall I say and name my selfe and God thereto, and make them the more to dyspyle God, and sette the lesse by hym, and to be the more cruell vnto his people.

And vpon that ymaginacion, he fledde from the face oz presence of God: that is, oute of the country where God was worshipped in, and from the prosecutyng of Goddes commaundement, and thought, I wyl get me an other waye amonge the heathen people, and be no more a prophete, but lyue at rest and oute of all commaunce. Neuerthelesse that God of all mercye which careth for his elect chyldren and turneth

## the Prophete Jonas.

al vnto good to them, that smyteth the to heale them agayne, and kylleth them, to make them a lyue agayne, and playeth with the (as a teacher doth sometyme wyth his younge ignoraunte chyldren) and tempteth them, and proueth them to make them see theyr owne herres, prouided for Jonas howe all thynges shoulde be.

When Jonas was entred into the shyp, he layed hym downe to slepe & to take his rest: that is, his conscience was tolled betwene the commaundement of God whiche sent hym to Ninue, and his fleshy wysedome that dissuaded and counsayled hym the contrarie, and at the last preuailed agaynst the commaundement and caried him an other way, as a shyp caught betwene twoo streames, and poetes sayne the mother of Belshager to be betwene dyuers affections, whyle to auenge her brothers deathe, she sought to slep her owne sonne. Whereupon for verpe payne and tediousnes he laye downe to slepe, for to put the commaundement whiche so gnewe and freate his conscience, oute of mynde, as the nature of al wicked is, when they haue lined a good, to seke al meanes with rypot, & euyl pastyme, to driue the remembraunce of synne out of their thoughtes: oz as Adam dyd, to couer their nakednes with apomes of pepe holy workes. But God awooke hym out of his dreame, and set his synnes befoze his face.

For when the Lot had caught Jonas, then be sure that this synnes came to remembraunce agayne, and that his conscience ragged no lesse then the waues of the sea. And whē he thoughte that he only was a synner and the heathen that were in the shyp none in respecte of hym, and thought also, as verely as he hath fledde from God, that as verely God hath cast hym away: for the syght of the rodde maketh the naturall chyld not onely to see and to knowledge his faulte, but also to forgette all his fathers olde mercy and kyndnesse. And then he confessed his synnes openly and had yet rather perishe alone then the other shoulde haue perished wyth him for his sake: and so of very desperacion to haue lyued any leger, had cast him in the sea betimes, excepte they woulde be lost also.

To speake of lottes, howe ferforth they are lawfull is a lyght question. First to vse them for the breakyng of streyfe, as when parteners, theyr goodes as equally dyspyded as they canne, take eueryman his parte by lotte to auoyde all suspicion of dyscreitfulnes: and as the Apostles in the first of the Actes, when they sought another to succede Judas the traytour, and .ii. persones were presented, then to breake streyfe and to satisfie all parties, dyd cast lottes whether shoulde be admitted, dyspynging God to temper them & to take whome he knewe moste mete, seeing they wylt not whether to preferre, oz haply coulde not agree on. Cyther is lawfull, and in al like cases. But to abuse the in vnto the temptyng of God, and to compell him therewyth to vtter thynges wherof we stande in doubt, whē we haue no commaundement of hym so to doo, as these heathen here dyd, though god tourned it vnto his glory, cannot be but euyl. The heathen shypmen astonished at the syght of the miracle, feared God, prayed to hym, offered sacrifice, and bowed bowes. And I doubt not, but that some of them oz haply al came thereby vnto the true knowledge and true worshypinge of God & wer won to God in these soules. And thus God whych is infinite merciful in al his wayes, wrought their soules health, oute of the infirmitie of Jonas, euen of his good wyl and pur-



purpose & loue wherewith he loued them before the world was made, & not of chaunce, as appeareth vnto the eyes of the ignorant. And that Jonas was. iij. dayes. and. iij. nightes in the belly of this fish: we cannot therby proue vnto the Jewes & infidels or vnto any man, & Christ must therfore dye & be buried and rylse againe. But we vse the ensample & lyknes to strength the faith of the weak. For he that beleueth the one, cannot doubt in the other: in as muche as the hande of God, was no lesse myghtie in preseruing Jonas alpye agaynst all natural possibylite, and in deliuering him safe out of hys lythe, then in rylsing vp Christ agayne out of hys sepulchre. And we may describe the power and vertue of the resurrection therby, as Christ hym selfe borroweth the similitude thereto. At xij. sayinge vnto the Jewes that came about him, & desired a signe or a wonder from heauē, to certifie them that he was Christ: this euill and wedlocke breaking nacio (which brake the wedlocke of sayth, wherewith they hemarped vnto god, and beleue in theyr false workes) seke a signe, but there shall no signe be geuen them save the signe of the prophete Jonas. For as Jonas was. iij. dayes. & .iij. nightes in the belly of the whale, euen so shall the sonne of man be. iij. dayes. & .iij. nightes in the hert of the earth. Which was a watch woorde, as we saye, and a sharpe threatnyng vnto the Jewes, & as muche to saye as thus, ye harde herted Jewes seke a signe, to this shall be your signe: as Jonas was rylsed oute of the sepulchre of his lythe, and he sente vnto the Miniutes to preache that they should perishe, eue so shall I rylse agayne oute of my sepulchre, & come and preache repentance vnto you. Se therfore when ye se the signe that ye repent, or els ye shall surely perishe and not escape. For though the infirmities, which ye now see in my flesh, be a let vnto your sayth, ye shall yet then be without excuse, when ye se so greate a miracle & so great power of God shewd out vpon you. And so Christ came after the resurrection in hys spirit, & preached repentance vnto them, by the mouth of his Apostles & disciples, & with myracles of the holy gost. And all that repented not perished shortly after, & the rest carryed away captiue into al quarters of the world for an ensample, as ye see vnto this daye.

And in lyke maner sence the world beganne, wheresoeuer repentance was offered and not receyued, there God toke cruel vengeance immediately: as ye se in the flood of Noe, in the overthrowing of Sodome & Gomor, and all the country about, & as ye se of Egypt, of the Amosites, Cananites, & after ward of the very Israelites, & then at the last of the Jewes to, & of the Assyrians and Babylonians, and so through out al the imperyes of the world.

Sildas preached repentance vnto the olde Britaines that inhabited England: they repented not, & therfore God sent in theyr enemies vpon the one euerie side, & destroyed the vp, and gaue the land vnto other nations. And great vengeance hath bene taken in that lande for synne sence that tyme. Mycelle preached repentance vnto our fathers not longe sence: they repented not, for they heres were indurate, & their eyes blynded with their owne pope holy rightwylnes, wherewith they had made their soules gay against the receiuing agayne of the wicked spirit that byngeth. vii. worse then him selfe with hym, and maketh the latter ende worse then the begynnyng: for in open synnes there is hope of repentance, but in holy ypocryse none at all.

But what folowed: they slewe the prophet right kyng, & set vp. iij. wrong kynges a rowe, vnder which al the noble blood was slayne vp & halfe the commons thereto, what in Fraunce, & what with their owne sword, in fighting among themselves for the crowne, and the cyties & townes decayed, and the land brought halfe into a wyldeernes in respect of that it was before.

And now Christ to preache repentance, is rylsen once agayne out of his sepulchre, in which the pope had buried him & kept him down with hys pylars and polages, & all dyspynges of ypocryse, with gyle, wyles and falshed, & with the sword of al princes, which he had blynded with his false marchaundise. And as I doubt not of the ensamples that are past, so am I sure that great wrath wil folow, except repentance turne it backe agayne and cease it. Wher Jonas had bene in the fishes belly a space & the rage of hys conscience was somewhat quieted and swaged, & he come to hymselfe agayne, & had receiued a new hope, the qaimes and pagnes of desperation which went ouer his hert, halfe overcome, he prayed, as he maketh mention in the text, saying Jonas prayed vnto the Lorde his God out of the bely of the fish. But the woordes of that prayer are not here set. The prayer that here standeth in the texte, is the prayer of the prayse and thankesgeuyng which he prayed and wrote when he had escaped and past al scapardye. In the ende of which prayer he sayth, I wyl sacryfyce with the voyce of thankesgeuyng & paye that I haue bowed: that saying cometh of the lord. For verely to confesse out of the hert, that al benefites come of God, euen out of the goodnes of hys mercye, and not deseryng of our desyes, is the onely sacryfyce that pleaseth God. And to beleue that, all the Jewes bowed in their circumsid, as we in our baptisme. Whiche bowe Jonas now taught with experyence, promyseth to pay. For those outward sacryfyces of beastes, vnto which Jonas had haply ascribed so muche before, were but corydis thynghes, and not ordeyned that the workes of them selues purge syn, but shoulde be a seruyce vnto the people, to put them in remembrance of thys inward seruyce of thankes, and of sayth, to trust and beleue in God the onely sauoure. Whiche signification when it was awaye, they were abhominable and deuyllysh ydolatre and ymage seruyce: as our ceremonies and sacramentes are become nowe to al that turne and beleue in the worke of them, and are not taught the significacions, to edyfyce theyr soules with knowledge and the doctryne of God.

When Jonas was cast vpon lande agayne, hys wyl was free, & had power to goo wherther God sent hym, & to do what God bad, his owne ymaginations layed a part. For he had bene at a new scole, yea, and in a fornae where he was purged of muche refuse and drole of fleshye wysdome which respyked the wysdome of God, and led Jonas wyl contrarie to the wyl of God. For as farre as we be blynd in Adam, we can not but syn and wil oure owne profit, pleasure and gloire. And as farre as we be caught in the spirit, we cannot but seke and wyl the pleasure and gloire of God onely.

And as the. iij. dayes iourney of Minue, whether it were in length or to goo rounde, aboute it, or thowme al the stretes, & comyt vnto the discretion of other men. But I thynke that it was then the greatest cytie of the world.

And that Jonas went a dayes iourney in the cytie, I suppose he dyd it not in one daye: but



wente fayne & easely preaching here a sermon, & there an other, and rebuked þ synne of the people, for whyche they must perishe.

And when thou art come vnto the repentance of the sinners, there haste thou sure earnest, that how so ever angry God be, yet he remembereth mercy vnto al that truly repent & beleue in mercy. Whiche ensample our saviour Christ also carketh in the teeth of the indurate Jewes, saying: the sinners shall ryle in iudgemente with this nation, & condemne them: for they repented at the preaching of Jonas, and behold a greater then Jonas here, meaning of himselfe. At whose preaching yet, though it wer neuer so mighty to perce the hert, and for al his miracles thereto, the hard harted Jewes could not repent: when the heathen sinners repented at the bare preaching of Jonas, rebukinge these synners without any myracle at al.

Why? For the Jewes had leuened the spetial law of God & with their gloses had made it also together earthy & fleshye, and so had set a baile of covering on Moyses face, to shadowe & darke þ glorious brightnes of his countenance. It was lime to steale: but to robbe widows houses vnder a colour of long praying, and to polle in þ name of offeringes, & to snare þ people with intollerable constitutions against all loue, to ketch their money oute of their purse, was no synne at all.

To smite father & mother was synne. But to withdraue helpe from them at theyr nede, for blynd zeale of offering vnto þ profit of the holy Phariseis, was the as meritorious as it is now to let at thy kynne chole whether they wil linke or swym, whyle thou buydest & makest Godly foundations for holy people, whyche thou hast chosen to be thy Christe, for to couple thy soule with the oyle of their sweete blessinges, and so ore thy Jesus for to saue thy soule from the purgatory of the blood that onely purgeth synne, with theyr watchyng, fastyng, wolward goyng and resting at mydnight, &c. wherewith yet they purge not them selues from theyr concoules, vynde, lecherie or any vyce that thou seest among the laye people.

It was greates synne for Christe to heale the people on the sabbath daye vnto the gloire of God his father, but none at al for them to helpe theyr cattel vnto theyr owne profit. It was syn to eate vnwashen handes or on an vnwashen table, or out of an vnwashen dysh, but to eate out of that purpyed dish, þ which came of bybery, theft and extortion, was no synne at all.

It was exceedyng meritorious to make many disciples. But to teache them to feare God in his ordinaunces, had they no care at all.

The hye prelates so defiled the right of holy church & so feared the people with the curse of God & terrible paynes of hel, that no man durst leane the vilest herbe in his gardeyne vntyshed. And the offeringes & thynges dedicate vnto God for the profyt of his holy bycars, were in suche estimation & reuerence, þ it was muche greater synne to sweare truly by the, then to forswear thy selfe by god. What vengeance the of god, and how terrible & cruell damnacion thynke ye preached they to fall on the that had stollen so the holy thynges? And yet sayeth Christe that rightwysnes & fapth in keeping promysse, mercy, and indifferent iudgement were vitterly reoden vnder foote, and cleane dyspyled of those blessed fathers, whyche so myghtely maynteyned Barons patrymonye, & had made it so prosperous, and enuironed it and walled it about on

every syde with the feare of God, that no man durst touche it.

It was greates holynesse to garnishe the sepulchres of the prophetes, & to condempne theyr fathers for slepyng of them, and yet were they them selues for blynde zeale of theyr owne constitution, as eedy as theyr fathers, to slea who soeuer testified vnto them the same truth whiche the prophetes testified vnto theyr fathers. So that Christe compareth al the rightwysnes of those holye patriarches vnto the outwarde bewty of a paynted sepulchre full of stench and all vnclennesse wythin. And specially to beguyle a mans neighbours in litle bargenyng, and to wrap & compass him in with cautels of þ law, was then as it is now in the kingdome of the Pope. By the reason wherof they excluded the law of loue out of their hertes, and consequent lyce al true repentance: for how could they repent of that they could not se to be synne.

And on the other side they had set by a rightwysnes of holye workes, to cleanse theyr soules with al, as the Pope sacrificeth vs to holy oyle, holy bread, holy salt, holy candel, holy dunne ceremonies, and holy dunne blessinges, & with whatsoeuer holynes thou wilt, saue with the holynes of Gods woorde, whiche onely speaketh vnto the herte, and sheweth the soule þs sythynes and vnclennes of synne, and leadeh her by the waye of repentance vnto the fountayne of Christes blood, to wache it a wape thowrowe sayth. By the reason of which false rightwysnes they were disobedient vnto the rightwysnes of God, whiche is the forgiveness of synne in Christes blood, and could not beleue it. And so thorow fleshy interpreting þ lawe & false ymagined rightwysnes, theyr hertes were hardened and made as stony as clay in a hore fornaice of fyre, þ they could receyue nether repentance nor fapth nor any manner of grace at all.

But the heathen sinners, though they wer blynded with lustes a good, yet wer in those if, popntes vncoyrupt and hardened, and therfore with the onely preaching of Jonas came vnto the knowledge of theyr synnes, & confessed them and repented truly, and turned euery man from his euyl dedes, and declared theyr sorow of hert and true repentance, with their dedes, which they dyd out of fapth and hope of forgiveness, chastising theyr bodies with power & fasting, and with takinge al pleasures from the fleshe: trusting, as God was angry for their wyckednes, euen so should he forgue the of his mercy, if they repented & forsoke theyr myse luyng.

And in the last end of al, thou hast yet a goodly ensample of learning, to se how earthy Jonas is lyl for al his tryng in the whales bely. He was so sore dyspleased because þ sinners perpyed not, that he was wepy of his lyfe, and wyshed after death for very sorow that he hath lost the gloire of his prophesying. In that his prophesye came not to passe. But God rebuked hym with a lykenes, sayinge: it greuerth thone herte for the losse of a vyle thynge or soye vyne wherof thou bestowedst no labour or cost, net ther was it thynne hande worke: howe muche more then shoulde greue myne herte, the losse of so greates a multitude of innocentes as are in sinne, whyche are all myne hande worke? Nay Jonas, I am God ouer all, and father as well vnto the heathen, as vnto the Jewes, and mercifull to all, and warne per I saye, ney ther thert I so cruelly by any prophete, but that I wil forgue if they repent and age mercy: net ther on the other syde, whatsoeuer I promysse, wilt



wyll I fulfyll it, saue for theyr sakes onely, whiche the trust in me and submit, themselves to kepe my lawes of verie loue, as naturall chyldren. On this maner to reade the scriptures is the ryght vse therof, and why, the holy gost caused it to be wyrtten. That is, that thou fynde sche oute of the lawe, that God wyll haue the to do, interpretynge it spirytually wythoute glose or coueryng the byghnes of Moses face, so that thou fele in thyn herte, howe that it is damnable synne before God, not to loue thy neighbour that is thyn enemye, as purely as Christ loued the, and that not to loue thy neighbour in thine herte, is to haue committed already all synne agaynst hym. And therefore vntyll that loue be come thou muste knowledg vnfaynedlye that there is synne in the best dede thou doest. And it must earnestly greue thyn herte, and thou must washe all thy good dedes in Christes blood per they canne be pure and an acceptable sacrifice vnto God, and must desyre God the father for his sake, to take thy dedes a worth, and to pardon the imperfectnesse of them and to geue the power to doo them better, and wyth more feruente loue.

And on the other syde thou muste serche dyligently for the promyses of mercye whiche God hath promysed the agayn. Which two pointes, that is to wylt, the lawe spirytually interpreted, howe that al is damnable synne that is not vnfayned loue out of the grounde and botome of the herte after the ensample of Christes loue to vs, because we be al equally created and formed of one God our father, and indifferently bought and redemed wyth one bloude of oure sauoure Iesus Christe: and that the promyses be geuen vnto a repentyng soule that trusteth and longeth after them of, the pure and fatherly mercye of God through our fayth only wythout al deservynge of our dedes or merites of our workes, but for Christes sake alone, and for the merites and deseruynge of his workes, death and passion, that he suffered altogether for vs and not for hym selfe: which ii. pointes I say if they be wyrtten in thyn herte are the keyes which so open all the scripture vnto the, that no creature can locke the out, & with which thou shalt go in and out, & fynde pasture and fode euery where. And if these lessons be not wyrtten in thyn herte, then is al the scripture shut vp, as a kernel in the shale, so that thou mayst reade it, & comen of it, and reherse al the stoyres of it, and dispute so tyll thou be a profounde Sophister, and yet vnderstand not one Iote thereof.

And thyddly that thou take the stoyres & lyues, which are contayned in the Byble, for sure and vndoubted ensamples that God so wyll deale with vs vnto the worldes ende.

Herewith reader farewell, and be commended vnto God, & vnto the grace of his spire. And fyntle that thou stoppe not thyn cares vnto the callinge of God, and that thou harden not thyn herte, begyled with fleshy interpretynge of the lawe, and false ymagined and pporritish rightwysnes, and so the Ryniquites rise with the at the day of iudgement and condemne the.

And secondarily if thou finde ought a myste, when thou seest thy selfe in the glasse of Gods woorde, thinke it compendious wysdome, to amede the same betymes, mounthend and warned by the example of other men, rather then to tarye vntyll thou be beaten also.

And thyddly if it shall so chaunce, that the wyld lustes of thy fleshe shall blynde the and take the cleane awaye wyth theym for a tyme,

yet at the latter ende, when the G O D of all mercye shall haue compassed the in on euery syde wyth temptacions, trybulacions, aduersities and combraunce, to byrge the home agayne into thyn owne herte, and to sette thy synnes whiche thou woulddest so fayre couer and put oute of mynde wyth delectacion of voluptuous pastimes, before the eyes of thy conscience: then call the faythfull ensample of Jonas and all lyke stoyres vnto thy remembraunce, and wyth Jonas turne vnto thy father that smote the not to cast the awaye, but to lay a cosse, and a fretyng plaster vnto the pocke that lay hyd and fret inwarde, to drawe the disease oute and to make it appeare, that thou myghtest feele thy synnesse and the daunger therof, and come and receyue the healyng plaster of mercye.

And forget not that whatsoeuer ensample of mercye God hath shewed sence the begynnynge of the world, the same is promysed the, yf thou wylte in lyke maner turne agayne and receyue it as they dyd. And wyth Jonas be knowen of thy synne and confesse it, and knowledg it vnto thy father.

And as the lawe whiche freteth thy conscience, is in thyn herte, and is none outwarde thyng, euen so seke wyth in thyn herte, the plaster of mercye, the promyses of forgiveness in oure sauoure Iesus Christe, accordyng vnto all the ensamples of mercye, that are gone before.

And wyth Jonas let them that wayt on vanities and seke God here and there, and in euery temple, saue in their hertes, go and sekerhou the testamēt of God in thyn herte. For in thyn herte is the woorde of the lawe, and in thyn herte is the woorde of fayth in the promyses of mercye in Iesus Christe. So that if thou confesse wyth a repentyng herte and knowledg and surely beleue that Iesus is Lord ouer all synne, thou art safe.

And synallye when the rage of thy conscience is ceased, and quieted wyth fast saythe in the promyses of mercye, then offer wyth Jonas the offeringe of prayse and thanks geuyng, and paye the bowe of thy baptysme, that is, beleue stedfastly and preache constantly, that God onely saueth of his onely mercye and goodnesse: and that it is God onely that smyteth, and God onely that healeth: ascripyng the cause of thy trybulacion vnto thyn owne synne, & the cause of thy deliuerance vnto the mercy of God.

And beware of the leuen that sayeth, we haue power in oure free wyl before the preachynge of the Gospel, to deserue grace, to kepe the law of congruitye, or, God to be vnrighthe. And say wyth John in the fyrst, that as the law was geuen by Moses, euen so, grace to fulfyll it, is geuen by Christe. And when they say our dedes wyth grace deserue heauen, saye thou wyth Paule. Roma. vi. that euerylastynge lyfe is the gyfte of God thowwe Iesus Christe our Lord, and that we be made sonnes by faythe. John. i. and therefore heyes of God wyth Christ. Ro. viii. And say that we receyue al of god through fayth that foloweth repentaunce, and that we doo not out workes vnto God, but cyther vnto oure selues, to slep the synne that remayneth in the fleshe, and to wake perfecte, cyther vnto oure neygbores whiche doo as muche agayne for vs in other thynges. And when a manne excedeth in gyftes of grace, let hym vnderstand that they be geuen hym, as well for his weake brethren, as for hymselfe: as though all the



bread be committed vnto the paster, yet for his felowes wch hym, which geue the thankes vnto the Lord, and receyue the paster agayne wth other kynde seruyce in their offces. And when they saye that Christ hath made no sacrifice for the synne we do after our baptyme: saye thou wth the doctryne of Paule, that in our baptisme we receyue the merites of Christes death thow we repentance and sayth, of which two, baptisme is the signe. And though when we synne of feaultie after our baptisme we receyue that signe no more, yet be renewed again thow we the repentance and sayth in Christes blood, whiche wayne, the signe of baptisme euer continued amonge vs in baptysinge oure younge chyldeyn doeth euer kepe in mynde and call vs backe agayne vnto our profession if we be gone astray, and promysely vs forgiuenesse. Neither can actual sinne be washed away with oure workes, but with Christes blood: neyther canne they be any sacrifice or satisfaction to Godwarde for them, saue Christes blood. For as muche as we can do no workes vnto God, but receyue only of his mercy wth our repentynge sayth, thow we Iesus Christe our Lorde and onely sauour, vnto whom, vnto God our father thow we hym, and vnto his holye spyrte that onely pourgeth, sanctifyeth and washeth vs in the innocent blood of our redemption, be prayse for euer. Amen.

## The booke of the prophet

Jonas.

### The first Chapter.

Of the flight of Jonas whē he was set to preache. A tempest aryseth, and casteth hym in the sea for his disobedience.

A



And the word of the lord came vnto Jonas the sonne of Amithai, sayinge: Arise and gette thee to Ninue that great cite, and preache vnto them, how that their wickednesse is come vnto me.

And Jonas made hym redye to fle vnto. \* Charlis from the presence of the Lorde, and gat hym downe to Toppa, where he founde a shyp redye for to go vnto Charlis. So he payed his fare, and wente aboarde that he myght go wth them vnto Charlis, frome the presence of the Lorde. But the Lorde hurled a great wynde into the sea, and there was a myghtye tempest in the sea, so that the shyp was in leoparde of goynge in peces. Then the maryners were astryed, and cryed euery man vnto his god: & the goodes that were in the shyp, they cast into the sea to lyghten it of the. But Jonas gat hym vnder the batthes, where he layed hym downe and sombred.

So the master of the shyp came to hym, and sayed vnto hym: why sombredest thou?

\* Under the name of Charlis (as some thynke) is signified some sea: was farre of, & whole voyage was very longe: so that the sailers ther in coulde se nothyng, but the sea, & the ayre, Toppa is an haven of Jewye where was sometyme a goodly cite whiche there remaineth nowe but a poyst.

Up, call vpon thy God: if God (happely) wyl thynke vpon vs, that we perishe not. And they sayed one to an other: come, let vs cast lots, that we may know for whose cause we are thus troubled. And so they cast lottes, and the lot fell vpon Jonas.

Then sayed they vnto hym: tell vs for whose cause are we thus troubled? what is thine occupation? whence comest thou? what country man arte thou, and of what nation? He aunswered them: I am an Ebrue, and I feate the Lorde God of beaues, whiche made both the sea and drye lande. Then were the men exceedingly astryed, and sayd vnto hym: why dydest thou so? (for they knewe that he was fled from the presence of the Lorde, by cause he had tolde them) & sayed moreouer vnto hym: What shoulde we doo vnto the that the sea maye cease frome troublynge vs? (for the sea wrought and was troublous) he aunswered them: Take me and cast me into the sea, so shal it let you be in rest: for I wot, it is for my sake, that this greate tempest is come vpon you.

Neuerthelesse: the men astryed wth rowynge to brynge the shyp to lande, but it woulde not be, because the sea wrought so, and was so troublous agaynste them. Wherefore they cryed vnto the Lorde, and sayed: O Lorde, let vs not perishe for this mannes death, neyther lay thou innocente blood vnto oure charge, for thou, O Lorde haste done euen as thy pleasure was.

So they rooke Jonas and cast him into the sea, and the sea leste ragynge. And the men feared the Lorde exceedingly, doynge sacrifices and makinge vowes vnto the Lorde.

### The. ii. Chapter.

Jonas is swallowed of a whale. The prayer of Jonas.

But the Lorde prepared a greate fysh to swallowe vp Jonas. So was Jonas in the bely of the fysh, thre dayes and thre nightes. And Jonas prayed vnto the Lorde his God out of the fyshes bely, and sayed: In my trouble I called vnto the Lorde, & he herde me: out of the belye of the bell I cryed, and thou herdest my voyce. Thou haddest cast me downe depe in the middest of the sea and the floud compassed me aboute: yet all thy waues and roules of water wente ouer me, I thought that I had bene cast awaye oute of thy syght: but I wyl yet agayne looke toward thy holy temple.

The waters compassed me, euen to the very soule: the depe lape aboute me, and the wedes were wrapt about myne head. I wente downe to the botome of bys byls and was barred in with earthe for euer. But thou, O Lorde my God, hast brought vp my lyfe agayn out of corruption. When my soule sayuted wthyn me, I thoughte vpon the Lorde: and my prayer came in vnto the, euen into thy holy temple. They that

Isa. vii. b

Deut. xxi. d

Mat. xii. d  
and. xvi. a  
Luke. xi. d.  
i. Cor. xv. a  
Esa. lxi. a

The scripture speeth of hell comenly as of a place comen for all the that goo downe into the earth as in to a grane, or into the depe of the sea. &c. As ye haue in Gene. & in the psalms.

D



that holoe of vaine vanities wyl for sake  
hys mercede. But I wyl doo the sacrifice  
wylth the voyce of thankesgeyunge, & wyl  
paye that I haue bowed: for whyp? salua-  
cion cometh of the Lorde. And the Lorde  
spake vnto the fische, and it cast out Jonas  
agayne vpon the drye lande.

The .iii. Chapter.

Jonas is sende agayne to Ninue. The re-  
pentance of the kynge of Ninue.

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Jonas agayne, saying: vp and get the  
to Ninue the great citie, and preach  
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So Jonas arose, and wente to Ninue at  
the Lordes commaundemente. Ninue  
was a greete cytie vnto God, namelpe; of  
three dayes iorney.

**A**nd Jonas wente to, and entered into  
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shal Ninue be ouerthrowen. And the peo-  
ple of Ninue beleued God, and proclay-  
med fastynge, and atayed themselves in  
sackecloth, as wel the great as the smal  
of the. And the tydynges came to the king  
of Ninue, whiche arose out of hys seate,  
and oyd hys apparell of, and put on sacke-  
cloth, and sat vpon dowrie in ashes.

And it was cryed and commaunded in  
Ninue, by the authorite of the kyng and  
hys lordes, sayinge: see that neyther man,  
nor beast, ore v? theyr caste oughte at all, &  
that they neyther feede, ne drynke water,  
but put on sackecloth both man and beast,  
and crye myghtily vnto God: pea se that  
every man turne from his euyl waye, and  
from the wickednes that he hath in hand.

Who can tel? God maye turne, and re-  
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my lyfe fro me (I beseeche the) for I had ra-  
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arte thou so angry? And Jonas gat hym  
out of the cytie, and sat downe on the east  
syde thereof, and there made hym a booth,  
and sat vnder it in the shadow til he myght  
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The ende of the prophecy  
of Jonas.

The boke of  
the prophet  
Michas.

The first Chapter.

Of the destruction of Samaria, because of  
theyr Idolatry.



This is the worde of the  
lord that came vnto M<sup>i</sup>ch<sup>a</sup>s  
theas the morasite, in a  
the dayes of Iothan, &  
chas, & Ezechias king of  
Juda, whiche was the  
wed him vpon Samaria  
and Ierusalem. Heare al ye people, marke  
this wel, O earch, & al that therin is: Yea  
the Lord God hym selfe be witnes among  
you, euen the lord f? his holy temple. For  
whyp? beholde, the Lorde shal go out of his  
palce, & come downe & stonde vpon y<sup>e</sup> high  
thinges of the earth. The mountaynes shal  
consume vnder hym, and the valleyes shal  
cleaue a sander: like as waxe consumeth at  
the fyre, & as y<sup>e</sup> waters runne downeward.  
And all this shalbe for the wyckednesse of  
Jacob, & the synnes of the house of Israel.

But what is the wyckednesse of Ja-  
cob? Is not Samaria? Whych are the  
high places of Iuda? Is not Ierusalem?  
Wherefore I shal make Samaria an heape  
of stones in the feld to saye about the vine:  
parde: her stones shal I cast into the val-  
ley, and discover her foundations. All  
her ymages shal be broken downe and  
all her wynges shal be biente in the fyre:  
yea all her Idollis wyl I destroye: for  
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## The. ii. Chapter.

II. Reg. i. e. moune and make lamentacion, bare and naked wyl I go, I must moune lyke the dragons, and take sorowe as the Estriches: for they wounde is past remedy: And wher it is come into Iuda, and hath touched the porte of my people at Ierusalem alrede. Wepe not, lest they at Beth p. receyue it.

III. re. xviii. c. Thou at Betaphia, welter thy selfe in the duste and ashes. Thou that dwellest at Sepht, get the venge with shame. The proude shall booste no more for verpe sorowe, and why? her neyghboure shall take frome her what she hath. The rebel house ctye hopeth, that it shall not be so euyl: but for al that, the plage shall come from the Lorde, even in the porte of Ierusalem. The grete noyse of the charrettes shall feare them that dwel at Iachis, whiche is an occasion of the syn of the daughter of Sion, for in her came by the wickednes of Israel. Yea she sent her coursers in to the lande of Beth. The houses of Ipes wil deceiue the kynges of Israell. And as for the (Thou that dwellest at Moza) I shall bring a possessor vpon the, & the plage of Israel shall reache vnto Moza. Make the balde, and haue the, because of thy tendre child: Make the cleane balde as an Eagle, for they shall be carped awaye captiue from the.

### The. ii. Chapter.

The threathinges against the sinfull people.

II. Re. xxi. c. O vnto them that imagin to doo harme, & deuise vngodlynes vpon their beddes: to persourne it in the cleare daye, for their power is agaynst God. When they couet lande, they take it by violence, they rob men of theyr houses.

Thus they oppresse a man for his house, and euery manne for his herpage. Therefore thus saith the Lorde: Beholde agaynst this householde haue I deuyd a plage, whereout ye shall not plucke pouce neckes: Ye shall no more go so proudly, for it wil be a perillous tyme. In that day shall this tearme be used, & a mourning shall be made ouer you on this maner: We be utterly desolate, the porcion of my people is translated. When wyl be parte vnto vs the land, that he hath taken frome vs?

Re. xxiii. c. Neuertheles there shall be no manne to deuyde the thy porcion in the congregacion of the Lorde. Tush, holde your tounge (saye they.) It shall not fall vpon this people, we shall not come so to confusion, saith the house of Jacob. Is the spirite of the Lorde so cleane awaye? or is he so mynded? Truth it is, my wordes are scendly vnto them that lyue ryght, but my people doth the contrary, therefore must I take parte agaynst them: for they take awaye bothe coate and cloke from the simple.

Ye haue turned your selues to fight, the women of my people haue ye shut oute fro their good houses, and taken awaye my excellent gyftes from theyr children. Up

## The Prophecy

get you hēce, for here you shall haue no rest. Because of their ydolatry they are corrupt, and shall miserably perishe. If I were a fleshy fellow and a preacher of lyes, and tolde them that they myght sūt bybyng and bollyng and be dronken, & that were a prophete for this people.

But I wil gather them in dede, O Jacob, and diuise the remnaunte of Israel al together, I shall carpe them one with another as a flock in the folde, & as the cattell in their stalles: that they maye be disquieted of other menne. Who so breaketh the gappe, he shall go before. They shall breake vp the porte and go in and out at it. Their kyng shall goo before them, and the Lorde shall be vpon the bande of them.

### The. iiii. Chapter.

Agaynst the tyrannye of prynces, and false Prophetes.

Deu. xvi. d. Jerem. v. a. Hare, O ye heades of the house of Jacob, and ye leaders of the house of Israel: Should not ye knowe, what is lawfull and right? But ye hate good, and loue the euill: ye plucke of mennes skynnes, and the fleshe frome their bones: ye eat the fleshe of my people, flaye of theyr skynne: ye breake theyr bones, ye chop them in peces as it were into a Cauldron, and as fleshe into a potte. Nowe the tyme shall come: that when they call vnto the Lorde, he shall not heare them, but hyde his face fro them, because that they haue toke their owne ymaginacions they haue delt so wyckedly.

And as concerning the Prophetes that disceiue my people, thus the Lorde sayeth agaynst them: When they haue any thyng to byte vpon, they preache that al shall be wel: but if a man put not some thyng into their mouthes, they preache of warre agaynst hym.

Therefore your vision shall be turned to nyghte, and your prophecyinge to darkness. The sunne shall go downe ouer those Prophetes, and the daye shall be darcke vnto them. Then shall the vision seers be ashamed, and the soothsayers confounded, yea they shall be saue, al the pack of them, to stoppe theyr mouthes, for they haue not gods word. As for me, I am full of strenght and of the spirite of the Lorde: full of iudgement and boldenesse, to shewe the house of Jacob theyr wyckednes, and the house of Israel theyr synne.

O heare this ye rulers of the house of Jacob, and ye iudges of the houses of Israel, ye that abhorre the thyng that is lawfull, and wrest asyde the thyng that is strenght: Ye that buyde vp Sion with bloud and Ierusalem with doyng wrong. O ye iudges, ye geue sentence for gyftes: O ye priestes, ye teache for lucte. O ye prophetes, ye prophesy for money. Yet wil they be taken as those that holde vpon God, and say: Is not the Lord among vs? Tush there can no misfortune happen vs.

Deu. xvi. d. Jerem. v. a. Is. lxxxi. a.

To hyde his face is, to shewe no token of beuolence, as in. Job. xxi. a. b. Deu. xxxi. d.

Abac. ii. b. Ezech. xxi. b. Jer. vi. b.



## Of Michas.

vs. Therefore shall Sion (for your sakes) be plowed like a field, Jerusalem shall become an heape of stones, & the hill of the temple shall be turned to an hye wood.

### The. liii. Chapter.

Of the calling of the Gentyles, and conuer-  
sion of the Jewes.

Esay. li. a  
Ier. xvi. g

Isa. lx. a

Esay. xl. b

Gen. xlv. b

Isa. v. b

Isa. xlii. b

**B**ut in the latter dayes it wyl come to passe that the hyll of the Lordes house shall be sette vp hyer then anye mountaynes or hilles: Yea the people shall please vnto it, and the multitude of the Gentyles shall haue them thither, saying: Come, let vs goo vp to the hyll of the Lord, and to the house of the G. D. of Jacob, that ye maye teache vs hye way, and that we maye walke in hye pathes. For the lawe shall come oute of Syon, & the word of God frome Jerusalem, and shall gyue sentence among the multitude of the hea- then, & refourme þ people of far contryes so that of theyr swerdes they shall make plowshares, and sickes of theyr speares.

**W**one people shall not lyfte vp a swerde agaynst an other, yea, they shall no more learne to fyght, but euery manne shall sit vnder his vyneparde and vnder his fig- tree, and no man to fray him a way, for the mouth of the Lord of hostes hath spoken it. Therefore where as al the people haue walked euery manne in the name of his owne G. D., we wyl walke in the name of oure God for euer and euer. At the same tyme sayeth the Lord, wyl I gather vp the lame and oute castes, and such as I haue chastened, and wyl gyue them vnto the lame, and make of the out- castes a greate people, and the Lord hym selfe shall be theyr kyng vpon the mounte Syon, from this tyme forth for euermore. And vnto thee (O thou towne of Eder, þ strong hold of the daughter Syon) vnto the shall it come: euen the Lordshyppe and kyngedome of the daughter Jerusalem. Why then art thou now so heuere? is there no kyng in thee: are thy counselors away that thou art so payned, as a woman in her trauals? And now (O thou daughter Syon) be forye, let it greue the as a wyfe la- bouryng wth chyld: for now we must thou get the oute of the cypre and dwell vpon the playne fieldes: Yea vnto Babylon shalt thou goo, there shalt thou be deliuered, and there the Lord shall lewse thee frome the hande of thyne enemyes.

**N**ome also are there manye people ga- thered togither agaynst the, saying: whate Syon is cursed, he shall see oure luste vpon her. But they knowe not the thoughtes of the Lord, they vnderstand not his coun- sell, that shall gather them togither as the sheaues into the barne.

Therefore get the vp, O thou daughter Syon, and thresh out the corne: for I wyl make thy horn yron, & thy clawes bras, that thou mayest grynde manye people: their goodes shalt thou appropriate vnto

## The. v. Chapter. Jo. cxxxviii.

the Lord, and their substance vnto the ru-  
ler of the whole worlde.

### The. v. Chapter.

Of the destruction of Jerusalem.

**A**fter that shalt thou be robbed thy selfe, O thou robbers daughter: they shall lay siege agaynst vs, and smyte the iudge of Israel wth a rodde vpon the cheke. And thou Berleem Ephrata, arte lytle among the thousandes of Juda. Out of the shall come vnto me, whiche shall be the gouernoure in Israel: whose out go- ynge hath bene from the begynnyng, and from euerlastyng.

In the meane whyle he plagerh the for a season, buttill the tyme that he (whiche shall beare) haue borne: then shall the rem- naunte of hye brethren be conuerted vnto the chyldren of Israel. He shall stande fast and giue foode in the strength of the Lord, and in the victory of the name of the Lord hye God, and when they be conuerted, he shall be magnified vnto the farthest parts of the worlde.

Then shall there be peace, so that the As- syrian may come into our land, and treade in oure houses. We shall drynge vp se- uen sheperdes, and egypt princes vpon them: these shall subdue the lande of Assur wth the swerde, and the lande of As- syria wth theyr naked weapōs. Thus shall he deliuer vs from the Assyrian, when he cometh wthyn oure lande, and setteth hye foote wthyn our borders.

And the remnaunte of Jacob shall be a monges the multitude of people, as the dewe of the Lord, and as the droppes vpon the grasse, that tarreth for no man, and macteth of no bodye. Yea the resydue of Jacob shall be amonges the Gentyles and the multitude of people, as the Lyon amonge the beastes, of the woode, and as the Lyons whelp among a flocke of shepe: whiche when he goeth thorow treadeth downe, teareth in peces, and there is no waste that canne helpe. Thyne hande shall be lyte vpon thyne enemyes, and all thyne aduersaries shall perishe.

The tyme shall come also sayth the Lord that I wyl take thyne horses frome thee, and destroye the charrettes. I wil breake downe the cyties of thy lande, and quere thowme al thy strong holdes. Al witch- craftes wyl I roote oute of thyne hande, there shall no mo soothsaynges be wth- in the. Thyne Idoles and thyne Images wyl I destroy out of the, so that thou shalt no more bowe thy selfe vnto the woorkes of thyne owne handes. Thy groues wil I plucke vp by the rootes, and breake downe the cypres. Thus wyl I be auenged also, vpon al the Heathen that wyl not heare.

### The. vi. Chapter.

An exhortacion to heare the iudgements a- gainst Israel beyng vnkynde, what manner of sacryfices doeth please God.

AAA. ii.

Becken



## The vii. Chapter.

## The Prophecy

**H**erken now what the Lord sayeth: Up, reprove the mountaynes, & let the hilles heare thy voyce. O heare the punishment of the Lord, ye mountaynes, and ye myghty foundations of the earth: for the Lord will reprove his people, and reason with Israel: O my people, what have I done unto the? or where in have I hurt the? gyve me answere. Because I brought the from the land of Egypt, and deliuered the out of the house of bondage: Because I made Moses, Aaron and Miriam to leade the? Remembre (O my people) what Balach the kynge of Moab had imagined agaynst the, and what answer that Balaam the sonne of Beor gaue hym from Setchim vnto Balgal, that ye may knowe the louynge kyndnesse of the Lord.

What acceptable thinge shal I offer vnto the Lord? shal I bowe my knee to the high God? shal I come before hym with brett offerings, and with calves of a yere olde? Hath the Lord a pleasure in many thousande rames, or in innumerable streames of oyle? Or shal I gyve my syrtborne for myne offences, and the fruite of my bodye for the sinne of my soule? I wil shewe the, O man, what is good and what the Lord requyret of the: Namely, to do right, to haue pleasure in louynge kyndnesse, to be lowly, and to walke with thy God: that thou mayst be called a cyrpe of the Lord, and that thy name may be righteousnesse. Heare (O ye trybes) who would els gyve you suche warning? Should I not be displeased, for the vnrightheous good in the houses of the wycked, & because the measure is minished? Or shoulde I iustifye the false balauces and the bagge of dysceitfull weyghtes amonge those that be full of tryches vnrightheously gotten: where the ciuillus deale with falsed, speake lyes, and haue dysceitfull tungen in their mouthes?

Therefore wyl I take in hand to punish the, and to make the desolate because of thy synnes. Thou shalt eate, and not haue ynoughe: yea thou shalt bynge thy selfe downe. Thou shalt sleepe, but not escape: and those that thou wouldest saue, wyl I deliuer to the sword. Thou shalt sow, but not reape: thou shalt presse out olyues, but oyle shalt thou not haue to anoynt thy selfe with all: thou shalt treade out swere must, but shalt drynk no wyne. Ye kepe the ordinaunces of Amri, and all the customs of the house of Achab: ye folowe their pleasures, therefore wyl I make the wast, and cause thy inhabytors to bee abhorred. O my people: and thus shalt thou heare thyne owne shame.

## The vii. Chapter.

I complayne of the lytle number of the righteous agaynst the trueth ought we not to hold with our great frendes.

**V**ho is me: I am become as one that goeth a gleanynge in the harvest. There are no mo grapes to eate, yet woulde I faine (with al my herte) haue of the best fruite. There is not a godlye man vpon earth, there is not one righteous among men. They labour all to shed blood, & every man hunteth his brother to deatch: yet they say they do wel whē they do euyl. As the prince wil, so sayth the iudge: that he maye doo hym a pleasure agayne. The greates manne speaketh what hys herte desyret: and the hearers allowe hym. The best of them is but as a thystle and the most righteous of them is but as a brer in the hedge. But when the daye of thy preachers cometh, that thou shalt be visited: then shall they be wasted awaye. Let no man beleue hys frende, ne put hys confydence in a prince. Kepe the porte of thy mouth, from her that lyeth in thy bosome, for the sonne shall put hys farther to dishonour, the doughter shall arise agaynst her mother, the doughter in law agaynst her mother in lawe: and a mannes foes shalbe euen they of hys owne households.

Neuer thelesse I wyl looke vpon the Lord. I wyl patiently abyde God my sayour: my God shal heare me. O thou enemy of myne reioyce not at my fall, for I shall get vp agayne: and though I lyt in darknesse, yet the Lord is my lyght. I wyl beare the punishment of the Lord (for wher I haue offended hym) tyll he lyt in iudgement vpon my cause, and see that I haue right. He wil bynge me forth to the lyght, and shal see hys righteousnesse. She that is myne enemy shal looke vpon it, and be confounded, wherby now sayest thou. Where is thy Lord God? Myne eyes shal beholde her, when she shall be troden downe as the clay in the stretes. The time wil come that thy gaps shall be made vp, and the lawe shall go abrode: and at that tyme shall they come vnto the, from Assur vnto the strong cyties, & from the stronge cyties vnto the ryuer: from the one sea, to the other, from the one mountayne to the other. Notwithstanding the land must be wasted, because of them that dwel therein, and for the frutes of their owne Imagynations. Therefore see thy people with thy rod, the flocke of thyne heritage wher they dwell desolate in the wood: that they may be fed vpon the mounte of Charnel, Basan, and Galaad as for a tyme. Marueylous thynges wyl I shewe them, lyke as when they came oute of Egypt. They shall the beathen see, and be ashamed for all their power, so that they shal lay their hande vpon their mouth, and stoppe their eares. They shall lycke the dust lyke a serpent, and as the wormes of the earth, that tremble in their holes. They shalbe as caryd of the lorde our God, & they shal feare the. Where is there such a God as thou: that pardonest wickednes, and forgyuest the offences



fences of the remnant of thine heritage? He kepeth not hys wrath for ever. And why his delite is to haue compassion: he shall turne againe, & be merciful to vs: he shall put downe oure wyckednesses, and cast all our sins into the bottome of the sea. Thou shalt kepe thy trust with Iacob, and thy mercye for Abraham, lyke as thou haste swoyne vnto our fathers long ago.

The ende of the prophery  
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# The booke of the prophet

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The.ii. Chapter.

He describeth the victory of the Loides a-  
gaynst the Ainsuites.

Behold, vpon the moztaines come the  
frete of hym, that byngeth good ty-  
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kepe thy holpe dayes, perfourme thy pro-  
myces, for Belial shall come no more in the,  
he is vicerly rooted out.

The scatterer shall come vp against the,  
and lay siege to the castel. Looke thou wel  
to the stretes, make thy loynes stronge,  
arise thy selfe wth all thy myght, for the  
Lord shall restore agayne the glory of Iac-  
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The destroyers haue broken them downe,  
& marred the wyne branches. The shild  
of his giantes glistereth, his men of war  
are clothed in purple. His charrettes are  
as fyre, when he maketh him forward, his  
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charrettes role vpon the stretes, & welter  
in the beigh mares. They are to loke vpon  
lyke cressettes of fyre, and gooswiftlye as  
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hastely they clyme vp the walles, yea the  
engyns of warre be prepared alcedy. The  
water portes shall be opened, and I kynges  
palace shall fall. The quene her selfe shall be  
led away captiue, and the gentyl women  
shall mourne as the doves, and grone  
wthyn their hertes. Ninue is lyke a  
ful, pole of water but the shall thei be fatne  
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there shall not one turne back. Away wth  
the siluer, awaye wth the gold, for here is  
no ende of treasure.

There shall be a multitude of all maner  
costly ornaments. Thus must he be spot-  
led, emtied and cleane stepped oute: that  
their hertes maye be melted awaye, their  
knees tremble, all their loynes be weake,  
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Where is now the dwelling of the lions,  
and the pasture of the lyons whelpes? D  
where the Lyon and the lyonelle wente  
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AAA.iii.

The

Withe. b. s

Gal. iii. a  
Rom. x. c

Co. xiii. b.  
Soph. i. c.



fences of the remnant of thine heritage? He kepeth not hys wrath for ever. And why his delite is to haue compassion: he shall turne againe, & be merciful to vs: he shall put downe oure wyckednesses, and cast all our sins into the bottome of the sea. Thou shalt kepe thy trust with Iacob, and thy mercye for Abraham, lyke as thou haste sworne vnto our fathers long ago.

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nocent that he leaueth no man faultles be-  
fore him. The Lord goeth forth in repest &  
storme wether, the cloudes are the duste  
of hys feete. When he reppoueth the sea,  
he dryeth it vp, and turneth al the foudes  
to dry lande, Basan is desolate. Charnel  
and the pleasure of Lybanus wasteth a-  
waye. The mountaynes tremble for hym,  
the hilles consume. At the sight of him, the  
earth quaketh: yea the whole worlde and  
al that dwel therein. Who may endure be-  
fore his wrath? Or who is able to abyde  
his grim displeasure? Hys anger taketh  
on lyke fyre, and the harde rockes burst in  
sonder before hym.

Jer. x. b.  
Eccl. xxi. a.  
Abac. i. a.  
Soph. iii. b.

Ful gracious is the Lord, and a stronge  
holde in the tyme of trouble, he knoweth  
them that put their trust in hym: whē the  
flood renneth ouer, & destroyeth the place,  
and when the darknes foloweth still vpon  
his enemies. What do ye ymagin then a-  
gainst the Lord on this maner? (Tush, whē  
he hath once made an end, there shall come  
no more trouble.) For lyke as the thornes  
that sticke togyther, & as the dry straw, so  
shall the bronckards be consumed togyther,  
euē when they be ful. There come oute of  
the such as ymagyn myschiete, and gyue  
vngacious counsell agaynst the Lorde.

Therefore thus sayth the Lord: Let the  
be as wel prepared, yea & as many as they  
can, yet shall they be helmed down, & passe a-  
waye. And as for I, I wil bere the, but not  
vicerly destroy the. And now wil I breake  
his rod, & thy back, & burst thy bondes in

sonder. But I Lord hath giuen a commaunde-  
ment concerning the, & that there shall come  
no more sede of thy name. The carued and  
casten ymages wyl I rote out of the house  
of thy God, thy graue shall I prepare for  
the and thou shalt be confounded.

The.ii. Chapter.

The describeth the victory of the Caldes a-  
gaynst the Assuites.

Behold, vpon the moztaines come the  
frete of hym, that byngeth good ty-  
dings, and precheth peace. O Iuda,  
kepe thy holpe dayes, perfourme thy pro-  
myces, for Belial shall come no more in the,  
he is vicerly rooted out.

The scatterer shall come vp against the,  
and lay siege to the castel. Looke thou wel  
to the stretes, make thy loynes stronge,  
arme thy selfe wth all thy myght, for the  
Lord shall restore agayne the glory of Ja-  
cob, lyke as the glory of Israel.

The destroyers haue broken them downe,  
& marred the wyne branches. The shylde  
of his giantes glistereth, his men of war  
are clothed in purple. His charrettes are  
as fyre, when he maketh him forward, his  
archers are wel deckt and trimmed. The  
charrettes role vpon the stretes, & welter  
in the beigh mares. They are to loke vpon  
lyke cressettes of fyre, and gooswiftlye as  
the lychtning. When he doeth but warne  
his giantes, they fall in theyr arape, and  
hastely they clyme vp the walles, yea the  
engyns of warre be prepared alcedy. The  
water portes shall be opened, and I kynges  
palace shall fall. The quene her selfe shall be  
led away captiue, and the gentyl women  
shall mourne as the doves, and grone  
wthin their hertes. Ninue is lyke a  
ful, pole of water but the shall thei be fatne  
to se. Stande, stande, shall they cpe, and  
there shall not one turne back. Away wth  
the siluer, awaye wth the gold, for here is  
no ende of treasure.

There shall be a multitude of all maner  
costly ornaments. Thus must the be spot-  
led, emtied and cleane stepped oute: that  
their hertes maye be melted awaye, their  
knees tremble, all their loynes be weake,  
and their faces blacke as a pot.

Where is now the dwelling of the lions,  
and the pasture of the lyons whelpes? D  
where the Lyon and the lyonelle wente  
wth the whelpes, and no manne frayed  
them away. But the lyon spoyled ynough  
for hys yonge ones, and deuoured for hys  
lyonelle: he spyled hys dennes wth hys  
praye, and hys dwellynge place wth that  
he had rauished. Beholde, I wyl vpon  
the saneth the Lorde of hostes, and wyl  
sette fyre vpon thy charrettes, that they  
shall smoke wth all, and the sweard shall  
deuoure the yonge lyons. I wyl make  
an ende of thy spoylunge from oute of the  
earth, and the voyce of the messengers  
shall no more be herde.

AAA.iii.

The

Mich. v. s

Gal. iii. a  
Rom. x. c

Co. xiii. b  
Soph. i. c



# The. iiii. Chapter.

The. iiii. Chapter.

The fall of Ninue.

**V**o to the bloud that is cyte, whiche is all full of lyes and robberye, and wyl not leaue of fro rauynge.

There a mā may heare scurging, rushing, the noyse of wheles, the crying of the houses, & the rollinge of the charettes. There the horsemen get vp wth naked swerdes, and gylstering speares: There lyeth a multitude of slayne, and a greate heape of dead bodies: There is no ende of deade corpses, yea men fall vpon theyr bodies: And that for the great & manifold whoredome of the sayre and beutiful barlot: whiche is a master of witchcraft, yea and sel- leth the people thowme her whoredome, and the nacjons thowme her witchcraft.

**B** Beholde, I wyl vpon the (sayeth the Lord of hostes) and wyl pull thy clothes ouer thy head: that I maye shewe thy nakednes among the heathē, and thy shame amonge the kyngdomes. I wyl cast durte vpon the, to make the to be abhorred, and a gasping stocke: Yea al they that loke vpon the, shall starte backe, and say: Ninue is destroyed.

**W**ho wyl haue ppyte vpon the: where shal I seke one to comforte the? Arte thou better then the great cytie of Alexandria: that laye in the waters, and had the waters rounde aboute it: whiche was strong- ly fenced and walled wth the sea: Ethiopia and Egypte were her strengthe and that excedyng greate aboue measure. Assyria and Libya were her helpers, yet was she dryuen awaye and broughte into captiuitie: her young chyldren were smytten downe at the head of euery strete, the lottes were cast for the most auncient mā in her, and al her mighty men wer bounde in chaynes. Euen so shalt thou also be dryuen, and hyde thy selfe, and seke some helpe agaynst thyne enemye. Al thy strong cyties shall be lyke sygrees wth type sygges, which when a man shaketh, they shall fall into the mouth of the eater.

**B**eholde, thy people wth in the are but women: the portes of thy lande shall be opened vnto thyne ennemyes, and the fyre shal deuoure thy barres. Drawe water now agaynst thou be besieged, make vp thy strong holdes, goo into the claye, tempe the mortar, make stronge bycke: yee & fyre shal consume the, the sword shal destroye thee, yea as the locust doeth, so shall it eate the vp. It shal sal beuelp vpon the as the locustes, yea ryghte beuelp shal it fall vpon the, euen as the greshoppers. Thy marchauntes haue bene nombred wth the starres of heauen: but now shal they spred abroad al the locustes, and flee there waye. The Lordes are as the greshoppers, & thy capteynes as the multitude of greshoppers: whiche when they be colde, remaine in the hedges: but when the Sunne is vp, they flee awaye, and no

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The ende of the prophete of Nabum.

## The boke of the prophet Abacuc.

The first Chapter.

A complaynt agaynst Israel.



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Acte. xlii. b  
Job. xli. a

Acte. xlii. d.

De. xlviii. e

Soph. iii. a

Acte. xlii. b  
ii Bar. xlviii. d

Eze. xlii. a  
Abac. ii. b

Eze. xlii. a  
Eze. xlv. a

Eze. x. a. xii  
Eze. xlv. c



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Abac. ii. b

Eze. xliii. a  
Eze. xliii. a

Eze. xliii. b  
Job. xli. a

Eze. xliii. d.

De. xlviii. e

Soph. iii. a

Eze. x. a. xii  
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**O**f the visyõ of the prophete. Agaynst pol  
lyng, couetousnes, and Idolatry.

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my bulwourke, to looke, and see what he  
would say vnto me, and what answer I  
should gyue hym that reproveth me. But  
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last it shal come to passe and not faile. And  
though he say, yet wayt thou for him, for  
in very dede he wyl come, and not be slack.  
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shal not prosper: the iuste shal lyue by his  
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**B**ut shal not al these take vp a prouerbe  
agaynst hym, and mocke hym wyth a by  
word, and say: Wo vnto him that heapeth  
vp oþer mens goods. How long wyl he  
lade him selfe wyth thicke claye? How  
sodenly wyl they stand vp, that shal byte,  
and a wake, that shal teare the in pieces?  
yea thou shalt be their pray. Seynge thou  
hast spoiled many heathen, therefore shal  
the remnant of the people spoile the, by  
cause of mens bloude, and for the wronge  
done in the land, in the cytpe and vnto all  
them that dwel therin.

**W**o vnto hym, that couetously gathe  
reth euyl gotten goodes into his house,  
that he may set his nest an hygh, to escape  
from the power of misfortune. Thou hast  
deuised the shame of thyne own house, for  
thou hast slayne to muche people, and hast  
wylfully offended, so that the very stones  
of the wal shal crye out of it, and the tym  
ber that lyeth betwixte the ioyntes of the  
buldynge shal answer.

Wo vnto hym that buildeth the towne  
wyth bloude, and mayntayneth the cytpe  
wyth vntightuousnes. Shal not the Lord  
of hostes byng the to passe, that the la  
bours of the people shal be brent, wyth a  
greate fyre, and that the thing wher vpon

the people haue wepyed them selues shal  
be lost? For the earth shalbe full of know  
ledge of the Lords honour, like as the wa  
ters that couer the sea.

**W**o vnto hym that geueth his neygh  
bour drynke, to get him tozotful displea  
sure for his dronckennes: that he maye se  
his pruityes. Wherfore with shame shalt  
thou be fylled, in steade of honour.

**D**rinke thou also, & thou shalt be wyth  
al: for the cup of the Lordes right hand shal  
compe the about, and shameful spewing  
in the steade of thy worship. For the wrong  
that thou hast done in Libanus, shal make  
the afrayed, because of mens bloud, and for  
the wrong done in the land, in the cytpe, &  
vnto al such as dwel therin.

**W**hat helpe then wyl the ymage done,  
whom the woorkeman hath fashioned: Or  
the bayne caste ymage, wherein bycause  
the crafterman putteth his trust, therfore  
maketh he domme ydoles? Wo vnto hym  
that saith to a piece of wood: aryse, & to a  
dum stone: stand vp. For what instruction  
may such one giue? Behold, it is layed ou  
er with golde & syluer, & ther is no bryeth  
in it. But the Lord in his holy temple is he,  
whom al the world should feare.

The. iii. Chapter.

**A** prayer of the prophete Abacuc for the  
ygnorante.

**O** Lord, when I heard speake of the, I  
was afrayed. The worke that thou  
hast take in hand, shalt thou performe  
in his tyme O Lorde, and when the tyme  
cometh, thou shalt declare it. In thy be  
ry wyath thou thyngest vpon mercy. God  
cometh from Theman, and the holy one  
from the mount of Sharan. Selah.

His glory couereth the heauens, and  
the earthe is ful of his prayse. His thyne  
is as the sonne, & beames of lycht go oute  
of his hand, there is his power byd. De  
struction goeth before hym, and burninge  
cressets go from his sete. He standeth and  
measurcth the earth. He looketh, and the  
people consume away, the mountaines of  
the worlde fall downe to poulder, and the  
hills are faine to bowe them selues, for his  
goinges are euerlasting and sure. I sawe  
that the paulions of the Assyrians, and the  
sents of the land of the Chadian were ver  
ed for weynes. Wast thou not angry, O  
Lord, in þe waters? Wast not thy wyath in  
þe flouds, & thy displeasure in the sea? Yes,  
whē thou sattest vpon thine horse, & when  
thy charrets had the victorie. Thou shew  
edst thy bow openlye, like as thou haddest  
promised w an oth vnto the tribes. Selah.

Thou dydest deuide the waters of the  
earth. Whē the mountaines saw the, they  
were afrayed, the water streame wente a  
way: the depe made a noyse at the lycht  
vp of thyne hand. The sun and moone re  
maineth styl in theyr habytacion. Thyne  
arowes went out glistering, & thy speares  
as the thyne of the lychtrenyng. Thou tro



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of hostes byngē this to passe, that the la-  
bours of the people shal be brent, wyth a  
greate fyre, and that the thing wher vpon

the people haue werped them selues shal  
be lost? For the earth shalbe full of know-  
ledge of the Lords honour, like as the wa-  
ters that couer the sea.

**W**o vnto hym that geueth his neygh-  
bour drynke, to get him tozotful displea-  
sure for his dronckennes: that he maye se  
his pynntyes. Wherfore with shame shalt  
thou be fylled, in steade of honour.

**D**rinke thou also, & thou shalt be wyth  
al: for the cup of the Lordes right hand shal  
compe the about, and shameful spewing  
in the steade of thy worship. For the wrong  
that thou hast done in Libanus, shal make  
the afrated, because of mens bloud, and for  
the wrong done in the land, in the cytpe, &  
vnto al such as dwel therein.

**W**hat helpe then wyl the ymage done,  
whom the woorkeman hath fashioned: Or  
the bayne caste ymage, wherein bycause  
the crafterman putteth his trust, therefore  
maketh he domme ydoles? Wo vnto hym  
that saith to a piece of wood: aryse, & to a  
dum stone: stand vp. For what instruction  
may such one giue? Behold, it is layed ou-  
er wyth golde & syluer, & ther is no bryeth  
in it. But the Lord in his holy temple is he,  
whom al the world should feare.

The. iii. Chapter.

**A** prayer of the prophete Abacuc for the  
ygnorante.

**O** Lord, when I heard speake of the, I  
was afrayed. The worke that thou  
hast take in hand, shalt thou performe  
in this tyme O Lorde, and when the tyme  
cometh, thou shalt declare it. In thy be-  
ry wyath thou thyngest vpon mercy. God  
cometh from Theman, and the holy one  
from the mount of Sharan. Selah.

His glory couereth the heauens, and  
the earthe is ful of his prayse. His thyne  
is as the sonne, & beames of lycht go oute  
of his hand, there is his power byd. De-  
struction goeth before hym, and burninge  
cressets go from his sete. He standeth and  
measurē the earth. He looketh, and the  
people consume away, the mountaines of  
the worlde fall downe to poulder, and the  
hills are faine to bowe them selues, for his  
goinges are euerlasting and sure. I sawe  
that the paulions of the Assyrians, and the  
sents of the land of the Chadian were ver-  
ed for werynes. Wast thou not angry, O  
Lord, in þe waters? Wast not thy wyath in  
þe flouds, & thy displeasure in the sea? Yes,  
whē thou sattest vpon thine horse, & when  
thy charēts had the victorie. Thou shew-  
edst thy bow openlye, like as thou haddest  
promised in an oth vnto the tribes. Selah.

Thou dydest deuide the waters of the  
earth. Whē the mountaines saw the, they  
were afrated, the water streame wente a-  
way: the depe made a noyse at the lycht-  
ynge of thyne hand. The sun and moone re-  
maineth styl in theyr habytacion. Thyne  
arowes went out glistering, & thy speares  
as the thyne of the lychtynge. Thou trod-  
est



best downe the lande in thyne anger, and dyddest threth the heathen in thy dyspleasure. Thou camest forth to helpe thy people, to helpe thyne annoynted. Thou smottest downe the heade, the house of the vngodly, and dyscoueredst hys foundations, euen vnto the necke of hym. Selah.

Thou curstest hys scepters, the Cappytaine of hys men of war, whych come as a stormy wynde to scatter me abrode, and are glad when they may eate by the poore secretly. Thou makest a way for thine hostes in the sea euen in the myds of greete waters. When I heare this, my bodye is vexed, my lyps tremble at the voice thereof, my bones corrupt, I am afraied to stand, & that I myght rest in the day of trouble, that I myghte go by to out people, whych are already prepared.

For the figge tree shal not be grene, and the vines shal bear no fruite. The labour of the Olive shalbe but lost, and the land shal byng no corne: the shepe shalbe taken out of the folde, and there shalbe no cattel in the stals. But as for me I wil be glad in the Lord, and wyl reioyse in God my saviour. The Lord god is my strength, he shal make my feete, as the feete of hartes: and he whych geueth the victorie, shal byng me to my hygh places, syngynge vpon my psalmes.

The ende of the prophecy of Abacuc.

## The booke of the prophet Sophony.

The. i. Chapter.

Threatynnges agaynst Iuda and Ierusalem, because of theyr Idolatry.



And this is the worde of the Lord, which came vnto Sophonye the son of Chusi, the son of Gedolai, the son of Amariab, the son of Ezechiah in the tyme of Josiah the sonne of Amon king of Iuda. I wil gather vp al things in the land (saith the Lord) I wil gather vp man & beast. I wil gather vp the foules in the ayre & the fysh in the sea (to the greete decay of the wicked) and wil utterly destroy the men out of the land, saith the Lord. I wil stretch out mine hand vpon Iuda, and vpon al such as dwel at Ierusalem.

Thus wil I roote out the remnant of Baal fro this place, & the names of the Remurins & priests: yea, & such as vnder theyr house tops worship & bow theyr selues vnto the host of heauens, which sweate by the Lord, & by their Malchys also: which start abacke fro the Lord, & neither seke after the Lord, nor regarded him. Be still at the presence of the Lord God, for the day of the Lord is at hand:

yea the Lord hath prepared a flaine offering & called his gesses thereto, and thus wyl it happen in the day of the Lords flainoffering: I wil visit the princes, the kings chyldre, & al such as weare straunge clothyng. In the same day also wil I visit al those that tread ouer the threshold so proudly, which fil the Lords house with robbery and false head. At the same tyme (saith the Lord) ther shalbe herd a great cry from the fish port, and an howling from the other port, and a great murmur fro the hills. Howle ye that dwel in the mil, for al the marchant people are gone, and al they that were laden wth syluer, are rooted out.

At the same tyme wyl I seke thow Ierusalem with lanternes, and visit them that continue in their dreggs, & saye in theyr hearts: Tush, the Lord wyl do neyther good, ne euil. Their goods shalbe spoiled, & their houses layed wast: they shal build houses, & not dwel in the: they shal plant vineyards but not drinke of wine thereof. For the great day of the Lord is at hand, it is harde by, & cometh on a pace. Horrible is the tidings of the Lords day, the shal the gaunt crye out: for that day is a day of wrath, a daye of trouble and heuines, a daye of utter destruction and miserie, a darke & glomyng day, a cloudy & stormy day, a day of noise of trompettes and shawmes, agaynst the strong cities and hye towers.

I wyl byng the people into such vexe: & this, that they shal go about like blind men, because they haue spured agaynst the Lord. Their blud shalbe shed as the dust, & their bodies as the myxe. Neether their syluer ne their golde shalbe able to deliuer the in the wrothful day of the Lord, but the whole land shalbe consumed thow the fire of hys gelousy: for he shal soone make cleane riddance of al them that dwel in the lande.

The. ii. Chapter.

He moueth to reuerne to God, prophesyng vnto the one destruction, and to the other deliuerance.

Come together and gather you & seereward people, or the thyng go forth is concluded, and or the tyme be passed away as the dust, or the fearful wrath of the Lord come vpon you, yea or the day of the Lords fore displeasure come vpon you. Seke the Lord al ye meke herted vpon earth ye & worke after his iudgement: seke righteousness, seke lowlines: ye may be defended in the wrothful day of the Lord. For Baal shalbe destroyed, & Ascalon shalbe layed wast. They shal cast out Asdod at the noone day, & Accaron shalbe pluckt by by roots.

Woe vnto you that dwell vpon the sea coast, ye murderous people: the word of the Lord shal come vpon you, & Canaan thow lande of the Philistynes, I wyl destroy the, so that there shal no man dwell in the anye more, and as for the sea coast, it shal be heardemennes cottages and shepe fouldes: yea it shal be a port

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iii. Re. xxi. and. xlii.

Jerem. v. b.

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on for such as remaine of the house of Iuda, to sede thereupon. In the houses of Ascalon shall they rest toward nyght: for the Lord their God shall visite the, & turne away their captivity. I haue herd the despite of Moab, and the blasphemies of the children of Ammon, how they haue shamefully intreated my people, and magnified themselves within the borders of thy land. Therefore as truly as I lyue (saith the Lord of hosts the God of Israel) Moab shall be as Sodome, and Ammon as Gommorah: even dry thorne hedges, salt pits, and a perpetual wilderness.

The residue of my folke shall spoile the, the remnant of my people shall haue the in possession. This shall happen vnto them for they pride because they haue dealt so shamefully with the Lord of hosts people, and magnified themselves aboue them. The Lord shall be grim vpon them, and destroy al the goodes in the land. And al the Isles of the Heathen shall worshyp hym every man in his place.

Ye Moabians also shall perishe with my sword: yea he shall stretch out his hande ouer the North, and destroye Assur. As for Ninue, he shall make it desolate, drye and wast. The flockes and al the beasts of the people shall lye in the midst of it, well canes and Storckes shall abyde in thepper postes of it, foules shall syng in his wyndowes, & rauens shall syt vpon the balkes, for the borders of Cedre shall be rui'd down. This is the proud and careles ctyte, that sayd in her heart: I am, & there is els none. How is she made so wast that she beastes lie therein? Who so goeth by, mocketh her, and pointeth at her with his synger.

The.iii. Chapter.

Agaynst the gouernours of Ierusalem. Of the calling of al the Gentyles. A comforte to the residue of Israel.

**V**Go to the abominable, fylthy and cruel ctyte: which wyl not heare, ne be reformed. Her trust is not in the Lord, neither wyl she hold her to her God. Her rulers within her, are as roaring lions: her iudges as as wolues in the eue: which leaue nothing behynde them haue all the tyl the morow. Her Prophetes are lyght dape lange persons and vnfaithful men: her priestes vnhallow the Sanctuary, and do wronge vnder the pretence of the law. But the iust Lord that doth no vnyght, was amongs them, every morning, shewing them his lam clearly, and ceased not. But the vngodly wyl not learne to be ashamed. Therefore wyl I roote out this people, and destroye theyr towres: yea and make theyr stretes so voide, that no man shall go therein. Theyr ctytes shall be broken downe, so that no bodye shall be left, nor dwell there anye more.

I sayd vnto them: feare me, and be content to be reformed, that they dwellinge be not destroyed, and that there happen

vnto the none of these thinges, wherewith I shall visit them. But neuertheless, they stande vpon earlye to folow the fylthynes of theyr owne ymaginacions. Therefore ye shall waite vpon me sayth the Lord, til the tyme that I stand vpon: for I am determyned to gather the people, and to bringe the kingdomes togyther, that I maye poure out myne anger, yea al my wrathfull displeasure vpon them. For al the world shall be consumed with the fyre of my gelousy. And then wyl I cleanse the lpps of the people, that they maye every one cal vpon the name of the Lord, and serue hym with one shoulder. Such as I haue subdued, & my children also whom I haue scattered abroad, shall bring me presentes beyond the waters of Ethiopia.

In that tyme shall thou be no more confounded, because of al thy ymagynacions, wherewith thou haddest offended me: for I wyl take awaye the proude bowes of thine honour from the, so that thou shalt be no more triumphe because of my holy byl. In the also wyl I leaue a smal, poore, simple people, which shall trust in the name of the Lord. The remnant of Israel shall do no wyckednes, nor speake lyes: neither shall any disceatful song be found in their meouthes. For they shall be fed, & take theyr rest, and no man shall make them afraied. Gue thanks, O daughter Sion, be ioyful, O Israel: reioyse and be glad fro thy whole hearte, O daughter Ierusalem, for the Lord hath taken away thy punishment, and turned backe thyne ennemyes. The King of Israel, euen the Lord hym selfe is with thee, so that thou needest no more to feare any misfortune.

In that tyme it shall be sayd to Ierusalem: feare not, and to Sion: let not thyne eyes be slacke, for the Lord thy god is with thee, it is he that hath the power to saue, he hath a special pleasure in thee, and a maruelous loue toward thee: yea he reioyseth ouer the with gladnes. Such as hath ben in heauines, wyl I gather togyther, and take out of thy congregation: yea and the shame and reprofe that hath bene lated vpon the, shall be far from the. And lo, in that tyme wyl I destroye al those that hate the: I wyl heale the lame, and gather vpon the cast away: yea, I wyl get them praise and honour in al landes, wher they haue bene put to shame. At the same tyme wyl I bring you in, and at the same tyme wyl I gather you. I wyl get you a name and a good reporte among all people of the earthe.

When I turne backe your captiuitie vnto you before your eyes, sayeth the Lord.

The ende of the Prophecy of Sophony.



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The ende of the Prophecy of Sophony.



# The booke of the Prophet Aggeus.

## The first Chapter.

The tyme of the prophery of Aggeus: An  
exhortacion to build the temple agayne.



In the seconde yeare of  
king Darius, in the sixth  
moneth, the sixth day of  
the moneth, came the  
worde of the Lord (by  
the prophet Aggeus) vnto  
Zorobabel the son of Sa-

lathiel the pryncce of Iuda, and to Iesus  
the sonne of Iosedech the hie priest, say-  
ing: Thus speaketh the Lord of hosts, and  
saith: This people doth say: The tyme is  
not yet come to build vp the Lords house.  
The spake the lord by the prophet Aggeus  
and said: Ye pour selues can find tyme to dwell  
in tiled houses, & shal this house lye wast?

Consider nowe youre owne wayes in  
pour herbes, sayeth the Lord of hosts, ye  
sow much, but ye bring lytle in: ye ear, but  
you haue not enough: ye drinke, but ye are  
not fylled: ye decke pour selues, but ye are  
not warme, and be that earnerth any wage,  
putteth it in a broken purse.

Thus sayth the Lord of hosts, consider  
pour own wayes in pour herbes, get you  
vp to the mountayne, fetch wood, & builde  
vp the house, that it may be acceptable vnto  
me, and that I may shew mine honour,  
sayth the Lord. Ye looked for much, and  
lo it is come to lytle, and though ye bring  
it home, yet do I blow it away. And why,  
so sayth the Lord of hosts? Euen because  
that my house lyeth so wast, and ye runne  
euery man vnto his own house. Wherefore  
the heauens forbiddeth to giue you any dew,  
and the earth forbiddeth to giue increase.  
I haue called for a drought, both vpon the  
land, and vpon the mountaynes, vpon come,  
vpon win e, & vpon oyle, vpon euery thing  
that the grounde bringeth forth the vpon  
men and vpon cattell, yea, and vpon all  
handye labour.

Now when Zorobabel the sonne of Sa-  
lathiel, and Iesus the sonne of Iosedech  
the hie priest, with the remnaunte of the  
people, heard the voyce of the Lord the  
God, and the wordes of the Prophet Ag-  
geus) lyke as the Lord their God had sent  
him) the people did feare the Lord. Then  
Aggeus the Lordes angell sayed in the  
Lordes message vnto the people: I am with  
you sayth the Lord. So the Lord waked vp  
the spirit of Zorobabel the pryncce of Iuda,  
and the spirit of Iesus the sonne of Iose-  
dech the hie priest, and the spirit of the re-  
maunt of al the people, that they came and  
laboured in the house of the Lord of hosts  
the Lord.

## The second Chapter.

He sheweth that the goodlynesse of the se-  
cond temple shal exceede the fyrste, because  
of the comynge of Christ.

# The Prophecy

Vpon the xxiii. day of the fyrte mo-  
neth, in the second yere of king Da-  
rius, the one and twentieth daye of the  
seuenth moneth came the word of the lord  
by the prophet Aggeus, saying: Speake to  
Zorobabel the sonne of Salathiel pryncce of  
Iuda, and to Iesus the sonne of Iosedech  
the hie priest, and to the residue of the peo-  
ple, and say: Who is left amongs you, that  
saith thus house in her first beaute? But  
what think ye now by it? Is it not in your  
eyes, euen as though it were nothing? Ne-  
uertheles be of good chere Zorobabell  
(sayth the Lord) be of good comfort, & Ie-  
sus thou sonne of Iosedech the hie priest:  
take good herbes vnto you also al ye peo-  
ple of the land, sayth the Lord of hosts, and  
do according to the word (for I am with  
you sayth the Lord of hosts) lyke as I  
agreed with you, when ye came out of the  
land of Egypte, and my spyrte shal be as  
mong you, feare ye not.

For thus saith the Lord of hosts: yet  
once more wil I shake heauen and earth, &  
the sea, and the drye land: yea I wil moue  
al heathen, and the comfort of al heathen  
shal come, and so wil I fill this house with  
honour, sayth the Lord of hosts. The syl-  
uer is mine, and the gold is mine, sayth the  
Lord of hosts. Thus the glory of the laste  
house shal be greater then the fyrste, sayth  
the Lord of hosts: and in this place wil I  
glue peace, sayth the Lord of hosts.

The xxiii. daye of the fyrte moneth,  
in the second yere of king Darius, came  
the word of the Lord vnto the prophet Ag-  
geus, saying: Thus saith the Lord God of  
hosts: Aske the priests concernynge the law,  
and sayt one beare holy the heire his core  
lap, and with his lap do touche the bread,  
patage, wine, oyle, or any other meate: shal  
he be holy also? The priests answered and  
said: No: Then sayd Aggeus: Now if one  
being defiled with a dead carcase, touche  
anye of these, shal it also be vncleane? The  
priests gaue answer and said, yea, it shal  
be vncleane. Then Aggeus answered, and  
sayed, euen so is this people and this naci-  
on before me, sayth the Lord, and so are al  
the woorkes of theyr handes, yea, and all  
that they offer is vncleane.

And now (I praye you) consider from  
this day forth, and how it hath gone with  
you afore: or euer ther was laid one stone  
vpon an other in the temple of the Lord, that  
when ye came to a corne heape of xx. bus-  
shels, ther were scarce. x. and that when ye  
came to the wine presse for to pour out fyr-  
ty pots of wine, ther were scarce. xx. For I  
smote you with beate, blasting and hayle  
stones in al the labour of pour handes: yet  
was ther none of you that wold turne vnto  
me sayth the Lord.

Consider then from this day forth and  
afore, namely from the xxiii. daye of the  
fourth moneth, vnto the day that the founda-  
cion of the Lordes temple was layed:  
marke.



marke it wel, is not the seede yet in þ barn? zach. viii. b. haue not the vyues, the fig trees, the pomegranates and olyue trees bene yet vnfrutful? but from this day forth, I shall make them to prosper.

Moreouer the. xliii. day of the moneth came the word of the Lord vnto Aggeus a gayne, sayinge: Speake to zorobabel the prince of Iuda, and say: I wyl shake both heauē and earth, and ouerthrowe the seat of the kingdomes, yea, and destroy þ myghty kyngdome of the Heathen. I wyl ouerthrowe the chariers, and those that spe vpon them, so that both horse and manne shal fall downe euery man thorow his neighbours swearde. And as for the, zorobabel (sayth the Lord of hostes) thou sonne of Salathiel my seruante: I wyl take thee (sayth the Lord) at the same tyme, & make thee as a seale, for I haue chosen thee sayth the Lord of hostes.

The ende of the prophete of Aggeus.

# The booke of the prophet zachary.

The. i. Chapter.

¶ The moneth the people to retourne to the Lord, and to eschewe the wyckednesses of theyr fathers. He presygureth Chyste and the Apostels.



In the viii. moneth of þ second yere of kyng Darius, came the worde of the Lord vnto zacharye the sonne of Barachias the son of Addo the prophet sayinge: the Lord haue bene sore dyspleased at your forefathers. And say thou vnto them: thus saith the Lord of hostes: Tourne you vnto me (sayth the Lord of hostes) and I wyl take me vnto you, sayth the Lord of hostes. Be not ye like your forefathers: vnto whome the prophetes cryed afore tyme, sayinge: thus saith the Lord God of hostes. Turne you from your euyl wayes, and from your wycked imaginations. But they would not heare, ne regarde me, sayth the Lord.

What is become of your forefathers and the prophetes: at they syl alure? But whyd not my words and statutes, wherby I commaunded by my seruantes the prophetes, teach your forefathers? Wpō thys they gaue answer, & sayd: lyke as the lord of hostes deuised to do vnto vs, accordinge to our owne wayes and imaginations, euē so hath he delt wth vs.

¶ Upon the. xliii. day of the. xi. moneth, which is the moneth Sebat, in the second yere of Darius, came the word of the Lord to zacharye the sonne of Barachias, the sonne

of Addo þ prophet, sayinge: I saw by night and lo, ther sate one vpon a reah horse, and stode still among the Myrre trees that wer beneath vpon the ground: and behind hym wer ther reah speckled, and whyte horses. Then said I: O my Lorde, what are these? And the angel that talked wth me, sayed vnto me: I wyl shewe thee what these be. And the man that stode among the Myrre trees, answered and sayed. These are they whom the Lord hath sent to go thorow the world. And they answered the aungell of the Lord that stode among the Myrre trees, and sayed: We haue gone thorow the world, and behold al the world dwel at ease, and are careles.

¶ Then the Lordes aungel gaue answer and sayed: O Lorde of hostes, howe longe wylt thou be vnmecyfull to Ierusalem, and to the cittes of Iuda, wth whō thou hast bene dyspleased now these thre score and. x. yeres? So the Lord gaue a louynge and com fortable answer vnto the aungel that talked wth me. And the angel that talked wth me, sayed vnto me: Crye thou, and speake: Thus saith the Lord of hostes: I am exceeding gelous ouer Ierusalem and Sion, and sore dyspleased at the carelesse heathen: for wher as I was but a lytle angry, theyd do theyr best that I myghte destroy them. Therefore thus saith the Lord: I wyl turne me agayne in mercy toward Ierusalem, so that my house shalbe buylded in it, sayth the Lord of hostes: yea, and the plummet shalbe layed abrod in Ierusalem, sayth the Lord of hostes.

¶ Crye also, and speake: Thus sayeth the Lord of hostes. My ctytes shalbe in good prosperitee agayne, the Lord shal yet comfort Sion, and chose Ierusalem. The lyfte I vp mine eyes and saw, and behold. iiii. hornes. And I sayed vnto the aungel that talked wth me: what be these? he answered me. These are the hornes wherby haue scattered Iuda, Israel, and Ierusalem abroad. And the Lord shewed me. iiii. carpers. Then said I, what wil these doo. He answered & said: those ar þ hornes whiche haue so strowed Iuda abroad, that no man durst lyft vp his heade, but these are come to scay them away, to cast out the hornes of the gētyls, which lyft vp their horne ouer the lande of Iuda, to scatter it abroad.

The. ii. Chapter.

The renewing of Ierusalem and Iuda.

I lyft vp myne eyes agayne and looked, and behold, a man wth a measure lyne in his hand. The sayed I: whither goest thou? And he said vnto me, to measure Ierusalem, that I may se how lōg and how brod it is. And behold þ angel that talked wth me went his way forth. Then went ther out an other angel to meete hym and sayd vnto hym: Run, speake to this ponge man, & saye: Ierusalem shal be inhabited about any wal, for þ very multitude of people and cattel, that shal be therein. Yea I

Iere. xlv. b. and. xlii. b. i. Eze. i. s.

zach. viii. b.

These four hornes, signifye four kyngdoms.

Eze. xlvi. b. Apoc. xxi. b.

mat. xxviii. e

Iere. xxi. c. Mal. iii. b.

Iere. xliiii. c. pl. lxxviii. a

Ose. xliii. d. Tob. xlii. b.

Eze. xxxiii. e. Ier. xliiii. a. and. xlv. c.



marke it wel, is not the seede yet in þ barn: zach. viii. b. haue not the vyues, the fig trees, the pomegranates and olyue trees bene yet vnfutful: but from this day forth, I shall make them to prosper.

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of Addo þ prophet, sayinge: I saw by night and lo, ther sate one vpon a read horse, and stode still among the Myrre trees that wer beneath vpon the ground: and behind hym wer ther read speckled, and whyte horses. Then said I: O my Lorde, what are these? And the angel that talked wth me, sayed vnto me: I wyl shewe the what these be. And the man that stode among the Myrre trees, answered and sayed. These are they whom the Lord hath sent to go thorow the world. And they answered the aungell of the Lord that stode among the Myrre trees, and sayed: We haue gone thorow the world, and behold al the world dwel at ease, and are careles.

¶ Then the Lordes aungel gaue answer and sayed: O Lorde of hostes, howe longe wylt thou be vnmecyfull to Ierusalem, and to the citis of Iuda, wth wōd thou hast bene dyspleased now these three score and. x. yeres? So the Lord gaue a louynge and com fortable answer vnto the aungel that talked wth me. And the angel that talked wth me, sayed vnto me: Crye thou, and speake: Thus saith the Lord of hostes: I am exceeding gelous ouer Ierusalem and Sion, and sore dyspleased at the carelesse heathen: for wher as I was but a lytle angry, theyd do theyr best that I myghte destroy them. Therefore thus saith the Lord: I wyl turne me agayne in mercy toward Ierusalem, so that my house shalbe buylded in it, sayth the Lord of hostes: yea, and the plummet shalbe layed abroad in Ierusalem, sayth the Lord of hostes.

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zach. viii. b.

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Eze. xlvi. b. Apoc. xxi. b.

mat. xxviii. e

Iere. xxxi. c. Mal. iii. b.

Iere. xliiii. c. pl. lxxviii. a

Ose. xliii. d. Tob. xlii. b.

Eze. xxxiii. e. Ier. xliiii. a. and. xlv. c.



## The.iii. Chapter.

my selfe (sayth the Lord) wyl be vnto her  
a wal of fyre round about, and wyl be ho-  
moured in her. O get you forth, O ye from  
the land of the North, sayth the Lord, ye  
whom I haue scattered into the \*. . . . .  
des vnder heauen, sayeth the Lord. Saue  
thy selfe, O Spon: thou shalt dwell with  
daughter of Babilon, for thus sayth the Lord  
of hostes: A glorious power hath he sent  
me out to the heathen which spoiled you:  
for who so toucheth you, shall touch the ap-  
ple of his own eye. Beholde I will lifte vp  
myne hand ouer the, so that they shall be spoy-  
led of those which afore serued the, and ye  
shall know that the Lord of hostes hath sent me.

Be glad and reioyce, O daughter of  
Syon, for lo, I am come to dwell in the mid-  
dest of the, sayth the Lord. At the same time  
shall many heathen cleaue to the Lord,  
and shall be my people. Thus wyl I dwell  
in the midst of the, and thou shalt knowe  
that the Lord of hostes hath sent me vnto  
the. The Lord shall haue Iuda in possession  
for his part in the holy grounde, and shall  
chose Ierusalem yet agayne. Let al fleshe  
be styll before the Lord, for he is ryssen oute  
of his holy place.

### The.iii. Chapter.

Of the lawe and hygge estate of Christe  
vnder the fygure of Iesus the priest. A pro-  
phete of Christe.

As he shewed me Iesus the hygge  
priest standyng before the aungel of  
the Lord, and Satan stood at his  
right hande to resyst hym. And the Lord  
said vnto Satan: The Lord reproceth the  
trouer Satan, yea the Lord that hath cho-  
sen Ierusalem, reproceth the. Is not this a  
byrde taken out of the fyre?

Nowe Iesus was clothed in vncleane  
rayment, and stode before the angel: which  
answered and sayd vnto those that stood  
before hym: take awaye the soule clothes  
from hym. And vnto hym he said: Behold,  
I haue taken awaye thy synne from the,  
and wyl decke the with chaunge of ray-  
ment. He said moreouer, set a sayre mytlet  
vpon his head. So they set a sayre mytlet  
vpon his heade, and put on clothes vpon  
him, and the angel of the Lord stode there.

Then the angel of the Lord testified vn-  
to Iesus, and spake thus sayth the Lord  
of hostes: If thou wilt walke in my wates,  
and kepe my warche, thou shalt rule my  
house, and kepe my courttes, & I wil grue  
the place among these that stand here. Hear o  
Iesus thou hye prieste, thou and thy sten-  
des that dwell before the, for they are won-  
derous people.

Behold, I wyl byng forth the braunch  
of my seruait, for lo, the stone that I haue  
layed before Iesus, vpon one stone shall be  
seuen eyes. Behold, I wyl beto hym oure  
(sayth the Lord of hostes) and take awaye  
the synne of that lande in one daye. When  
shall euery man cal for his neighbour vnder  
the vyne, and vnder the figg tree, sayth

## The Prophecy

the Lord of hostes.

### The.iii. Chapter.

The vlyon of the golden candlesticke,  
and the expolition therof.

As the angell that talked with me  
came agayne, and waked me vp, as  
a man that is rased out of his slepe,  
and sayed vnto me: what seest thou? And  
I sayed: I haue looked, and beholde a can-  
delsticke all of golde, and a bolle vpon it,  
and his seuen lampes therein, and vpon eu-  
ery lampe. vii. stalkes. And. ii. olue trees  
therby, one vpon the ryght syde of the byl,  
and the other vpon the left syde.

So I answered and spake to the angell  
that talked with me, saying: O my Lord,  
what are these? The aungell that talked  
with me, answered and sayed vnto me:  
knowest thou not what these be? And I  
said: No my Lord. He answered and sayd  
vnto me. This is the word of the Lord vn-  
to zorobabel, sayng. Neither thow nor an  
host of men, nor thow strength, but thow  
thow my spirit, sayth the Lord of hostes.  
What arte thou, thou greate mountayne,  
before zorobabel: thou must be made eue.  
And he shall bryng vp the first stone, so that  
men shall crye vnto hym: good lucke, good  
lucke. Moreover, the worde of the Lord  
came vnto me sayng. The handes of zo-  
robabel haue layd the foundation of this  
house, his handes shall also fynishe it, that  
ye may know how that the Lord of hostes  
hath sent me vnto you.

For he that hath bene despyred a lytle  
season, shall reioyce, when he seeth the try-  
mphyng in zorobabels hand. The. vii. eyes  
are the Lords, which go thow the whole  
world. Then answered I, and sayed vnto  
him. What are these two olue trees vpon  
the ryght and left syde of the candlesticke?  
I spake moreouer, and sayed vnto hym:  
what be these two olue braches (which  
thow the two golden pypes) empty the  
selues into the gold? He answered & sayd:  
knowest thou not what these be? And I  
said, no my Lord. Then said he: These are  
the two olue braches that stand before  
the ruler of the whole earth.

### The.v. Chapter

The vlyon of the flying boke. I gyng  
the curse of theues & such as abuse the name of  
God. By the vlyon of the measure, is signyfy-  
ed the byngyng of Iuda to Babylon.

So I turned me by fringe vpon myne eyes  
and looked, beholde a flying booke. And  
he said vnto me: what seest thou? I an-  
swered: I se a flying boke of. x. cubites long  
and. x. cubites broad. He sayd he vnto me:  
this is the curse that goeth forth ouer the  
whole earth: for al theues shall be iudged  
after this boke, & al swerers be iudged ac-  
cording to the same. I wyl byng forth (say-  
eth the Lord of hostes) so that it shall come  
into the house of the chiefe, & to the house of  
hym that selleth sweareth by my name: &  
shall remayne in his house, and consume it  
with the timber and stones therof.

Then

By the four  
wyses is  
vnderstand  
the whole  
world as in  
Mat. xlii.

Daughter  
of Sion for  
at the pro-  
pht. as in  
Isa. lxxviii.

Mat. xlii. a  
Iude. i. b.

De. xlii. a

Isa. xlii. a

Isa. xlii. a

Isa. xlii. a

Isa. xlii. a

Isa. xlii. a

Isa. xlii. a

Isa. xlii. a

Isa. xlii. a

Isa. xlii. a

Isa. xlii. a



Then the angell that talked w<sup>th</sup> me, w<sup>et</sup> forth, and saied vnto me: lyft vp thine eyes and se what thys is that goeth forth. And I saide, what is it? He answered: this is a measure going out. He saide moreover: Euen thus are they (that dwell vpon the whole earth) to looke vpon. And beholde, ther was lift vp a talente of lead: and lo a woman sat in the myddest of the measure. And he saide: this is vngodlines. So he cast her into the myddest of the measure, and threwe the lompe of leade vp into a hole.

Then lyfte I vp mine eyes, and looked, and beholde ther came out. ii. women, and the wynde was in theyr wynges (for they had wynges lyke the wynges of a stork) and they lift vp the measure betw<sup>xt</sup> the earth and the heauen.

Then spake I to the angell that talked w<sup>th</sup> me: wherther wyl these bear the measure? And he sayed vnto me: into the lande of Sinear, to buylde them an house, wherche when it is prepared, the measure shalbe set ther in hys place.

The. vi. Chapter.

By the foure charerts, he describeth p<sup>ro</sup>ph<sup>et</sup>y of the four kyngdomes.

**M**oreouer I turned me, lyftynge vp myne eyes and looked: and beholde ther came. iiii. charerts out from betw<sup>xt</sup> two hyls, whych hyls wer of brasse: In the first charert were redhorses, in the second charert wer blacke horses, in p<sup>ro</sup> third charert were whyte horses, in the fourth charert wer horses of dyuers coloures, and stronge. Then spake I, and sayed vnto the angel that talked w<sup>th</sup> me: O Lord, what are these? The angel answered and sayd vnto me: These ar p<sup>ro</sup> four wyndes of the heauen, whiche be come forth to stande before the ruler of al the earth.

That with the blacke horses went into the land of the North, and the white solowid them, and the speckled horses wente forth towarde the Southe. These horses were very strong, and went out, & soughte to goo and take theyr iourney ouer the whole earth. And he saide: get you hence & go thow<sup>th</sup> the world, and go thow<sup>th</sup> we out the world. Then cryed he vpon me, & spake vnto me, sayng: beholde, these that go towarde the North, shal styll my w<sup>ra</sup>the in the North country.

And the woorde of the Lord came vnto me, sayng: Take of the p<sup>ro</sup>soners that are come from Babylon: namely Belshazzar, Tobiah, and Jadda, and come thou p<sup>ro</sup> same dape, and goo into the house of Iosiah the sonne of Saphon. Ther take gold & make crownes therof, and set them vpon p<sup>ro</sup> head of Iesus the son of Iosedech the hie p<sup>ro</sup>phet, and speake vnto him: thus sayeth the Lord of hostes: Behold the man whose name is the br aunche, and he that shal sprynge vp after hym, shal buyld vp the temple of the Lord, yea eue he shal buyld the temple of the Lord. He shal bear the praise, he shal sit vp

on p<sup>ro</sup> Lords trone, & haue the domination.

A p<sup>ro</sup>phet shalbe also vpon his trone, and a peaceable counsell shalbe betw<sup>xt</sup> them both. And the crownes shal be in the temple of the Lord, for a remembraunce vnto Belshazzar, Tobiah, Jadda, and Iesus the sonne of Saphon. And such as be farre of, shal come and buylde the temple of the Lord, that ye may know how that the Lord of hostes hath set me vnto you. And thys shal come to passe, if ye harken diligently vnto the voyce of the Lord your God.

The. vii. Chapter.

The estymacion of fastynge wythout mercy. The despyng of charyty, and the ob synacpe of the people.

**I**t happened also in the fourth yere of King Darius, that the word of the Lord came vnto zachary in the fourth dape of the ninth moneth, which is called Casleu, what tyme as Sarasar and Rogomolech and the men that wer with them, sent vnto Berhel for to pray before the Lord: and that they shuld say vnto the p<sup>ro</sup>phets which wer in the house of the Lord of hostes, and to the p<sup>ro</sup>phets: shuld I wepe in the fifth moneth, and abstayn as I haue done now certayne yeres?

Then came the woorde of the Lord of hostes vnto me, sayng: Speake vnto al the people of the land, & to the p<sup>ro</sup>phets, & saye, when ye fasted and mourned in the fyue & seuen moneth (now thys. ix. and. x. yeres), dyd ye fast vnto me? When ye eat also and dronke, dyd ye not eat and drinke for you, owne selues? Are not these the woordes whych the Lord spake by his p<sup>ro</sup>phetes afore tyme, when Ierusalem was inhabited and welthy, she and the cityes rounde about her, when ther dwelt men, both toward the south, & in the playne countreys?

And the word of the Lord came vnto zachary, sayng: Thus saith p<sup>ro</sup> Lord of hostes: Execute true iudgement, shew mercy and louing kindnes, euery man to his brother. Do the wydow, the fatherles, the straunger, & pooze no wrong, and let no man swagyn euyl agaynst hys brother in hys herte. Neuertheles, they would not take hede but turned theyr backs, and stopped their eares, p<sup>ro</sup> they shuld not hear: yea, they made their hertes as an Adamant stone, least they shuld heare the law and woordes, which the Lord of hostes sent in his holy spirit by the p<sup>ro</sup>phets afore tyme. Wherfore the Lord of hostes was very wroth at the. And thus, is it come to passe, that lyke as he spake & they would not heare: euen so they cryed, and I wold not heare (saith the Lord of hostes) but scattered them among al Gentils, whiche they knew not. Thus the lande was made so desolate, that ther traualled no man in it neyther to nor fro, for p<sup>ro</sup> pleasant land was vtterly layed wast.

The. viii. Chapter.

Of the retorne of the people vnto Ierusalem, and of the mercy of God toward them of good woorkes. The calling of the Gentyls.

W B B. f. So



**S**o word of the Lord came unto me, saying: Thus sayth the Lord of hosts: I was in a gelousye ouer Syon, yea I haue bene very gelouse ouer her in a great dyspleasure, thus sayeth the Lord of hosts: I wyl tourne me agayne vnto Syon, and wyl dwel in the myddest of Ierusalem: so that Ierusalem shall be called a faythfull and true ctye; the hyl of the Lord of hosts, yea an holy hyl.

Esaye. l. d.

**B** Thus sayth the Lord of hosts: There shall yet old men and women dwel againe in the stretes of Ierusalem: yea and such as go wyth stauers in theyr handes for very age. The stretes of the ctye also shall be full of younge boyes and damosels playing vpon the stretes.

Isa. l. c. b.  
Jerem. lli. c.  
Apoca. xxi. c.

Thus sayth the Lord of hosts, if the residue of this people thinke it to be impossible in these dayes, shoulde it therefore be impossible in my syght, sayth the Lord of hosts: Behold, I wil deliuer my people fro the land of the East and West, and wil bring them agayne, that they may dwel at Ierusalem. They shall be my people, & I wyl be theyr God, in truth and ryghtousnes.

Agge. l. a.

Thus sayth the Lord of hosts: let your handes be strong, ye that now heare these wordes by the mouth of the prophetes which be in these dayes, that the foundation is layed vpon the Lord of hosts house, that the temple may be builded. For why? before these dayes, neyther men ne cattell could wynn any thyng, neyther myght any man come in & out in rest, for trouble: but I let euery man go agaynst his neighbour.

Reuertheles, I wyl nowe intreate the residue of this people no more as afore tyme, sayth the Lord of hosts, but they shall be a sede of peace. The vyneyard shall giue her fruit, the ground shall giue her increase, and the heauens shall giue theyr dew: and I shall cause the remnant of this people to haue all these in possession. And it shall come to passe, that lyke as ye were a curse among the heathen (O ye house of Iuda, and ye house of Israel) Euen so wyl I deliuer you, that ye shall be a blessing: feare not, but let your handes be strong.

Eph. llii. c.  
Iascha. vii. b.

**E** For thus saith the Lord of hosts: like as I deuyled to punyssh you, what tyme as your fathers prouoked me vnto wrath, sayth the Lord of hosts, and spared not. Euen so am I determynd nowe in these dayes, for to do wel vnto the house of Iuda and Ierusalem, therfore feare ye not. Now the things that ye shall do, are these: Speake euery man the truth vnto his neyghboure, execute iudgement trulye and peaceably wythin your portes, none of you ymagyn euell in his heart agaynst his neyghboure, and loue no false othes: for all these are the thynges that I hate, sayth the Lord.

And the word of the Lord of hosts came vnto me saying: thus saith the Lord of hosts: The fast of the fourth moneth, & the

fast of the v. the fast of the vii. and the fast of the x. shall be ioy and gladnes, and prosperous bye feastes to the house of Iuda: Only loue the truth and peace.

Thus saith the Lord of hosts: Ther shall yet come people, and the inhabitants of many cittytes: and they that dwel in one ctye shall go to an other, saying: Wyl let vs go, and pray before the Lord, let vs seeke the Lord of hosts, I wyl go wyth you: yea much people and myghtye heathen shall come, and seke the Lord of hosts at Ierusalem, and to pray before the Lord. Thus sayth the Lord of hosts: In that tyme shall ten men (out of all maner of languages of the gentils) take one Jewe by the hem of his garment, and say: we wil go wyth you for we haue herd that God is among you.

Esaye. lii. a.  
Isa. cxlii. a.

The. ix. Chapter.

**T**he conuersion of the Gentils. The coming of Christ sitting on an Ass.

The word of the lord shall be receyued at Adyache, and Damascus shall be bys offerynge, for the eyes of all men and of the crykes of Israell shall looke vnto the Lord. The borders of Demath shall be herd thereby. Tyrus also and Sidon, for they are very wyse.

Tyrus shall make her selfe strong, beape vp syluer as the sand, and gold as the clay of the stretes. Behold the Lord shall take her in, and haue her in possession: he shall smyte downe her power into the sea, and she shall be consumed wyth fyre. Tyus shall Ascalon se and be afrayed, Gaza shall be very sorre, so shall Accaron also: because her hope is come to confusyon. For the kynge Baza shall perishe, and at Ascalon shall no manne dwell.

Joel. iii. a.

Strangers shall dwel at Asdod, and as for the pryde of Philistines, I shall roote it out. Theyr bloude wyl I take awaye from theyr mouth, and theyr abhominacions from amongs theyr teeth. Thus they shall be left for our God, yea they shall be as a prince in Iuda, and Accaron like as Hebray. And so wil I compass my house round about wyth my men of war going to & fro, so no oppressour come vpon the any more. For I haue I sene nowe wyth myne eyes.

That is to saye  
crispyes of  
their ydols  
which they  
were wont  
to eate.

Reioyce thou greatly, O daughter Sion be glad, O daughter Ierusalem. For lo, thy kynge cometh vnto the, euen thy ryghteous house and Sautour: Lowlye and simple is he, he rydeth vpon an Ass, and vpon the foale of an ass, I wyl roote out the charrets from Ephraim, and the horse fro Ierusalem, the battel bowes shall be destroyed. He shall giue the doctryne of peace vnto the heathen, and bys dominion shall be from the one sea to the other, and from the foudes to the endes of the world.

Isa. lxi. a.  
Isa. lxi. a.

Thou also thorow the bloude of thy conuenaunt shalt let thy prisoners out of the pyt wherein is no water. Turne you now to the strong holde, ye that be in prison, and lōg soze to be deliuered: And this day

I



I bring the word that I wyl reward the double againe. For Iuda haue I bent oute as a bow for me, and Ephraim haue I filled. Thy sonnes. O Syon, wyl I rayse vp against the Brekes, and make the as a giants swerd: the Lord God shalbe sene aboue them, and hys darres shal go for the as the lpghtenynge. The Lord God shall blow the trompet and shal come forth as a storme out of the south.

**Zach. ii. a. Eccl. xlvii. a.**  
**D** The Lord of hosts shal defend the, they shal consume & deuoure, and subdue the wpyng stones. They shal drinke and rage, as it werthorow wine. They shalbe filled like the basens, and as the hornes of al the gualter. The Lord they? God shall deliuer the in the day, as the flocke of hys people: for the stones of hys Sanctuary shalbe set vp in his land. O how prosperous & good is a thing shal be? The corne shall make the yonge men chereful, and the new wine the maydens.

## The. x. Chapter.

**C** The people is moued to requyre the doctrine of truth of the Lord. The Lord promyseth to visit and comfort the house of Ierusalem.

**Jacob. i. Of thys pe haue in the first Chap. ser of saynt James.**  
**P** Raye the Lord then by tymes to giue you the latter rayne, so shal the Lord make cloude, and giue you rayne enough for al the encrease of the field: For rayne is the answer of Idols.

The forblaters se lies, and tel but baue dreames: the comfort that they giue, is no thing worth. Therefore go they astray like a flocke of shepe, and are troubled, because they haue no shepheard.

**Ezer. xiii. a. Esa. xxi. b. Gen. xix. b.**  
**M** My wordful displeasure is moued at the shepherdes, and I wyl bysyt & gores. For the Lord of hostes wyl graciously visite his flocke, the house of Iuda, and hold them as a goodly sayre horse in the battel. Out of Iuda shal come the helmette, the maile, the batelbow, and al the princes together. They shalbe as the grants, which in the battayle treade downe the myre vpon the stretes. They shal fight, for the lord shalbe wyth them, so that the horsemenne shalbe confounded.

**C** I wyl comforte the house of Iuda, and preserue the house of Iosephe. I wil turn them also, for I pyty them; and they shalbe lyke as they were, when I had not cast them of. For I the Lord am they? God, and wyl heare them.

Ephraim shalbe as a gyaunt, and they? hert shalbe chereful as thorow wyne: yea they? children shall see it, and be glad, and they? hert shal reioyse in the Lord. I wyl blow for them and gather them together, for I wyl redeme the. They shal increase, as they increased afore. I wyl sow them amonge the people, that they may thynke vppon me in farre countreys: they shall lpyue wyth they? chyldren, and tourne agayne. I wyl bringe them agayne also from the lande of Egypt, and gather them out of Assyria. I wyl carpe them into the

land of Galaad and to Lybanus, and they shal want nothynge. He shall go vpon the sea of trouble, and smyte the waues: so that al the deepe floudes shalbe dyled vp. The proude bostryng of Assur shalbe caste downe and the scepter of Egypte shal be taken away. I wyl comfort them in the Lord, that they maye walke in hys name, sayeth the Lord.

Esaie. x. a. Ezech. xix.

## The. xi. Chapter.

**C** The destruction of the temple. The care of the faythful is commytted to Christ, by the father. A greuous byspon agaynst Ierusalem and Iuda.

**O** Pen thy doores, O Lybanus, that the syre maye consume thy Cedar trees. Howle ye syre trees, for the Cedar is fallen, yea, al the proude are wasted away. Howle (O ye Oke trees of Basan) for the myghty strong wood is cutte downe. Men may heare the shepheardes mourne, for they? glory is destroyed. Men may heare the Lyons wbelps rore, for the pryde of Iordan is wasted away.

Thus saith the Lord my God: feede the shepe of the slaughter, which shalbe slayne of those that possesse them, yet they take it for no synne, but they that sel them, say: The Lord be thanked, I am rich: yea their own shepherds spare them not. Therefore wyl I no more spare those that dwell in the land (sayeth the Lord) but lo, I wyl deliuer the people, every man into his neighbours hand and into the hand of his king, that they may smyte the land, and oute of they? handes wyl not I deliuer them.

I my self fed the slaughter shepe (a poore flocke verely) and tooke to me two staves: and the one I called lounyng mekenes, the other I called wo, and so I kept the shepe. The shepherdes destroyed I in one moment, for I myghte not awake with them, neyther had they anye desyre in me. Then sayd I: I wil feede you no more, the thing that dyeth, let it dye: and that wyl perishe, let it perishe, and let the remnaunce eate, euery one the fleshe of hys neyghbour. I tooke also my lounyng meke staffe & brake it, that I myghte dysanul the counaunte whych I made wyth all people. And lo it was broken in that day.

Then the poore simple shepe that had a respecte vnto me, knewe thereby that it was the woorde of the Lord. And I sayed vnto them: if ye thynke it good, bring byther my pyce: if no, then leaue. So they wayed downe. xxx. spluet pence, the value that I was pyssed at. And the Lord sayed vnto me: caste it to the pottier (a goodly pyce for me to be valued at of them) and I tooke the. xxx. spluet pence, and cast the to the pottier in the house of the Lord.

The brake I my other staffe also (name ly wo) & I myghte louse the brotherheade betwixt Iuda and Israel. And the Lord sayed vnto me: Take to the also the staffe



## The. xii. Chapter.

of a foolyshe shepheard: for lo, I wyl raise  
by a shepheard in the land, whych shal not  
seke after the thynges that be lost, ne care  
for such as go astray: he shal not heale the  
wounded, he shal not norish the thing that  
is whole: but he shal eate the flesh of such  
as be fat, and rear theyr clawes in pieces.  
¶ **I**dolys shepheard, that leadech the flock.  
The sword shal come vpon bys arme and  
vpon his right eye. His arme shalbe cleane  
dried vp, and his right eye shalbe soze blind  
ed.

The. xii. Chapter.

¶ Of the destruction and buyldyng agayne  
of Ierusalem.

**I**n that day, sayth the Lord, I wyl raise  
the Lord, whych sprede the beaueus  
abrode, layed the foundation of the earth,  
and giuech vnto the breath of life: Beholde,  
I wyl make Ierusalem a cup of surfet, vnto  
all the people that are round about her.  
Yea Iuda bym selfe also shalbe in þe spege  
against Ierusalem. At the same tyme wyl  
I make Ierusalem an heauy stone for all  
people, so that al such as lyste it vp, shal be  
toyme and rent, and al þe people of þe earth  
shalbe gathred togither against it.

**I**n that day, sayth the Lord, I wyl make  
all horses abashed, and those that ryde vpon  
them, to be out of theyr wyts. I wyl o-  
pen mine eyes vpon the house of Iuda, and  
smite al the horses of þe people with blind-  
nes. And the princes of Iuda shal saye in  
theyr hertes: The inhabytters of Ierusalem  
shal gyue me consolacion in the Lord of  
hostes theyr God. In þe tyme wyl I make  
the princes of Iuda lyke an hot burninge  
ouen with wood and like a cresset of fyre a-  
mong the straw, so that they shal consume  
all the people round about them, both vpon  
þe right hand and the lefte. Ierusalem also  
shalbe inhabited agayn, namely in þe same  
place wher Ierusalem standeth.

**T**he Lord shal preserue þe tentes of Iu-  
da lyke as a forerime, so that the glory of  
the house of Dauid and the glory of the ci-  
tizins of Ierusalem, shalbe but lytle regar-  
ded, in comparysyn of the glory of Iuda. In  
that day shal the Lord defend the citizins  
of Ierusalem: so that the weakest then a-  
monges them shal be as Dauid: and the  
house of Dauid shalbe like as gods house,  
as the angel of the Lord before them.

At the same tyme wyl I go about to de-  
stroy all such people as come against Ieru-  
salem. Moreouer vpon the house of Dauid  
and vpon the citizins of Ierusalem wyl I  
poure out the spirite of grace and prayer,  
so that they shal looke vpon me, whan they  
haue perished: and they shal bewepe hym as  
men mourne for theyr only begotten son,  
yea, and be sorowful for him, as men be sorowful  
for theyr first child. When shal ther be a great  
mourning at Ierusalem, lyke as the lamenta-  
tion at Adremmon in the syeld of Mag-  
gabon. And the land shal bewayle euerye  
kintred by the selues: the kintred of þe house

## The Prophecy

of Dauid them selues alone, and their wy-  
ues by them selues. The kintred of þe house  
of Harhan them selues alone, and theyr  
wyues by them selues. The kintred of the  
house of Leuy them selues alone, and their  
wyues by them selues: The kintred of the  
house of Semei them selues alone, and  
theyr wyues by them selues: In lyke ma-  
ner, al the other generacions euery chone  
by them selues alone, and theyr wyues  
by them selues.

The. xiii. Chapter.

¶ Of the wel of grace & truth of Christe. Of  
the cleane ryddance of Idolatrye and of  
the false prophet.

**I**n that tyme shal the house of Dauid  
and the citizins of Ierusalem haue an o-  
pen wel to wash of synne and vncleues.  
And then (sayth the Lord of hostes) I wyl  
destroye the names of Idolles oute of the  
lande: so that they shal no more be put in  
remembraunce.

As for the false Prophetes also and the  
vncleane spirite, I shal take them oute of  
the lande: So that if any of them prophes-  
ye any more, his owne father and mother  
that begat hym, shal saye vnto hym: Thou  
shalt dye, for thou speakest lyes vnder the  
name of the Lord, yea bys owne father and  
mother that begat hym, shal wound him,  
when he propheseth.

And then shal those Prophetes be con-  
founded euery one of bys vpsion when he  
propheseth: neyther shal they weare sack  
clothes any more, to disceyue men withal.  
But he shal be fayne to say, I am no Pro-  
phet, I am an housbande man, for so am I  
taught by Adam fro my yowth vp.

And if it be sayd vnto hym: Howe came  
these woundes then in thyne handes? He  
shal answer: Thus am I wounded in the  
house of myne owne frendes.

Arise, O thou sword, vpon my shepheard,  
and vpon the prince of my people, sayeth  
the Lord of hostes: Smite the shepheard,  
and the shepe shalbe scattered abroad, and so  
wyl I turne myne hand to the lytle ones.  
And it shal come to passe (sayth the Lord)  
that in al the land, it partes shalbe rooted  
out, but the. iiii. part shal remaine therein.

And the same. iiii. part wyl I bring to  
the sye, & wyl cleanse the as the spluer  
is clenched, yea & try the like as gold is tri-  
ed. The shal they call vpon my name, and I  
wyl hear them: I wyl say: it is my people.  
And they shal say: Lord my God.

The. xiiii. Chapter.

¶ The wastynge of the church vnder the figure  
of Ierusalem. Of the kingdome of the Lord.

**B**ehold, the day of the Lord cometh  
that thou shalt be spoiled and robbed  
for I gather togither al the heathen,  
to fight against Ierusalem: so that the citty  
shalbe wen, the houses spoiled, and the wo-  
men despoiled. The halfe of the citty shal go  
awaye into captiuyte, and the resydue  
of the people shal not be carryed out of the  
citty

Ideals they  
heard.

Elap. xli. c.  
xliii. c. xlv.  
Gene. ii. b.

Abol. i. d.  
Amos. i. a.

Ihon. xix. d.

Luk. xxi. c.

Wp. xix. b. c.

ii. Re. xii. a

Es. xlviii. a.  
zach. xiii. i.  
Ihon. xix. j

Dem. xii. d.

Amo. vii. c.

Mat. xli. e  
mar. xiii. d

Job. xlii. a  
Esa. xlii. a  
Psal. xvi. a

i. Peter. i. a  
Pro. xvii. a  
Sapi. iii. a  
Eccle. iii. a



cytpe. After that shal the Lord go forth to fight against those heathen as men use to fight in the day of battayle. Then shall his sete stande vpon the mounte Olyuete, that lyeth vpon the east syde of Ierusalem. And the mounte Olyuete shall cleaue in two, eastward, and westward, so that there shal be a great valley: and the halfe mount shal remoue toward the north and the other toward the south. And ye shall see to the valley of my hills: for the valley hills shal reache vnto Asal. Yea, he shall see, lyke as ye fled for the earthquake in the dayes of Oshab kyng of Iuda. And the Lord my God shal come, and al sainctes with him. In that daye shal it not be lpght, but cold and frost. This shalbe the specyall daye, whiche is knowen vnto the Lord: neither daye neither night, but about the euening tyme it shalbe light. In that tyme shall these waters of lyse runnyng out fro Ierusalem: the halfe parte of them toward the east sea, and the other halfe toward the bittermost sea: and shal contynue bothe sommer and winter. And the Lord hym selfe shalbe kyng ouer al the earth.

\* That is the vnderstanding of the word of God.

\* That is to saye, all the world ouer.

At that tyme shal there be one Lord and his name shal be but one. Men shal goo aboute the hole earth, as vpon a field: from Bibeia to Remmon, and from the southe to Ierusalem. She shal be sette vp, and inhabited in her place: from Ben Iampus porte, vnto the place of the first porte, and vnto the corner porte: and from the tower of Banancel, vnto þ kynges wyne presses. There shal men dwel, and there shal be no more cursyng, but Ierusalem shal be safely inhabited. Thys shal be the plage, wherewith the Lord wil smyte al people, that haue foughte agaynst Ierusalem: Namely, their fleshe shal consume awaye, though they stande vpon their feete, their eyes shal be corrupt in their holes, & their tung shal consume in their mouth.

In that daye shall the Lord make a greate sedition amongs them, so that one man shall take an other by the hande, and laye his handes vpon the handes of his neighbours. Iuda shal fight also agaynst Ierusalem, and the goodes of all the heathen shalbe gathered togyther rounde about: golde and siluer and a verpe greare multitude of clothes. And so shall thys plage go ouer horses, mules, camels, asses, and al the beastes that shalbe in the hoste, like as yonder plage was. Every one that remaineth then of all the people, whiche came agaynst Ierusalem, shal go vp early, to worshyppe the kyng (euen the Lord of hostes) and to kepe the feast of the tabernacles. And looke what generacion vpon earth goeth not vp to Ierusalem, for to worship the kyng (euen the Lord of hostes) vpon the same shal come no rappe. If the kynged of Egypt go not vp, and come not, it shal come vpon them neyther.

Thys shal be the plage, wherewith the

Lord wil smyte al heathen that come not vp to kepe the feast of tabernacles, yea this shalbe the synne plage of Egypte, and the synn plage of al people, that goo not vp to kepe the feast of tabernacles.

At that tyme shal the rydunge geare of the horses be holy vnto the Lord, and the kettels in the Lords house shalbe lyke the basens before the aulter, yea al the kettels in Ierusalem and Iuda shal be holy vnto the Lord of hostes, & al they that lay offeringes shal come, take of them and dight, them therein. And at that tyme there shal be no moe Canaanites in the house of the Lord.

The ende of the Prophecy of zachary.

## The booke of the prophet Malachy.

The first Chapter.

A complaynt against Israel & her priestes.



Be heuy but then, which the Lord sheweth agaynst Israel by Malachy. I haue loued you saith the Lord: and yet ye saye: wherein hast thou loued vs? Was not Esau Jacob's brother, sayeth the Lord: yet haue I loued Jacob, and hated Esau: yea I haue made his hillies waste, and his heritage a wyldernes for dragons. And though Edom sayed: well, we are destroyed, we wil goo buylde vp agayne the places that be wasted, yet (sayeth the Lord of hostes) what they buylde, that brake I downe: so that it was called a cursed lande, and a people, whome the Lord bathe euer bene angry withall.

Your eyes haue sene it, & ye pour selues must confesse, that the Lord hath brought the land of Israel to great honour. Shuld not a sonne honoure his father, and a seruante his master? If I be nowe a father, where is mine honoure? If I be the Lord, where am I feared? sayth the Lord of hostes.

Howe to you priestes that despise my name: And if ye say, wherein haue we despyled thy name? In this, that ye offer vncleane bread vpon myne aulter. And if ye say, wherewith haue we offered any vncleane thyng vnto the? In this that ye regard the aulter of the Lord is not to be regarded. If ye offer the blynd, is not that euill? And if ye offer the lame and sicke, is not that euill? Yea offer it to thy pryncce, shal he be content with the, or accepte thy person, sayth the Lord of hostes.

And now make your prayer before God that he may haue mercy vpon vs: for such

BBB.iii.

thynges

Gen. xlv. c.  
Roma. ix. b.  
Ios. xlviii. a.

\* To offer defyled bread, is to doo any thing by hy pocryse & not to glorify God as he hathe commaunded in his word but accordyng to the inuencions of men. See. ix. b.



cytpe. After that shal the Lord go forth to fight against those heathen as men use to fight in the day of battayle. Then shall his sete stande vpon the mounte Olyuete, that lyeth vpon the east syde of Ierusalem. And the mounte Olyuete shall cleaue in two, eastward, and westward, so that there shal be a great valley: and the halfe mount shal remoue toward the north and the other toward the south. And ye shall see to the valley of my hills: for the valley hills shal reache vnto Asal. Yea, he shall see, lyke as ye fled for the earthquake in the dayes of Oshab kyng of Iuda. And the Lord my God shal come, and al sainctes with him. In that daye shal it not be lpght, but cold and frost. This shalbe the specyall daye, whiche is knowen vnto the Lord: neither daye neither night, but about the euening tyme it shalbe light. In that tyme shall these waters of lyse runnyng out fro Ierusalem: the halfe parte of them toward the east sea, and the other halfe toward the bittermost sea: and shal contynue bothe sommer and winter. And the Lord hym selfe shalbe kyng ouer al the earth.

\* That is the vnderstanding of the word of God.

\* That is to saye, all the world ouer.

At that tyme shal there be one Lord and his name shal be but one. Men shal goo aboute the hole earth, as vpon a field: from Bibeia to Remmon, and from the southe to Ierusalem. She shal be sette vp, and inhabited in her place: from Ben Iampus porte, vnto the place of the first porte, and vnto the corner porte: and from the tower of Banancel, vnto þ kynges wyne presses. There shal men dwel, and there shal be no more cursyng, but Ierusalem shal be safely inhabited. Thys shal be the plage, wherewith the Lord wil smyte al people, that haue foughte agaynst Ierusalem: Namely, their fleshe shal consume awaye, though they stande vpon their feete, their eyes shal be corrupt in their holes, & their tung shal consume in their mouth.

In that daye shall the Lord make a greate sedition amongs them, so that one man shall take an other by the hande, and laye his handes vpon the handes of his neighbours. Iuda shal fight also agaynst Ierusalem, and the goodes of all the heathen shalbe gathered together rounde about: golde and siluer and a verpe greare multitude of clothes. And so shall thys plage go ouer horses, mules, camels, asses, and al the beastes that shalbe in the hoste, like as yonder plage was. Every one that remaineth then of all the people, whiche came agaynst Ierusalem, shal go vp early, to worshyppe the kyng (euen the Lord of hostes) and to kepe the feast of the tabernacles. And looke what generacion vpon earth goeth not vp to Ierusalem, for to worship the king (euen the Lord of hostes) vpon the same shal come no rappe. If the kynged of Egypt go not vp, and come not, it shal come vpon them neyther.

Thys shal be the plage, wherewith the

Lord wil smyte al heathen that come not vp to kepe the feast of tabernacles, yea this shalbe the synne plage of Egypte, and the synn plage of al people, that goo not vp to kepe the feast of tabernacles.

At that tyme shal the rydunge geare of the horses be holy vnto the Lord, and the kettels in the Lords house shalbe lyke the basens before the aulter, yea al the kettels in Ierusalem and Iuda shal be holy vnto the Lord of hostes, & al they that lay offeringes shal come, take of them and dight, them therein. And at that tyme there shal be no moe Canaanites in the house of the Lord.

The ende of the Prophecy of zachary.

## The booke of the prophet Malachy.

The first Chapter.

A complaynt against Israel & her priestes.



Be heuy but then, which the Lord sheweth agaynst Israel by Malachy. I haue loued you saith the Lord: and yet ye saye: wherein hast thou loued vs? Was not Esau Jacob's brother, sayeth the Lord: yet haue I loued Jacob, and hated Esau: yea I haue made his hillies waste, and his heritage a wyldernes for dragons. And though I dom sayed: well, we are destroyed, we wil goo buylde vp agayne the places that be wasted, yet (sayeth the Lord of hostes) what they buylde, that brake I downe: so that it was called a cursed lande, and a people, whome the Lord hath euer bene angry withall.

Your eyes haue sene it, & ye pour selues must confesse, that the Lord hath brought the land of Israel to great honour. Shuld not a sonne honoure his father, and a seruante his master? If I be nowe a father, where is mine honoure? If I be the Lord, where am I feared? sayth the Lord of hostes.

Howe to you priestes that despise my name: And if ye say, wherein haue we despyled thy name? In this, that ye offer vncleane bread vpon myne aulter. And if ye say, wherewith haue we offered any vncleane thyng vnto the? In this that ye regard. If ye offer the blynd, is not that euill? And if ye offer the lame and sicke, is not that euill? Yea offer it to thy pryncce, shal he be content with the, or accepte thy person, sayth the Lord of hostes.

And now make your prayer before God that he may haue mercy vpon vs: for such

BBB.iii.

thynges

Gen. xlv. c.  
Roma. ix. b.  
Ios. xxi. a.

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## The.ii. Chapter

thynges haue ye done. Shall he regarde your persons, thynke ye, sayeth the Lorde of hostes? Yea what is he among you that wyl doo so muche as to shut the doores, or to kyndle the fyre vpon myne altar for nought? I haue no pleasure in you, sayeth the Lorde of hostes: and as for the meate offeringe, I wyl not accepte it at your hande. For from the rising vpon of the sunne vnto the goinge downe of the same, my name is greate among the Gentyles, yea in euery place shal their sacrifice be done, and a cleane meate offeringe offered vpon to my name: for my name is great among the heathen sayth the Lorde of hostes. But ye haue vnhalowed it, in that ye saye: the altar of the Lorde is not to be regarded, and the thyng that is set her vpon, not worthy to be eaten.

Now say ye: It is but labour & trauaill and thus haue ye thought: skorne at it (sayeth the Lorde of hostes) offeringe robbery, yea the lamie & the sicke. Ye haue brought me in a meate offeringe, should I accepte it at your hande sayeth the Lorde? Cursed be the dyssembler, whiche hath in his flocke one that is a male, and when he maketh a vow, offereth a spotted one vnto the Lord. For I am a greates kyng (sayeth the Lorde of hostes) and my name is fearful among the heathen.

### The.ii. Chapter.

Threatnynges agaynst the prestes beinge seducers of the people.

And now (O ye prestes) this commaundment toucheth you: if ye wyl not heare it, ye regarde it, to greeue the glorie vnto my name, sayeth the Lorde of hostes, I wyl sende a curse vpon you, and wyl curse your blessings: yea curse them wyl I, if ye doo not take hede. Beholde, I shal corrupte your sede, and cast downe in your faces: euen the donge of your solemn feastes, and it shal cleue fast vpon you, and ye shal knowe that I haue sent this commaundment vnto you that my couenaunt whiche I made with Leui, myghte stande sayeth the Lorde of hostes.

I made a couenaunt of lpe, and peace with him: this I gaue him, that he myght stand in awe of me, and so he dyd feare me, and had my name in reuerence. The lawe of truth was in his mouth, and there was no wyckednes founde in his lippes.

He walked with me in peace & equitie, and dyd turne many one away from their stunes. For in the prestes lippes should be sure knowledge, that menne maye seeke the lawe at his mouth, for he is a messenger of the Lorde of hostes. But as for you, ye are gone cleane out of the waye, and haue caused the multitude to be offended at the lawe: ye haue broken the couenaunt of Leui, sayth the Lorde of hostes. Therefore wyl I also make you to be despyled, and to be of no reputation amonge al the peo-

## The Prophecy

ple: because ye haue not kept my wayes, but bene partiall in the lawe.

Haue we not all one father? Had not one God made vs? why doth euery one of vs the despyse his owne brother, & so breake the couenant of our fathers? Nowe hath Iuda offended: yea the abomination is done in Israel, and in Ierusalem: for Iuda hath defiled the Sanctuary of the lord whiche he loued, & hath kept the doughter of a straunge God. But the Lorde shal destroy the man that doth this (yea both the master and the scholar) oute of the tabernacle of Iacob, wyl hym I offereth vpon meate offeringe vnto the Lorde of hostes.

Now haue ye brought it to this poynte agayne that the altar of the Lorde is couered with teares, wepyng and mourninge: so that I wyl no more regarde the meate offeringe, neyther wyl I receiue or accepte any thyng at your handes.

And yet ye saye, wherefore? Euen because that where as the Lorde made a couenaunt betwixt thee, and the wyse of thy yowthe, thou hast despyled her: yet is the thyne owne companion and married wyse.

So did not the one, and yet had he an excellent spirit. What dyd the one? He sought the sedepromised of God. Therefore loke wel to your spirit, and let no manne despyse the wyse of his yowthe. If thou hast her put away sayth the Lord God of Israel and greeue her a clothynge for the skorne, sayeth the Lorde of hostes. Looke well then to your spirit, and despyse her not. Ye greue the Lord with your wordes, and yet ye saye: where with all haue we greued hym, In thys that ye saye: Al that do euyl are good in the syght of God, and such please hym. O els where is the God that punyssheth?

### The.iii. Chapter.

Of the messenger of the Lord, John Baptist. Of the day of the Lorde, and of Eliah.

Behold, I wyl sende my messenger, whiche shall prepare the waye before me: and the lord whom ye wold haue, shal soone come to his temple, yea euen the messenger of the couenant whom ye longe for.

Beholde he cometh, sayeth the Lorde of hostes. But who maye abyde the daye of his commynge? Who shall be able to endure when he appeareth? For he is lyke a golde smythes fyre, and lyke washers sope. He shal syt vnto the trye and to cleuse the spluer, he shal pource the chyliden of Leui, and purifie the lyke as golde and spluer, that they maye bynge meate offeringes vnto the Lorde in ryghteousnesse. When shall the offeringe of Iuda and Ierusalem be acceptable vnto the Lorde, lyke as from the begynnyng and in the yeres afore tyme.

I wyl come and punyssh you, and I my selfe wyl be a swyft wytnesse agaynst the witches, agaynst the aduouterers agaynst false swearers, yea and agaynst those

Eph. iiii. a  
Icha. vii. b  
and. viii. c  
i. Edz. ix. a  
Leuiti. xxi. c

Thys pnterpreters rehen to be spoken of Abraham,

Bath. ri. b  
Marke. i. a  
Luke. vii. c  
Gene. iiii. a  
v. b  
Esa. lxi. a

Esa. i. b

\*O: hys word, & hys meate are despyled.

De. xxi. b

An. xxi. c  
v. b  
Esa. lxi. a



De. xxi. f. iii. re. xviii. c.  
those that wrongously kepe back the byrl-  
lynges dewtye, whiche be the widowes  
and the fatherlesse, and oppresse the stra-  
ger, and feare not me, sayeth the Lorde of  
hostes. For I am the Lorde that chaunge  
not, and ye (O chyldren of Jacob) will not  
leue of: ye are gone away fro myne ordi-  
naunces, sence the tyme of youre forefa-  
thers haue ye not kept them.

zacha. i. a  
Turne you nowe vnto me, and I will  
turne me vnto you, sayeth the Lorde of  
hostes. Ye saye: Wherein shall we turne?  
Should a man vse falshe, & disceite wth  
God as ye vse falshe & disceite wth me?

Leut. xxi. d. Agge. i. a  
Yet ye say: wherin vse we disceite wth  
the? In tithes and heueofferynges. Ther-  
fore are ye cursed wth penurye, because  
ye dissemble wth me, all the sorte of you.

Bring euey tith into my barne, that  
there maye be meate in myne house, and  
proue me withal (sayeth the Lorde of hostes)  
if I will not open the wyndowes of hea-  
uen vnto you, and poure you out a blessing  
with plenteousnesse. Yea I shall reprove  
the consumer for youre sakes, so that he  
shal not eate vp the fruite of your ground,  
neither shall the vyneyarde be baren in  
the fildes, sayeth the Lorde of hostes. In  
so muche that al people may say that ye be  
blessed, for ye shalbe a pleasaunt land, say-  
eth the Lorde of hostes.

Ye speake harde wordes agaynst me,  
sayth the Lord. And yet ye say: What haue  
we spoken agaynst the? Ye haue sayd.

D It is but loste labour to serue God:  
What profyt haue we in keepyng his com-  
maundementes, and for walkyng humbly  
before the Lorde of hostes? Therefore maye  
we say, that the proude are happy, and that  
they whiche deale wth vngodlynes are  
set vp: for they tempt God, and yet escape.

But they that feare God, saye thus one  
to an other: the Lorde conspyeth and hea-  
reth it, yea it is before hym a memoypall

boke wyrtten for suche as feare the Lorde,  
remembre his name. And in the daye that I  
will make (sayth the Lorde of hostes) they  
shalbe mine owne possession: and I will fa-  
uoure them, lyke as a man fauoureth bys  
owne sonne, that dooeth hym seruyce.  
Turne you therefore and conspyde what  
difference is betwixt the ryghteous and  
the vngodlye: betwixt hym that serueth  
God, and hym that serueth hym not.

For marke, the daye cometh that  
shall burne as an ouen: and all the proude  
yea and all suche as doo wyckednesse, shall  
be strawe: and the day that is for to come,  
shall burne them vp (sayeth the Lorde of  
hostes) so that it shall leaue theym ney-  
ther roote ne br aunche.

But vnto you that feare my name, shall  
that Sonne of ryghteousnesse aryse, and  
healte shall be vnder bys wynges, ye shal  
goe forth and multiplye as the fatte  
calues. Ye shal treade dowe the vngod-  
lye: for they shall be lyke the ashes vnder  
the soles of your feete, in the daye that  
I shall make, sayth the Lorde of hostes.

Remembre the lawe of Moses my  
seruaunte which I commaunded  
vnto him in Oreb for al Isra-  
ell: with the statutes and  
ordinaunces. Beholde I  
will send you Elias the  
prophete: before the  
commynge of that day  
of the great and  
fearful Lord.

He shal turne the heartes of the  
fathers to their chyldren, and  
the heartes of the chyldren to  
their fathers, that I come  
not and smyte the  
earth wth  
curfynge.



De. lxxxv. a

Math. xi. b  
and. xlvii.

Luke. i. a

1771

1750

Jo: Milton

Jan<sup>y</sup> 14: 1771 Aged - 21 O.S.  
Jan<sup>y</sup> 15 New Style 21 -



The Daughters of  
Thomas Mitton

& Ann Mitton his wife

1728

Catharine Mitton Born October 27<sup>th</sup> 1728

Catharine Mitton Juner Born June 17<sup>th</sup> 1730

Ann Mitton Born October 1<sup>st</sup> 1732

Mary Mitton Born November 6<sup>th</sup> 1734

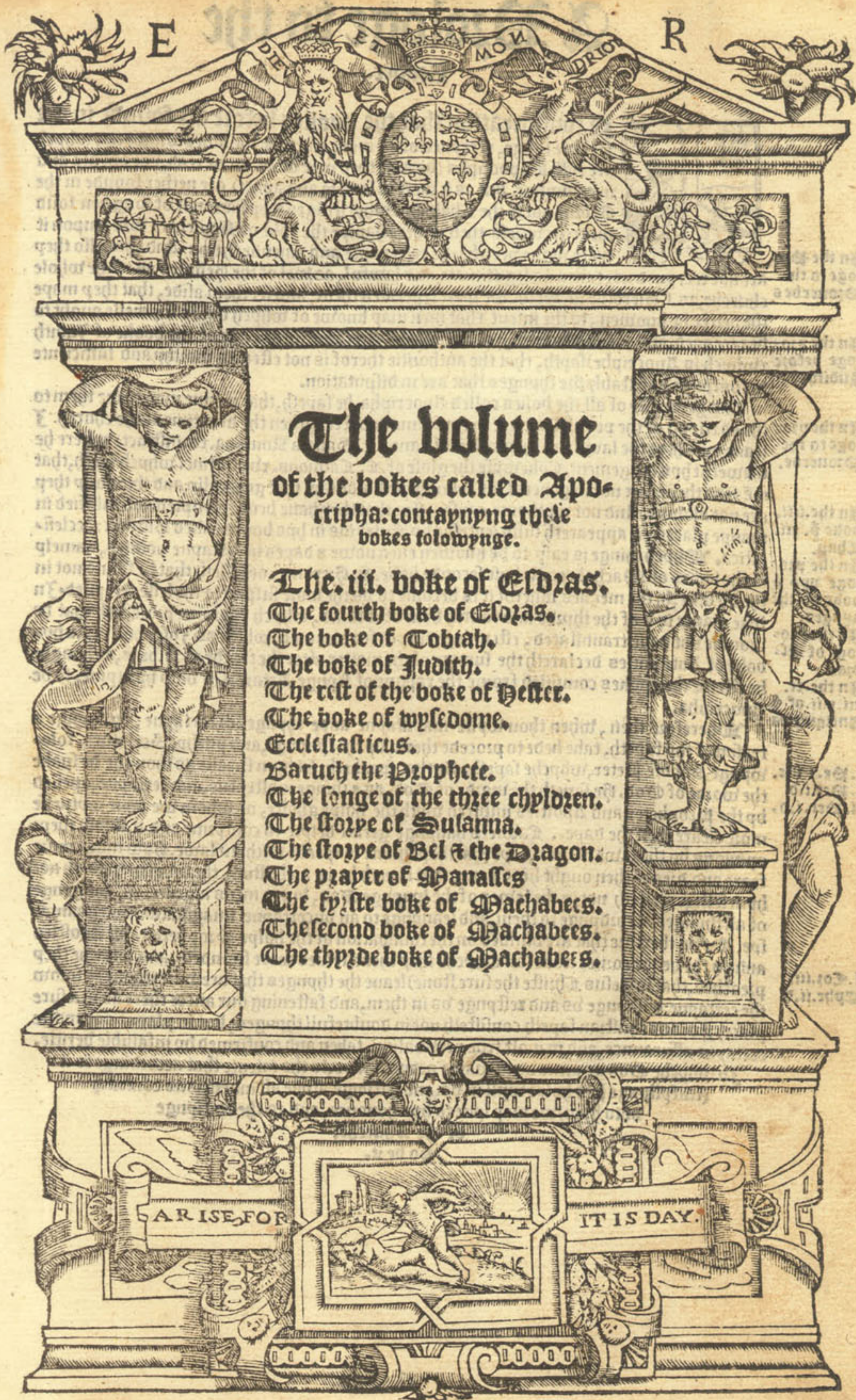
Martha Mitton Born Feb<sup>ry</sup> 2<sup>nd</sup> 1736

Jane Mitton Born July 3<sup>rd</sup> 1739

Sarah Mitton Borne October 6<sup>th</sup> 1743

John Mitton Borne Jan<sup>ry</sup> 4<sup>th</sup> 1750

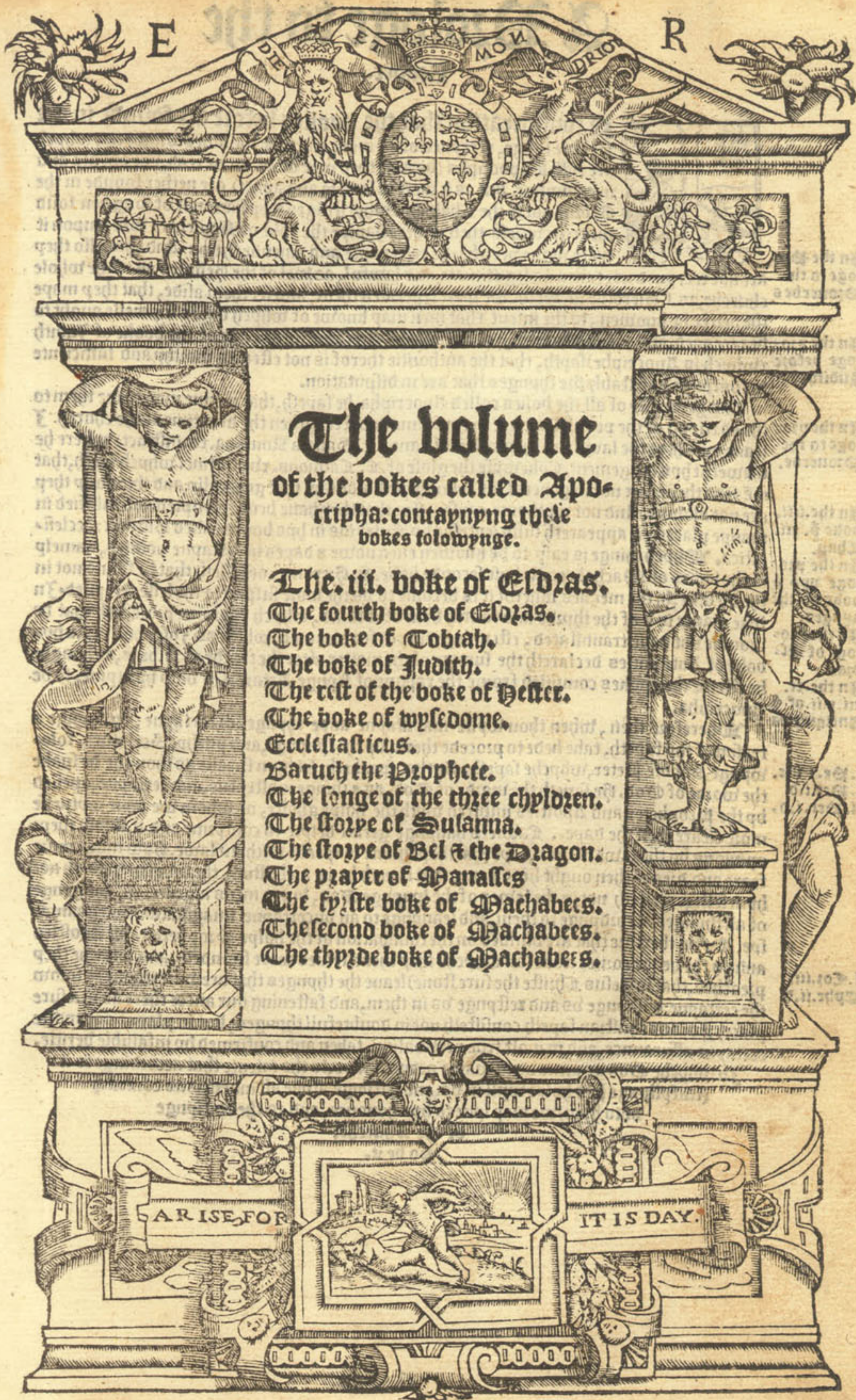




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The. iiii. boke of Eldras.  
The fourth boke of Eldras.  
The boke of Tobiah.  
The boke of Judith.  
The rest of the boke of Hester.  
The boke of wysedome.  
Ecclesiasticus.  
Baruch the Prophete.  
The songe of the thre chyl dren.  
The storpe of Sulanna.  
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# A Prologe to the Reader.



**C**onsideration that the booke before are founde in the  
Hebrie longe, recepued of all men: and that the other folowpng, whpch  
are called Apocriphe (because they wer wont to be read, not openly and  
in commune, but as it were in secretes and apart) are nether founde in the  
Hebrie nor in the Chaldee, in whpch toges they haue not of long ben found  
written (vnlesse then it were haply the boke of Sapience) whereupon it  
were nowe verp harde to repaire and amende them: And that also they

In the Pro-  
loge to the  
Prouerbe

In the pro-  
loge before  
Judith.

In the pro-  
loge to the  
Prouerbe.

In the illi.  
boke p. xii.  
Chap.

In the pro-  
loge vpo p  
boke of the  
hynge.

In the pro-  
loge of Ec-  
dras.

In the xi.  
xii. xiii. of p  
Antiquities

1. Pe. i. ii. c.  
1. Pet. i. d  
11. Pet. i. d.

1. Cor. iii.  
Eph. ii. d

are not recepued nor taken as legitimate, and lawfull, as wel of the Hebries as of the whole  
churche, as. f. Hierome sheweth, we haue seperated them, and set them aside, that they maie  
the better be knowen, to the intent that men may knowe of whpch boke wptnesse ought to  
be recepued, and of whpche not. For the sapde. f. Hierome speaknge of the booke of Judith  
(whpch is Apocriphe) sayth, that the authoritie therof is not esteemed worthp and sufficiente  
to confirme and stablysh thepnges that are in disputation.

And generally of all the boke called Apocriphe, he sayeth, that menne may reade them to  
the edifying of the people, but not to confirme and strengthen the doctrine of the church. I  
leane oute here the lawe (as they call it of canon. c. Sancta Romana. xv. distinct) where he  
sheweth thys iudgement. Ephe. v. the glose of. c. Canons. xvi. distinct. whpch sayth, that  
me read them, but not in general, as though he sholde say, that generally and thorowly they  
are not allowed. And not wptoute cause. For that they haue bene corrupted and falsified in  
manie places, it appeareth sufficientely by Eusebius in hys booke called Historia Ecclesi-  
astica. Whpch thinge is easy to be knowen euen nowe a dayes in certayne pointes, namelpe  
in the boke of Machabees, whose seconde boke. S. Hierome confelleth that he found not in  
the Hebrie, bi the meanes wherof it is become to vs the more suspect, & the lesse recepued. In  
lpke maner is it of the thyrde and fourth boke of Esdras, whpch Hierome professeth that he  
would not haue translated, estymynge theym for dreames, where as Josephus pet in hys  
boke of Antiquities declareth the summe of the matter after the thyrde of Esdras, althoughe  
he esteeme the booke compiled frome the raygne of Artaxerxes vnto hys tyme, to be  
Apocriphe.

Wherefore then, when thou wylste mapntayne anye thynge for certayne, reuerynge a  
reason of thy sayeth, take hede to procede therein by the lypunge, and pittyppe Scripture, folo-  
wypnge Sapnte Peter, whpche sayeth. He that speaketh, let hym speake as though he spake  
the worde of God. He sayeth the worde of God, as a thinge mozte true, and certayne, opened  
by the Pzophetes and Apostles inspired wpth the holpe gholte, of whom we haue wptnesse  
more cleare then the daye. Let wiers haupnge greate desyre to confirme and stablysh thep  
opinions by the lawe of man, saye that they shame to speake without lawe. How much more  
feare and dreade then ought heto haue, that sayeth he is a chrestian, the whpche holdeth not  
hym selfe, or resteth not in the lawes of the lypunge God, but in mens inventions: iudgynge  
of all thynge accordypnge to them, and leanyng to an vncertayne imagination and phanta-  
spe. Let vs therfore that are builded on the foundation of the holpe Pzophetes and Apostles  
and on the heade corner stone (on whpche they them selues were founded, and whpche they  
preached, that is Jesus Chyrste the sure stone) leaue the thynge that are vncertayne to folow  
the certayne: holdypnge vs and restypnge vs in them, and fastening our ancre there as in a sure  
place. For our chrestian sayeth consisteth not in doubtefull thynge, but in playne and mozte  
certayne assuraunce, and in mozt true perswasion, taken and confirmed by infallible veritie.

In whpche God graunte vs to walke perpetuallpe, to the intent that accordinge to it  
(fulfyllpge hys holpe wpll in vs, and settypnge asyde all inuencions contrary  
vnto hym) we may lpye to hys honoure, and to the edifyinge  
of the Church.

So be it.



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In the Prologe to the Prouerbe

In the Prologe befoze Iudith.

In the Prologe to the Prouerbe.

In the. iiii. booke p. xii. Chap.

In the Prologe vpo the booke of the kynge.

In the Prologe of Esdras.

In the. xi. xii. xiii. of Antiquities

1. Pe. i. ii. c. 1. Pet. i. d. 11. Pet. i. d.

1. Cor. iii. Ephe. ii. d.

were nowe verp harde to repaire and amende them: And that also they are not recepued nor taken as legittimate, and lawfull, as wel of the Hebrues as of the whole church, as. f. Hierome sheweth, we haue seperated them, and set them aside, that they maie the better be knowen, to the intent that men may knowe of whpch bookes wptnesse ought to be recepued, and of whpche not. For the sayde. f. Hierome speaknge of the booke of Iudith (whpch is Apocriphe) sayth, that the authoritie therof is not esteemed worthp and sufficiente to confirme and stablyshe thynge that are in disputation.

And generally of all the bookes called Apocriphe, he sayeth, that menne may reade them to the edifyinge of the people, but not to confirme and strengthen the doctrine of the church. I leane oute here the lawe (as they call it of canon. c. Sancta Romana. xv. distinct) where he sheweth thys iudgement. Ephe wyle the glose of. c. Canons. xvi. distinct. whpch sayth, that me read them, but not in general, as though he sholde say, that generally and thorowly they are not allowed. And not wpthoute cause. For that they haue bene corrupted and falsified in manie places, it appeareth sufficientely by Eusebius in hys booke called Historia Ecclesiastica. Whpch thinge is easp to be knowen euen nowe a dayes in certayne pointes, namelp in the bookes of Machabees, whose seconde boke. S. Hierome confelleth that he found not in the Hebrue, bi the meanes wherof it is become to vs the more suspect, & the lesse recepued. In the same maner is it of the thyrde and fourth boke of Esdras, whpch Hierome professeth that he woulde not haue translated, estymynge them for dreames, where as Iosephus pet in hys boke of Antiquities declareth the summe of the matter after the thyrde of Esdras, although he esteeme the bookes compiled frome the raygne of kynge Artaxerxes vnto hys tyme, to be Apocriphe.

Wherefoze then, when thou wylte mapntayne anye thynge for certayne, reuerynge a reason of thy sayeth, take hede to procede therein by the lypunge, and pittyp Scripture, folowynge Sapnte Peter, whpche sayeth. He that speaketh, let hym speake as though he spake the worde of God. He sayeth the worde of God, as a thinge moste true, and certayne, opened by the Prophetes and Apostles inspired wth the holpe gholte, of whom we haue wptnesse more cleare then the daye. Lawyers haupnge greate desyre to confirme and stablysh thep opinions by the lawe of man, saye that they shame to speake without lawe. How much more feare and dreade then ought heto haue, that sayeth he is a chrestian, the whpche holdeth not hym selfe, or resteth not in the lawes of the lypunge God, but in mens inventions: iudgynge of all thynge accordynge to them, and leaynynge to an vncertayne imagination and phantaspe. Let vs therfoze that are builded on the foundation of the holpe Prophetes and Apostles and on the heade corner stone (on whpche they them selues were founded, and whpche they preached, that is Iesus Chyrste the sure stone) leaue the thynge that are vncertayne to folow the certayne: holdynge vs and restynge vs in them, and fastening our ancre there as in a sure place. For our chrestian sayeth consisteth not in doubtefull thynge, but in playne and moste certayne assuraunce, and in most true perswasion, taken and confirmed by infallible veritie.

In whpche God graunte vs to walke perpetuallpe, to the intent that accordynge to it (fulfyllynge hys holpe wpll in vs, and settynge asyde all inuencions contrary vnto hym) we may lpye to hys honoure, and to the edifyinge of the Church.

So be it.



# The thynde

boke of Esdras.

## The fyfte Chapter.

**J**osias holdeth Pascheouer. After his death is Jeichonias hys sonne made kynge in his steade: whom the kynge of Egypt putteth oute, and setteth in hys brother Joachym. Hierusalem is destroyed, and Sedechias taken.

ii. pa. xxv. a.

iiii. re. xxi. f.



That is the pascal labe

**W**hen Josias held the feast of easter to the lord in Hierusalem, he had appointed the priests in their vestimentes euery man in his course, to do daily service in the Temple of the Lorde, offering the Pascheouer the xiiii. day of the firste moneth, he commaunded the Leuites whiche were the holy ministers of Israel, to halowe them selues vnto the Lorde, and to set hys holpe Arcke in the temple, whiche kynge Salomon the sonne of Dauid had builded. You shall no more (sayeth he) beare it vpon your shoulders, but from hence forth serue the Lorde our GOD, and hys people of Hierusalem after the order of youre families, & trybes accordynge as kynge Dauid the kynge of Israel hath ordeyned, and accordynge to the roial prescription of hys sonne Salomon, and euery manne as he is chiefest of your Leuiticall families, so standynge in order in the temple, in the sight of al youre brethren the Israelites, offer ye the Paschal Lambe, and make ready Sacrifices for them, and kepe the solempne Paschal feast, after the commaundement of the Lord, that was geuen to Moses.

**A**nd Josias gaue vnto the people whiche were there present a great nūbre. xxx. M. Lambes and kiddes, & .iii. M. calves, whiche cost by couenant was geuen vnto the people, priests, and Leuites, out of the kinges coffers. Also Helkias, zacharias & Nehiel wardens of the temple, to kepe thys solempne feast of the Pascheouer, gaue vnto the priests, two. M. v. L. shepe wyth .iii. hundred calves.

**M**oreouer, Jeichonias, Schamarias, and Nathanael hys brother, Hasebabbas, Neiel, and Josabad, the tribunes gaue to the Leuites to kepe thys feast, fyue. M. shepe and fyue. C. calves. Whyle these thynges were handsonly in doing, the priests and Leuites stode in ordre after their trybes, and as euery manne had taken of the fathers theyr hiest seate, holding in the sight of the people the vnleuened breade, whiche

## The .i. chapter. Fol. ii.

they had consecrate vnto the Lorde after the prescription of the booke of Moses. And these thynges were thus done in the morning. The Paschal Lambe they roasted as mere it was, but as for other Sacrifices they sodde them, some in brasle pottes, and some in caudrons with swete sauours, and gaue to the people. After they prepared good meate for them selues, and for their brethren, priests that came of Aaron: for the priests burned the fat vntill the convenient time was expired: but the Leuites for them selues, and their brethren, priests that came of Aaron prepared good meate. And the holy syngrunge menne, the childre of Asaph did euery man hys duty in order, as it was appoynted them by Dauid, that is Asaph, zacharias, and Jeduthum were appoynted by the kynge.

**A**s for the porters whiche watched before euery gate, it was not lawfull to any of the to leaue hys standing, for their brethren the Leuites prepared meates for them. Thus al thynges that appertayned to the sacrifice of the Lorde, in keepynge the pascheouer and preparynge the sacrifices that should be offered at the altare of the Lorde, were performed the same day accordynge to the commaundement of kynge Josias. So the children of Israel whiche were then present held an honourable pascheouer, and the feast of the swete bread. viii. dayes longe. Yea such a pascheouer was not kepte in Israel fro the tyme of the prophete Samuel.

**A**nd in very dede neuer dyd any kinges of Israel kepe suche an Easter as Josias dyd, and the priests & Leuites, the Iewes and al the Israelites, whiche the abode verie many at Hierusalem. Thys pascheouer was kept in the .xviii. yere of the raigne of Josias, & rightly were all his workes ordeered in the sight of hys Lord, for they came euery fro an herte full of godlines. But the historye of those thynges that be more, are written in the aunciente Chronicles, euen of suche as synned and were more vngodlye agaynst the LORD then all other nations and kyngedomes, and theyr subreges be also declared wherewith they offended him, in so much that the prophetes of god preuayled agaynst Israel. \* After Josias had done al thys acte, it happened that Pharaoh kynge of Egypt, went out and moued battaile agaynst Carchimis, which is by the riuer of Euphrates, & whē Josias went to meete him, the king of Egypt sent me vnto him whiche sayd. O kynge of Iuda, what haste thou to do with me?

**I** am not sent of the Lord agaynst the, but agaynst Euphrates is my warre, yea, and the LORD is on my syde, & maketh speche to helpe me, medle not with me, nor withstand him. Yet wold not Josias turne backe hym selfe to his chariot agayne, but prepared to fyghte, and harkened not to the wordes of the prophet Ieremy, that came fro the Lord, but entred battel wyth him.

Aa. ii.

him

Exo. xii. b.

iiii. re. xxi. f.  
ii. pa. xxxv.



# The thynde

boke of Esdras.

## The fyrste Chapter.

**J**osias holdeth Pascheouer. After his death is Jeichonias hys sonne made kynge in his steade: whom the kynge of Egypt putteth oute, and setteth in hys brother Joachym. Hierusalem is destroyed, and Sedechias taken.

ii. pa. xxv. a.

liii. re. xliii.



That is the pascal labe

**W**hen Josias held the feast of easter to þe lord in Hierusalem, & had appointed the priests in their vestimentes euery man in his course, to do daily seruice in the Temple of the Lorde, offering the \* Pascheouer the xliii. day of the firste moneth, he commaunded the Leuites whiche were the holy ministers of Israel, to halowe them selues vnto the Lorde, and to set hys holpe Arcke in the temple, whiche kynge Salomon the sonne of Dauid had builded. You shall no more (sayeth he) beare it vpon your shouldeys, but from hence forth serue the Lorde our GOD, and hys people of Hierusalem after the order of youre families, & trybes accordynge as kynge Dauid the kynge of Israel hath ordeyned, and accordynge to the roial prescription of hys sonne Salomon, and euery manne as he is chiefest of your Leuiticall families, so standynge in order in the temple, in the sight of al youre brethren the Israelites, offer ye the Paschal Lambe, and make ready Sacrifices for them, and kepe the solempne Paschal feast, after the commaundement of þe Lord, that was geuen to Moses.

**A**nd Josias gaue vnto the people whiche were there present a great nūbre. xxx. M. Lambes and kiddes, & .lii. M. calves, whiche cost by couenant was geuen vnto the people, priests, and Leuites, out of the kinges coffers. Also Helkias, zacharias & Sebiel wardes of the temple, to kepe thys solempne feast of the Pascheouer, gaue vnto the priests, two. M. v. L. shepe wyth .lii. hundred calves.

**M**oreouer, Jeichonias, Schamarias, and Nathanael hys brother, Paschabias, Jeiel, and Josabad, the tribunes gaue to the Leuites to kepe thys feast, fyue. M. shepe and fyue. C. calves. Whyle these thynges were handsomly in doing, the priests and Leuites stode in ordre after their trybes, and as euery manne had taken of the fathers theyr hiest seate, holding in the sight of the people the vnleuened breade, whiche

## The .i. chapter. Fol. ii.

they had consecrate vnto the Lorde after the prescription of the booke of Moses. And these thynges were thus done in the morning. The Paschal Lambe they roasted as mere it was, but as for other Sacrifices they sodde them, some in brasle pottes, and some in caudrons with swete sauours, and gaue to the people. After they prepared good meate for them selues, and for their brethren, priests that came of Aaron: for the priests burned the fat vntill the convenient time was expired: but the Leuites for them selues, and their brethren, priests that came of Aaron prepared good meate. And the holy syngrunge menne, the childre of Asaph did euery man hys duty in order, as it was appoynted them by Dauid, that is Asaph, zacharias, and Jeduthum were appoynted by the kynge.

**A**s for þe porters whiche watched before euery gate, it was not lawfull to any of the to leaue hys standing, for their brethren the Leuites prepared meates for them. Thus al thynges that appertayned to the sacrifice of the Lorde, in keepynge the pascheouer and preparynge the sacrifices that should be offered at the altare of the Lorde, were performed þe same day accordynge to the commaundement of kynge Josias. So the children of Israel whiche were then present held an honourable pascheouer, and the feast of the swete breade. viii. dayes longe. Yea such a pascheouer was not kepte in Israel fro the tyme of the prophete Samuel.

**A**nd in very dede neuer dyd any kinges of Israel kepe suche an Easter as Josias dyd, and the priests & Leuites, the Iewes and al þe Israelites, whiche the abode verie many at Hierusalem. Thys pascheouer was kept in the .xviii. yere of the raigne of Josias, & rightly were all his workes ordeered in the sight of hys Lord, for they came euery fro an herte full of godlines. But the historye of those thynges that be more, are written in the aunciente Chronicles, euen of suche as synned and were more vngodlye agaynst the LORD then all other nations and kyngedomes, and theyr stubbes be also declared wherewith they offended him, in so much that the propheties of god preuayled agaynst Israel. \* After Josias had done al thys acte, it happened þe wharao kynge of Egypt, went out and moued battaile agaynst Carchimis, which is by þe riuer of Euphrates, & wher Josias went to meete him, the king of Egypt sent me vnto him whiche sayd. O kynge of Iuda, what haste thou to do with me?

**I** am not sent of the Lord agaynst the, but agaynst Euphrates is my warre, yea, and the LORD is on my syde, & maketh speche to helpe me, medle not with me, nor withstand him. Yet wold not Josias turne backe hym selfe to his chariot agayne, but prepared to fyghte, and harkened not to the wordes of the prophet Ieremy, that came fro the Lord, but entred battel wyth him.

Aa. ii.

him

Exo. xlii. b.

liii. re. xliii. ii. pa. xxxv.



## The.iii.boke of Esdras.

## The.iii.Chapter.

*iii. Re. xxii. f*  
 hym in the playne of Magado. And whan  
 the Prynces were come to kynge Josias  
 he cried vnto his seruantes saying. Carry  
 me awaye oute of this battayle, for I am  
 sore wounded. And straightwaye hys ser-  
 uantes caried him out fro the front of the  
 battell. And whan he was vp vpon the se-  
 cond Chariot, and was come vnto Hieru-  
 salem, he dyed, and was buryed in hys fa-  
 thers Sepulchre. And in all Jewrye was  
 great mournynge for Josias. Yea, the ru-  
 lers also and theyr wyues made lamenta-  
 tion for hym euen vnto this day. And this  
 was done euer syll in Israell.

*iii. re. xxiii. f*  
*ii. pa. xxxvi. f*  
 But these thinges be written in the histo-  
 ries of the kings of Iuda, eue every thyng  
 particularly as Josias did the, & also how  
 great hys glory was, & his vnderstanding  
 in the lawe of God. But hys foreactes, &  
 those þ we nowe haue spoken of, are wryt-  
 ten in þ cronicles of the kynges of Israell  
 and Iuda. \* Also the people toke Joachas  
 the sone of Josias, and made him king in  
 the xiii. yere olde, he reigned in Iuda and Hieru-  
 salem. iii. monethes, vntyll the kynge of Egypt de-  
 posed hym from hys kyngedome, and ray-  
 syng a tax vpon the people of an hundred  
 talentes of syluer, and one talent of gold,  
 \* he made Joachim kynge of Iuda and  
 Hierusalem, and caste the magistrates in-  
 to prysen, and led him with zaraces the kin-  
 ges brother faste bounde into Egypte.

*iii. re. xxiii. a*  
*iii. re. xxiii. a*  
*ii. pa. xxxvi. f*  
 Fifteene yeaues olde was Joachim whan  
 he was made kynge of Iuda and Hieru-  
 salem, and he dyd euyl before the LORD,  
 and Nabuchodonosor kynge of Babylon  
 warred vpon him, bounde him in chaynes  
 and caried him awaye vnto Babylon, and  
 toke awaye part of the halowed vesselles  
 of the Lorde, and sette theim in his temple  
 at Babylon. But the hystorie of hym, hys  
 vncleauenes and vngodlines, is wryten in  
 the Actes of the boke of the kynges. And  
 hys sonne Joachim succeded hym in hys  
 kyngdome: and was. xvi. yere olde when  
 he was made kynge. He raygned. iii. mo-  
 nethes and ten dayes at Hierusalem, and  
 dyd wyckedlye before the Lorde, and one  
 yere after Nabuchodonosor sente hys Ar-  
 mye, and caused hym to be brought to Ba-  
 bilon, euen wyth the holye vesselles of the  
 Lorde, and made zedechias kinge of Jew-  
 rye and Hierusalem, beyng. xxi. yere old:  
 whiche raygned a. xi. yere, and greuouslye  
 offended the lord. For he regarded not the

*Je. xxxvii. a*  
*xxxvii.*  
 sermons\* of the prophet Jeremy spoken  
 vnto him fro the mouth of the lord, & wher  
 he hadde sworne to Nabuchodonosor, he  
 falsely brake hys othe, & waxed styfnecked  
 & hard herted, he brake all the lawes of þ  
 lord God of Israell. Moreover the heades  
 of the people & priestes did manye thinges  
 vnto the lord, & became worse the all the gen-  
 tils & defiled the most holy temple at Hieru-  
 salem. And the god of their fathers sent  
 hys messengers vnto them to turne theim

backe, because he woulde haue spared the  
 and hys Tabernacle, but they laughed his  
 messengers to scoone, and as ofte as the  
 Lorde spake vnto theim, they made but a  
 ieste at hys prophetes, vntil he beynge mo-  
 ued wyth anger agaynste hys people for  
 their wycked dedes, commaunded þ kinges  
 of the Chaldes to ryse agaynste the, which  
 led their yong men with the swerde, yea,  
 in þ cōpasse of their holye temple. They spa-  
 red neither yong nor olde, maid nor yong  
 man, but al were deliuered into their han-  
 des. And as for all the holy vesselles of the  
 lorde, as well greates as small, and instru-  
 mentes of the arcke of God, wyth all the  
 kynges treasure, they caried theim away  
 to Babylon, they set the Lordes temple on  
 fyre, they pulled downe the walies of Hieru-  
 salem, set fyre vpon the towers, cast vnder  
 fote al their noble buildynges: & those  
 that were not slayne with swerde, they led  
 captiue to Babylon, where they serued the  
 king & his childre, eue vnto þ raigne of the  
 Persians, þ it might be fulfilled which the  
 lord had spokē by the mouth of þ prophete  
 Jeremy, eue vntil þ had had swetely rested  
 her sabothes, & had kept her seruantes all  
 the tyme of her lying wast, whiche was eue  
 til seuenty yeres were expired.

*Je. xxxvi. f*  
*xxxvii. b.*

### The.iii. Chapter.

Cirus geueth lycence to the Jewes to return  
 to Hierusalem: and restoreth them the vesselles  
 of the temple. After that are there letters sent  
 to Artaxerxes, whiche accuse the Jewes for  
 buildynge the Citie, and so is the buildynge  
 dyuen of vntyll the seconde yere of Darius.



*ii. pa. xxxvi. f*  
*i. Esd. i. a*  
 The first yeaue of Cyrus kinge of  
 Persians, the lord entending to  
 performe that he had promised  
 by þ mouth of the prophete Jere-  
 mi, he stirred by the mind of Cyrus king of  
 Persians to make proclamation thorow-  
 out all hys realme, wryting on this wyse.  
 These thinges commaunderh Cyrus the king  
 of the Persians. The Lord of Israell, that  
 hiesse Lorde, hath made me kynge of the  
 worlde, and hath commaunded me for to  
 bulde vppē hys Temple of Hierusalem,  
 whiche is in Jutye, wherfore if there be a-  
 ny of your people þ lord be wyth hym, and  
 let him go to Hierusalem which is in Ju-  
 dy, and buyld the temple to the lord of Is-  
 raell. This is the Lorde that had a taber-  
 nacle at Hierusalem. As manye therefore  
 as dwell there aboure, lette theim helpe  
 them, whether it be wyth golde or wyth  
 syluer, wyth giftes, wyth horses, or necessa-  
 ry cattel, & al other thinges þ are brought  
 to the house of the Lorde in the temple of  
 Hierusalem. When the principal menne of  
 the Trybes and families of Iuda & Ben-  
 iamin wyth the priestes and Levites, yea  
 and all (whose spiryte the Lorde had ray-  
 sed) wente vp togyther to bulde the tem-  
 ple at Hierusalem, and the people þ were  
 there aboure, holpe all that they coude w  
 siluer



## The.iii.boke of Esdras.

## The.iii.Chapter.

hym in the playne of Magado. And whan the Prynces were come to kynge Josias he cried vnto his seruautes saying. Carry me awaye oute of this battayle, for I am sore wounded. And straightwaye hys seruautes caried him out fro the front of the battell. And whan he was vp vpon the second Chariot, and was come vnto Hierusalem, he dyed, and was buryed in hys fathers Sepulchre. And in all Jewrye was great mournynge for Josias. Yea, the rulers also and theyr wyues made lamentacion for hym euen vnto this day. And this was done euer syll in Israell.

But these thinges be written in the histories of the kings of Iuda, eue every thyng particularly as Josias did the, & also how great hys glory was, & his vnderstanding in the lawe of God. But hys foreactes, & those þ we nowe haue spoken of, are wyrtten in þ cronicles of the kynges of Israell and Iuda. \* Also the people toke Joachas the sone of Josias, and made him king in stede of Josias, beyng the. xxiij. yere olde, he reigned in Iudea and Hierusalem. iij. monethes, vntyll the kynge of Egypt deposed hym from hys kyngedome, and raydynge a tax vpon the people of an hundred talentes of syluer, and one talent of gold, \* he made Joachim kynge of Iudea and Hierusalem, and caste the magistrates into prysyn, and led hym with zaraces the kinges brother faste bounde into Egypte.

Fiftene yeres olde was Joachim whan he was made kynge of Iuda and Hierusalem, and he dyd euyl before the LORD, and Nabuchodonosor kynge of Babylon warred vpon him, bounde hym in chaynes and caried hym awaye vnto Babylon, and toke awaye part of the halowed vessels of the Lorde, and sette theim in his temple at Babylon. But the hystorie of hym, hys vncleauenes and vngodlines, is wrytten in the Actes of the boke of the kynges. And hys sonne Joachim succeded hym in hys kyngdome: and was. xviij. yere olde when he was made kynge. He raygned. iij. monethes and ten dayes at Hierusalem, and dyd wyckedlye before the Lorde, and one yere after Nabuchodonosor sente hys Armye, and caused hym to be brought to Babylon, euen wyth the holye vessels of the Lorde, and made zedechias kinge of Jewrye and Hierusalem, beyng. xxi. yere old: whiche raygned. xxi. yere, and greuouslye offended the lord. For he regarded not the

sermons\* of the prophet Jeremy spoken vnto him fro the mouth of the lord, & wher he hadde sworne to Nabuchodonosor, he falsely brake hys othe, & waxed styfnecked & hard herted, he brake all the lawes of þ lord God of Israell. Moreover the heades of the people & prestes did manye thinges vnto hys shame, & became worse the all the gentils & defiled the most holy temple at Hierusalem. And the god of their fathers sent hys messengers vnto them to turne theim

backe, because he woulde haue spared the B and hys Tabernacle, but they laughed his messengers to scoone, and as ofte as the Lorde spake vnto theim, they made but a ieste at hys prophetes, vntil he beynge moued wyth anger agaynste hys people for their wycked dedes, commaunded þ kinges of the Chaldes to ryse agaynste the, which led their yong men with the swerde, yea, in þ cōpasse of their holye temple. They spared neither yong nor olde, maid nor yong man, but al were deliuered into their handes. And as for all the holy vessels of the lorde, as well greates as small, and instrumentes of the arcke of God, wyth all the kynges treasure, they caried theim away to Babylon, they set the Lordes temple on fyre, they pulled downe the walies of Hierusalem, set fyre vpon the towers, cast vnder fote al their noble buildynges: & those that were not slayne with swerde, they led captiue to Babylon, where they serued the king & his childre, eue vnto þ raigne of the Persians, þ it might be fulfilled which the lord had spokē by the mouth of þ prophete Jeremy, eue vntil þ had had swetely rested her labothes, & had kept her seruautes all the tyme of her lying wast, whiche was eue til seuenty yeres were expired.

### The.iii. Chapter.

Cirus geueth lycence to the Jewes to return to Hierusalem: and restoreth them the vessels of the temple. After that are there letters sent to Artaxerxes, whiche accuse the Jewes for buildynge the Citye, and so is the buildynge dyuen of vntyll the seconde yere of Darius.



The first yere of Cyrus kinge of Persians, the lord entending to performe that he had promysed by þ mouth of the prophete Jeremy, he stirred by the mynd of Cyrus king of Persians to make proclamation thorowout all hys realme, wryting on this wyse. These thinges commaunderh Cyrus the king of the Persians. The Lord of Israell, that hiesse Lorde, hath made me kynge of the worlde, and hath commaunded me for to bulde vpe hys Temple of Hierusalem, whiche is in Jutye, wherfore if there be any of your people þ lord be wyth hym, and let him go to Hierusalem which is in Jutye, and buyld the temple to the lord of Israell. This is the Lorde that had a tabernacle at Hierusalem. As manye therefore as dwell there aboure, Lette theym helpe them, whether it be wyth golde or wyth syluer, wyth gifies, wyth horses, or necessary cattel, & al other thinges þ are brought to the house of the Lorde in the temple of Hierusalem. When the principal menne of the Trybes and families of Iuda & Benjamin wyth the prestes and Levites, yea and all (whose spiryte the Lorde had raysed) wente vp togyther to bulde the temple at Hierusalem, and the people þ were there aboure, holpe all that they coude w

silver



**W** syluer, golde, hoyses, labourynge beastes, and many other vowed offerynge, whose mynde was spured thereunto.

**i. Esd. i.** Kyngc Cyrus also brought oute all the halowed vessels of the LORD, whiche Nabuchodonosor hadde taken from Hierusalem and set in hys temple, and whan they were brought forth, kyngc Cyrus deliuered them vnto Sathrathates his treasurer, and by hym they were deliuered to Sathabasar president of Iuryc. And thys was the noumber of theym: A thousande castynge bowles of syluer, and a thousande also of golde, xxix. syluer basyns for sacrifice, xxx. basyns of Golde, and of Syluer two. M. iiii. c and ten, and a thousand other besyde. All these vessels of golde and syluer that were brought, were fyue. M. iiii. C. lxx. and were broughte to Hierusalem by Sathabasar and other that came w hym from the captiuitie of Babilon.

**i. Esd. iiii. a** \* Nowe in the tyme of Artaxerxes kyngc of the Persians, these mene, Bishlemus, Sathrathates, Tabell, Rabimus, Beeltemus, and Semellius the Scribe, and their felowes, wyth other that dwelte at Samaria, and else where, wrote thys Epistle that foloweth.

Rabimus wyrtter of commentaries, Semellius the scribe wyth other felowes of the same courte thy Seruauntes, and also the iudges in Celosicia and Phenicia vnto their lord kyngc Artaxerxes.

We it knowne and manifest to our lord the kyng that the Jewes whych are come frome you to vs, after they were come to Hierusalem into that false and malicious Citie, begynne to buylde vpp agayne the market places, and to repayre the walles and temple a newe. And if thys Citie be buylde agayne, and the walles finished, they wyll neuer paye tribute, yea they wil resist the kynges. And bicause they be hot about the buildynge of the temple, me thinke it wel done, not to set lyght by the matter, but to tel it vnto our lord the kyng, that if it be thought good, the booke of the cronicles maye be soughte. For in those olde booke, ye shall fynde wyrtynge of these thynges, and you shal fynde that this cite was euer rebellious, noysome to kynges and cities, and that the false Jewes themselves haue bene euer spyrers vp of warre & geue to it euen fro their fyrst beginning, for y which cause the cite was destroyed. Therefore our Lord the kyng we spynispe vnto the, that if thys be restored, and the walles buylde vp agayne, thou canste haue no passage into Celosicia and Phenicia.

**D** The wrote the kyng to Rabimus the story wyrtter, to Beeltemus, and to Semellius the scribe, and to other officers of the same order, and inhabitauntes of Samaria, Siria, & Phenicia after thys maner. I haue read the letter that you sent me, and when I hadde commaunded to make diligente seache, it was founde that the cite hath

euer resisted kynges, and that the people are much geue to sedition and warre, and that myghty kynges haue rayned in Hierusalem, and raysed by taxes in Celosicia, and Phenicia.

Therefore now I thought good to geue a commaundement that the people should cease from buildynge, and that no more be done, neyther that the worcke go further forth to trouble the kynges anye more wyth their malyce. Nowe whā Rabimus and the scribe Semellius and the felowes whiche they had chosen vnto them, hadde reade the wyrtynge whiche came frome kyngc Artaxerxes, they gate them vp, and made haste to goo to Hierusalem, wyth a great host of horsemen and fote men, and forbade them to builde.

So the buildynge of the temple of Hierusalem was lefte of, vnto the seconde yere of Darius kyngc of Persians.

### The.iii. Chapter.

**D**arius maketh a feast, the.iii. scēces of the iii. yong men, of which the fyrst is declared.



**D** whan Darius was kyngc, he made a greate feaste to al his contrey men, scruauntes, and officers of Egede and Persia, to all the deputies and rulers that were vnder hym from India vnto Ethiopia, an hundred and. xviij. contreyes, whan they hadde wel eat and dronk, and gone home agayne, kyngc Darius also wente into a chambre, layed hym downe to slepe, and so awaked. Then. iii. yonge men that kept the kynges person, sayde one to an other.

Let euery one of vs put forth somwhat that whose sayinge is wiser than y other, kyngc Darius maye gyue hym greate rewardes and gyftes, and cloth hym in purple, and make hym dryncke, and sleepe in golde, and maye be carryed in a Charet all trimmed wyth goulde, and haue a benet of whyte spicke wyth a chayne of goulde about his necke, and for his wisdom maye be counted nexte vnto Darius, and called hys cosen. So whā euery man had writen hys sayinge and sealed it, they putte it vnder the kynges pyllowes, saying: when y kyng shall awake, we wyll giue hym this scrol, and whome the kyngc and. iij. of the chiefe men of Persia shall iudge wisest for his sayinge, let hym haue y victory. One wrote: Wyne is a stronge thyng. An other wrote. The kyngc is a stronge thing. The thyrde wrote. Women are a stronge thinge, but aboue al: The truth beareth away the victory. Now whan the kyng was risen, they toke theyr wyrtynge and deliuered them vnto hym, and he reade them. Than sent he forth to call al hys chyfe lordes, al hys deputies and rulers, chyfe captaynes and Consuls of Persia and Egedia. And when he was set at counsell the wyrtynge were reade before them. And he commaun-



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**T**he declaration of the.ii.last sentences of the pong men propounded in þ chapter before: of which the laste, that is that veritie bereth the victorie, in all thinges is most comended & allowed. Darius writeth letters to all the rulers vnder him, that they shold aid zorobabel to the buildynge of Hierusalem.

**W**hen the seconde which had spoken of the kynges power, began to speke. O ye men, are not they most excellent whiche conquere the lande and the sea, & all that is therein? And yet is the kynge stronger, for he is ruler ouer them, & ouer al, and what he commaundeth they do it. If he commaund any to warre vpon other, they do it, if he send the against their enemies, they gooe, they pull downe mountaynes, walles and towers, they kyll and be kyllled, neyther dare they passe the kynges commaundement, & if they haue the victorie, they bring al to the king as wel þ spoile as al other thinges. Againe they that go not to warre fare but tyll the ground, whā they haue mowed downe that they sowed, they bynge it to the king, and eche call to other to paye hym tribute, although he be but one mā. If he commaund to kyll, they kyll: if to let go, they let go, to stryke they stryke, to waste they waste: to builde they builde: to cut downe, they cut downe: to plante, they plant: & al the people, and hys greates lordes hearken to hym only. The king him self (in the meane season) sitteth downe, eateth, drinketh, & sleapeth. But they watch rounde about hym, neyther may any man go whither hym list aboute his owne busines, but be ready at the kynges call. O ye men, why should not

not the kinge be the mightieste to whom so greates obedience is geuen? And whē he had helde his peace, than began the thirde to speake, and that was zorobabel, whyche had spoken before of women & truethe. O ye men, truly the power of a great king or many men, or of wine is not best: what the is hiest or bereth lordship ouer them? do not women? Women haue brought forth into this world the kynge him selfe and al the people that rule both by land & by sea. And of the bothe were borne & brought vp euē those selfe same men þ plant vineyards from whence wyne doth come, they make mens garmentes, they bynge wothepp to man, neyther can we lacke the. And if any hath gathered together golde, or siluer, or other precious thinges, whan wee be delighted w the beaute of an excellēt faire woman, do we not leaue al those, and stand gapping vnder her? & desire hit more the either golde or siluer, or other precious thinge?

A man leueth his father that broughtre him vp and his owne contrey, and abideth wyth hys wyfe. He liueth wyth his wyfe and careth not for the lacke of hys father, mother, nor contrey. No, by thys ye maye know that womē beare the rule ouer you. Do ye not labour and take great paynes, and bynge and geue al to women. A man taketh hys swerde, and goeth his waye to robbe, to murder, or taketh shyp, or happeneth to se a Lion, and goeth into þ darcke: and whan he hath stolen, robbed, & spoiled, he byngeth that that he hath gotten vnto hys loue. No, so muche more doeth a man loue hys wife, than eyther his father or mother. And many one euen thorow the sight of women haue fallen mad, & become bondmen for their lokes, manye also haue perished and ben slaine, pea, & haue sinned because of women. Wherefore now beleue me. Is not a kynge greates bycause of hys power? are not al mē aferde to touch hym? And yet I saw him, and howe that Apame the daughter of the greates kynge Barta-cus the kings concubine, sat on his right hand, and toke the crowne from the kings heade, and putte vpon his owne: pea, and with hir lifte hand she smote the king: and yet dyd he nothyng but gafe and gape vpon hyr. If she laughed vnder hym, he laughed: but if she were angry, he would speake fayre to gette hyr sauoure. O ye men, why should not women be most myghty, seinge they do suche thinges? Then the kynges & the nobles looked one vpon an other. And after he began to speake of truethe.

O ye men, are not women very strong, yet great is the earth, hie is the heuen, & swift in runnyng is the Sunne, for he rowleth in the circle of heauen, and in one daye cometh agayne to hys olde place. Is not he greates þ doth these thinges? Yet is truethe greater & mightier aboue al. The whole world speaketh out the truethe, the heauens praiseth it, al woorkes shake & treble at it, and

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and vnto it is ioyned no fault or corruptio. Wine is faulty, the king is faulty, womē be faulty, and faulty is all mankinde and all their workes, neither in them is any soundnes, & thow their fault they shal perishe: but truely abyderh and flourisheth for euer, it liueth, and lasteth euer, nerher with by is any difference or respect of persons, but doth all thyngs iustly, without al vnygh-tuousenes. Euery man aloweth by dedes and no iniquitie is in his iudgement.

Finally she is vertue, kyngdome, power and maiestie worlde without end. Blessed be the Lorde God of Trueth. And w that he held his tonge, and al the people cried & sayd: Great is the truth, and moſte mygh-tye. Than sayde the kinge vnto hym. Aske if thou wilt haue anye more than is in the wyrtynge, and we will giue it the, bicause thou art found wyser than the rest, & thou shalt sitte nexte vnto me, and be called my kynnesmanne. Than sayde he to the kyng. Remembre thy bowe whych thou madest the same daye thou wast made Kinge, to buylde vp Hierusalem, and to sende againe all the vessels that were taken from thece, whych Cyrus hadde when he vowed to de-ſtroye Babilon, and to sende them thither agayne. Thou didest promise to buylde vp the temple whych the Idumees destroyed when Jewry was wasted by the Caldees. Wherfore my lorde kyng, thys is that I desyre of the, and that moſte bertelye: this is the magnificence whiche I aske of the.

**I**f I saye, I praye the to persoutme thy bow, whiche euen with thine owne mouthe thou vowedst to the king of heuen to do. \* The arose vp kyng Darius and kissed him, and wrote letters in his fauoure to the Presi-dentes, chiefe captaynes, and head rulers to conuey hym, and al that went with him to Hierusalem. He wrote letters also vnto al þ head rulers in Celosiria, Phenicia, and Libanus, to prouide that Cedre trees mighte be caried from Libanus to Hieru-salem, & to helpe him to buylde vp the cite. More ouer vnto all the Jewes that were gone out of his realme into Aury he gaue a fredome, that no man beyrng office, pre-sidente, chiefe Lord or other officer should enter into theyr houses, but that al þ regi-on, whiche they possessed shold be fre, & that all the Idumees shoulde depart out of the Aues coastes wherin they dwelt. Also that toward the buildinge of the temple there shuld be geue euery yere. xx. talentes vnto the time þ it were finished, & to the halow-png of the burnt offeringes vpon the alter euerye daye that they were comaunded so to do, to pay ten talentes yerely. And that al they whiche came fro Babilon to buylde the cite, shoulde haue fre libertye they and theyr children, & all the priestes. He wrote also the charges, and what garmentes the Leuites shoulde weare vntil þ temple were finished, and Hierusalem built vp. Moreo-uer he appoynted stipendes and pensions

to the keepers of the city. He gaue ouer al-ſo all the vessels that Cyrus had seperated from Babilon, & whatsoeuer Cyrus hadde comaunded: the same comaunded he also to be sente to Hierusalem. Now whē the yonge man was come out, lyftinge by his face to heue toward Hierusalem, he spake vnto the kinge of heauen w these wordes. From the cometh victori, fro the wisdom and from the cometh al glory: Lo hear thy seruast. Praise be thou which hast geue me wisdom, & therfore O Lorde of our fa-thers, I geue the thakes. And so he toke þ letters & wente to Babilon, & shewed bys brythre, and they praised the God of their fathers, bicause he had geue them leaue to build Hierusalem and the temple whiche is there called after the name of the lord: and they spent. vii. dayes in reioysing in songes and gladnes.

#### The.v. Chapter.

They that returned to Hierusalem are num-bred, they begynne to laye the fundation of the temple, but are let by the meanes of ene-mies: and so is the buyldynge dyuen of by the space of two yeres.



**W**HEN these thyngs were done, then were chose to go theyr ior-ney, the chiefe of their fathers families, after their tribes with theyr wyues, sonnes, and daughters, ser-uautes and maidens and labouring cat-tel, and wyth the sent Darius a. M. horse-men to leade them on the way, vntil they were come safe to Hierusalem, and they made mery, eue al the brythren syngyng & playing, vpon tympanes and Shalmes.

The priestes the sonne of Phinices the sonne of Aaron.

Jesus the sonne of Hosedech, the sonne of Saraia, and Joachim the sonne of Zoro-babel, the sonne of Salathiel of the stocke of Dauid, of the kynted of Phares, of the tribe of Iuda, whych vnder Darius king of Persians, wrote wise sermons þ secōde yere of bys raigne the fyrst moneth of At-san. And these be the Jewes that came fro exile out of captiuitye, whych Nabucho-donazor kyng of Babilon brought to Ba-bilon, frome whence they came to Hieru-salem, and other parres of Jewrye, euerye manne into bys owne wyrt wyth zoro-babell and Jesu, wyth Nehemias and za-charias, Reesai, Euenio, Gardocheo, Belsamo, Mispharaso, Reelia, Rehumo, and Baana their captaynes.

The numbze accordynge to theyr kynteds and captaynes

Of the chyldren of Phares two. M. an hundred. lxxi. Of the chyldrene of Scha-phatia three hundred. lxxii. Of the chyldre of Arch. vii. hundred. lvi. Of the chyldren of Shabath Moab, with þ chyldre of Jes-thuanab, two. M. viii. hundred and. xii. Of the chyldren of Silam a. M. ii. hundred. lliii.

That is to  
take tole or  
taxe.

ii. Esd. ii. b  
iii. Esd. vi. b



and vnto it is ioyned no fault or corruptio. Wine is faulty, the king is faulty, womē be faulty, and faulty is all mankinde and all their workes, neither in them is any soundnes, & thow their fault they shal perishe: but truely abyderh and flourisheth for euer, it liueth, and lasteth euer, nerher with by is any difference or respect of persons, but doth all thyngs iustly, without al vnygh-tuousenes. Euery man aloweth by dedes and no iniquitie is in his iudgement.

Finally she is vertue, kyngdome, power and maiestie worlde without end. Blessed be the Lorde God of Trueth. And w that he held his tonge, and al the people cried & sayd: Great is the truth, and moſte mygh-tye. Than sayde the kinge vnto hym. Aske if thou wilt haue anye more than is in the wyrtynge, and we will giue it the, bicause thou art found wyser than the rest, & thou shalt sitte nexte vnto me, and be called my kynnesmanne. Than sayde he to the kyng. Remembre thy vowe whych thou madest the same daye thou wast made Kinge, to buylde vp Hierusalem, and to sende againe all the vessels that were taken from thece, whych Cyrus hadde when he vowed to de-ſtroye Babilon, and to sende them thither agayne. Thou didest promise to buylde vp the temple whych the Idumees destroyed when Jewry was wasted by the Caldees. Wherfore my lorde kyng, thys is that I desyre of the, and that moſte bertelye: this is the magnificence whiche I aske of the.

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That is to  
take tole or  
taxe.

ii. Esd. ii. b  
iii. Esd. vi. b



## The.iii.boke of Esdras.

liii. Of the chyldren of Zathui. ix. hundred  
xlv. Of the chyldren of Lozbe. vii. C. and. v.  
Of the chyldrene of Wani. vi. C. xlviii. Of  
the chyldrene of Sibai. vi. C. xliii. Of the  
chyldren of Argad. iii. C. ii. C. xlii. Of the  
chyldren of Adoni came. vi. C. lxxvi. Of the  
chyldren of Bagot. ii. C. lxxvi. Of the chyldre  
of Adin. iii. C. liii. Of the chyldre of Ater  
Ihericia. ix. hundred & viii. Of the chyldren  
of Ceilan & Azeta. iii. score and. vii. Of the  
chyldre of Azuran. iii. hundred. xxvii. Of  
the chyldren of Auanta an hundred.  
One of the chyldren of Aram. Of the chyldre  
of Basai. iii. hundred. xxiii. Of the chyldren  
of Arisphurith. an hundred and. ii. Of the  
chyldren of Meterus. iii. C. and. v. Of the  
chyldren of Berthelem an hundred. xxiii.  
Of the chyldren of Metophath. lv. Of the  
chyldren of Anathoth an hundred. xxviii.  
Of the chyldren of Bethshamos. xlii. Of  
the chyldren of Cariathparim. xxv. Of the  
chyldren of Capirah and Bewthseu hun-  
dred. xliii. Of the chyldrene of Pirah. vii.  
hundred. Of the chyldrene of Cadias and  
Ammidiot. iii. C. xlii. Of the chyldren of  
Baramal, & Sabea. vi. hundred. xxi. Of the  
chyldren of Macamos an hundred. xxii. Of  
the chyldren of Bethel. lii. Of the chyldren  
of Rebo an hundred. lvi. Of the chyldrene  
of Calamolao and Ono. vii. hundred. xxv.  
Of the chyldrene of Jericho. iii. hundred.  
xlv. Of the chyldren of Sannah. iii. C. iii.  
hundred. xxx.

### The Priestes.

From Jedaiā that came of Jesu, to the  
sonnes of SanaSyb were encreased, nine  
hundred. lxxii. The chyldre of Emer a. C.  
v. C. ii. The chyldren of Phalehura. a. C.  
xlvii. The chyldren of Charim a. C. xvii.

### The Levites.

The chyldren of Jesibue and Cadmiell,  
and Wanna and Suta. lxxiii. sonnes.

### The Holpe Syngers.

The chyldren of Asaph. C. xlviii.

### The Porters.

The chyldren of Shalum, the chyldrene  
of Ater, the chyldren of Talmon, the chyld-  
ren of Acub, the chyldren of Atera, the  
chyldrene of Schoby: All were an hundred  
xxix.

### The holy Ministers.

The chyldrene of Zea, the chyldrene of  
Baschupha, the chyldren of Tabaoth, the  
chyldrene of Cerob, the chyldren of Suta,  
the chyldrene of Phalen, the chyldren of  
Labana, the chyldren of Hagaba, the chil-  
dren of Acub, the chyldren of Ura, the chil-  
dren of Cerah, the chyldren of Hagab, the  
chyldren of Sibui, the chyldren of Hanan,  
the chyldrene of Cathua, the chyldrene of  
Beddun, the chyldren of Bata, the chyld-  
ren of Daisanne, the chyldren of Recoda,  
the chyldrene of Chaceba, the chyldren of  
Bazema, the chyldren of Azia, the chyldre  
of Phynnes, the chyldren of Asera, the chil-

## The.v. Chapter.

dren of Bacat, the chyldren of Asanah, the  
chyldren of Agennim, the chyldren of Ra-  
phicim, the chyldren of Bacubuc, the chil-  
dren of Bacupha, the chyldren of Barbur,  
the chyldren of Pharactim, the chyldrene  
of Bazaloth, the chyldren of Archida, the  
chyldren of Tucha, the chyldren of Tharc-  
sa, the chyldrene of Barchus, the chyld-  
ren of Aserer, the chyldrene of Thomoh,  
the chyldrene of Razith, the chyldrene of  
Batipha.

### The chyldren of Solomons seruauntes.

The chyldre of Bazophorath, the chyldre  
of Pharuda, the chyldren of Jeclab, the chyldre  
of Lozon, the chyldre of Siddael, the chyldre  
of Strapheria, the chyldre of Azta, the chil-  
dren of Pharacth, the chyldren of Zabun,  
the chyldren of Sarcotbia, the chyldren of  
Masias, the chyldren of Bar, the chyldre of  
Addus, the chyldren of Subab, the chyldre  
of Appera, the chyldre of Barodie, the chil-  
dren of Sabat, the chyldren of A'lum. And  
all the holpe ministers and chyldren that  
came of Solomons seruauntes were three  
hundred. lxxii.

These were they that wente vpppe from  
Thelmelab and Thelarscha, & their Cap-  
taine was Taraathaler, and Alaar, ney-  
ther could they serue their family or kyn-  
red, howe they came of Israel, the sonnes  
of Dalarus, the sonne of Tubias, the son-  
nes of Recoda, sixe hundred. lii.

And of the priestes whych executed the  
office of priesthod, & knew not what stocke  
they came of, were the chyldren of Hobia, i. C. li.

the chyldre of Bacos, the chyldren of Addus,  
\* whiche married Angia, one of the daugh-  
ters of Barzillai & was named after him.  
They sekynge in the register for their kyn-  
red & not findinge it, were remoued from  
doyng any sacrifice. And Nehemias and  
Batharias, let theim from partakynge of  
the holpe tyghtes, vntyl there came an hie  
priest the was instructed \* in doctryne and  
veritie. But al the came of Israel, from. xii.  
yete old, and pong me, made. xl. C. beside  
me seruauntes & maidens: their seruauntes were  
ii. C. iii. C. & xl. & theyr maidens. vii. C.  
iii. C. xlvii. singynge men & we me, ii. C. xlv.  
& vii. C. xxxvi. horses. Mules. ii. C. xlv. asses  
fyue. C. v. C. xxv. More ouer there were

That is  
that coulde  
declare true-  
ly by leas-  
nyng their  
kinred.

of the chiefe men of the families whych whē  
they were come to the tēple of god to Ie-  
rusalem, did bow that they wold build vp  
the same euen in his owne place euer mā  
accordynge to hys power. & that they wold  
gyue vnto the holy treasure of the worke  
a. C. poundes of goulde. and. v. C. of syl-  
uer, and an. c. priestes vestimentes. When  
the priestes & Levites, and the other people,  
aswel at Hierusalem, as in other regios a  
boute, & also the holy syngers & porters, & all  
the Israelites to be dwellynge places in  
theyr townes. \* And nye to the seuerth mo-  
neth, whē that now the Israelites euer mā  
was in possession of hys owne, and were  
come

i. C. li.



## The.iii.boke of Esdras.

liii. Of the chyldren of Zathui. ix. hundred  
xlv. Of the chyldren of Lozbe. vii. C. and. v.  
Of the chyldrene of Wani. vi. C. xlviii. Of  
the chyldrene of Sibai. vi. C. xliii. Of the  
chyldren of Argad. iii. C. ii. C. xlii. Of the  
chyldren of Adoni came. vi. C. lxxvi. Of the  
chyldren of Bagot. ii. C. lxxvi. Of the chyldre  
of Adin. iii. C. liii. Of the chyldre of Ater  
Ihericia. ix. hundred & viii. Of the chyldren  
of Ceilan & Azeta. iii. score and. vii. Of the  
chyldre of Azuran. iii. hundred. xxvii. Of  
the chyldren of Zuania an hundred.  
One of the chyldren of Aram. Of the chyldre  
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of Arisphurith. an hundred and. ii. Of the  
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chyldren of Berthelem an hundred. xxiii.  
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the chyldren of Cariathparim. xxv. Of the  
chyldren of Capirah and Bewthseu hun-  
dred. xliii. Of the chyldrene of Pirah. vii.  
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of Calamolao and Ono. vii. hundred. xxv.  
Of the chyldrene of Jericho. iii. hundred.  
xlv. Of the chyldren of Sannab. iii. C. iii.  
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### The Priestes.

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sonnes of SanaSyb were encreased, nine  
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v. C. ii. The chyldren of Phasehura. a. C.  
xlvii. The chyldren of Charim a. C. xvii.

### The Levites.

The chyldren of Iesihue and Cadmiell,  
and Wanna and Suta. lxxiii. sonnes.

### The Holpe Syngers.

The chyldren of Asaph. C. xlviii.

### The Porters.

The chyldren of Shalum, the chyldrene  
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chyldren of Tucha, the chyldren of Tharc-  
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of Lozon, the chyldre of Siddael, the chyldre  
of Strapheria, the chyldre of Azta, the chil-  
dren of Pharacth, the chyldren of Zabun,  
the chyldren of Sarcotia, the chyldren of  
Masias, the chyldren of Bar, the chyldre of  
Addus, the chyldren of Subah, the chyldre  
of Appera, the chyldre of Barodie, the chil-  
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ly by leas-  
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theyr townes. \* And nye to the seuerth mo-  
neth, whē that now the Israelites euer mā  
was in possession of hys owne, and were  
come

i. C. li.



come with one consent into the porch that was before the east gate, Jhesus the sonne of Josedeck, hys brethren the priestes, and with the zorobabel the sonne of Salathiel and his brethren rose up, & made ready the aultare to offer burnt sacrifice vpon it, as it was commaunded in the booke of Moyses that godli mā. And although other naciōs came against them, & were their enemies, and al natiōs wronged the, yet set they vp the alter in his own place, & in due season offered sacrifices & burnt offerings both at mozne & at euē, they kept \* solēnely also the feast of their tabernacles as it was commaunded by \* law, they kept also daily sacrifices, and also their offerings vpon the sabbathes, calendes, & al other hie feastes.

\* Moreover al that had made any vow to god, began to do sacrifice to him at the kalendes of the .vii. moneth, although his temple was not yet builded up, and they paid money to the masons & carpenters, & gaue meat, drinke, and carres vnto the of Sidō & Tyre, to carry trees of Cedre frō libanus by shyp into the haue of Joppes, euen as they had in commaundemente by proclamation from Cyrus the king of Persians. And in the seconde pere after that zorobabel, the sonne of Salathiel was come vnto the temple of god vnto Hierusalem, in the seconde moneth, and Jhesus the Sonne of Josedeck, wyth al hys brethren, and al the priestes & leuites, yea and altogether were come to Hierusalem from captiuitie, they began to laye the fundation of the church of God in the Calendes of the second moneth of the second pere, after they were come into Jherpe & to Hierusalem: & they made chiefe ouerseers of the worke, the Leuites euē from the .xx. pere of theyr age. So Jhesus wyth his sonnes and brethren, labored fast, & hys brother Cadmiel, the childre of Gadabun, of Jode, & of Helia Dune, w theyr sōnes and brethren, and al the Leuites with one mind called faste vpon the workmen, & laboured much for the church of god might be builded. And as the workmen were laboring vpon the church of the lord, the priestes stode in their stoles w instrumentes of musyke & reherses, and also the Leuites that came of Asaph holdinge cimballs, & \* synng vnto the Lorde & praising him after the maner of Dauid king of Israel, for they spake aloud, & song verses of gratulation & wit: for his goodnes and glory was thoroowout al Israel perpetually. Al the people song w trumpets, & cried out w a loud voyce, singing the prayles of the lord for the building of hys church. And then came to the building of this, of the priestes & Leuites and elder men that had sene the old temple, wyth great weping & lamentation, & many song and cried out for ioy, in so much that for their lamentatiō the trumpets could not be heard, & yet was the noise very great, & heard far of. Wherefore when the enemies \* had heard the sound of the tribes of Juda and Benjamin

and had found that those that were let go out of captiuitie, did builde a temple to the lord god of Israel, they went vnto zorobabel, Jhesu, and the chiefe men of the families, and said: We also wil help you to build; for we likewise be obediēt to your lord, and do sacrifice frō the time of Astarith the king of Assyrians, which brought vs hither. To whō zorobabel and the other chiefe men made answer: We and you agre not to build a temple to oure Lorde, for wee will buylde onelye to the Lorde God of Israel, \* as Cyrus king of Persians hath commaunded vs. And the inhabitants of the land derided the Jewes, and let theyr buylding by partakynge and other naughty assemblies, so that they let the buyldynge frome finishynge, all the tyme of kynge Cyrus. Thus were they lette by the space of two peres, vntyl the raygne of Darius.

## The.vi. Chapter.

Aggeus and zacharye prophecy. They build the temple wythout let or hynderaunce by the commaundementes of Darius.

**A**nd in the second pere of the raygne of Darius, Aggeus and zacharye A wyche was the sonne of Addo, beyng prophetes, and prophesyinge in the name of Israel what should happen to the Jewes, and inhabitants of Jherpe and Hierusalem, I sat at the same time zorobabel Salathiels sōne, and Jhesus the sonne of Josedeck began to build the temple of the lord at Hierusalem, the prophetes of the Lorde ioyninge theym selues vnto them, and helppng them. At the same time was ther presēt Sisennes the gouernoure of Siria, and Phenicia, & Sathrabusanes wyth his felowes, and they asked them, vpon whom beate you your selues bolde to builde up this temple, and go about this greate buyldynge, and all other thynges? Neuertheles the sentours of the Jewes had such grace of the lord, that their buyldynge was not let, vntyl they had wrytten and receyued letters agayne frō Darius. The exemple of the Epistle that was wrytten and sente to Darius.

Sisennes gouernour of Siria, and Phenicia, and Sathrabusanes and his felows that be chiefe men in Siria and Phenicia, send greting to kynge Darius. Be it well knowne vnto our lord the king, that when we were entred into Jherpe, and were come to the city of Hierusalem, there we did find the sentours of the Jewes whiche were as prisoners, buyldynge in the same city of Hierusalem, a great temple vnto the Lorde, and a new, with marueilous fyne and precious stones, and the beames were now layed vpon the wals, and the worke to go wel forward, and the matter to come wel to passe vnder their handes, and it shoulde be perfourmed very gorgeously, and with much diligence. And when we had asked the

Leui. xlii.

1. Esd. iii. d

Ecd. xlii. b

1. pa. xvii. d

B

1. Esd. iii.



come with one consent into the porch that was before the east gate, Jhesus the sonne of Josedeck, hys brethren the priestes, and with the zorobabel the sonne of Salathiel and his brethren rose up, & made ready the aultare to offer burnt sacrifice vpon it, as it was commaunded in the booke of Moyses that godli mā. And although other naciōs came against them, & were their enemies, and al natiōs wronged the, yet set they vp the alter in his own place, & in due season offered sacrifices & burnt offerings both at mozne & at euē, they kept \* solēnely also the feast of their tabernacles as it was commaunded by \* law, they kept also daily sacrifices, and also their offerings vpon the sabothes, calendes, & al other hie feastes.

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and had found that those that were let go out of captiuitie, did builde a temple to the lord god of Israel, they went vnto zorobabel, Jhesu, and the chiefe men of the families, and said: We also wil help you to build; for we likewise be obediēt to your lord, and do sacrifice frō the time of Astarith the king of Assyrians, which brought vs hither. To whō zorobabel and the other chiefe men made answer: We and you agre not to build a temple to oure Lorde, for wee will buyde onelye to the Lorde God of Israel, \* as Cyrus king of Persians hath commaunded vs. And the inhabitants of the land derided the Jewes, and let theyr buylding by partakynge and other naughty assemblies, so that they let the buyldynge frome finishynge, all the tyme of kynge Cyrus. Thus were they lette by the space of two peres, vntyl the raygne of Darius.

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**A**nd in the second pere of the raygne of Darius, Aggeus and zacharye A whych was the sonne of Addo, beyng prophetes, and prophesyinge in the name of Israel what should happen to the Jewes, and inhabitants of Iury and Hierusalem, I sat at the same time zorobabel Salathiels sōne, and Jhesus the sonne of Josedeck began to build the temple of the lord at Hierusalem, the prophetes of the Lorde ioyninge theym selues vnto them, and helppng them. At the same time was ther presēt Sisennes the gouernoure of Siria, and Phenicia, & Sathrabusanes wth his felowes, and they asked them, vpon whom beate you your selues bolde to builde up this temple, and go about this greate buyldynge, and all other thynges? Neuertheles the sentours of the Jewes had such grace of the lord, that their buyldynge was not let, vntyl they had wrytten and receyued letters agayne frō Darius. The exemple of the Epistle that was wrytten and sente to Darius.

Sisennes gouernour of Siria, and Phenicia, and Sathrabusanes and his felows that be chiefe men in Siria and Phenicia, send greeting to kynge Darius. Be it well knowne vnto our lord the king, that when we were entred into Iuda, and were come to the city of Hierusalem, there we did find the sentours of the Jewes whych were as prisoners, buyldynge in the same city of Hierusalem, a great temple vnto the Lorde, and a new, with marueilous fyne and precious stones, and the beames were now layed vpon the wals, and the worke to go wel forward, and the matter to come wel to passe vnder their handes, and it shoulde be perfourmed very gorgeously, and with much diligence. And when we had asked the

Leui. xlii.

1. Esd. iii. d

Ecd. xlii. b

1. pa. xvii. d

B

1. Esd. iii.



## The.iii. booke of Esdras.

the seniores thus, at whose commaundement build you this church, or do you this worke? I say when we had axed these me of these thinges, and had demaunded, that they shoulde wyte and signifie vnto you who were the beginnetes, and þ thei shoulde wyte they captaynes names: they made vs this answer. We be the seruauntes of the Lord creatur out of heauen and earth.

iii. Re. vi. a \* And where as this temple manye yeres befoze this was built, of the great & moste myghty kyng of Israell and finished, the heauely Lord (because our fathers of Israell hadde angred hym with their synnes) deliuered them into the handes \* of Nabugodonosor kyng of Babilon in Chaldea, whych pulled downe this temple and bzent it, & ledde the people captiue to Babilon. And king Citus the fyrst yere of his kingdome in Babilon, sent out his letters that this temple shoulde be buylded, and that the holy vessels as wel of gold as of syluer whych Nabuchodonosor hadde taken out of the Temple of Hierusalem and sette in his owne churche, the same kyng Cyrus brought the agayne fro thence out of Babilon. And they were deliuered to zorobabel, and Sanabassar a chiefe ruler, with

commaundementes þ the same vessels that were taken away, he shold put the agayne in the temple of Hierusalem, and put them agayne in the temple of the Lord, euen in theyr owne place. Then that noble manne Sanabassar, whē he was come hyther, he layde the fundacion of the temple of the Lord at Hierusalem, and yet in buyldyng frome that tyme vnto this daye, it is not yet finished. Wherefore now if it please the kyng, let serch be made among the kynges wyrynges, & if it may be found þ the buyldinge of this temple of the lord at Hierusalem be begone by the kynges decrete, that it will please our lord the kyng to certify vs of it. \* The king Darius commaunded that

search shoulde be made in all the kynges libzaries at Babilon, and in the city of Ecbaranis, whych is in the contry of Medes, was found one booke, in the whiche it was thus enacted. Cyrus the kyng in the fyrst yere of his raygne, commaunded a temple to be buylt at Hierusalem, where Sacrifice shoulde be done, and fyre kepte perpetually whose heigth shold be. lx. cubites, and the bredth, of as many cubites, wthre houses of fyne polished stone, and one house or loft of the same contrey stone, and al new. And that the charges shold be payde out of Cyrus house, and þ the holy vessels of the temple of the Lord, as well of golde as syluer, whych Nabuchodonosor roke out of þ temple of Hierusalem, sholde be set agayne in the same place þ they wer befoze. And he gaue charge to Sisenna deputye of Syria, and Phenicia, that they sholde not meddle with that place, but þ they shoulde suffer zorobabel the seruaunt of the lord, & deputye of Jude, & all the whole counseil of the Jewes to

## The.vii. Chapter.

build in þ same place the temple of the lord. Whereouer I thoughte mete to geue in commaundement, that þ buyldyng shoulde be finished, and that the Jewes sholde be holpen vntyl the temple of the Lord were builded vp. Also that of the tribute of Celosicia & Phenicia, a good appynd shoulde be geuen to them and their chiefe heade zorobabel to be bestowed vpon Oren, rammes, and Lambes, vpon corne also, salte and wyne, euery yere continually, without gaynsaying, as the priestes of Hierusalem shew it dayly to be spent, and that offerings may be geuen to the hye God, for the kyng and his chyldren, and supplications made for the prosperite of their life. Also it was enacted, that whosoever did transgreffe any of these wyrynges or sayynges, there shold be taken out of his grounde a tree, where vpon he shoulde be haged, & all his goodes forsaie to the kyng. And therfore that LORD, whose name is there celebrated, rote out and put away al those kyngs and people whych put to their hand to hynder or trouble the buyldyng of the temple of the Lord that is at Hierusalem. These thinges haue I king Darius decreed, that all thinges shoulde be done exactelye, accordyng as is aforesayde.

### The.vii. Chapter.

The temple is finished and dedicate, & the feast of vnleuened breade is holden.

**I**N Sisennes the deputye of Celosicia and Phenicia and Sanabassar with his felowes doyng the commaundementes of kyng Darius, were verie diligente in these holy workes, the elders of the priestes and the ouerseers of the Temple helpyng them. And these holy workes went forward and prospered, when Aggeus and zacharias the prophetes did their propheticall offices, and they were brought vnto an ende after the commaundemente of the Lord God of Israell, and the decre of Cyrus, Darius, & Artaxerxes kynges of Persians, vnto the fyrst yere of kyng Darius, in the which that most holpe temple was finished, the. xlii. daye of the moneth of Adar, þ sixt yere of kyng Darius. And the childre of Israell, as wel priestes as Leuites and other of their fellowes that came fro the captiuitie, dyd as the booke of Moses commaunded them, and hallowed for the dedication of the temple of the Lord, an hundred oren. ii. hundred rammes. v. hundred Lambes, and for the synnes of all the people of Israell. xii. kyddes, after þ numbre of the. xii. tribes of Israell, the priestes, and Leuites bring araid in their vestmentes accordyng to their tribes and standing in the worke of the Lord God of Israell, after the prescription of the booke of Moses, and the porters also standyng before euery dore. And the Israelites that were come fro captiuitie kept the soleme feast of Ba-



## The.iii. booke of Esdras.

the seniores thus, at whose commaundement build you this church, or do you this worke? I say when we had axed these me of these thinges, and had demaunded, that they shoulde wyte and signifie vnto you who were the beginnetes, and þ thei shoulde wyte they captaynes names: they made vs this answere. We be the seruauntes of the Lord creat out of heauen and earth.

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## The.vii. Chapter.

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### The.vii. Chapter.

The temple is finished and dedicate, & the feast of unleuened breade is holden.

**I**N Sisennes the deputye of Celosicia and Phenicia and Sanabassar with his felowes doyng the commaundementes of kyng Darius, were verie diligente in these holy workes, the elders of the priestes and the ouerseers of the Temple helpyng them. And these holy workes went forward and prospered, when Aggeus and zacharias the prophetes did their propheticall offices, and they were brought vnto an ende after the commaundemente of the Lord God of Israell, and the decre of Cyrus, Darius, & Artaxerxes kynges of Persians, vnto the fyrst yere of kyng Darius, in the whiche that most holpe temple was finished, the. xlii. daye of the moneth of Adar, þ sixt yere of kyng Darius. And the childre of Israell, as wel priestes as Leuites and other of their fellowes that came fro the captiuitie, dyd as the booke of Moses commaunded them, and hallowred for the dedication of the temple of the Lord, an hundred oren. ii. hundred rammes. v. hundred Lambes, and for the synnes of all the people of Israell. xii. kyddes, after þ numbre of the. xii. tribes of Israell, the priestes, and Leuites bring araid in their vestmentes accordyng to their tribes and standing in the worke of the Lord God of Israell, after the prescription of the booke of Moses, and the porters also standyng before euery dore. And the Israelites that were come fro captiuitie kept the solemne feast of Pas-



of Easter, the xiiii. day of the fyrst moneth when the priestes and the Leuites, with all them that came from captiuitie were sanctified. For they were sanctified and offered the Paschal Lambe, for all them that were come out of captiuitie, and they were sanctified altogether, and kylled the Paschal Lambe for all their brethren the priestes as well as for them selues. Thus dyd all the Israelites that were come from captiuitie eate and make merie, escaping from the abominations of the land of the gentils, as folowers of the LORD: and they kept the feast of the unleuened breade seven dayes, being very merie in the sight of the Lorde, because he hadde turned the purpose and hert of the kynge of Assyrians towards them, and hadde styrted them to put to theyr handes to the workes of the Lorde God of Israel.

## The.viii. Chapter.

Esdras causeth the people to assemble, and come togyther, & then readeth them þ law. They kepe the feast of the tabernacles.

ii. Esd. vii.



After these thynges were done, when Artaxerxes kynge of Persians raygned, came Esdras the sonne of Saraias, the sonne of Azarias, the sonne of Helkias, the sonne of Schalum, the sonne of Zadoch, the sonne of Achitob, the sonne of Amarias, the sonne of Azarias, the sonne of Meriorch, the sonne of Zacharias, the sonne of Sarai, the sonne of Boccus, the sonne of Abischua, the sonne of Shimeas the sonne of Eleazar, the sonne of Aaro the first priest. This Esdras came up from Babilon, well sene in the lawe of Moyses, which was geuen by god to Israel, and the king made hym ryght honorable, and he was in great fauour with hym in all þ he woulde requyre. And wyth hym came vp of the chyldren of Israel to Ierusalem, as wel priestes & Leuites, as porters, & holi ministers, the vii. yere of the raigne of Artaxerxes: & they came to Hierusalem in þ fyrst moneth of þ same seuē yere of his raigne. For cominge from Babilon in the new mone of the first moneth, they came to Ierusalem, such good spede dyd the Lorde geue them in their iorney. Thys Esdras was a great cūnyng mā, so that he woulde let passe none of those thynges that were to be taught by þ lawe of Moyses, & cōmaundementes of the Lord, & could teach al Israel al the rites & lawes. Unto thys priest Esdras, & professor of þ lawe of God, was deliuered a wyrtynge of kynge Artaxerxes whose exemple here ensueth.

Kynge Artaxerxes vnto the priest Esdras, and professor of the lawe of the LORD, sendeth gretynge.

I moued by frendshipp & good wil, haue thought good to ordaine þ euery one of the natio of the Iues, priestes, & Leuites, that

were in our kingdome (al such as thought good) should go with me into þ land of Israel, as it hath pleased me, &.viii. of my counsellours, let the rise & go this iourney with me, and after the lawe of the LORD se to the matters of Iewye and Hierusalem. And let them take with the gyftes to Hierusalem for the Lorde of Israel, suche as I and my frendes haue vowed: and all the gold and siluer that they may gette in the land of Babilon, lette them carie it to the Lorde to Hierusalem: and all that is gotten by the offerynges of the people, let the take it into the temple of the lorde at Hierusalem, that as well the golde as the siluer may be gathered to be oren, rammes, Lambes and other lyke, to be offered for sacrifices at Hierusalem vpon the aultare of the lord their GOD. Also, whatsoeuer thou & thy brothren wil do with this gold and siluer, do it after the wil of the Lorde, and the holy vessels of the lorde that were geuen the to serue in the temple of thy god that is at Hierusalem, set them euen there before the lord. Likewise al other thynges euen as thou shalt thynke them necessary for the Temple of thy God, thou shalt take them out of our regall treasure. For I king Artaxerxes haue charged my treasurers of Siria and Phenicia, that whatsoeuer the priest Esdras, the professour of the lawe of the hie God, shal sende for, that they shal w diligence geue it hym: euē vnto the summe of an. C. talentes of syluer, and lykewyse also of corne, an. C. mesures and as many vesselles of wyne: And all other thynges let them bountuously be geuen after þ diuine law, vnto the hie God, that his wrath arise not agaynst þ kinges kingdome, and to hys sonnes. We charge you also þ ye requyre no taxe nor trybute of the priestes, leuites, holpe syngers, porters, ministers, or anye other that serue in this temple, and that no manne take vpon hym, to set any charge vpon them. And as for the, Esdras, accordyng to thy diuine wisdom, appoynte Iudges & Arbitrars, to shew the lawe thorowout al Siria, and Phenicia, euen suche as be well sene in the lawe of thy lorde: and suche as be not, teache the, that whosoever breaketh the lawe of God, or of the kynge, may be surely punished, either by death or bodely payne, or by amercement of money, or else by banishment. Than sayde Esdras the wyrtier. Blessed onely be the lorde GOD of my fathers, that hath geue so good a mind vnto the kynge to magnifie hys house that is at Hierusalem, and hath made me to be accepted & honored in the sight of the kynge, of hys counsel, of his frendes, & of hys nobles: wherby, trustyng vpon the help of my lord god, I might waxe the bolder, which also hath geuen men vnto me of the stocke of Israel to go wyth me.

And these are the heades of the kyn

i. Esd. viii.



of Easter, the xiiii. day of the fyrst moneth when the priestes and the Leuites, with all them that came from captiuitie were sanctified. For they were sanctified and offered the Paschal Lambe, for all them that were come out of captiuitie, and they were sanctified altogether, and kylled the Paschal Lambe for all their brethren the priestes as well as for them selues. Thus dyd all the Israelites that were come from captiuitie eate and make merpe, escaping from the abominations of the land of the gentils, as folowers of the LORD: and they kept the feast of the unleuened breade seven dayes, beyng very merry in the syght of the Lorde, bicause he hadde turned the purpose and hert of the kynge of Assyrians towards them, and hadde styrred them to put to theyr handes to the workes of the Lorde God of Israel.

## The.viii. Chapter.

Esdras causeth the people to assemble, and come togyther, & then readeth them þ law. They kepe the feast of the tabernacles.

ii. Esd. vii.

**A**fter these thynges were done, when Artaxerxes kynge of Persians raygned, came Esdras the sonne of Saraias, the sonne of Azarias, the sonne of Helkias, the sonne of Schalum, the sonne of Zadoch, the sonne of Achitob, the sonne of Amarias, the sonne of Azarias, the sonne of Meriorch, the sonne of Zacharias, the sonne of Sarai, the sonne of Boccus, the sonne of Abischua, the sonne of Shimeas the sonne of Eleazar, the sonne of Aaro the first priest. This Esdras came vp from Babilon, well sene in the lawe of Moyses, which was geuen by god to Israel, and the king made hym ryght honorable, and he was in great fauour wth hym in all þ he woulde requyre. And wth hym came vp of the chyldren of Israel to Ierusalem, as wel priestes & Leuites, as porters, & holi ministers, the vii. yere of the raigne of Artaxerxes: & they came to Hierusalem in þ fyrst moneth of þ same seuē yere of his raigne. For comynge from Babilon in the new mone of the first moneth, they came to Ierusalem, such good spede dyd the Lorde geue them in their iorney. Thys Esdras was a great cūnyng mā, so that he woulde let passe none of those things that were to be taught by þ lawe of Moyses, & cōmaundementes of the Lord, & could teach al Israel al the rites & lawes. Unto thys priest Esdras, & professor of þ lawe of God, was deliuered a wrytyng of kynge Artaxerxes whose exemple here ensueth.

Kynge Artaxerxes vnto the priest Esdras, and professor of the lawe of the LORD, sendeth gretynge.

I moued by frendshipp & good wil, haue thought good to ordaine þ euery one of the natio of the Iues, priestes, & Leuites, that

were in our kingdome (al such as thought good) should go wth me into þ land of Israel, as it hath pleased me, &.viii. of my counsellours, let the rise & go this iourney with the, and after the lawe of the LORD se to the matters of Iewye and Hierusalem. And let them take wth the gyftes to Hierusalem for the Lorde of Israel, suche as I and my frendes haue vowed: and all the gold and siluer that they may gette in the land of Babilon, lette them carpe it to the Lorde to Hierusalem: and all that is gotten by the offerynges of the people, let the take it into the temple of the lorde at Hierusalem, that as well the golde as the siluer may be gathered to be oren, rammes, Lambes and other lyke, to be offered for sacrifices at Hierusalem vpon the aultare of the lord their GOD. Also, whatsoeuer thou & thy brothren wil do wth this gold and siluer, do it after the wil of the Lorde, and the holy vessels of the lorde that were geuen the to serue in the temple of thy god that is at Hierusalem, set them euen there before the lord. Likewise al other thynges euen as thou shalt thynke them necessary for the Temple of thy God, thou shalt take them out of our regall treasure. For I king Artaxerxes haue charged my treasurers of Siria and Phenicia, that whatsoeuer the priest Esdras, the professour of the lawe of the hie God, shal sende for, that they shal wth diligence geue it hym: euē vnto the summe of an. C. talentes of syluer, and lykewyse also of corne, an. C. mesures and as many vesselles of wyne: And all other thynges let them bountuously be geuen after þ diuine law, vnto the hie God, that his wrath arise not agaynst þ kinges kingdome, and to hys sonnes. We charge you also þ ye requyre no taxe nor trybute of the priestes, leuites, holpe syngers, porters, ministers, or anye other that serue in this temple, and that no manne take vpon hym, to set any charge vpon them. And as for the, Esdras, accordyng to thy diuine wisdom, appoynte Iudges & Arbitrars, to shew the lawe thoroowt al Siria, and Phenicia, euen suche as be well sene in the lawe of thy lorde: and suche as be not, teach the, that whosoever breaketh the lawe of God, or of the kynge, may be surely punished, either by death or bodely payne, or by amercement of money, or else by banishment. Than sayde Esdras the wryter. Blessed onely be the lorde GOD of my fathers, that hath geue so good a mind vnto the kynge to magnifie hys house that is at Hierusalem, and hath made me to be accepted & honored in the sight of the kynge, of hys counsel, of his frendes, & of hys nobles: wherby, trustyng vpon the help of my lord god, I might waxe the bolder, which also hath geuen men vnto me of the stocke of Israel to go wth me.

And these are the heades of the kyn

i. Esd. viii.



## The.iii. boke of EDRAS.

kyntedes of houses, every one as he is in degre whych went to me from Babilon in the time of the raygne of kinge Artaxerxes.

Of the Sonnes of Ithinees, Bersen: of the sonnes of Ithamer, Samael: of the sonnes of David, Bertus the sonne of Secheniab: of the sonnes of Ithozos, zacharias, and with him were billed an hundred and l. men: of the sonnes of captaine Moab, Eliocnai the sonne of zacharie, and with hym two hundred: of the children of zachoc, Secheniab the sonne of Iehziel, and with him.iii. hundred: of the sonnes of Adin, Debbed the sonne of Jonathab, and with two hundred and fyfty: of the sonnes of Elam, Josaias the sonne of Borbelia, and with hym seuentye: of the sonnes of Saphatiah, zaratiah the sonne of Michaell, and with hym. lxxx. men: of the sonnes of Joab, Dabadiah the sonne of Iehziel, and with him ii. hundred and. xii. menne: of the sonnes of Banicah, Solomich the sonne of Josaphie, and with hym an hundred. lx. men: of the sonnes of Babi, zacharias the sonne of Bebai, and with hym. xxviii. menne: of the Sonnes of Azgad, Iohanan the sonne of Baccatan, and with hym an hundred and x. men: of the sonnes of Adoniam, whych were laste, and these are their names, Eliphalat, Ietiel, Semelias, and with them lxxii. men: of the children of Eagei, Atthi, the sonne of Istacuri, and with hym. lxxii. menne. All these gathered I togther at the river called Eberas, wher we pitched our tentes, and tarped there thre dayes and there mustered. But when I founde none ther of the kynted of the priestes and Leuites, I sent an host, to whom also came Eleazarus, Gaalamo, Aluathā, Semaias Poribun, Ratha, Eluathā zacharym, and Mosollā, whiche were the chiefe heades & men of good experience. And I commaunded them to go vnto that greete man Addeus, which dwelt in a place by the treasure, and gaue them commaundementes to shewe vnto Addeus and his brethren, and those that dwelt by the treasure, that they shoulde sende vs suche men as myght execute the priestes office in the house of the Lorde our God. And so they brought vnto vs (suche is the myghty hande of God) men of good experience, from amonge the sonnes of Moab, the sonne of Leui, the sonne of Israel. Serabiam with his sonnes and brethren which were. xlviii. and Babeliam and Anuon with Iesaja his brother, of the Sonnes of Canane, whose Sonnes were. xx. and also of the holpe ministers, whych David had ordeyned, and whiche were the chiefe of the Leuitical worke, I say they brought of holy ministers. ii. C. & xx. The commaunded I a fastynge vnto the yong men before our God by vowe, for they should despyze of him a prosperous iourney

## The. viii. Chapter.

for vs, our children, and our carrel. I durst not require of the king for me or ho: seme to conuey vs safe agaynst our enemies. For we had sayde vnto the kynge, that the power of the Lorde our god should be with them to do all thynges wel, that seke hym with the whole heart. And therfore agayne we besought god for these thynges, and we founde hym mercifull vnto vs. And when I had chosen oute of the rulers and of the priestes. xii. men, that is to saye Serabia, and Babelia, and with the. x. of their brethren: I weped vnto them the syluer and golde, and the holpe vessels of the house of the Lorde and the gyftes of the kynge, and his counsellers, and of the noble men, and of all the people of Israel. I saye I gaue vnto the of that I had weped an. C. & fifty talentes of siluer, and of siluer vessel an. C. talentes, and an hundred talentes of gold, with. xx. golden vessels, and. xii. of goodly brasse that glistened lyke the gold, & sayde vnto the. Ye are hallowed vnto the Lorde, and the vessels also are holpe, and thys gold & siluer is vowed vnto the lord of our fathers. Watche therfore and kepe it wel vntill ye deliuer it vnto the rulers of the people, to the priestes, the Leuites, and to the principall men of the houses of Israel in Hierusalem, and in the chambere of the house of our god & vntill the priestes and Leuites after they haue receyued thys syluer and golde and vessels, bring it into the temple of the Lorde at Hierusalem. And when we were remoued from the ruer of Thera, the. xii. day of the first moneth we came to Hierusalem, the myghty hande of god defendyng vs: For fro the first entrance into our iourney the LORDE saued vs from al our enemies, and we came to Hierusalem. And when the thyrde daye was past, the fourth daye the syluer and golde that was wayed, was deliuered in þ house of the Lorde vnto Marimoth the sonne of Uria the prieste, and with hym vnto Eleazar Ithinees sonne, and to their fellows, Jozabad the sonne of Iesu, and Moedias, Bannui a Leuites sonne, I saye all was deliuered by numbere & weyghte, and at the same tyme al the weyght was wyten. And the sacrifice that was come from captivitye they offered it to the Lord God of Israel, for al Israel. xii. Oxen, nyntye and fyve rammes. lxxii. Lambes, & twelue geates for synne, all to be sacrificed vnto the Lorde. And after they hadde deliuered the kynge's commission vnto the stewardes and deputies of Celosicia, and Ibenicia, they gaue great honour vnto þ people, and temple of god. \* Nowe when these thynges were done, the rulers came vnto me, and sayde: Neither the princes of the people of Israel, neither the priestes, neither þ Leuites haue abstayned frome people of straunge landes, or frome filthynes of the gentyls, the Cananites, the Hethites, the Pherezites, the Jebusees, the Moabites, the

i. Ed. viii.

i. Ed. ix. a.



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i. Ed. viii.

i. Ed. ix. a.



the Egyptians, the Idumes. For they haue maried with theyr daughters, euen they and their sonnes, and the holy sede is mingled with people of straunge land: & partakers of thys faulte and wyckednesse haue ben the chiefe rulers and heades, eue seuce the begynnyng of theyr rule.

And when I vnderstode these thynges, immediately I rent my clothes & holy vestiments, puld out the heere of my head and my bearde, and fete me downe sorrowfully and heauye: and there came to me as I mourned for thys synne all that were moued with the lord God of Israel. And when I had syt mourning vntyl the euenynge sacrifice, then rose I vp from fastynge, and haupng my clothes all to rent, and the holy garment, knelyng vpon my knees, and holdinge vp my handes, I sayde: O Lord I am confounded and ashamed before thy face, for our synnes are become many vpon our heades, and our wickednes euen from the tymes of oure forefathers is reached vp to heauen, and euen at thys daye be in verpe greate faulte and synne. And for the synnes of vs & of our forefathers we wyth our brethren, with our wynges, and with our priestes haue bene deliuered vnto the kinges of the erth, into the swerd, and into captiuitie, and became a spoyle with confusion and shame vnto thys day. And now oh lord God, how great is the mercy that wee haue gotten of the: in that thou haste lefte vs a cote and a name, in the place of the Sanctuarie, that lyght shoulde shyne agayne vnto vs in the house of the Lord our God, and that we shoulde haue meat all the tyme of oure bondage. For in oure seruyce we were not forsaken of the, oure Lord, but thou madeste vs in fauoure before the kinges of the Persians, so that they gaue vs meate, and gaue honoure to the temple of oure Lord, boeth to repaire the wasted places of Zion, and that we shoulde haue a sure dwellinge place in Iudaea, & Ierusalem. And now O Lord, what shal we say, seing al these thynges be happened to vs: for we haue broke the commaundementes which thou gauest vnto vs by the handes of thy seruantes the prophetes, saying: The lad þe go to to haue in possession, this land is defiled with þe filthynes of straunge nations, & filled with their abominacion, wherefore ye shall not ioyne theyr daughters vnto your sonnes in marriage, nor marie your sonnes vnto theyr daughters: no, ye shall not seeke to haue peace with them at any tyme, that you may wax stronge, & enjoy this plentiful cōtre, & geue it vnto your childre as theyr inheritaunce for euer more. So now all these chaunces haue happened vnto vs for our euil dedes, & our greuous synnes. Yet hast thou Lord geuen vs such a cote, that we are comen agayne into our lād, & we are so wicked, þe we haue broken thy statutes and commaundementes agayne, and mengled our selues wyth the

uncleannes of the outlādish heathen: mightest not thou haue bene so angry wyth vs, euen to haue utterly destroyed vs, so that neyther roote, nor seede, nor name shoulde haue bene left vs? O Lord God of Israel, thou art full of truethe, for our roote endureth yet to thys present daye. Behold now are we in thy syght wyth our synnes, and we are not able to stand before the in thys cause.

When \* Esdras had knowleged these thynges before the Temple, wyth muche praying, weeping, and lying flat vpon the ground, there gathered vnto hym frome Ierusalem a greate multitude of men and women, of yonge men & maydens, for ther was a very greate weeping & mourninge in the congregation. Then Serbonias an Israelite Nehiels sonne cryed out aloud & said: O Esdras, we haue synned agaynst the Lord, and we haue married outlādish women of the heathen, and now is all the people of Israel at a \* staye. Let vs therefore bynde oure selues vnto the Lord by an othe, to put away all our wyues which we haue taken of the heathen wyth their chyldren, if you thynke it beste, and al they that be ruled by the lawe of God, arise and do this thyng, for it is thynne office, and we will helpe the: quyte thy selfe manlye. So Esdras arose and swoze the chiefe priestes and Leuites and the chiefe of al Israel, to do after these thynges: and they swore.

## The. ix. Chapter.

After Esdras had read the lawe, the people put away their straunge wyues, & then retourned euery man merily vnto his owne dwellinge.

**W**hen Esdras after he was ryfen out of the \* porche of the temple, he went into the chambere of Johanan the sonne of Eliashib, and there he tarped, and nether eat nor dranke bycause he mourned for the greuous syns of the people. And when proclamaciō was made thorowoute all Iurpe and Ierusalem, that al that were come from captiuitie shoulde come to Ierusalem, and who soeuer was not there wythin two or three dayes after, accordinge as the chief elders had decreed, that cartell shoulde be sacrificed, and they them selues put awaye from the company of them that came from captiuitie wythin thre dayes: the twenty day of the nynthe moneth, were all they of the tribe of Iuda and Benjamin gathered together at Ierusalem. And the whole multitude sate trebling in þe court of the tēple, for it was a very cold wynter: So Esdras arose vp, and sayd vnto them. Seyng that you haue done wyckedly, in that you haue maried outlādish wyues, & so encreased the synne of Israel, now confesse the same and grue prayse vnto the Lord God of oure fathers: and obeying his wyl, seperate

i. Esdr. x. a.

That is  
they haue be  
in a doubte  
what is best  
to be done  
& howe this  
faut may be  
amended.

i. Esdr. vi.

i. Esdr. x.



the Egyptians, the Idumes. For they haue maried with theyr daughters, euen they and their sonnes, and the holy sede is mingled with people of straunge land: & partakers of thys faulte and wyckednesse haue ben the chiefe rulers and heades, eue seuce the begynnyng of theyr rule.

And when I vnderstode these thynges, immediately I rent my clothes & holy vestiments, puld out the heere of my head and my bearde, and fete me downe sorrowfully and heauye: and there came to me as I mourned for thys synne all that were moued with the lord God of Israel. And when I had syt mourning vntyl the euenyng sacrifice, then rose I vp from fastyng, and haupng my clothes all to rent, and the holy garment, knelyng vpon my knees, and holdinge vp my handes, I sayde: O Lord I am confounded and ashamed before thy face, for our synnes are become many vpon our heades, and our wickednes euen from the tymes of oure forefathers is reached vp to heauen, and euen at thys daye be in verpe greate faulte and synne. And for the synnes of vs & of our forefathers we wyth our brethren, with our wynges, and with our priestes haue bene deliuered vnto the kinges of the erth, into the swerd, and into captiuitie, and became a spoyle with confusion and shame vnto thys day. And now oh lord God, how great is the mercy that wee haue gotten of the: in that thou haste lefte vs a cote and a name, in the place of the Sanctuarie, that lyght shoulde shyne agayne vnto vs in the house of the Lord our God, and that we shoulde haue meat all the tyme of oure bondage. For in oure seruyce we were not forsaken of the, oure Lord, but thou madeste vs in fauoure before the kinges of the Persians, so that they gaue vs meate, and gaue honoure to the temple of oure Lord, boeth to repaire the wasted places of Zion, and that we shoulde haue a sure dwellinge place in Iudaea, & Ierusalem. And now O Lord, what shal we say, seing al these thynges be happened to vs: for we haue brose the commaundementes which thou gauest vnto vs by the handes of thy seruantes the prophetes, saying: The lad þe go to to haue in possession, this land is defiled with þe filthynes of straunge nations, & filled with their abominacion, wherefore ye shall not ioyne theyr daughters vnto your sonnes in marriage, nor marie your sonnes vnto theyr daughters: no, ye shall not seeke to haue peace with them at any tyme, that you may wax stronge, & enjoy this plerifull cōtre, & geue it vnto your childre as theyr inheritaunce for euer more. So now all these chaunces haue happened vnto vs for our euil dedes, & our greuous synnes. Yet hast thou Lord geuen vs such a cote, that we are comen agayne into our lād, & we are so wicked, þe we haue broken thy statutes and commaundementes agayne, and mengled our selues wyth the

uncleannes of the outlādish heathen: mightest not thou haue bene so angry wyth vs, euen to haue vtterly destroyed vs, so that neyther roote, nor seede, nor name shoulde haue bene left vs? O Lord God of Israel, thou art full of truethe, for our roote endureth yet to thys present daye. Behold now are we in thy syght wyth our synnes, and we are not able to stand before the in thys cause.

When \* Esdras had knowleged these thynges before the Temple, wyth muche praying, wepyng, and lying flat vpon the ground, there gathered vnto hym frome Ierusalem a greate multitude of men and women, of yonge men & maydens, for ther was a very greate wepyng & mourninge in the congregation. Then Serbonias an Israelite Nehiels sonne cryed out aloud & said: O Esdras, we haue synned agaynst the Lord, and we haue married outlādish women of the heathen, and now is all the people of Israel at a \* staye. Let vs therefore bynde oure selues vnto the Lord by an othe, to put away all our wyues which we haue taken of the heathen wyth their chyldren, if you thynke it beste, and al they that be ruled by the lawe of God, arise and do this thyng, for it is thynne office, and we will helpe the: quyte thy selfe manlye. So Esdras arose and swoze the chiefe priestes and Leuites and the chiefe of al Israel, to do after these thynges: and they swore.

## The. ix. Chapter.

After Esdras had read the lawe, the people put away their straunge wyues, & then returneth eueri man merrily vnto his owne dwellinge.

**W**hen Esdras after he was ryfen out of the \* porche of the temple, he went into the chambere of Johanan the sonne of Eliashib, and there he tarped, and nether eat nor dranke bycause he mourned for the greuous syns of the people. And when proclamaciō was made thorowoute all Iurpe and Ierusalem, that al that were come from captiuitie shoulde come to Ierusalem, and who soeuer was not there wythin two or three dayes after, accordinge as the chief elders had decreed, that cartell shoulde be sacrificed, and they them selues put awaye from the company of them that came from captiuitie wythin thre dayes: the twenty day of the nynthe moneth, were all they of the tribe of Iuda and Benjamin gathered together at Ierusalem. And the whole multitude sate trebling in þe court of the tēple, for it was a very cold wynter: So Esdras arose vp, and sayd vnto them. Seyng that you haue done wyckedly, in that you haue maried outlādish wyues, & so encreased the synne of Israel, now confesse the same and grue prayse vnto the Lord God of oure fathers: and obeying his wyl, seperate

Wb. i.

pours

i. Esdr. x. a.

That is  
they haue be  
in a doubte  
what is best  
to be done  
& howe this  
faut may be  
amended.

i. Esdr. vi.

i. Esdr. x.



## The.iii. boke of Esdras

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loude and sayd, we wil do as thou bydest  
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we be not able to stand wythout þe dores, &  
namely þe this is not the worke of a day or  
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thing) let there be appointed rulers among  
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toke þe charg of this matter, & Mosolla, Le-  
ui & Sabathai holp the: & in al these poin-  
tes behaved the selues as men þe were come  
fro the captiuitie. And the prestes he chose  
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those þe had sitte at the inquisition of this  
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offer rammes for their ignorance. Of the  
sonnes of Emmer, Hanani, zabdiab, Pa-  
nas, Samaias, Ieraal, Azarias. Of the  
sonnes of Iheschur, Elionas, Maasias, Ies-  
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**D** Of the porters, Sallum, and Tolbanes.

i. Esdr. viii

### Of the Israelites.

Of the sonnes of Iehozab, Remias, Ed-  
das, Malchias, Maclus, Eleazer, Asibias  
Banaias. Of the chyldren of Elam, Ma-  
thanas, zacharias, Iehial, Ierimoth and  
Haltas. Of the sonnes of Iazbora, Eliadas,  
Elisib, Mothonias, Iarimoth, zabad, and  
Sardatas. Of the sonnes of Iibai, Iobana  
and Bananias, & Iosabadus, & Emathias  
Of þe sonnes of Bani, Olamus, Maluch, Je-  
daias, Iasub, Iasael, & Ieremoth. Of the  
sonnes of Addin, Naathus, and Moosias,  
Iaccunus, and Banaias and Marbanias  
and Bezeliel, and Bannui and Manalles.  
Of the sonnes of Annas, Elionas, Aleas,  
Malchias, Samaias, Simon Chosama-  
as. Of the sonnes of Ialam, Nathanas,  
Marbarhias, Banuatis, Eliphalarb, Ma-  
nalles, Symei. Of the sonnes of Banny,  
Ieremias, Moadi, Amra, Iuel, Banaias  
Badias, Ionias, Marimoth, Elisib,  
Marbnias, Marbanai, Elialis, Bannui,  
Elialei, Samat, Selemias, Nathanas.  
Of the chyldren of Iozora, Sesi, Ezrel, A-  
zael, Samaros, zambis, Iosephe. Of the

## The. ix. Chapter.

chyldren of Iroba, Nathathias, zabad, Ie-  
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wholte multitude wyth one assente came  
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gate of the Temple on the Eastsyde, and  
desiered Esdras the Priest and Reader, to  
byngge for the vnto them the lawe of Mo-  
ses that was geuen by the Lord God of  
Israel. And so the hye Priest Esdras in  
the newe Moone in the seuenthe monerth,  
brought forth the lawe, that al the people  
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and Reader of the lawe stode vpon a scaf-  
folde of woode made for him, and vpon his  
ryghte hande stode by hym Mathathias,  
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as and Balasamus: and vpon hys left hand  
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The ende of the thyrde boke  
of Esdras.

The

i. Esdr. viii

ii. Esdr. viii



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The ende of the thyrde boke  
of Esdras.

The

i. Esdr. viii

ii. Esdr. viii



## The fourthe

Booke of Esdras.

(\*)

## The fyrste Chapter.

The people are reprovied for their unthakfulness. God wyll finde an other people if thes wyll not be reformed.



**E** seconde boke of the prophete Esdras the son of Sathaias, the sonne of Azarias, the Sonne of Helchya, the sonne of Salum, the sonne of Sador, the

sonne of Achitob, the sonne of Amerias, the sonne of Azarias, the sonne of Maratob, the sonne of Saabias, the sonne of Uzi, the sonne of Bochus, the sonne of Abisu, the sonne of Whinees, the sonne of Eleazar, the sonne of Aaron, of the trybe of Levi, which was prisoner in the lande of Medes, in the raygne of Artaxerxes kynge of Persia.

And the word of the LORD came vnto me, sayinge: go thy waye, & shewe my people their synfull dedes, and their chyldren theyr wickednesses, whych they haue done agaynste me: that they may tel their chylders chyldren the same, for the synnes of their fathers are increased in them. And whi? they haue forgotten me, and haue offered vnto straunge Goddes. Am not I euē he, that brought them out of the land of Egypt, from the house of bondage? But they haue prouoked me vnto wrath, and despised my counsels. Pull thou out then the heere of thy heade, and caste all euyl ouer them, for they haue not bene obedient vnto my lawe.

It is a people wythout learninge and nurtour. How long shal I forbear them, vnto whome I haue done so muche good? \* Many kinges haue I destroyed for their sakes: \* Wharao wyth hys seruantes and all hys power haue I smitten downe and slayne: \* All the nations haue I destroyed and coted out before the, \* and in the east haue I brought two landes and people to naughte, euen Tyre and Sidon, and haue slaine al their enemies. Speake thou therfore vnto them, sayinge: Thus sayeth the

Lorde: \* I led you therto the sea, & haue geue you sure stretes sence the beginning. \* I gaue you Moyses to be your captaine, and Aaron to be the priest: \* I gaue you

ders haue I done amōg you: yet haue you forgotten me sayeth the Lorde.

Thus sayeth the almighty Lorde: \* I gaue you quayles to eate, and I sentes for youre succoure: Neuertheles ye murmured, and ascribed not the victorie of youre enemies vnto my name: yea, this same day do ye yet murmur. Where are the benefices that I haue done for you? When ye were hungrye in the wyldernes, dyd ye not crye vnto me: why hast thou broughte vs into this wyldernes, to kyll vs? It had ben better for vs, to haue serued the Egipcians, then to dye in this wyldernes.

Then had I pity vpon your mourninges, and gaue you Manna to eat. \* Ye eat angels fode. \* When ye were thyrsty, did not I hewe the harde stone, and cause water to flowe therout? For the heat, I couered you with the leaues of the trees. A good pleasaunt far land gaue I you: I cast oute the Chananites, the Iderezytes & Philistines before you. \* What shall I do more for you sayeth the Lorde?

Thus sayth the almighty Lorde: \* When ye were in the wyldernes, in the water of the Amorites, being a thyrste, and blasphemynge my name, I gaue you not fire for your blasphemies, but caste a tree into the water, and made the ryuer swete. What shall I do vnto the Iacob? Thou Iuda wouldeste not obeie me. \* I wyll turne me to an other people, and vnto those wyll I geue my name, that they maye kepe my statutes. Sepnge ye haue forsaken me, I wyll forsake you also. When ye desyre me to be graciouslye vnto you, I shall haue no mercy vpon you. \* When ye call vpon me, I wyll not heare you. For ye haue defiled your handes wyth bloude, and youre secretes are swyfte to committe manslaughter. Ye haue not forsake me (in a maner) but your owne selues sayeth the Lorde. Thus saith the almighty Lorde: haue I not prayed you, as a father hys sonnes, as a mother her daughters, and as a nurse hys yonge babes, that ye woulde be my people, and I shoulde be your God: that ye woulde be my chyldren, & I shoulde be your owne father? \* I gathered you together as a hen gathereth hir chickens vnder hir wynges.

But now what shall I do vnto you? I shall caste you oute from my face. \* When ye offer vnto me, I shall turne my face frō you: for youre solemne feaste dayes, youre newe Moones, and youre circumcisions haue I forsaken, I sente vnto you my seruantes the prophetes, whō ye haue takē and slayne, and torne their bodies in pieces, whose bloude I wyll requyre of youre handes, sayth the Lorde. Thus sayeth the almighty Lorde: your house muste be desolate, I wil cast you out as the wind doth strawe: your chyldren shal not be fruitful, for they haue despised my commaundementes, and done the thyng that is euyl before me.

WBb.ii. Your

Exo. xvi. d.

Num. xiii.

Savi. xvi. c.

Num. xx. b.

Esa. v. a.

Exo. xv.

Exo. xx.

Esa. i. d.

Math. xiii.

Esa. i. d.

Ose. x.



## The.iii. boke of Edras

Your houses wyl I geue vnto a people that shall come, and they that neuer heard me, shall beleue in me: and they vnto whō I neuer shewed token, shall do the thyng that I commaunde them.

They haue sene no prophetes, yet shal they cal their sinnes to remembraunce, & know- ledge theym. I reposit me vnto the grace, that I wyl do for the people whych is to come, whose chyldren reioyce in gladnes: and thowge they haue not sene me wth bodely eyes, yet in spirite they beleue the thyng that I saye. And nowe brother be- holde what great worshyp, and se the peo- ple that cometh frome the East, vnto whome I wyl geue the Dukedome of A- braham, Isaac, and Jacob. Of Oseas, A- mos, and Micheas, of Joel, Abdi, Jonas, Naum, and Abacuck, of Sophony, Agge- us, zachary, and Malachy, whych is cal- led also an Angell (or Messenger) of the Lorde.

Mal. iii.

### The.ii. Chapter.

The Synagoge findeth faulte wth hir owne chyldren. The Gentyles are called.

**A** Thus sayeth the Lorde: I brought thys people oute of bondage, I gaue them my commaundemen- tes by my Seruauntes the Pro- phetes, whō thou wouldest not hear, \*but despysd my counsels. The mother þ bare the, saith vnto the: So your waie ye chyldre for I am a widowe & forsake: I broughte you vp wth gladnes, but wth sorrow & heuines haue I losse you, for ye haue synned before the Lorde your God, and done the thyng that is euil before hym. But what shall I now do vnto you? I am a widow and for- saken: go your waie, O my chyldren, and aske mercy of the LORDE. As for me O father, I call vpon the for a wytnes ouer the mother of these chyldren, which would not kepe my couenaunte: that thou byng theym to confusion, and their mother to a spoyle, that she beare no more. Lette their names be scatered abroad among the hea- then, lette theym be putte out of the earth, for they haue thoughte scozne of my coue- naunte.

O rather they would not heare.

Gene. xix.

Woe be vnto the Auar, thou that hiddest the vnihtuous by the. Thou wicked peo- ple, remembre what I dyd vnto Sodome and Gomorre, whose lande is touned to pytche and ashes. Euen so also wyl I do vnto all theym that heare me not, sayeth the almighty Lorde. Thus sayeth the Lorde vnto Edras: Tell my people that I wyl geue them the kyngedome of Hierusalem, whych I would haue geuen vnto Israell. Their glory also wyl I take vnto me, and geue them the euerlastyng Tabernacles, whych I had prepared for those.

**T**he tree of life shal be vnto the a swete smellyng oynmente: they shall neyther laboure nor be werpe. So your waie, & you

## The.ii. Chapter.

shall receyue it. Praye for your selues a fewe dayes, that ye maye dwell therein.

Nowe is the kyngdome prepared for you, therefore watche. Take heauen and earth to wytnes, for I haue broken the euill in pieces, & created the good, for I lyue saith the Lorde. Embrace thy chyldren, and byng them wth gladnes: make their feete as faste as a Miller, for I haue chosen the, sayeth the Lorde.

And those that be deade wyl I rayse vp agayne frome their places, and byng them out of the graue, for I haue knowen my name in Israell. Feare not thou mo- ther of the chyldren, for I haue chosen the sayth the Lorde. And for thy helpe I shall sende the my seruauntes Esay and Iere- mye, after whose counsell I haue sancti- fied and prepared for the. xii. trees, wth diuerse frutes, and as many welles, flow- ynge wth mylke and honny, and. vii. mou- taines, whereupon there grow roses and lilys, wherein I wil fil my \*chyldre wth toye. Execute iustice for the wyddowe, be iudge for the fatherles, geue to the poore, defende the comfortles, clothe the naked, heale the wounded and sycke, laughe not a lame man to scozne, defende the creple, and let the blynde come into the syghte of my clerenes. Kepe the old and yong with- in thy walles: where so euer thou fynde the deade, token them, and bury them, and I shall geue the the firste place in my Re- surrection. Holde styll (O my people) and take thy reste, for thy quiernes is come.

Exod. xv.

O rather thy chyldre

Ecol. xv.

Fede thy chyldren, O thou good nurse, stablyshe their fete. As for their seruauntes whom I haue geuen the, there shal not one of theym perishe, for I wyl seke them fro thy numbre, bere not thy selfe. For when the day of trouble and heuines cometh, other shall wepe and be sorrow- ful, but thou shalt be mery and plenuous. The Heathen shall be gelous, but they shall be able to do nothyng against the, sayeth the Lorde. My handes shall couer the, so that thy chyldren shall not see the fyre e- uerlastyng. Be ioyfull O thou Mother wth thy chyldren, for I wyl deliuer the sayth the Lorde. Remember thy dead chil- dren, for I shall byng them oute of the earth, and shewe mercy vnto them, for I am mercifull, sayth the Lorde almighty. Embrace thy chyldren vntyll I come, and shewe mercy vnto them, for mi welles rine ouer, and my grace shall not fayle. I E- dras receyued a charge of the Lorde vpon the mounte Oreb, that I shoulde go vnto Israell. But when I came vnto Israell, they sette me at naughte, and despysed the commaundementes of the Lorde. And ther- fore I saye vnto you, O ye Heathen that hear and vnderstande: Loke for your shep- herd, he shal geue you euerlastyng rest: for he is nye at hande, that shall come in the ende of the worlde. Be readye to the re- warde of the kyngedome, for the euerla- styng



spunge lyght shall come vpon you for ener-  
more. He the shadowe of thys worlde, re-  
ceyue the toyfulnes of your glorie. I testi-  
fye my sauoure openly: O receiue the gift  
that is geuen you, and be glad geuing tha-  
kes vnto hym, that hath called you to the  
beauenlye kyngedome.

Arise vp, and stand fast, behold the num-  
bre of those that be sealed in the feast of  
the Lorde, whiche are departed from the  
shadowe of the worlde, and haue receyued  
gloryous garments of the Lorde. Take  
thy numbre O Syn, and shut vp thy pu-  
rified, whiche haue fulfilled the lawe of  
the LORD. The numbre of the chyldren  
whom thou longedest for, is fulfilled: be-  
seche the power of the Lorde, that thy peo-  
ple whiche haue bene called from the be-  
gynnyng, maye be hallowed.

Apoca. vii. I Esdras sawe vpon the mounte Sion  
a greate people, whom I coulde not num-  
bre, and they all praysed the LORD with  
Songes of thankes geuyng. And in the  
myddeste of them there was a yonge man  
of an hye stature, more excellent then all  
they, and vpon euerye one of their heades  
he set a crowne, and was euer hygher and  
higher, whiche I maruailed at greatlye.  
So I asked the angel, and said: Syr what  
are these? He answered and said vnto me:  
These be they, that haue put of the mortal  
clothinge, and put on the immortall, haue  
restified and knowleged the name of god:  
Nowe are they crowned, & receyue the re-  
ward. Then said I vnto the angel: what  
yonge person is it, that crowneyth them,  
and geueth them the palmes in their han-  
des? So he answered and sayde vnto me:  
It is the sonne of God, whome they haue  
knowleged in the worlde. Then beganne  
I greatly to commend theim, that stode  
so styffe for the name of the Lorde. And so  
the Angell sayde vnto me: Go thy waye,  
and tel my people what maner of thynges  
and howe greates wonders of the LORD  
thy God, thou hast seene.

## The.iii. Chapter.

The wonderous workes whiche god dyd  
for the people are recited. Esdras marui-  
lety that GOD suffereth the Babilonians  
to haue rule ouer hys people, whiche yet  
are synners also.

**I**n the thyrtye yere of the fall  
of the Citie, I was at Babilon,  
and lay troubled vpon my bedde  
and my thoughtes came vpon ouer  
my herte: for I sawe the desolation of Si-  
on, and the pleruous wealth of them, that  
dwel at Babilon, and my spyrte was sore  
moued, so that I began to speake fearfull  
wordes to the most hyest, and said: O Lord  
LORD, thou spakest at the beginning, when  
thou plantedst the earthe (and that thy  
selfe alone) and gauest commaundementes  
vnto the people, and a bodie vnto Adam,  
which was a creature of thy handes, and

hast breathed in him the bryth of lyfe, and  
so he liued before the, and thou leddest him  
into Paradise, whiche garden of pleasure  
thy ryghte hand hadde planed or euer the  
earth was made. And vnto hym thou ga-  
uest comaundement to loue thy waye, whi-  
che he traungressed, and immediatly thou  
appointedst deathe in hym, and in hys ge-  
nerations. Of hym came nations, trybes,  
people, and kynredes out of numbre. And  
euery people walked after their owne wil  
and dyd vnto thynges before the, & as for  
thy comaundementes, they despised theim.

But in proces of tyme thou broughtest  
the water floud vpon those that dwelte in  
the worlde, and destroyedst them. And like  
as the death was in Adam, so was the wa-  
ter floud also in these. Neuertheles one  
of theim thou leftest, namelpe Noe wyth  
hys housholde, of whom came all ryghtu-  
ous men. And it happened that when they  
that dwelt vpon the earthe, began to mul-  
tiplie, and had gotten many chyldren, and  
were a greates people, they beganne to be  
more vngodlye then the fyrst.

Nowe when they all lyued so wickedly  
before the, thou diddest chuse the a man fro  
among them, whose name was Abraham. Of  
hym thou louedst, and vnto hym onelye  
thou shewedst thy will, and madest an e-  
uerlastyng couenaunte wyth him, promi-  
sing hym that thou wouldest neuer for-  
saake hys seede. And vnto hym thou gauest  
Isaac, vnto Isaac also thou gauest Jacob,  
and Esau. As for Jacob thou diddest chuse  
him, and put backe Esau. And so Jacob be-  
came a greates multitude.

And it happened that when thou led-  
dest hys seede out of Egypte, thou brough-  
test them vp into the mounte Sinai, bow-  
pug downe the heauens, settinge faste the  
earth, mouyng the grounde, makinge the  
depthes to shake, & troubling the worlde.  
And thy glory wente thorow foure portes  
of fyre, and earthquakes & wyndes, and  
colde, that thou mightest geue the law vnto  
the seede of Jacob, and diligēce vnto the  
generation of Israell.

And yet tokeste thou not awaye frome  
the that wicked herte, that thy lawe might  
brynge forth fruite in them. \* For the first  
Adam bare a wycked herte, transgressed,  
and was overcome, and so be all they that  
are borne of him. Thus remayned weak-  
nes in the lawe of the herte of the people,  
wyth the wyckednes of the roote: so that  
the good departed awaye, and the euill a-  
bode styll. So the tyme passed awaye, and  
the yeres were brought to an ende.

Then diddest thou raise vp a seruaunte  
called Dauid, whom thou commaundest  
to builde a Citie vnto thy name, and to of-  
fer vnto incense and sacrifice vnto the there-  
in. Thys was done nowe manye yeres.  
Then the inhabyters of the Citie forsoke  
the, and in all thynges dyd euen as Adam  
and all hys generations hadde done: for

Gene. vi. 6.

Gene. vii. 6.

1. Pe. iii. d.

Gen. xii. xv

Gene. xxi. a.

Rom. ix. b

Gene. xv. c

and. xxii. a

Exod. xix. a

Deu. xxi. b.

Gene. iii.

ii. Reg. v. a

Gene. ix. d.

WB. iii.

ther



they also had a wycked herte.

**D** And so thou gaueste thy cite ouer into the handes of thyne enemies. Are they of Babilon more better and more ryghteous then thy people, that they shall therefore haue the dominion of Sion? For when I came there, and sawe theyr vngodlinesse, and so greete wickednes that it could not be numbred: yea, when my soule sawe so manye euill doers (in the. xxx. yere) my herte sayled me, for I sawe how thou suffereste them in suche vngodlines, and sparest the wycked doers, but thyne own people hast thou coted out, & preserued thyne enemies, and this hast thou not shewed me.

**I** canne not perceyue howe this happeneth. Do they of Babilon then better, then they of Sion? Or is there any other people that knoweth the, saunge thy people of Israel? Or what generatiō hath so beleued in couenauntes as Iacob? And yet their reward appereth not, & their labour hath no fruit. For I haue gone here & ther thorow the heathen, & I se þ they be ryche, and wealthe, and thynke not vpon thy commandementes. Weyghe thou therefore our wyckednes nowe in the balaunce, and theirs also that dwel in the worlde, and so shall thy name be no where founde but in Israell. Or where is there a people vpon the earth, that hath not synned before the? Or what people hath so kept thy commandementes? Thou shalt fynde, that Israel by name hath kepte thy preceptes, but not the other people and heathen.

## The.iii. Chapter.

**T**he aungell reprooueth Ecdias, because he seemed to enter into the profound iudgementes of God.

**A** And the Aungell that was sente vnto me (whose name was Uriell) gaue me an aunswere, and sayde: Thy herte hath taken to much vpon it in this world, and þ thynckeste to comprehend the waye of the hest. When sayde I: yea my Lorde. And he aunswere me, and sayde: I am sente to shewe the thre wayes, and to set for the thre similitudes before the: wherof if thou canste declare me one, I wyll shewe the also the waye that thou desireste to see: and I shal shew the from whence the wycked herte cometh. And I sayde: Tell on my Lorde. Then sayed he vnto me: Go thy waye, weyghe me the weyghte of the fyre, or measure me the blasfe of the wynd, or call me agayne the dape that is paste. Then aunswere I, and said: What man borne is able to doo that? Why requirreste thou suche of me? And he sayde vnto me: If I shoulde aske the, howe deepe dwellinges are in the sea? Or how great water springes are vpon þ firmament? Or howe greete water springes are in the begynnyng of the depe? Or whych are the out-

goynge of Paradise, peradventure thou wouldest say vnto me: I neuer wēt downe yet into the depe nor hell, neither dyd I euer clyme vp into heauen. Neuertheless nowe haue I asked the but onely of fyre, & wynde, and of the day, where thorow thou hast traueyled, and from the whych thou canste not be seperated, and yet canst thou geue me no answer of them.

He sayde moreouer vnto me: Thyne owne thynges, and suche as are growen vp wyth the, canste thou not knowe, howe shoulde thy vessel then be able to comprehend the waye of the hest, and now outwardlye in the corrupte worlde, to vnderstande the corruption that is euidente in my syght? Then sayd I vnto him: It were better that wee were not at all, then that we shoulde lyue in wyckednes, and to suffer and not to knowe wherefore. He aunswere me and sayde: I went in a woode, and the trees toke such a deuice, and sayde:

Come lette vs go and fyghte agaynst the sea, that it maye departe awaye before vs, and þ we may make vs yet more woodes.

The flowdes of the seas also in like manner toke this deuice, & sayde: Come, let vs go vp, and fyghte agaynst the trees of the woode, that we maye make oure lande the wider. The thought & deuice of the woode was but vayne, and nothyng worthe, for the fyre came and consumed the woode.

The thought of þ flowdes of the sea came likewise to naught also, for the sand stode vp and stopped them.

If thou were Iudge now betwixt these two, whom wouldest thou iustifie, or whō wouldest thou condemne? I aunswere and sayde: Verily it is a folishe thoughte that they boeth haue deuised.

For the ground is geuen vnto the woode, and the Sea also hath bys place to beate bys flowdes. Then aunswere he me, and sayd: Thou hast geuen a ryght iudgement, whye iudgeste thou not thy selfe also? For like as the ground is geuen vnto the wood, & the sea to his flowdes: \* eue so they that dwell vpon earthe maye vnderstande nothyng but that whych is vpon earth: and he that dwelleth aboue the heauens maye onely vnderstande the thynges that are aboue the heauens. Then answered I, and sayde: I beseeche the O LORD, let me haue vnderstandynge: for it was not my mynde to be curiouse of thy hye thynges, but of suche as wee daylye menble wyth all, namelpe wherfore that Israel is blasphemed of þ heathen, and for what cause the people (whome thou euer hast loued) is geue ouer, to be punished of the vngodly nations: & why the lawe of our fathers is brought to naught, and the wyrtten couenauntes come to none effect, and we passe awaye oute of the worlde as the grasshoppers, and our lyfe is a verye feare, and we are not worthy to obayne merce. What will he do then vnto bys name, whyche is called

Esa. lv. c.  
John. iii. e.  
ii. Cor. ii. b



called vpon ouer vs? Of these thynges haue I asked question.

Then answered he me, and sayde: The more thou searchest, the more thou shalt maruel, for the worlde hath fast to passe away, and can not comprehend the thynges that are promised for the ryghtuous in tyme to come, for this worlde is full of vnyghtuousnes and weakenes.

But as concerninge the thynges wherof thou askest me, I wyl tell the. The euyl is sowne, but the destruction therof is not yet come. If the euyl now be that is sowne be not turned vpside downe, & if the place where the euyl is sowne passe not away, then canne not the thyng come that is sowne wth good. For the corne of euyl seede hath bene sowne in the hert of manne frome the begynnyng, and how much vnygodlynesse hath he brought vpon this tyme? and howe much shall he yet bringe forth vntill he come into the barne?

Wonder now by thy selfe, whē the corne of euyl seede is cut downe, howe greete a barne shall it fylle? I answered and sayd: How, and when shall these thynges come to passe? Wherefore are our peres fewe and euyl? And he answered me, sayinge:

Haste not thou to much vpon the hyst, for thy hastynesse to bee aboue hym, is but vayne, thou makest to much a do. Wyldest thou the soules also of the ryghtuous aske question of these thynges in their holines, sayinge: \*How longe shall I hope of this fashion? Whē cometh the fruite of my barne and my rewarde? And vpon this Ieremias the archangel, gaue them answer and sayd: Euen when the numbze of the sedes is filled in you: for he hath weyed þ world in the balaunce, in measure and numbze hath he measured the tyme, and moueth it not vntill the same measure be fulfilled.

Then answered I and sayde: O Lorde, now are we all ful of synne, and for our sakes peradventure it is, that the barne of the ryghtuous shal not be filled because of the synnes of them that dwell vpon the earth.

So he answered me and sayde: Goose thy waye to a womanne wth chylde, and aske of her when she hath fulfilled hir nine monethes, if hir childe be maye keepe the byrthe any lenger wthyn her. Then sayd I: No Lorde that canne she not.

And he sayde vnto me: In hell the secreete places of soules are like the priuie chamber of a woman. For lyke as a womanne that traueleth, maketh hast whē the tyme and necessitie of the byrthe is at hande: Euen so doth \* she haste to deliuer it that is committed vnto hir. Like what thou desirest to see, it shal be shewed the from the begynnyng. Then answered I and sayde: If I haue founde fauoure in thy syghte, and if it be possible, & if I be mete therfore, shewe me then, whether there be more to come then is past, or more paste, then is for

to come. What is paste I know: but what is for to come, I knowe not.

And he sayde vnto me: Stande vpon vpon the ryghte syde, and I shall expounde the similitude vnto the. \* So I stode, and beholde an hore burnynge ouen wente ouer before me: and it happened that when the flame was gone by, the smoke had the vpper hande. After this, there went ouer before me, a waterye cloude, and sent downe muche rayne wth a storme, and when the stormy rayne was past, the droppes remained styll. The saide he vnto me: like as the rayne is more then the droppes, and as the fire exceedeth the smoke, euen so the measure of the thynges that are paste hath the vpper hande. Then went the droppes and the smoke aboue: & I praied & said: Maye I lyue (thynkest thou) vntill that tyme? What shall happen in those dayes? He answered me, and sayde: As for the tokens wherof thou askest me, I may tel the of them in a parte: but as touchyng \* thy lyfe, I maye not shewe the, for I am not sente therfore.

Or assigne a declaration of the thyng that is asked.

Some read my lyfe.

### The.v. Chapter.

Esdras and the aungel comen together.

Euertheles, as concernynge the tokens, marke this: Beholde the dayes shall come that they whych dwell vpon earth shall be taken in a greete numbze, \* and the waye of the truerth shall be hyd, & the lande shall be baren from fayeth: but iniquitye shall haue the vpper hande, lyke as thou hast sene now, \* and as thou hast hearde longe ago. And the lande that thou seest now to haue rule, shalt thou shortly se waste. But if god graunt the to lyue, thou shalt see after the the thirde trespit, & the sunne shal sodenly shyne againe in the nighte, & the moone three tymes in the daye, and bloude shall droppe oute of woode, and the stone shall geue his voyce, and the people shall be vnyquiet: and euen he shall rule whome they hope not, that dwell vpon earth, and the fowles shall dye, and the Sodomitische sea shall caste oute fysh, and make a noyse in the nyght, whych manye shal not knowe, but they shall all heare the voyce thereof.

There shall be a confusion also in many places, and the fyre shal be oft sent agayne and the wyld beasts shal go theyr waye, and monstrous women shall beare monsters, and salte waters shal be found in the swete: one frende shall fight agaynst another: then shall al wylde and vnderstanding be hyd and put aside into their secreete places, and shal be sought of man, and yet not founde. Then shall vnyghtuousnes & voluptuousnes haue the vpper hande vpon earth. One Lande also shall aske another, and say: is rightuousnes gone thorow the? And it shal saye: no. At the same tyme shall men hope, but nothyng obtayne: they shal labour, but their wayes shal not prospere.

To

Or rather shal be taken or he begyled w great ryches. What. crist. Or rather more then thou now seest, or herdest longe ago.

Apoc. vi. b.

Or rather do they.



To shewe the suche tokens I haue leue, and if thou wylt praye agayne, and wepe as nowe, and faste seuen daies, thou shalt heare yet greater thynges. Then I awaked, and fearfulness went thorow me all my bodye, and my mynde was feble and carefull, so that I almost sowned wythall. So the aungell that was come to talke wyth me, helde me, comforted me, and set me vp vpon my fete.

And in the seconde nyghte it happened that Salathiel the captayne of the people came vnto me, sayinge: Where haste thou bene? & why is thy countenance so heauy? Knowest thou not that Israel is committed vnto the, in the lande of their captiuitie? Up then and eate, and forsake vs not as the shepheard that leaueth his flocke in the handes of wycked wolues. \* Then sayde I vnto hym: So thy waye from me, and come not nye me: and he heard it, and as I sayde, so went he his waye from me. And so I fasted seuen daies, mournynge and weppynge, lyke as Uriell the Aungell commaunded me. And after seuen daies it happened, & the thoughtes of my herte were verie greuous vnto me agayne, and my soule receiued the spirite of vnderstandynge, and I beganne to talke wyth the mooste hyste agayne, and sayde: O Lorde, of euery woode of the earth and of all the trees thereof, thou haste chosen the one onely vyneyarde, and of all lardes of the whole worlde, thou hast chosen the one pytte: and of al the flowers of the grounde, thou haste chosen the one tylle: and of all the depes of the Sea, thou haste fylled the one cyuer: and of all builded Cityes, thou hast halowed Sion vnto thy selfe: and of all the fowles that are created, thou haste named the one Doue: and of al the cattell that are made, thou haste prouided the one shepe: and amonge all the multitudes of folkes, thou haste gotten & one people, and vnto this people whan thou louedest: thou gauest a lawe, that is proued of all.

And nowe O Lorde, whye hast thou geuen this one people ouer vnto many? and vpon the one roote thou haste prepared othre, and whye hast thou scattered the one onely people among many? whye ch treate them downe, yea whye haue euer wythstand thy promises, and neuer beleued thy couenauntes? And though thou wereste enemy vnto thy people, yet shouldst thou punyssh them wyth thine owne handes. Nowe when I had spoken these woordes the Aungell that came vnto me the nyght afore, was sente to me, and saide vnto me: Heare me, and herken vnto the thing that I say: and I shal tel the more. And I said: Speake on my Lorde.

Then sayde he vnto me: thou arte soore vexed and troubled for Israels sake. Louest thou that people better then hym \* that made them? And I sayde: No Lorde, but of verie grieve and compassion haue I

spoken. For my raynes pynne me euery he & made houre, bicause I woulde haue experience of the waye of the mooste hyste, and to seke oute part of his iudgement. And he sayde vnto me, that thou maist not. And I sayd, wherfore Lorde? Wherunto was I borne the? Or why was not my mothers chyldbedde then my graue? So had I not sene the miserie and trouble of Jacob, and the traualle of my people of Israel.

And he sayde vnto me: Numbze me the thynges that are not yet come: gather me togyther the droppes that are scattered abroad: make me the floures grene agayne that are wythered: open me the thyng that is closed: and bynne me forth the wyndes, that are shutte vpp: Shewe me the ymage of a voyce, and then shall I declare the & thynges that thou labourest to knowe. And I sayd: O Lorde, Lorde, who may know these thynges, but he that hath got his dwellinge with men? As for me, I am vnmpe: howe maye I then speake of these thynges wherof I askeste me? Then sayde he vnto me: lyke as thou canst doo none of these thynges that I haue spoken of, euen so canst thou not fynde oute my Iudgemente, or in the ende the loue that I haue promised vnto my people. And I sayde: Beholde O Lorde yet arte thou nye vnto them that haue no ende: \* and what shall they doo that haue bene before me, or we that be nowe, or they that shal come after vs? And he sayde vnto me: I wyll liken my Iudgemente vnto a cyng. Lyke as there is no slackenelle of the laste, euen so is there no clypynesse of the fyrste. So I answered and sayde: Couldst thou not make those (that haue bene made, and that be nowe, and that are for to come) in one, that thou mightest shewe thy Iudgemente the soner? Then answered he me, and sayde: The creatures maye not haste about the maker, neither maye the worlde holde them at once, that shal be created.

And I saye, Howe haste thou sayde then vnto thy seruaunte, that thou lyuinge maker haste made the creature liuing at once and the creature bare it? euen so myghte it nowe also beare them that be presente, at once. And he sayde vnto me, Aske the chyldbedde of a woman, and say vnto hir: If thou bynngest forth the chyldren, why dost thou it not togyther, but one after another? I saye her therfore to bynne forth the ten chyldren at once. And I sayde she can not, but muste do it one after another.

Then sayde he vnto me: Euen so haue I geuen a chyldbedde vnto the earth, for those that be sowne vpon it by processe of tyme. For lyke as a ponge chyld maye not bynne forth the thynges that belonge to the aged, euen so haue I ordeyned & worlde whyche I made.

And I asked and sayde: Scynge thou haste nowe geuen me away, I wyl soeake before the, for oure mother of whome thou haste

That is amonge the handes of the whyche by cruelty are wolues.

Or rather the ende is at hande.

Or rather better then



hast tolde me, is yet yonge, and nowe thee draweth nye vnto age. He aunswered me, and sayde: Aske a womanne that beareth children, and she shall tell the. Saye vnto her: wherfore are not they (whō thou hast now brought forth) like those that were before the, but lesse of stature? And she shall aunswere the. They that be borne in the youth of strength are of one fashion, & they that are borne in the tyme of age (whē the chyldebedde fayleth) are otherwyse.

Consider nowe thy selfe, howe that ye are lesse of stature, then those that were before you, and so are they that come after you, lesse then ye, as the creatures whych now begyn to be olde, and haue passed ouer the strength of youth. Then sayde I: Lorde I beseeche the, if I haue founde fauour in thy syght, shewe thy seruante by whom doest thou visite thy creature?

Or to whō wilt thou committe the ouersight of thy workman-shyppe.

## The.vi. Chapter.

The aungell instructeth Eldras, & geueth hym aunswere to his questions.

**A**nd he saide vnto me: In the begynnynge when the Grounde was made, before y<sup>e</sup> world stode, or euer the wynde blew, before it thundered and lyghtened, or euer the foundations of Paradise were layed, before the fayre flowers were seene, or euer the mouable powers were stablyshed, before the innumerable multitude of aungelles were gathered toggyther, or euer the byghnesses of the ayre were lyfted vp, afore the measures of the firmamente were named, or euer the chymneys of Sion were hote, and or the presentepetes were sought oute, and or euer the inuentions of theym that now synne, were putte aside, before they were sealed that nowe gather sayeth for a treasure: the dyd I consider and ponder all these thynges, and they all were made thorow me, and thorow none other, by me also they are ended, and by none other. Then answered I, and sayde: whych shall be the partynge a sunder of the tymes? Or when shall be the ende of the syde, and the begynnynge of it that foloweth? And he sayde vnto me: Frome Abraham vnto Isaac, when Iacob and Esau were borne of hym, Iacobs hande held the syde the hele of Esau: for Esau is the ende of this world and Iacob is the begynnynge of it that foloweth. The hande of manne berthwyt the hele and the hād. Other question (Eldras) aske thou not.

Gen. xlv.c.

I aunswered and then sayde: O Lorde, LORD, if I haue founde fauour in thy sight, I beseeche the shewe thy seruante the end of thi tokēs, wherof thou shewedst me parte the last nyght. So he aunswered and sayd vnto me: Stand vp vpon thy fete, and heare the persite voyce and sounde. There shall come a greate motion, but the place wher thou standest shall not be mooued. And therfore when thou hearest the

wordes, be not afraid: for of the ende shall the worde, and fundation of the earthe be vnderstande. And whye? the worde therof trebleth and quaketh, for it knoweth that it must be chaunged at the ende. And it happened, that when I hadde hearde it, I stode vp vpon my feete, and herkened: and beholde, there was a voyce that spake, and the sounde of it was like the sounde of many waters, and it sayde: Behoulde, the dayes come, that I will begynne to draw nie, and to viset the that dwel vpon earth, and will begynne to make inquisition of them what they be that haue hurte equity with vnyghtuousnes, and when the low estate of Sion shall be fulfilled: and when the worlde, that shall vanyshe awaye, shall be ouerseated, then wil I do these tokens.

The booke shall be opened before y<sup>e</sup> firmament, and they shall se altoggyther, and the chyliden of a peare olde shall speake with their voyces: the women with child shall bynge forth the vntymelye chyliden of thre or foure monethes olde, and they shall lyue and be raysed vp: and sodenly shall the sound places appeare as the vnsound, the full store houses shall sodenly be found empty, and the trumpet shall geue a sounde, whych when euerye manne heareth, they shall be hastily afrayed. At that tyme shall frendes syght one agaynste an other lyke enemyes, and the earthe shall stande in feare with them.

Math. ix. a.  
Mar. vii. a

The springes of the welles shall stande styll, and in thre houres they shall not rine. Whosoener remaineth from al these thynges that I haue tolde the, shall escape, and se my saluation, & the end of your worlde.

\* And the menne that are receyued, shall see it, they that haue not tasted death frome theyr byrthe: and the hert of the indwellers shall be chaunged, and turned into an other meanyng. For euill shall be put oute, and disceyte shall be quenched. As for sayeth, it shall flopye, corruption shall be overcome: and the truerth, whych hath bene so long wout fruite, shall be declared. And it happened when he talked with me, that I loked demurelye vpon hym, before whome I stode, and these wordes saide he vnto me: I am come to shew the, the tyme of the nyghte for to come.

Or healthy full worke.

If thou wylte praye yet more, and faste seven dayes agayne, I shall tell the more thynges, and greater then before: \* for thy voyce is heard before the Hieste: for whych the myghy hath sene thy ryghtuous dealinge, he hath sene also thy chastite, whych thou hast hadde euer sence thy youth: and therfore hath he sente me to shewe the all these thynges, and to saye vnto the. Be of good conforte, and feare not, and haste not with the tymes that are past, to thinke vayne thynges, and make not hast \* of the later tymes.

Whych I shall hear in the daye.

And it happened after this, that I wept agayne, and fasted seven dayes in like man-

Or by makinge haste thou go fro the remembrance of the latter times.



## The.iii.boke of Edoas

ner, that I myght fulfyll the thre weekes which he told me. In the right night was my herte vexed within me agayne, and I began to speake before the hyest: for my spirite was greatly sette on fyre, & my soule was in distres, and saide: **O LORD** thou spakest vnto thy Creature from the begynnyng (euen the fyrst day) and saydest: \*Let heauen and earth be made, and thy woorde was a perfecte worke. And then was there þ spirit, and darkenesse were yet on euery syde, and scilence: there was no mannes voyce as yet beside the. Then commaundedst thou a layre lyghte to come forth out of thy treasures, that thy worke might appeare and be sene.

Upon the seconde daye thou madest the spirite of the firmamente, and commaundedst it to parte a sunder, and to make a diuision betwene the Waters, that the one parte myght remayne aboue, and the other beneth. Upon the thyrde daye thou broughtest to passe, that the waters were gathered in the seuench part of the earth. Syre partes hast thou dried vp, and kepte them, to the intente that men myght sowe and occupy husbandrye therein. As sone as thy woorde went forth, the worke was made. For immediatlye there was greete innumerable fruite, & manye diuerse pleasures and desires of temptation, and thys was done the thyrde daye.

Upon the fourth daye thou commaundedst that the sunne sholde geue hys shine, and the moone hys lyghte: the sterres byddeste thou set in order, and \*gauest theim a charge to do seruice euen vnto man, that was for to be made. Upon the fyfte daye thou \*saydest vnto the seuenth part (wher the waters were gathered) that thei shold bringe forth diuerse beastes, fowles, and fyshes. And so it came to passe, that the dombe waters, & without soule, broughte forth the lypynge beastes, at the commaundemente of **GOD**, that all people mighte prayse thy wonderous workes.

Thou didest thou preserue two soules, þ one thou calledst Enoch, and the other Leuiathan, and diddest separte the one frome the other: for the seuenth parte (namely, wher the water was gathered together) myght not holde them both. Vnto Enoch thou gauest one parte, whiche was dried vp the thyrde daye, that he shoulde dwell in the same parte, wherin are a thousande hylles. But vnto Leuiathan thou gaueste the seuenth parte namely the moyste, and haste kepte hym to deuoure what thou wylte and when. Upon the syxte day thou gaueste commaundemente vnto the earth, that before the it shold bringe forth beastes, cattell, and all that crepe, and besides thys, Adam also, whom thou madest Lord of all thy creatures.

Of him come we al, & the people also whō thou haste chosen, specially vnto thy selfe. All thys haue I said now, and spoken be-

## The.vii.Chapter.

fore the, that I myght shew how that the worlde is made for our sakes. As for the other people whych also come of Adam, thou haste saide that they are nothing, but be like a sperle, and hast likened the abundance of them vnto a droppe that fallith from the rouse of the house.

And now **O LORD**, the Heathen whych haue euer bene reputed as nothinge, haue begunne to be Lordes ouer vs, and to deuour vs: but we thy people (whō thou hast called the first borne, thy onely begotten, and thy seruēt louers) are geue into their handes and power. If the worlde now be made for our sakes, wher haue we not the inheritaunce in possession wryth the worlde? Howe longe shall thys indure?

### The.vii.Chapter

The aungel sheweth Edoas many thynges to come.

**AND** it happened after that I hadde spoken out these wordes, there was sent vnto me an aungell, whych had bene by me also the nyghtes before, and he sayde vnto me: Up Edoas, and heare the wordes that I am come to tell the. And I sayde: speake on **LORDE** my **GOD**. Then sayd he vnto me: The Sea is sette in a wyde place, that it myght be depe and greate, but þ entraunce is narrowe and small lyke a ruer. For who woulde go into the Sea, to looke and to rule it? If he wente not thorow the narrowe, howe myght he come into the broade?

Item an other: A Citie is buylded and sette vpon a brode fielde, and is full of all goodes: the entraunce is narrowe and so bayne, lyke as if there were a fire at the ryght hand, and a depe water at the lefte, and as it were ouelpe one straghte parhe betwixte them boeth, so small, that there coulde but one man go there.

If thys Citie now were geuen to an heyre, and he neuer wente thorow the perillouse waye, howe woulde he receyue his inheritaunce? And I sayde: It is so **LORD**. Then sayde he. Euen so is **Israell** also a porcion. And wher? for their sakes haue I made the worlde: and when Adam transgressed my statutes, then was the thyng indged that was done. Then were the entraunces of the worlde made narrow, full of sorowe and trauayle: They are but few and euell, full of perilles and labour. For the entraunces of the fore worlde were wyde and sure, and broughte immortall fruite.

If they now which are entred into this world, may not comprehend these straghte and bayne thynges, muche lesse may they comprehend and understande the secreete thynges. Whye disquietest thou thy selfe then, seynge thou arte but a corruptible manne? And what wouldest thou knowe where as thou art but mortall? And why haste

Gene.i.a.

Exo.iii.5

Deu.iii.

Gene.i.c

am qd

am qd

am qd

am qd



haste thou not receyued into thyne herte the thyng that is for to come, but that is presente?

**Deu. viii.** **B** Then said I, O Lord Lord, thou hast ordeyned in thy lawe, \* that the ryghtuous should inherite these thynges, but that the vnfaithfull and vngodly shoulde perishe. Neuerthelesse the ryghtuous shall suffer straughte thynges, and hope for wyde, for they that haue lyued vngodly and suffered straughte thynges, shal not se the wyde.

And he sayde vnto me: There is no Iudge aboue God, and none that hath vnderstandinge aboue the byeste. For there be manye that peryshe, bycause they despise the lawe of God that is set before them. For God hath geuen straughte comaundement to suche as come, that they knowe what they do, and howe they shoulde lyue: and if they kept thys they shold not be punished.

Neuerthelesse they were not obedient vnto hym, but spake agaynst hym, imagined vayne thynges, and purposed to synne, and sayd moreouer that ther was no god, and that God regarded them not. Hys wayes haue they not knownen, hys lawe haue they despised and denyed hys promyses: in hys statutes and ordinaunces haue they not bene faithful and stedfast, & haue not performed hys workes.

And therfore Eldras: vnto the ful, plenty: and to the emptye, emptines. Behold the tyme shal come that these tokens whiche I haue told the shal come to passe, and the byde shal appeare: and the earth that nowe passeth awaye shal be shewed, and whosoener is deliuered frome the euilles, shal se my wonders. For my sonne Iesus shal be openly declared, wyth those that be wyth hym: and they that remayne, shal be merry in foure hundred yeres.

After these same yeres shal my sonne Christe dye, and al men that haue life: and the worlde shal be turned into the olde silence. vii. dayes, lyke as in the fore iudgements, \* so that no man shal remayne.

As ther was silence before the world was made.

And after seven dayes, the world that yet awaketh not, shal be raysed vp, and shal dye corrupte. And the earth shal restore those that haue slept in hyr, and so shal the duste those that dwell in silence, and the secrete places shal deliuer those that be committed vnto them.

And the moste byest shal be openly declared vpon the seate of iudgement, & all miserie shal vayne awaye, and longe sufferinge shal be gathered togyther. But the iudgement shal continue, the truth shal remaine and fayeth shal waxe stronge, the worcke shal solowe, and the reward shal be shewed, the ryghtuousnesse shal marche, and the vnyghtuousnesse shal beare no rule.

Gene. ix.

Exo. xxxii.

Then sayde I: Abraham prayed for the Sodomites, and Moses \* for the fathers that synned in the wilderness, and he that came after hym for Israell, in the tyme of Ahas and Samuell: and David

\* for the destruction, and Salomon for the that came into the Sanctuarie, and Helias \* for those that receyued rayne, and for the deade, that be myghte lyue: and Elias for the \* people in the tyme of Senacherib: and diuerse other in like maner, whiche haue prayed for manye.

ii. Re. xii. c.  
ii. Par. vi. c.  
iii. re. x. vii. a  
Jaco. v.  
iii. re. xviii

Euen so nowe synne the corrupte is growen vp, and wyckednes increased, and the ryghtuous haue prayed for the vngodly, wherfore shal it not be so now also?

He answered me, and sayd: Thys presente worlde is not the ende, there remaineth muche honoure in it, therfore haue they prayed for the weake. But the daye of dome shal be the ende of thys tyme, and the begynnyng of the immortallitie for to come, wherein all corruption vanysheth, all voluptuousnes is lowed, all misbelieve taken awaye, ryghtuousnes growen, and the veritye spronge vp. Then shal no man be able to saue hym that is destroyed, nor to oppresse hym that hath gotten the victorie. I answered then, and sayd.

Thys is my fyrste and laste sayinge: that it hadde ben better, not to haue geuen the earth vnto Adam, or else when it was geuen hym, to kepe hym that he shoulde not synne. For what profite is it for men now in thys presente tyme to lyue in beauienes, and after deathe to loke for punishment? O thou Adam, what haste thou done? For thouge \* it was thou that synned, thou art not fallen alone, but wee all that come of the. Rom. 6.

For what profyte is it vnto vs, if there be promised vs an immortall tyme where as wee medle wyth deadele workes? and that there is promised vs an euerlastyng hope, where as we our selues are euill and vayne? and that there are layde vp for vs dwelllynges of healte and freedom, where as wee haue lyued euill: and that the worthyp of the byest is kepte to defende them whiche haue led a patient lyfe, where as wee haue walked in the moste wycked wayes of all? And that ther shal be shewed a Paradise, whose fruit endureth for euer, where is freedom & medycyne, where as wee shal not goo in: for we haue walked in vnplesaunte places: And that the faces of them whiche haue abstayned, shal shyne aboue the starres, wher as our faces shal be blacke & darke? For whyle wee lyued and dyd vnyghtuouslye, we considered not that we shoulde suffer therfore after deathe.

Then answered he me and sayd: This is the consideration and thoughte of the battaile whych man hath vpon the earth: that if he be ouercome, he shal suffer as thou haste sayde. But if he get the victory he shal receyue the thyng that I say. For thys is the lyfe wherof Moses spake vnto the people sayinge: \* Those the lyfe that thou mayste lyue. Neuerthelesse they beleued hym not: neyther the Prophetes after hym. No nor me whiche haue spoken

Deu. xxx. d.

Ken



## The.iiii.boke of Ecdias

ken vnto them, that heauines shoulde not reache vnto them so theyr destruction, like as ioye is for to come ouer those that haue suffered theyn selues to be infortuned in saluation.

I answered then and sayde: I knowe Lorde, that the byeste is mercifull, in that he hath mercy vpon them whyche are not yet in the worlde, and vpon those also that walke in hys lawe, and that he is patient \*and longe sufferinge towarde those that haue sinned in their worckes: and that he is liberall to geue where as it requirerh: and that he is of greate mercy, for he multiplieth hys lounge kyndenesse toward those that are presente, and that are paste, and to them whyche are for to come.

For if he multiplie not hys mercyes, the worlde shal not be made lounge, with those that dwell therein: He geueth also, for if he gaue not of his goodnes that they whych haue done euil, might be eased, &c. thousande parte of menne shoulde not be made lounge. And if the Judge forgaue not those that be healed wth hys worde, and if he woulde destroe the multitude that stryue, there shoulde be verpe fewe lefte in an innumerable multitude.

### The.viii.Chapter.

Ecdias praiceth GOD rather to loke vpo hys owne Mercy, then on the synnes of the people.

**A**nd he answered me, saynge: The mooste byeste made thys world for manie, but the world to come for fewe. I wyll tell the a similitude, Ecdias: As when thou askest the earth, it shal saye vnto the, that it geueth muche mould, whereof earthen vessels are made, but little of it that goulde cometh of: Euen so is it with the worke of thys worlde. \* There be many created, but fewe shal be preserued. Then answered I, and sayde: Then swalowe by the wytt (thou soule) and deuoute the vnderstandynge, for thou arte agreed to herken and to geue eare, and wyllynge to prophesye: for thou haste no longer space geuen the, but onely to lye. O Lorde, wilt thou not geue thy seruante leue, that we may praye before the: and that thou mayeste geue sede vnto our herte, and bylde oure vnderstandynge, that there maye come fruyte of it, and that euerye one whych is corrupte, and beareth the state and place of a man, may lye?

For thou arte alone, and wee all are one workmanship of thy handes, like as thou hast said, and like as the body is fashioned nothe in the chyldesbed, and thou geueste the membres, and thy Creature is preserued in fyre and water: and. fr. monethes doth thy worke suffer thy creature, whych is fashioned in hys: but the thyng that preserueth, and is that is preserued shal

## The.viii.Chapter.

boeth be kepte togyther: and when tyme is, the chyldesbed deliuereth the thyng that is kepte and growen in her.

For thou hast commaunded the byestes to geue mylke vnto the frute, that þ thing which is created and fashioned, maye be nourished for a tyme: and then thou despoilest and orderest it wth thy mercy, byngeste it vpon wth thy ryghtuousnes, nurturste it in thy lawe, and resourmest it with thy vnderstandynge, mortifieste it as thy Creature, and makeste it lounge as thy worcke.

Seynge then that thou doeste destroe him, whyche wth so greate laboures is created and fashioned thowoe thy commaundement, thou couldeste lyghthe or depue also, that the thyng which is made myghte be preserued.

And this I speake nowe of all menne in general, as thou knowest: but of thy people, for whose sake I am soye: and of thy inheritance for whose cause I mourne: and of Israell, for whome I am wofull: and for Iacob, for whose sake I am grieved: therefore begynne I to praye before the for my selfe and for theyn, for I see the fal of vs, euen of vs that dwell vpon earth. But I haue berde þ swyftnes of the iudge whych is to come: therefore heare my voice and vnderstande my wordes, \* and I shal speake before the.

This is the beginning of the wordes of Ecdias, before he was receyued: O Lorde, thou þ dwellest in euerlastyngnes, whose eyes are lyft vp in the ayre, whose stole is excedding hye, whose glorie & maiesty may not be comprehended, before whome the hostes of heauen stande with tremblynge, whose keepynge is turned in wynd and fire, whose worde is true, whose talkynge is stedfast, whose commaundement is stronge, whose ordinaunce is fearefull, whose loken drieth vp the depthes, whose warthe maketh the mountaynes to melte away, and whose trouth beareth wytnes: O hear the prayer of thy seruante, and marke wth thyne eares the petition of thy creature.

For whyle I lye I wyll speake, and so longe as I haue vnderstandynge, I wyll answer. O looke not vpon the synnes of thy people, whyche serue the in the truth. Haue no respecte vnto the wycked studies of the Heathen, but to the desyre of those that kepe thy testimonies wth sorowes. Thinke not vpon those that haue walked fainedly before the, but vpon them whych wth wyll haue knownen thy feare.

Let it not be thy will to destroe them, whyche haue hadde beastly maners, but to loke vpon them that haue clearly taught thy lawe. Take thou no indignation at theyn, whyche are worse then Beastes: but loue theyn that alwayes putte theyr truste in thy rightuousnes and glorie: for we and our fathers haue al the same sicknesses and disaile, but because of our synnes thou

Rom.ii.a

O rather  
whyche I  
shal speake.  
Rom.xii.d.

Mat. xx b  
and. xii. b.



thou shalt be called mercifull.

**F**or if thou hast mercede vpon vs, thou shalt be called mercifull, wher as we haue no workes of righteousness: for the righteous which haue layed by many good workes together, shall out of their dedes receiue reward. For what is man, & thou shouldest take displeasure at hym? Or what is the corruptible mortall generation, that thou shouldest be so rough towards hym?

*iii. re. viii. a* For of a truth there is no man amonge them that be borne, but he hath delt wickedlye, and amonge the fawtfull there is none whiche hath not done amysse.

For in this (O Lorde) thy righteousness and thy goodnes shall be praysed and declared, if thou be merciful vnto them, which are not riche in good workes.

Then answered he me & sayde: Some thynges haste thou spoken a righte, and accordynge vnto thy wordes it shall be.

For I will not verely consydre the workes of them, whiche haue synned before deathe, before the iudgemente, before de-

*Gene. iiii. a* struction, but I will reioyce & ouer the worke and thoughte of the righteous. I will remembre also the pylgrymage, the holy makinge and the rewarde. Lyke as I haue spoken now, so shall it come to passe. For as the husbnde man soweth muche seede vpon the grounde, and planteth many trees, and yet al way the thing that is sowne or planted, is not all kepte safe, neither dothe it all take roote: Euen so is it of them that are sowne in the worlde, they shall not all be preserued.

*Mat. xx. c.* I answered then and sayde. If I haue founde grace, then let me speake. Lyke as the husbnde mans seade perissheth, if it receiue not rayne in due season, or if there come to muche rayne vpon it: Euen so perissheth man also, whiche is created with thy handes, and is lyke vnto thyne owne ymage & to thy selfe, for whose sake thou hast made al thynges, and lykened him vnto the husbnde mans seade. Be not wroth at vs, O Lorde, but spare thy people and haue mercede vpon thyne owne inheritaunce: O be merciful vnto thy creature.

Then answered he me and said: Thynges present are for the present, & thynges to come, for suche as be to come. For thou wantest yet muche. Seynge thou mayest loue my creature aboue me: I haue ofte tymes drawen nye vnto the, but neuer to the vnrightheous. In this also thou art maruelous before the Highest, in that thou haste humbled thy selfe, as it be cometh the, and haste not regarded thyne owne selfe, that thou art had in such honour amonge the righteous. Therefore shall great wretchednes and misery come vpon them, that in the latter tyme shall dwell in the worlde, for they haue walked in great pryde.

But vnderstand thou for thy selfe, and seke out glozy for suche as be like the: for

butts you is paradysse opened, the tree of life is planted, the time to come is prepared, plenteousnes made ready: a cytle is builded for you, & a rest is prepared, yea perfect goodnes and wisdom. A yercote of euell is marked from you, the weaknes and moche is byd from you, and in to hellieth corruption in forgetfulness. Sorowes are vanished away, and in the end is shewed the treasure of immortallite. And therefore aske thou no more questions concernynge the multitude of them that perishe. For they haue taken libertie, despyed the Highest thoughte scorn of his lawe, and forsaken his wayes.

Moreover, they haue troden doune his righteousness, and sayde in theyr herte: that there is no God, yea and that wyttyngly, for they dye. For lyke as the thyng that I haue spoken of, is made redye for you: Euen so is thyrt and payne prepared for them. For it was not his will that man shoulde come to naught: but they whiche be created haue despyed the name of hym that made them, and are vntthankful vnto hym, which prepared yse for them. And therefore is my iudgement now at hand. These thynges haue I not shewed vnto all men, but vnto fewe, namelye vnto the, and to such as be lyke the.

Then answered I and sayde: Beholde O Lorde, nowe hast thou shewed me the multitude of the tokens, whiche thou wylte begyn to do at the last, but at what time and when, thou haste not shewed me.

### The.ix. Chapter.

Eldras hath visions shewed vnto hym.

**I** answered me then and sayde: Measure thou the time diligently in it selfe, when thou seyst that one parte of the tokens come to passe, which I haue tolde the before: so shalt thou vnderstand, & it is the very same tyme, whereto thou wilt begynne to vnter the worlde, whiche he made. And when there shall be sene earthquake and vproare of the people in the worlde, then shalt thou vnderstand, that thou most hest spake of those thynges, from the dayes that were before the, euen from the begynnynge.

For lyke as al is made in the worlde, hath a begynnynge and ende, and the ende is manifest: Euen so the tymes also of the highest haue playne begynnynge in wordes and signes, and the end, in workynge and in tokens. And euery one shall be saved, and shall be able to escape by his workes, and by fapth, wherby he haue beleued, shall he preserued from the layed perils, and shall see my sauour in my land and wythyn my borders, for I haue halowed me from the worlde.

When shall they be in carefulnesse whiche now haue abused my wayes: and they shall haue cast them out despytfully, shall dwell in paynes.

Act. i. For



## The.iiii.boke of Elodas

For suche as in their lyfe haue receyued benefytes, and haue not knowen me; and they that haue abhorred my lawe, whyle they had yet freedom, and when they had yet open towne of amendement and conuersion, and vnderstode not, but despised it: thesame muste knowe it after death in payne. And therfore be thou no more carefull; howe the vngodlye shalbe punished, and howe the righteous shalbe saved, and whose the worlde is, and for whos the worlde, and when it is. Then answered I and sayde: \* I haue talked before, and nowe I speake, and will speake also hereafter, that there be many moo of the whiche perishe, then shalbe saved, lyke as the floudde is greater then the droppes.

And he answered me, sayinge: lyke as the feld is, so is also y<sup>e</sup> sede: as the floures be, so are the colours also: such as the workeman is, suche is also the worke: and as the housbande man is hym selfe, so is his housbandy<sup>e</sup> also, for it was the tyme of the worlde. And when I prepared for them that are nowe, or euer the worlde was made, wherein they shoulde dweli, then was there no man that withstode me. \* Nowe when euery one was, and the maker also in the worlde whiche is nowe prepared, and the moneth that ceaseth not, and the lawe whiche is vnsearcheable, their maners were corrupte. So I considered the worlde, and beholde there was pacell, because of the thoughtes that were come into it. And I sawe and spared them greatly, and haue kept me a winebery of the grapes, and a plant from amonge manye generations. Let the multitude perishe then whiche are growen vp in payne, and lette my grape and wynebery be kepte euen my plante: for with greate labour haue I made it vp.

Neuertheles if thou wilt take vpon the yet seuen dayes moo (but thou shalte not faste in them) goo thy waye then into the fiede of floures, where no house is buylded, and eate onelye of the floures of the fiede, taste not fleshe, dryncke no wyne, but eate floures onelye. Drape vnto the Byest continuallye, so wyl I come, and talke with the.

So I wente my waye and came into the fiede which is called Ardath (lyke as he commaunded me) and there I sat among the floures, and eate of the herbes of the fiede, and the meate of thesame satisfied me. After seuen dayes I sat vpon the grasse, and my harre was vered with in me lyke as afore: & I opened my mouth and beganne to talke before the Byest, & sayde: \* O Lorde, thou that shewest thy selfe vnto vs, thou hast declared and opened thy selfe vnto oure fathers in the wyldernes, in a place wher no man dwileth, in a baren place, when they came oute of Egypte. & thou spakest, saying: Heare me O Israel, and marke my wordes thou

## The.ix.Chapter.

sede of Jacob. Behold I sowe my lawe in you, and it shall bringe frute in you, and ye shalbe honoured in it for euer. For our fathers which receyued the lawe, kept it not, and obserued not thy ordinaunces & statutes, & the frute of thy lawe was not declared: for it myghte not, for why? it was thine. \* For they that receyued it, perisshed because they kept not the thyng that was sowed in them.

It is a custome when the grounde receyuerth seede, or the sea a shippe, or a vessel meate and dryncke, that when it perissheth or is broken wherin a thyng is sowed, or wherin any thyng is put: the thynges also perishe and are broken, which are sowed or put therein. But vnto vs it hath not happened so: for we that haue receyued the lawe, perishe in synne, and oure harte which also receyued the lawe: not w<sup>th</sup> standynge the lawe perissheth not, but remaineth in his labour.

And when I considered these thynges in my herte after thys maner, I looked aboute me w<sup>th</sup> myne eyes, and vpon the right side I sawe a womā, which mourned sore, made greate lamentacion, and wepte with a loude voyce: her clothes were rente in pices, and she hadde ashes vpon her heade.

Then let I my thoughtes go, that I was in, and turned vnto her and sayde: wherfore wepest thou? why art thou so sorow and discomforted? And she sayde vnto me: Syr, lette me bewaile my selfe & take yet more sorowe: for I am sore vered in my minde, and brought very lowe. And I sayde vnto her: what ayleth the? Or who hath done any thyng to the? tel me. She sayd: I haue bene vnfertile and barren and haue had an housbande. xxx. yeres. And these xxx. yeres I do nothing els day and nyght & all houtes, but make my prayer to the byest. After xxx. yeres God hearde me thy handmayden, looked vpon my miserie, considered my trouble, and gaue me a sonne, and I was glad of hym, so was my housbande also, and all my neyghbours, and we gaue greate honour vnto the mightie. And I nourished hym w<sup>th</sup> greate trauayle. So when he grew vp and came to the tyme, he shoulde haue a wyfe, I made a feast.

## The.x.Chapter.

Elodas and the woman that appeareth vnto hym continen together.

And it happened that when my sonne went into his chamber, he fell doune, and dyed: then ouerbrewe we all the lyghres, and all my neyghbours rose vp to comfort me. Then toke I my rest vnto the second daye at nyght: and when they had all rested, that they myghte conforte me: I rested also, and rose vp by nyght, and fled, and am come hyther into thys fiede, as thou

iii. Elod.  
viii. a  
Math. xx. c

Or rather,  
but now in  
this worlde  
his made,  
the maners  
of them that  
be created,  
is corrupted  
as it were  
with a cor-  
rupt seede:  
lawe that  
can not be  
broken.

Exo. xxi. d.  
and. xxi. a  
Deu. xxi. b

Exo. xxi. f

Exa. xxi. a  
ii. Tim. ii. a

iii. Elod. xv.



as thou seest: & am purposed not to come in the cytte, but to remayne here, and neither to eate nor drynke, but continually to mourne and to fast, vntill I dye.

Then let I my meditations and thoughtes fal, that I was in, and spake to her in displeasure: Thou fooly woman, seeste thou not our heuines and mounyng, and what happeneth vnto vs: howe Syon our mother is all wofull and sorow, and howe she is cleane brought doune and in misery: seynge we be all now in heuines, and make our mone (for we be all sorowfull,) As for the heuines that thou takest, it is but for one sonne. Demaund þe earth and she shall tell the, that it is she whiche ought (by reason) to mourne, for the fall of so manie that growe vpon her.

For from the beginnyng all men are bozne of her, and other shall come: and be holde, they walke almost al in the destruction, and many of them shall be rored out.

Who should the by reason make more mourning the she that hath lost so great a multitude: and not thou, whiche art sorrie but for one. But yf thou wouldest sape vnto me: My mounyng is not lyke the mourning of the earth, for I haue lost the fruite of my bodie, which I bare with heuines: but the earth is accordyng to the maner of the earth, and the present multitude goth agayne into her, as it is come to passe: Then sape I vnto thee: lyke as thou hast bozne wyth trauayll and sorow, euen so the earth also fro the beginnyng geueth her fruite vnto man, for hym that made her. \* And therefore wythhold thy sorowe and heuines by thy selfe, and looke what happeneth vnto the, beare it strongely. For yf thou iudgeth the marke and end of God to be ryghteous and good, and receyuest his counsaile in tyme, thou shalt be commended therein. So thy way then into the cite to thy housband.

**B** And she sayde vnto me: that wyl I not do, I wyl not go into the cite, but here wyl I dye. So I commened more with her, and sayd: Do not so, but be counsailed, and folowe me: for howe many falles hath Syon? Be of good comforte because of the sorow of Hierusalem. For thou seest that our Sanctuary is layed waste, oure aulter broken, oure temple destroyed, oure playnge of instrumentes and syngynge layed doune, the thankesgeyng put to silence, oure myght is vanyshed away, the lyghte of oure candellpycke is quenched, the Arcke of the couenaunte is taken from vs, all oure holy thynges are despyled, and the name that is called vpon ouer vs, is dishonoured: oure chyldren are put to shame, oure priestes are brente, oure Levites are carped awaye into captiuitie, oure vyrgines are despyled, and oure wyues rauished, oure righteous men spoyled, and oure chyldren destroyed, oure yonge men are broughte in bondage, and oure strong

worshyes are become weake: and Syon (which seale is the greates of all) is lewised by from her worshyppe: for she is deliuered into the handes of the that hate vs.

And therefore shake of thy greate heuines, and put awaye the multitude of sorowes: that the myghti maye be merciful vnto the, and that the best maye geue the reste from thy labour and trauayle. And it happened that whē I was talking wyth her, her face dyd shyne and glyster, so that I was afrayed of her, and mused what it myghte be. And immediatly she caste out a greate voyce, very fearfull, so that the earthe shoke at the noyse of the woman: and I looked, and beheld the woman appeted vnto me no more: but there was a cytte buyled, and a place was hewed from the ground and foundation.

Then was I afrayed, and cryed with loude voyce, and sayde: where is the Angell, whiche came to me at the fyrste? \* For he hath caused me to come in many considerations and lye thoughtes, and myne ende is turned too corruption, and my prayer to rebuke. And as I was speakynge these wordes, he came vnto me, and looked vpon me, and I sape as one that had bene dead, and myne vnderstandynge was altered, and he toke me by the ryght hande, and comforted me, and set me vpon my fete, and sayde vnto me: what ayleth the? and why is thyne vnderstandynge vered, and the vnderstandynge of thy verte? and wherfore art thou sorrie? And I sayd: Because thou hast forsaken me: \* and I haue done accordyng vnto thy wordes. I went into the feld, & there haue I sene thynges, þ I am not able to expres. He sayd vnto me: Stande vp and be manly, and I shal geue thee exhortacion.

Then sayed I: Speake on to me my Lord, forsake me not, lest I die in waite, for I haue sene that I knewe not, and hearde that I do not knowe. Or shall my vnderstanding be desceiued, and my mind? But nowe I beseeche the, that thou wylt shewe thy seruante of thys wonder. He answered me then and sayed: heare me, and I shal enfortme the, and tel þ wherfore thou arte afrayed, for the best hath opened many secret thynges vnto the.

He hath sene that thy waie is ryghte, and that thou tokest sorowe continually for thy people, and makest greate lamentacion for Syon: and therefore vnderstand the vysion which thou sawest a litle while ago after thys maner: Thou sawest a woman mounyng, and thou hast comforted her: neuertheles now seest thou the lykenes of the woman no more, but thou thoughtest there was a cytte buyled: and lyke as she tolde the of the fall of her sonne, so is this the answer.

The woman whome thou sawest, is Syon: and where as she tolde the, that she



hath bene thyne peares vnscryptful and baren, those are the. ccc. peares, wherein there was no offering made in her.

But after. ccc. peares, Salomō builded her, and offered, and then bare the baren a sonne. And to here as he told the that he noryshed hym with labour, that was that dwelling of Hierusalem. But where as the sonne dyed in her chamber, that is the fall of Hierusalem. And thou sawest her sickness, how she mourneth for her sonne: & what els happened vnto her, I haue shewed thee. And now God seeth that thou arte sorie in thy mynde, and sufferest from thy hart for her, and so hath he shewed the her clearnes, and the fairness of her bewtye.

And therefore I had the remaine in the feld, wher no house is buylded. For I knewe that the best would shew this vnto the, therefore I commaunded the to go into the feld, where no foundacio nor buylding is. For in the place where the best wold helpe his cite, there shalbe no mans buyldinge. And therefore feare not, and let not thyne hearte bee afrayed, but go thy way in, and se the glorious and fayre buyldinge, and how greate it is, and how great thou thinkest it after the measure of thyne eyes, and then shalt thou heare as muche as thyne eares maye comprehend. For thou arte blessed aboue many other, and art called with the best, as the fewe. But to morowe at night thou shalt remayne here, and so shall the best shew the visions of by thynges, which he wold downto them that dwell vpon yearth in the last dayes. So I slepte & same night lyke as he commaunded me.

## The.xi.Chapter.

In this chapter and in the.ii. next ensuing, he entreateth of certayne visions & of the interpretations thereof.

**W**hen sawe I a dreame: and beholde, there came vp frome the sea an Aegle, which had twelue wynges and thre heades. And I saw, and behold, he spred his wynges ouer all the earth, and all the wyndes of the ayre blew in them, and so they were put together agayne. And I behelde, and out of his fethers there grew other lytle contrarie fethers, the heades rested, the head in the myddest was greater then the other, yet rested it with the residue.

Moreover I sawe that the Aegle flew with his wynges, and reigned vpon earth, and ouer all them that dwell vpon the earth: and I sawe that all thinges vnder heauen were subiecte vnto hym, and no man spake against him no not one creature vpon earth. I sawe also that the Aegle rode vpon vpon his clawes, & gaue a sound with his fethers, & a voyce saynge after this maner: watche not altogether, lepe euery man in his owne place, and watch

for a tyme, but let the heades be preserued at the laste. Neuerthelesse I sawe that the voyce went not out of his heades, but fro the myddest of his body. And I numbred his contrarie fethers, & beholde, they were eyght of them. And I looked, and beholde vpon the righte side there arose one fether, and reigned ouer all the earth. And it happened that when it rained, the ende of it came, & the place thereof appeared no more.

So the nexte folowynge stode vp, and raygned and had a greate tyme: and it happened that when it raygned, the ende of it came also, lyke as the fyrste, so that it appeared no more.

Then came there a voyce vnto it, and sayde: Heare thou that haste kepte in the yearth so longe, this I saye vnto the: before thou begynnest to appeare no more, there shall none after the attorne vnto thy tyme. Then arose the thyrde, and raygned as the other afore, and appeared no more also. So went it with all the residue one after a nother, so that euery one raygned, and then appered no more. Then I looked, and beholde, in processe of tyme the fethers that folowed were set vp vpon the righte syde, that they myghte rule also: and some of the ruled, but within a whyle they appeared nomore: for some of them were sette vp, but ruled not. After this I looked, and beholde the. vii. fethers appeared nomore, and the two wynges: and there was nomore vpon the Aegles body, but. ii. heades that rested, and sixe fethers. Then sawe I also that the sixe fethers were parted in two, and remayned vnder the head that was vpon the right side, for the four continued in their place. So I looked, and beholde, they that were vnder the wynges, thought to set vp themselves, and to haue the rule. Then was there one sette vp, but shortly it appeared nomore, and the seconde was sooner awaye then the first. And I beheld, & lo the two thought also by themselves to raygne: and when they so thought, beholde there waked one of the heades that were at rest, namely it that was in the myddest: for that was the greater of the two heades. \* And then greater, I sawe that the two heades were fylled then two with hym, and the heade was turned with them that were by hym, and eate vpon the two vnder wynges, that would haue raygned.

But this heade put the whole yearth in feare, and bare rule in it, ouer all those that dwell vpon yearth with muche labour: and he had the gouernance of the world, ouer all the foules that haue bene. After this I looked, and beholde, the head that was in the myddest, suddenly appeared no more, lyke as the wynges: then came the two heades, which ruled vpon earth and ouer those that dwell therein. And I behelde, and lo, the head vpon the right side deuoured it that was vpon the left side.

And



And I heard a voyce, which said vnto me: loke before the, and consider the thyng thou seist. Then I sawe, and behold as it were a lyon that roreth, rennyng hastely out of the wood, and he sent out a mannes voyce vnto the Eagle, and sayde: Heare thou, I wyll talke wpth the, and the Byeste shall say vnto the: Is it not thou that haste the victory of the four beastes whom I made to raygne vpon earth and in my worlde, and that the ende of their tymes myghte come thowme them?

And the four the came, and ouerwun all the beastes that were past, and had powe et ouer the world wpth great fearfulness, and ouer the whole compasse of the earth, wpth the mooste wycked laboure, and so longe tyme dwelt he vpon the earth wpth discreete: and the earth haste thou iudged not wpth tructh. For thou haste troubled the mecke, thou haste hurte the peaceable and quiet, thou haste loued Lysars, and destroyed þ dwellinges of the that broughte forth fruite, and hast caste downe the walles of such as dyd the no harme. Therefore is thy wrongeous dealing and blasphemie come vnto the Byeste, and thy pryde vnto the myghtye. The Byeste also hath looked vpon the proude tymes, and beholde they are ended, and theyr abominacions are fulfilled. And therefore appeare no more thou Eagle, and thy horrible wynges, and thy wycked fethers, and thy vngacious heades, and thy synful clawes, and al thy vayne body: that the earth may be refreshed and come agayne to hyr selfe, when shee is deliuered from thy violence, and that she may hope for the iudgemente and mercy of hym that made hir.

## The.xii. Chapter.

**A**ND it happened when the Lyon spake these wordes vnto the Eagle. I sawe, and beholde, the beade that afore had the vpper hande, appeared no more: neyther dyd the four wynges appeare anye more þ came vnto hym, and were sette vpper to raygne: and their kyngdome was small and ful of vproure. And I sawe, and beholde, they appeared no more: and the whole bodye of the Eagle was brente, and the earth was in greate feare. Then awaked I out of the traunce of my mynd, and from great fear, and sayde to my spirite: Lo, thus hast thou geue me, in that thou searcest out þ wayes of the Byeste: loe, yet am I weake in my mynd, and very weake in my spirit, and little strength is there in me, for the great feare that I receyued thys night. Therefore wol I now beseech the Byeste, that he wil confort me vnto the ende: and I said, Lord, Lord, if I haue founde grace before thy syght, and if I am iustified wpth the before manye other, and if my prayer be come vnto thy face, confort me the, and shewe me, thy seruaunt, the interpre-

tation and plaine difference of thys horrible sight, that thou maist perfectpe comforte my Soule: for thou haste iudged me wroth to shewe me the last of tymes.

And he sayde vnto me: this is the interpretation of thys syght. The Eagle whom thou sawest come vp from the Sea, is the kyngedome whych was sene in the vision of thy brother Daniell, but it was not expounded vnto hym, for now I declare it vnto the. Beholde, the dayes come, that there shall rise vp a kyngedome vpon earth and it shall be feared aboue all the kyngedomes that were before it. In the same kyngedomes shall twelue kynges raigne one after another. For the seconde shall begyne to raygne, and shall haue more time then the other, and thys do the .xii. wynges signifie, whych thou sawest. As for the voyce that spake, and that thou sawest go out fro the heades, but not from the body, it betokeneth, that after the tyme of that kyngedome, there shall arise greate stryppes, and it shall stande in perill of fallynge: neuertheles it shall not yet fall, but shall be set into hys begynnynge. And the ryghte underwings whiche thou sawest hange vnto the wynges of hym, betoken that in him there shall arise eyght kynges, whose tyme shall be but small, and theyr yerres swift, and two of them shall beare. But when the middle tyme cometh, there shall be four kept in the tyme, wher his tyme be gynneth to come, that it may be ended, but two shall be kepte vnto the ende.

And where as thou sawest three heades vestynge, this is the interpretation: In his last shall the beste raise vp three kyngedomes, and call manye agayne into theim, and they shall haue the dominion of the earth, and of those that dwell therein, wpth much labour aboue all those that were before theim. Therefore are they called the heades of the Eagle: for it is they that shall bring forth his wickednes agayne, & þ shall perfourme and finiþ his laste. And where as thou sawest, that the great head appeared no more, it signifieth that one of them shall dye vpon his bed, and yet with paine, for the two that remaine shall be stayne w the swerde. For the swerd of the one shall deuoure the other, but at the laste shall he fall thowme the swerd himselfe.

And where as thou sawest two underwings vnder the head that is on the ryghte side, it signifieth that it is they, whom the Byeste hath kepte vnto the end: this is a small kyngdome, & ful of trouble. The Lion whom thou sawest rising vp out of the woode, and coaringe, and speakynge vnto the Eagle, and rebukynge hym for hys vnghtynousnesse, is the wynde whych the Byeste hath kepte for theim, and for thei wickednesse vnto the ende: he shall reprove theim, and reue theim a sunder before theim. For he shall sette theim lounge before the iudgemente, and shall rebuke them.

Dan. vii.

Or rather, Gal perpe.



theim: for the residue of my people shall be deliuered w<sup>th</sup> trouble, those that be preserved ouer myne endes: and he shall make them ioyful vntill the comming of the day of iudgemente, wherof I haue spoken vnto the from the begynnyng. This is the dreame that thou sawest, and this is the interpretation. Thou only haste ben meere to know the secretes of the hyst.

Therefore wyte all these thynges that thou haste sene in a boke, and hyde theim, and teache theim the wylle of the people, whose vertes thou knowest maye comprehend and keepe these secretes. But wayte thou here thy selfe yet seven dayes moore, that it maye be shewed the, whatsoeuer pleaseth the hyste to declare vnto the, and w<sup>th</sup> that he wente his waye.

**D** And when all the people perceyued that the seven dayes were past, and I not come agayne into the cite, they gathered them al together from the leaste vnto the mooste, and came vnto me, and sayde: what haue we offended the, and what euill haue wee done agaynst the, that thou forsakest vs, & syttest here in this place? For of all people thou onely arte lefte vs as a grape of the vyne, and as a candell in a darcke place, and as an haueu and shyp preserved from the tempeste. Haue we not els aduersitye inoughe, but thou muste forsake vs? Were it not better for vs, that wee hadde bene brennt w<sup>th</sup> Sion? For we are no better then they that dyed there: and they wepte w<sup>th</sup> loud voyce. Then answered I them, and sayde: Be of good conforste O Israel, and be not heauy thou house of Iacob: for the hyste hath you in remembraunce, and the myghtye hath not forgotten you, in temptation. As for me, I haue not forsaken you, neither am I departed from you: but am come vnto this place to praye, because of þe misery of Irael, that I might seeke Mercye for the lowe estate of youre Sanctuarie. And now goe youre waye home euery manne, and after these dayes wyl I come vnto you. So the people went their waye into the cite, lyke as I commaunded theim: but I remayned styll in the field seven dayes, as the Angell bade me, and I ate onely of the floures of the feldes, and hadde my meate of the herbes in those dayes.

Or rather  
not moze  
fortunate.

## The.iii. Chapter.

**A** And it happened after þe seven dayes, that I dreamed a dreame bi night. And behold there arose a wynde from the Sea that it moued all the flowdes therof. And I looked, and beholde, the man was stronge and increased w<sup>th</sup> the cloudes of heauen: \* and when he turned his countenance to consider, all the thynges trembled that were scene vnder hym: and when the voyce wente out of his mouthe, all they brennt that heard him, lyke as the



Or rather  
it became a  
man, w<sup>th</sup>  
thousandes  
of heauen.

earth when it seeth the fyre.

After these I sawe, and beholde: there was gathered together a multitude of me oute of numbre, from the four wyndes of the heauen, to syt agaynst the man, that came oute from the sea. And I looked, and beholde, he graued hym selfe a greete mountayne & flew vpon vpon it. But I woulde haue sene the border or place, wherout he cut oute. hyl was grauen, and I coulde not.

I sawe after this, that all they whiche came to fight agaynst him, wer sore afraid, and yet durste they fyght. Neuertheles when he saw the fearcenes and violence of the people, he neither lyst vpon his hand nor helde swerde nor any weapon: but onely (as I sawe) he sent out of his mouthe as it had bene a blaste of fyre, and oute of his lippes the wynde of the flame, & out of his tonge he caste oute sparckes and stormes, and they were al myxt together: the blaste of fyre, the wynde of the flames, and the greete storme, and fell w<sup>th</sup> a rushe vpon the people, whych was prepared to fight, and brennt theim by euerychone: so that of the innumerable multitude there was nothing sene but onely dust & smoke. Wher I sawe this, I was afrayed.

Afterwarde sawe I the same man come downe from the mountayne, and callynge vnto hym an order peaceable people: and there came muche people vnto hym: some were glad, some were sorre, some of theim were bounde, \* so that they were carped. Then was I sycke thorow greate feare, and I awaked, and sayde: thou hast shewed thy Seruaunte all thy wonders from the begynnyng, and hast counted me wor: thy, that thou myghtest receyue my praye: shewe me now yet the interpretation of this dreame. For thus I consider in my vnderstandynge: Wo vnto theim that shall \* be lefte in those dayes: and muche more woe vnto theim that are not lefte behynde: for they that were not lefte, were in heauines.

Or rather  
some other  
bryngyng  
men that  
were sacr:  
ficed or offe  
red vpon.

What shall  
be a lyue.  
What is  
that be dead

Nowe vnderstande I the thynges that are layed vpon in the latter dayes, whych shall happen vnto them, and to those that are not lefte behynde. Therefore are they come into greate perylls, and manye necessities, lyke as these dreames declare. Yet is it easier, that he whiche suffereth hurte, come in these: then to passe away as a clowde oute of the worlde, and now to se the thynges that shall happen in the laste.

Then answered he me, and sayde: The interpretation of the syghe shall I shewe the, and I wyl open vnto the, the thynges that thou hast requyred. For thou hast spoken of theim that are lefte behynde, and this is the interpretation. He that taketh awaye the peryll in that tyme, hath kepte hym selfe. They that be fallen into harme are suche as haue workes and sayeth vnto the mooste myghtye. Knowe this therefore that they which be lefte behynde, are more blessed



blesed, then they that be deade.

Thys is the meaning of the vision. Wher as thou sawest a man coming vp from the depe of the sea, the same is he whom God the best hath kept a greete season, wherby bi his owne selfe shal deliuer his creature, and he shall order the that are left behind. And where as thou sawest that out of hys mouth there came a blaste of wynd, fyre, & storme, & how he lifted vp neyther sword nor weapon, but that the rushynge in of hym destroyed the whole multitude, that came to fyght agaynste hym: it signifieth that the dayes come when God wyll deliuer theym that are vpon earth, and in a traunce of mynd shall be come vpon them that dwell in the earth. \* And one shal undertake to fyghte agaynste an other, and cite agaynste an other, one place agaynste an other, one people agaynste an other, one one realme agaynste an other. When this cometh to passe, then shall the tokens come that I shewed the before: & the shall my sonne be declared, whom thou sawest clyme vp as a man. And when all the people heare hys voyce, euery mā shal in their owne land leaue the battayle & they haue one agaynste an other, & an innumerable multitude shall be gathered togyther, as they that be wyllynge to come, & so ouercome hym by fyghting. But he shall stand vpon the toppe of the mounte Sion.

Reuercheles Sion shall come, and shall be shewed, beyng prepared & buylded for al mē, lyke as thou sawest the byll grauen forth wpythout any bandes. But my sonne shall rebuke the people that are come for their wyckednes, wpyth the tempeste, and for theyr euill imaginations: and their paynes wherwpyth they shall be punished, are likened vnto the flame: and wpythout any labour shall be destroye theym, euen by the lawe, whiche is compared vnto the fyre. And where as thou sawest that he gathered an other peaceable people vnto hym: those are the tenne Tribes, whiche were caried awaye prysoners out of theire owne Land, in the tyme of Oseas the king whome Salmanaser the kynge of Assyria tooke prysoner, and caried them ouer the water, and so came they into an other lād.

But they gaue them thys counsell, that they should leaue the multitude of the heathen, and to go forth into a further contry, where neuer man kynde dwelte: that they myght ther kepe theyr statutes, whiche they neuer kepte in their owne lande.

And so they entered in at the narrow passages of the water of Euphrates, and God shewed tokens for theym, and helde syl \* the floude tyl they were passed ouer: for thorow that contry there was a great waye, namelpe of a nere and a halfe iour: nev, for þ same region is called \* Azareth. The dwelt they there vnto þ latter tyme: and when they come forth agayne, the best shal hold syl the springes of the streame

agayne, that they maye go thorow: therfore sawest thou þ multitude with peace. And they that be left behynde of thy people, are those that be soude within my bowder. Nowe when he destroyeth the multitude that is gathered togyther, he shal defend his people that remaine, and the shall he shewe them greete wonders.

Then sayde I, O Lord, Lorde, shewe me this: wherfore haue I sene the man cominge vp from the depe of the sea? And he sayde vnto me: Lyke as thou canst neither seeke out nor knowe these thinges that are in the depe of the sea, euen so maiste thou not se my sonne or those that be wpyth him but in the tyme of the day. This is the interpretation of the dreame whiche thou sawest, therfore thou only art here lightened, for thou haste forsaken thine owne lawe, and applied thy diligence vnto mine and sought it. Thy lyfe haste thou ordered in wisdom, and haste called vnderstandinge thy gother, and therfore haue I shewed the the treasure of the best.

After thre dayes I wyll shewe the more, and talke with the at more large, yea beaue up and wonderous thinges wyl I declare vnto the.

Then went I forth into the feld geuing prayse and thanks greatly vnto God bycause of hys wonders whiche he dyd in tyme, & bycause he gouerneth the same, and suche as is in tyme, and there I sate thre dayes.

#### The.xviii.chapter.

God appeareth vnto Eldras in the bush, and sheweth him what he shal do.



Vpon the thyrde dape I sate vnder an oke tree, then came there a voyce vnto me out of the bushe and sayde: Eldras, Eldras? \* And I sayde: Here am I Lorde, and rode vp vpon my fete. Then spake he vnto me:

In the bushe dyd I appeare vnto Moses, and talked wpyth him, when my people serued in Egypte, and I sente him, and led my people out of Egypte, and brought hym vpon the mounte Sion, where I held hym by me a longe season, and tolde hym my wonderous worckes, and shewed hym the secretes of the times and the ende, and commaunded him, sayinge:

These wordes shalt thou declare and not hyde theym. And nowe I sape vnto the, that thou lay vp in thine hert the dreames that thou haste sene, and the interpretations whiche I haue shewed the: for thou shalt be receyued \* of al, thou shalt be turned and remayne wpyth my counsell, and wpyth suche as be lyke the, vntyl the times be ended. For the worlde hath losse bys youth, and the tymes beginne to wax old. For the tyme is deuptyd into twelue partes, and tenne partes of it are gone al ready, and halfe of the tenth parte: yet remaineth

Mat. xxiii.

11. Reg. iii.

11. Reg. xvi.

Exod. iii.

Exo. xiii. c  
Jol. xiii. d.

Other read  
Ararath,  
that is Ar-  
menia.

Or rather  
taken or cho-  
sen out of al.



mayneth there that whyche is after the halie of the tenth parte.

**W**herfore prepare and ordre thy house, and resourme thy people, comfote suche of theym as be in trouble: and tell now of the destruction: lette go from the mortall thoughtes: caste awaye the burthens of man: putte of the weake nature: lay vp in some places the thoughtes that are moste heauye vnto the, and haste the to flyt from these times: for suche euil and wyckednes as thou haste sene happen, shal they do yet much worse.\*

Mat. xliii.  
ii. Joh. ii. c.

For the weaker that the world and the tyme is, the more shal synne and wyckednesse increase, in theym that dwell vpon earth. For the trowth is fledde far awaye, and lesynge\* is harde at hande. For nowe hasteth the vision to come, that thou haste seene.

O rather  
vanitie.

Then answered I, and sayde: Behold Lorde, I wyl go as thou haste commaunded me, and resourme the people which are presente. But they that shal be bozne afterwarde, who wyl exhort or rebuke the? Thus\* the worlde is set in darkenes, and they that dwell therein, are without lyght: for thy lawe is kyndeled, because\* no man knoweth the thinges that are done of the, or what shal be done. If I haue found grace before the, sende the holpe goost into me, and I shal wyte all that haue bene done in the worlde sence the begynnyng, whyche was wyrtten in thy lawe, that men maye fynd the path, and that they which wil liue in the latter dayes, may lyue.

O rather  
for the. 16

O rather  
wherfore

**A**nd he answered me, sayinge: Soo thy waye, gather thy people together, & saye vnto them, that they seke not for the fortye dayes, but loke thou gather the manye Bore trees, & and take wyth the Sarea, Dabria, Seremia, Echanus, and Asiall, these spue, which are ready to write swiflye, and come hither, and I shal lyghte a candell of vnderstandynge in thine herte, whych shal not be put oute, tyll the thynges be performed whych thou shalte begynne to wyte. And then shalte thou declare some thinges openly vnto the perfect, and some thinges shalt thou shew secretly vnto the wyle. To morowe thys houre shalt thou beginne to wyte.

O rather  
tables of  
boke.

Then wente I forth (as he commaunded me) and gathered all my people together & said: Heare these wordes\* O Israel: Our fathers from the begynning were straungers in Egypte, frome whence they were deliuered and receyued the lawe of lyfe, & whyche they kepte not, whyche ye also haue transgressed after them. Then was this lande and the land of Sion parted among you by lot to possesse. But your fathers, and ye your selues also haue done vngodlynes, & haue not kept what is commaunded you.

Ge. xlvii. a.

Deu. xlii.

And for so muche as he is a ryghtuous iudge, he toke from you in tyme the thyng

that he hadde geuen you. And nowe are ye here and your bretheren amonge you.

Act. vii. 12

Wherfore if so be that ye wyl subdue your owne vnderstandynge, and reforme your herte, ye shal be kept alpye, and after death shal ye obayne mercede. For after deathe shal the Iudgemente come, when we shal lyue agayne, and then shal the names of the ryghtuous be manifest, and the names of the vngodly wyth their workes shal be declared. Let no man therfore come nowe vnto me, nor aske any question at me these fortye dayes.

So I toke the fye men (as he commaunded me) and we wente into the fiede, and remained there. The next day a voice called me, sayinge: Edoas open thy mouth, and drynke that I geue the.

\*Then opened I my mouth, and beholde, he reached me a full cuppe, whyche was full of water, but the colour of it was like fyre. And I toke it & dranke. And when I had dronke it, my herte had vnderstanding, & wysdome grew in my breast: for my spirit was kept in remembraunce, and my mouth was opened and shut no more. The dyette gaue vnderstanding vnto the fye men that they wrote the bpe thynges of the nyght, which they vnderstode not. But in the night they ate breade: as for me, I spake in the daye, and helde not my tounge by nyght.

In xl. dayes, they wrote two hundred and foure bookes. And it happened when the forty dayes were fulfilled, that the byette spake, sayinge: The spytte that thou haste wyrtten speake openly, that the worthe and vnworthe may reade it. But kepe the secret, take that thou maistest shewe it onely to such as be wise amonge thy people. For in them is the springe of vnderstandynge, the fountaine of wysdome, and the streame of knowelenge. And I did so.

The. xv. Chapter.

The punishment that euil people shal haue whiche God commaundeth Edoas to shew vnto them.

**B**ehold, speake thou in the eares of my people the wordes of prophete, whyche I wyl putte in thy mouth, sayeth the Lorde: and cause them to be written in a letter, for it is the trowth. Feare not the imaginacions againste the, lette not the vnfaithfulnesse of them trouble the, that speake agaynst the. For all the vnfaithfull shal dye in their vnfaithfulnes. Beholde sayeth the Lorde: I wyl bringe plagues vpon the worlde, the swerde, hunger, deathe, and destruction, for wyckednes hath the vpper hande in all the earth, and their shamefull workes are fulfilled.

Wherfore sayeth the Lorde: I wyl holde my tounge no more vnto their wyckednesse, whych they do so vngodly: neyther wyl I suffer them in the thynges, that they dealt wythall so wyckedly.

Beholde, the Innocente\* bloude of the troubled

Apoca. vi. 6



troubled cōpethe vnto me; and the ſoules of the cōphreous complayne cōtynualle: and therefore (ſayeth the Lorde) I wyll ſurely auenge, and receiue vnto me al the innocent bloude from amonge them.

Beholde, my people is led as a ſtroke of ſhepe to be ſlayn, I wyll not ſuffer theſe now to dwell in Egypte, but wyll bring the out wth a myghty hāde, and a ſtretched out arme, and ſmyte it wth plagues as afore, and wyll deſtroye al the lāde of it. Egypte ſhall mourne, & the foundations of it ſhall be ſmytten wth the plague and puniſhment, that God ſhall bring vpon it.

**B** They that tyl the ground, ſhall mourne: for theyr ſedes ſhall be deſtroyed thorough the blaſtinge and hāle, and an horrible ſtarre. Wo worthe the worlde and them that dwell therein, for the ſwarde and theire deſtruction draweth nē: and one people ſhall ſtande vpon to ſyghte agaynſte another, and ſwerdes in theyr handes.

For men ſhall be viſted faſt, and ſome ſhall do violence vnto other: they ſhall not regarde theyr kynges & princes; the wapes of theyr doinges and handlynges in theyr power. A man ſhall deſyre to go into the cōtrye, and ſhall not be able. For becauſe of theyr pryde, the cōtries ſhall be broughte in ſcare, the houſes ſhall ſhake, & men ſhall be afrayed. A man ſhall haue no pity vpon his neyghboure, but one ſhall prouoke another vnto batayle to ſpoile theyr goods becauſe of the hunger of bread, & becauſe of the greates trouble.

**C** Beholde I gather and call together al the kynges of the earthe whiche are from the vpperynge, from the South, from the Eaſte and Abyſſus to tourne vnto them, and reſtore the thynges that they haue geuen them. Lyke as they do yet this daye vnto my choſen, ſo wyll I do alſo, and recompence them in theyr houſe. Thus ſayeth the Lorde God: Egypte ſhall not ſpare the ſpynners, and my ſwarde ſhall not ceaſe ouer them that ſheade the innocent bloude vpon earthe. The ſper is gone oute from his wyathe, and hath consumed the foundations of the earthe, & the ſinners lyke the ſtrawe that is kyndled. Wo worthe them that ſpurne, and kepe not my commaundementes, ſayeth the Lorde. I wyll not ſpare them. So your waye ye chyldren from violence, deſile not my Sanctuary: for I Lorde knoweth all them that ſpy agaynſte him, & therefore deſpueſt he the vnto deathe & deſtruction: for nowe are the plagues come vpon the worlde, and ye ſhall remaine in the. For God ſhall not deſpueſt you, becauſe ye haue ſpurned agaynſt hym.

**D** Beholde, an horrible viſion cometh from the Eaſte, where generacions of Dragons ſhall come oute, and the people of the Arabies wth many charrettes, and the multitude of them ſhall be as I wynde vpon earthe, that all they whiche beare

them ragynge in theyr wyathe, may feare & be afrayed: and as the wynde bores oute of the wood, ſo ſhall they go out, and wth great power ſhall they come, and ſtande fighting wth them, and ſhall waſte the porcion of the lande of the Aſſyrians.

And then ſhall the Dragons haue the vpper hande, not remēbyng theyr bythe, and ſhall turne aboute ſwearyng toggyther in greates power, to perſecute them. But theſe ſhall be afrayed, and kepe ſilence at their power, and ſhall ſce: and one oute of the lande of the Aſſyrians ſhall beſiege them, and consume one of theym, and in their hoost ſhall be feare and dreade, & ſtriſe amonge theyr kynges.

Beholde cloudes from the Eaſte, and from the north vnto the South, & they are very horrible to loke vpon, full of wyathe & ſtorm. They ſhall ſmyte one vpon another, & they ſhall ſmite at I great ſtar vpon earthe, & their ſtar, and the bloud ſhall be from the ſwerd vnto the belly, & the ſmoke of man vnto the camels litter: \* And then ſhall be greates fearfulnes and tremblynge vpon earthe, & they ſhall ſce the wyath, ſhall be afrayed, and a tremblynge ſhall come vpon them.

And then ſhall there come greates raines from the South and from the North, and part from the Weſt, and from the ſtorm wynde, from the Eaſt, and ſhall ſhut them vpon agayne, and the cloude whiche he rayſed vpon in wyathe, and the ſtarre to cauſe feare toward the Eaſt & Weſt wynde, ſhall be deſtroyed: & the greates clouds ſhall be liſt vpon, & the myghty clouds full of wyath, & the ſtar I they may make all I earthe afrayed, & the that dwell therein, and that they may poure out ouer al places an horrible ſtar, fire and hāle and ſpynges ſwerdes, and many waters, that al fieldes maye be full and al riuers: and they ſhall breake doune the cōtries and walles, mountaynes and hylles, al trees, wood, and I grasse of the medowes, and all their fruyte. And they ſhall go ſtedfaſt vnto Babilon, and make her afrayed, they ſhall come to her and beſiege her, the ſtar and all wyath ſhall they poure out vpon her.

Then ſhall the duſt and ſmoke go vpon to the heauen, and all they that be aboute her, ſhall bewaile her: and they that remaine vnder her, ſhall do ſeruiſe vnto the that haue put her in feare. And thou Aſia that comforteſt thy ſelfe alſo vpon the hope of Babilon, and art a worſhyppye of her perſon: Wo be vnto the thou wretch, becauſe thou haſt made thy ſelfe lyke vnto her, and haſte deckt thy daughters in whoredome, that they myghte triumphe and pleaſe thy louers, whiche haue alway deſpyred to committe whoredome wth the: thou haſt folowed the abhominable cōtry in all her workes and inuencions.

Therefore ſayeth God: I wyll ſend vpon the, wyndwhode, pouertye, hunger, warres, and peſtilence, to waſte thy houſes wth

Or rather the laughter ſhall be ſuch that I bloud ſhall be depe and I floud of mans bloude to the camels gythe.



With destruction and deathe, and the glorie of thy power shall be dyed up as a flower, when the heate aryseth that is sent ouer the. Thou shalt be sick as a pore wife that is plaged and beaten of women: so that the myghty and louer shall not be able to receyue the. Woulde I so hate the sayeth the Lorde, If thou haddest not alway slayne my chosen, erasing the stroke of thy handes, and saied ouer their death, when thou wast drunken: set fourth the beauty of thy countenance?

The reward of thy whozedom shall be recompensed the in thy bolosse: therefore shalt thou receyue \*rewarde.

Some  
reade: no  
rewarde.

Like as thou hast done vnto my chosen (sayeth the Lorde) even so shall God do vnto the, and shall deliuer the into the plage. Thy chyldren shall dye of hunger, and thou shalt fall thorow the swearde. Thy cityes shall be broken doune, and all thyne shall perishe with the sweerde in the field. They that be in the moitaines shall dye of hunger, & eat their owne fleshe, and drynke their owne bloud for very hunger of bread, and thirst of water. Thou unhappy shalt come thorow the sea, & receyue plagis agayne. In the passage they shall cast doune the slayne cyrpe, and shall rote oute one parte of thy lande, and consume the porcion of thy glorie. They shall treade the doune lyke stubble, and they shall be thy foze and shall consume the, thy cities and thy lande, thy wood and thy feuteful trees shall they burne up with the fyre. Thy chyldren shall they carry away captiue, and loke what thou hast, they shall spoyle it, and mar the beauty of thy face.

## The.xvi.Chapter.

The heathen shall be punished.

**W**he vnto the Bablon and Asia, woe vnto the Egypte and Syria: gyde your selves with clothes of sacke and herre, and mourn for your chyldren, be soze, for your destruction is at hand. A swerde is sente vpon you, and who wyl tourne it backe? A fyre is kyndled amonge you, and who wyl quenche it? Plages are sente vnto you, and what is he that wyl dyspue them away? Maye anye man dyspue awaye a hungerpe lpon in the woode? Or maye anye manne quenche the fyre in the stubble, when it hath begonne to burne? Maye one tourne agayne the arrowe, that is shot of a strong archer? The myghty Lorde sendeth the plagis, and what is he that wyl dyspue them away. The fyre is kyndled & gone forth in his wrath, and what is he that wyl quenche it? He shall caste lightnynges, and who shall not feare? He shall thunder, & who shall not be afrayed? The Lorde shall threaten, and who shall not utterly be beaten to poulder at his presence? The earthe quake, and the foundations thereof: the sea, aryseth up with

waues from the depe, and the floudes of it are vnyquyte, and the fishes thereof also before the Lorde, and before the glorie of his power. For stronge is his ryghte hand & holdeth & bow, his arrows & he shooteth, are sharp, & shall not mys, when they begin to be shot into the ends of the world.

Beholde, the plagis are sent, and shall not turne agayne, tyl they come vpon erth. The fyre is kyndled, and shall not be put oute, tyl it consume the foundations of the earthe. Lyke as an arrowe whiche is shot of a myghty archer, returneth not backward: even so the plagis that shall be sent vpon earth, shall not turne agayne. Wo is me, wo is me, who wyl deliuer me in those dayes? The beginning of sorowes & great mourning: & beginning of deathe and great death: the beginning of warres, and the powers shall stand in feare: the beginning of euils, and they shall trouble euerie one. What shall I do in these thynges, when the plagis come? Behold hunger, and plage, trouble and angurthe are sente, as scourges for amendemente. But for all these thynges they shall not turne from their wyckednesses, nor be alway myndeful of the scourges.

Behold, bytales shall be so good chepe vpon earth, that they shall thyncke themselves to be in good case: and euen the shall mischese growe vpon earth, warres, deathe and great disquietnes. For many of them that dwell vpon earth shall perishe of hunger, and the other that escape the hunger, shall the swerde destroye: and the deade shall be cast out as dong, and ther shall be no man to comfort the. For the earthe shall be wasted, & the cityes shall be cast down: ther shall be no man left to till the earthe and to sow it. The trees shall geue fruite, and who shall plucke the of and gather them? The grapes shall be ripe, and who shall tread the? For all places shall be desolate of men, so that one man shall desyre to se another, or to heare his voice. For of our whole cyrpe there shall be left, and two in the felde, whiche shall hyde themselves in the thicke bushes, and in the clyffes of stones: lyke as when there remaine thre or foure olyues vpon the olyue tree, or as when a vyneyarde is gathered, there are left grapes, of them that dyligently soughte thorow the vyneyarde.

Even so in those dayes there shall be three or foure left, for them that searche their houses with the swerd. And & earth shall be left waste, & the fieldes thereof shall ware olde: & her wayes and al her pathes shall growe ful of thornes, because no man shall traualle ther thorow. The daughters shall mourne, hauing no bydegromes: the women shall make lamentacion, hauing no housbodes: they daughters shall mourne, hauing no helpe of their bydegrome. In the warres shall they be destroyed, and they husbandes shall perishe of hunger.

Or rather,  
grete  
mourynge  
begynneth:  
and so of  
the other.



O ye seruautes of the Lorde, heare these thynges, and marcke them. Beholde, the worde of the Lorde. O receyue it: beholde, the plages drawe nye and are not slacke in tarynge. Lyke as a trauaylunge woman which after the .ix. moneth bringeth forth a sonne, when then the houre of the byrthe is come, an houre two or thre afore that the paynes come vpon her bodye, \* and when the chyld commeth to the byrthe, they tarpe not the twynklyng of an eye: Euen so shall not the plages be slacke to come vpon earth, and the worlde shall mourne, and sorowes shall come vpon it on euerie syde.

O my people, heare my word, make you ready to the battayle, and in all be euen as pilgrims vpon earth. He þ selleth let hym be as he that speth hys way: and he that byeth, as one that wyllese. Who so occupieth marchaundise, as he þ wynereth not: and he that buydeth, as he that shall not dwell therein: he that soweth as one that shall not reape: he that twynketh the vyneyarde, as he that shall not gather the grapes: they that marry, as they that shall get no chyldren: and they that marry not, as the wyddowes: and therefore they that labour, labour in vayne. For straungers shall reape their fruytes, spyle their goodes, ouerthrow their houses, and take theyr chyldren captiue: for in captiuyty and hunger shall they get chyldren. And they that occupie theyr marchaundise with robbery, how longe they deckt their cities, theyr houses, their possessions, and personnes, the more wyl I punyssh them for theyr synnes, sayeth the Lorde. Lyke as an whore cunpereth an honest woman, so shall ryghteousnes hate iniquity, whē she decketh her selfe, & shall accuse her to her face, when he commeth that defendeth, whiche shall make iniquitye ston for all synne vpon earth. And therefore be not ye lyke thereunto, nor to the workes therof: for or euer it be longe, iniquity shall be taken away out of the earth, and ryghteousnes shall raigne amonge you.

Let not the synner saye, that he hath not synned: for coales of fyre shall burne vpon hys head, whiche sayeth before the Lord God and hys glory: I haue not synned. \* Behold, the Lorde knoweth all the workes of men, their imagynacions, their thoughtes and their hertes. For he spake but the worde \*: let the earth be made, and it was made: let the heauen be made, and it was made: In hys worde were the starres made, and he knoweth the number of them. He searcheth the grounde of the deepe, and the treasures therof: he hath measured the sea, & what it conteineth. He hath shut the sea in the midst of the waters, and with hys word he hangeth the earth vpon the waters. He foredeth out the heauē lyke a bayt, vpon the waters hath he founded it. In the des-

serte & dry wyldernes hath he made springes of water, and pooles vpon the toppe of the mountaynes, that the fouds myght poure doun from the stony rockes to water the earth. He made man, and put his herte in the myddeste of the bodye, & gaue hym breath, lyfe and vnderstandyng, pea, and the spirite of þ almighty God, whiche made all thynges, and hath searched the grounde of all the secretes of the earth.

He knoweth youre imagynacions and inuencions, and what ye thynke when ye synne; and woulde hyde youre synnes. Therefore hath the Lorde searched and soughte oute all youre workes, and he shall betraye you all. And when youre synnes are broughte forth, ye shall be ashamed before me, and your owne synnes shall be youre accusers in that day. What wyl ye do? Or howe wyl ye hyde youre synnes before God and hys Angelles? Beholde, God him selfe is the iudge, feare hym, leaue of from your synnes, and forget your vncyghtrousnes, and meble no more with them: so shall God lead you forth, and deliuer you from all trouble.

For beholde, the heate of a greare multitude is kyndled ouer you, and they shall take away \* certayne of you, and fede the idle with the Idols: and they that consent vnto the, shall be had in derisyon, laughed to scorn and troden vnder foote.

For vnto the places ther shall be a place, and in the nexte cityes a greate insurrection vpon those that feare the Lorde. They shall be lyke mad menne, they shall spare no man: they shall spyle and waste such as feare the Lorde: theyre goodes shall they take frome them, and shute them oute of theyre houses. Then shall it be knowne who are my chosen, and they shall be tryed as the golde in the fyre. Heare O ye my beloued, sayeth the Lord, beholde, the daies of trouble are at hande, but I wyl deliuer you from the same. Be not ye afrayed, dyspayre not, for God is youre captayne.

Who so keepeth my commandementes and preceptes (sayeth the Lord God) lette not youre synnes weygh you downe, and lette not youre vncyghtrousnesse be lyfte vp. Woe be vnto them that are subdued vnto theyre synnes, and tangeled in theyre wyckednesse, lyke as a felde is hedged in with bushes, and the pathe therof covered with thornes, that no man may traueille thowme: and so is he taken, & cast in the fyre, and brente.

The ende of the .iii. boke of Esdras.

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that hyl the  
to leade  
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e.  
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# The Booke of Tobias.

## The fyrst Chapter.

Tobias bringe taken prisoner forsaketh not þe law of truth. The mercy & charitie of Tobias, & the maners of hym in his pouth. He taketh Hannah to wyfe, by who he hath a sonne named Tobias. He socoureth Gabell for money. He and his are faine to flye, but after the death of Sennacherib they retorne agayne.



**T**he Booke of the hystories of Tobias, the sonne of Tobie, the sonne of Ananiel, the sonne of Aduels, whiche came of Sabaell, of the seede of Asael, of the tribe of

Nephthalim, whiche in þe tyme of Salmanasar kynge of the Assyrians, was led prisoner oute of Thysbe, which is on þe righte hande of Cades Nephthalim in Galilee,

þynge aboute Aser. I Tobias all þe tyme of my lyf, wente in the waie of vertue and iustice, and bestowed manye thynges bothe tyllallie vpon the bretheren of my nacion which came wyth me to Ninue, that is in the lande of Assyria. For whē I was in my cōtrei in the lande of Israel, being yet but a yonge man, & al my fathers tribe Nephthalim was fallen from þe temple of his Hierusalem, whiche among al the tribes of Israel was chosen out to sacrifice, where the temple, the house of the hiest was halowed and builded to stand for euer. And when al the tribes þe fel away wyth the dyd sacrifice vnto the ynge herat of Baal, whiche

Jeroboam the kynge of Israel dyd set vpon a & my fathers house Nephthalim also I only (as it was prescribed by the commaundement of God) vnto all the people of Israel, came often tymes to Hierusalem, bringynge my & fyrste frutes, and tenthes of my frutes: euen wyth all that, that was fyrst shorne: and did offer those thynges at the altare vnto the priestes, the chyldren of Aaron. I gaue the fyrste tenthes of all my frutes to the priestes that came of Aaron, that mynistred at Hierusalem, the second I sold. And when I had done at Hierusalem, I went furthe and gaue theym in almes enerye pere, and the thyrde I gaue there, as it was conuenient, as I had in commaundement of Debboza my fathers mother, when I was left of my father a pupil and yonglinge, vnder tuicion and other mennes gouernaunce. But when I was waren a manne, takynge to wyfe Anna, & of the stocke of my kynred, I begate of her Tobias, and enen from hys infancie I

## The. i. Chapter.

taughte hym to reuerence God, and to abstayne from all synne. And when I was ledde prisoner to Ninue wyth my wyfe and al my tribe, al the bretheren of my kynred eatynge of the meate & of the Vetyles, yet forbore I my pleasure, and ate not wyth them, because wyth all my verre I loued the religion of God. And therefore the hiest made me in greate sauource wyth Salmanasar, in somuch, that he made me his carer, and gaue me lycence to go whither so euer I wold, and do what I lyst. And I wēt vnto some of my felowes that were in captiuitie, and instructed them wyth holsome monicions: And goynge into Media to Sabaell Sabrias brother, (whom among many of my kynred, and also one of my tribe, I sawe had greate neede) I lent hym the ten talentes of siluer, whiche I had receyued as an honorable rewarde of the kynge, and toke a byl of his hande. Afterward when Salmanasar was dead, his sonne Sennacherib succeeded hym, in whose troubelous tyme, I coulde not go into Media. Yet in the tymes of Salmanasar I vsed much liberalitie to my bretheren, I fed the hungry and clothed the naked: and if I sawe any of my kynred dead, and caste about the walles of Ninue, I buryed hym. And if Sennacherib had kyled any (for in hys fury he kyled many) what tyme God punished him for hys blasphemie when he had fled from Hierusalem, and was come home agayne, I buryed them: that when their carcasses were sought for of the kynge, they shulde not be found. But when one of the Ninuites had shewed the kynge that I buryed them, I hyd my selfe: and when I knewe they sought for me, to kyll me, for feare I fled. So al my goodes were takē away, & I had nothyng lefte me, saue my wyfe Anna, & my sone Tobias. But or euer fifty dayes were past, hys two sonnes kyled hym. So when I had fled into the mountaynes Ararath, Sarchadonus, whiche succeeded hym in his kyngdome, made Archiacharus my brother Anaels son, chyef auditor of all his fathers accomptes, and hys fathers stewarde. And when Archiacharus had made petitiō for me, I came agayne to Ninue: for Archiacharus was hys cup bearer, and of hys signet, hys receiuer, and hygh steward, and had made Archadonus my brothers sone vnder him.

## The second Chapter.

**T**obias biddeth Lucie of hys frendes as feare God to a banket feaste. He is reproued of his frendes. He feareth God more the the kynge. He becommeth blinde by the permission and sufferance of god his kynselfe: he moche hym.



Afterwardes whē I was com home & my wyfe Anna, & my sonne also Tobias was restored vnto me, vpon the solempne feaste of Penthecost, which is the

iii. reg. xvii.

iii. reg. xii. f

Erod. xxiii. and. xxviii. Deu. xxi. a. xlviii. a. xxxvi. a.

Am. xxxvi. c

Ier. liii. Jud. xlii. Is. xl. a

iii. Reg. x. g. Ecl. xxxviii. iii. Ecl. ii. f.



is the holre dape of seven wekes, when I had prepared a good feaste, I sat downe to meate. And haupnge inoughe, I sayed unto my sonne: go call euerpe pooze one of our brethre, that thou canst fynde, whiche loueth the Lorde: and lo I wyl tarie in the meane tyme vntyll thou comest agayne. And he wente, and when he was come agayne, he sayed: O father one of oure kynnes is perished in the streete. Then I or euer I hadde eaten any meate lepte vp, and toke hym awaye and hydde hym in myne house vntyll the sunne was downe, and afterwarde I came agayne, and was shed with mournynge, I remembred the prophecie of Amos whome he had sayed: Your solemne feastes shalbe touned into moournynge, and all your ioyes into lamentacions. So after the sunne was downe, I wente mournynge, and I made a graue and put hym in it. Then sayed my neyghbours in scoone: This felow feareth not (sayeth they) to be kylled for this ded, whiche althoughe he fled: yet loo, he buryeth this agayne. Yet I fearynge God more then the kynge, stole awaye priuely the bodyes of them that were slayne, and hydynge them in my house, buryed them at midnichte. And the same night commynge all berated from the burpall, when I had layed me downe at home to slepe by the wal side my face vncouered, the swallowes which were in the wal and I knew not, let fall their whor dung vpon mine open eyes, so that soenes growynge in them, I went vnto the phisicians: but they could not help, and I fell blynd. With this temptacion dyd the Lorde suffer Tobie to be in leoparde, to shewe example of patience to them that came after, as he dyd of that holy mā Job: for in somuche as he euer feared God from his yowth vp, and kept his commaundementes, he was not angry wth God that the plague of God chaunced vnto hym, but remayned stedfaste in the feare of God, and thanked God all the dayes of his lyfe. For lyke as riche men mocked Job, so dyd his cosens and kynse folke mocke hym, sayinge: where is thy hope, in the whiche thou hast done almoste and buryed the deade? But Tobias rebuked them, sayinge: Speake no such thynges, for we are the chyldren of holy men, and looke for the lyfe whiche God shall geue vnto them that neuer tourne theire helpe from hym. Also Achitacharus found me meate vntyll I wente to Elpmada. Anna my wyfe worked byred womens woork, labourynge as muche as she myghte to gette her lypynge: and when she had sente home the woike to the masters, and receyued monye, they gaue her also a kid, which when it was come to me and began to bleat, from whence cometh this kynde sayd I? Is it stolen? Restore it to the masters, for we may not eat of that is stolen. And my wyfe sayed, it was

giuen her aboue her byre. But I beleuyng her not, commaunded it shuld be deliuered to the owners, and was ashamed for her. Then she answered, sayinge. \* Where are become thy great almes, and thy iust dedes? Lo how they be nowe scne in the? Wych these and suche lyke wordes dyd she cast me in the tethe.

## The.iii. Chapter.

The prayer of Tobias. Sara the daughter of Raguel is sanctified of her fathers seruantes. The prayer and fasting of Sara, and also the innocency and chastite of her. The prayers of Tobias and Sara are heard.



Then Tobias tokett heuely, and sorowynge and weppynge, made his prayer thus: Iust art thou O Lord, and all thy dedes, and wayes, ar mercy & helth, and thou makest thy iudgement sound and iust for euer. Remember me, and haue pitie vpon me: punish me not for my synnes and errours of myne, or my forefathers, for we haue sinned in thy sighte. For we haue stopped our eares at thy commaundementes. Therefore are we spoyled and broughte into captiuitie, to death & perdition & a shame vnto all nations amonge whome thou haste scattered vs. And now many iuste causes haste to deale with me accordynge to my synnes & to syns of my parentes, because we haue not kept thy commaundementes, neither ordred oure selues purely before the.

Therefore do nowe to me after thyne owne wyl, and commaunde my spirite to bee take awaye from me, that I maye departe, and be resolued into earth. For better it were for me to be deade, then lyue, for I haue herd vpbrydnges vnwoorthely, and I am in greate heauines. Commaunde me nowe to go out of these panges into rest euerlastynge, and tounie not thy face from me. And the same tyme it happened, that Sara the doughter of Raguel at Ecbaranis whiche is in Media, suffered muche rebuke of hir fathers maidens: For that she had be maryed to seue mā, & Asmodeus that deuyll had kylled them or euer she had lpen with them after the maner of a maryed wyfe.

So when she rebuked a certen mayden for her faute, why, quoth she: doest thou not knowe that thou hast kylled thy husbandes? Thou haste had seven men, and yet wast thou not named after one. Why beatest thou vs for them, or wylt thou kill vs as thou haste done thy seue husbandes? When she herd these wordes, she was meruelous sorowful, in so much that she thought to strangle her self: yet sayd she: I am my fathers only doughter, and yf I shuld so do, it wold be grete shame to hym: & I shuld lead his olde age to death with heauines. And she gat her vp into an hye garret of her house, & neither eat nor drake. iii. dayes nor thre nightes: but continuyng in prayer she prayed vnto god with teares, to deliuer her from this slaunde. And the thyrde day

DDd.i. ending




The booke of Toby

ending her prayer & praising God, & making her prayer up to the window, she sayed: O my Lord God worthy art thou to be praised, and glorious is thy maiestie holy and noble, and to be praised for euer, whiche althoughe thou be angry, yet shewest thou thy selfe mercifull, and when we call in tyme of affliction forgiuest our synnes. All thy workes praise thee for euer. Behold now, O Lord, I haue fastened myne eyes and countenaunce vpon thee, I may no more be caste in þe teeth. Thou knowest Lord that I haue kept me cleane from all synning with man, and that I haue kept my mynde from all concupiscence, and that I haue despyled neither my name, nor yet my fathers, while I was in captiuitie. I neuer kept companie with those that passe their tyme in sporte, neyther was I companion with light persons. A husband haue I consented to take, not for pleasure but in thy fear, and ether I was vnworthy for them, or they vniuste for me, because peraduenture thou hast kepte me to another manne: for whye, thy counsaile is not in the power of man. But this may euery man be sure of that worshippinge thee, yf his lyfe be good that he shall be crowned, and deliuered in his affliction: and yf he will amend his lyfe, he shall be pardoned of thee. For thou delightest not in our destruction, but after tempest sendest sayre weather, and after teares, gladnes. Praised be thy name O Lord God of Israel for euer. I am my fathers only daughter, neyther hath he any man chyld to be his heire, no nor yet any brother or brothers, whose wyfe I might be. Seue alredye be dead: why did I lyue? And yf thou thynkest it not good that I shulddye, haue regarde vnto me: and lette me be shaundered no more. Both these folkes prayers beinge herd of þe maiesty of the greate God, Raphael was sent vnto them bothe to help them, to Tobie to put awaye his blyndenes, to Sara Raguels daughter, that Tobias shuld giue her as wyfe vnto his sonne Tobias, and to bynd þe deuel Asmodeus, because he should haue Tobias. The same tyme Tobias came agayne, and wente into his house, and Sara the daughter of Raguell came down from the hye loft or the garret.

The. liti. Chapter.

**T**obias sheweth to dye, giveth a godly exhortacion and monition to his sonne.



 In the same tyme Tobias remembred that he had let money to Gabael at Rages in the land of Medea, and sayed with him selfe seing I haue desired for death, why do I not call my sonne Tobias & giue him good monition before I dye? And when he had called him, he sayd vnto him: hearkē my sonne what I wyl say, and lay my wordes in thy heart as a foundation. My sonne when I am dead bury me, and after despyle not thy mother, but

The.iii. Chapter.

\* Honour her all the dayes of thy lyfe, and do to please her, and not to displease her. **Eccle. x.**  
My sonne remeber how great peryl's she **Eccle. vii.**  
suffered beinge the in her womb? And whe  
she is dead, bury her in the same graue by  
me. Sonne, reuerence our Lord god at all  
tyme, \* synne not, nor breake not his com- **Rom. vi.**  
mandements, but loue vertue al the dayes  
of thy lyfe, and walke not in the wayes  
of wyckednes. For whyle thou studrest **B**  
for vertue, thou shalt haue good successe in  
al that thou goest about; and so shal al they  
haue that loue goodnes. \* Doe almose of  
thy substance, and be not scante in do-  
inge of it. Turne not thy face away from  
any poore man, as thou woldest that god  
shuld not turne away his from the. Gyue  
\* as thou shalt be hable: if þ haue muche, **Eccle. xxv. a**  
gyue much, and yf thou haue litel, gyue of **Eccle. xiii. c**  
that litle. For thou shalt lay vp for the a  
good treasure against the day of necessitie.  
For \* almose delyuereth from death, and **Ecclesi. xix.**  
suffreth not the soule to come into dark-  
nes. Almose is a great comfort before the  
byest, to al that vse it. My sonne, \* beware,  
keepe the from all whoredome, and vse no  
euyl company besyde thy wyfe, but ines-  
pecially mary thy wyfe of the stocke of  
thy forefathers, and ioyne not to the a  
straunger that is not of thy fathers tribe,  
for we are kynsmen to the prophetes: and  
**I** Noe, Abraham, Isaac and Jacob, be our  
old forefathers. My sonne remember that  
al these dyd marye wyues of their owne  
kynred, and that their chyldren had good  
chaunce, and that their seede shal inhabyte  
the earth. Therfore my son, loue thy bre-  
thren, and despyse not the sonnes or the **Gene. iii.**  
daughters of thy nacion thorowe pryde,  
but take a wyfe of them. Suffer pryde ne-  
uer to rule in thy mynde, no nor in word.  
\* For dearthe is toynd to pryde & muche  
trouble: and to hauyness is toynd disple-  
sure and great pouertie, and she is mother **Leuit. xix. b.**  
of hunger. Let no mans hyre \* remaine **Mat. vii. a**  
with the, whose seruice thou hast had, but  
forthwith paye hym wages, for vnto the  
also seruyng God, rewarde shalbe geuen.  
Sonne be circumspect and ware in all thy  
dedes, & in all that thou doest whyle thou  
lyuest be wyse, and do not to anye manne  
that thou wouldest not to be done to the.  
Drynke not wyne untill thou be dronke,  
nor carpe it not with the by the waye.  
Gyue \* thy bread to þ honary & with thy **Luke. xii.**  
clothes couer the naked. Whatsoeuer shall  
be left, gyue it to the pore, & neuer grudge  
at liberalite. Set thy bread vpon the Se-  
pulchre of the iust, and bestowe it not vpon  
the naughty. Are counsayll alwayes of  
the wyse, and despyse no good counsayle.  
Be alwayes praying vnto the Lord, and  
beseeche hym that he will order thy fote  
steppes and wayes, and prosper thy coun-  
sayles. For no people are wyse, but the  
lord himselfe is þ genitor of all good thinges  
& chastyseth down whom, & how he lysteth.  
Therefore



Tobi. ix. d.

Therefore my sonne remember my precep-  
tes, and put them not out of thy mynde.  
Of \* thyself also my sonne I thought to tel  
the, that when thou wast yet but a chyld,  
I deliuered .x. talentes of syluer vnto Sa-  
belus Gabrias brother at Ragas a cytye  
of Medes, and his hande wytyng haue I  
by me. And therefore seke some meanes  
how thou mayest come by hym, and when  
thou hast receyued of hym þe sayd weyght  
of syluer, gyue him his hande wytyng a-  
gayne. My sonne be not afrayed that we  
leade a poore lyfe: if þe feare God & studie  
to please \* him, thou hast goods inough.

No. vii. d.

The .v. Chapter.

The obedience of yonge Tobias to his fa-  
ther, whiche is sente into Ragas. An aungel  
accompanieth hym in his iourney.

**T**hen answered Tobias and  
sayed: father al that thou haste  
commaunded me wyl I do, but  
howe shal I get thy syluer, se-  
ing I know him not? What token shal I  
gyue him? Then sayd his father: I haue a  
bil of his hand with me, asone as þe shalt  
shew it hym, he wil pay the mony: And so  
he gaue hym his hande wytyng. So thy  
way now and seke some man to go with  
the, whylest I am alpye, for I wyl paye  
hym his hyre: and go & fetch thy mony. So  
when he was gone to seke one, he founde  
Raphael standyng in the strete, a goodlye  
yong man gydded vp, and as he wet redy  
to go: whom not knowyng to be an angel,  
he spake vnto and sayd: Good yonge man  
from whence comest thou? And he sayd,  
from the sonnes of Israel. Tobias arood  
hym agayn. May I haue thy company as  
farre as Ragas, whiche is in Media? or  
know you those quarters? Then sayd the  
angell, I wyl go with the: I know that  
way and haue gone thither oftē, and haue  
dwelled wth our brother Gabael, which  
dwelleth at Ragas, that is a cytye of the  
Medes standing on the mount Ecbatany.  
Then sayd Tobias: tary me tyl I shewe  
my father. Then sayde he: go thy wayes  
and tary not. So he went in, and shewed  
his father al the matter. Too father, quod  
he, I haue founde one to goo with me. The  
he matueplynge, sayed: Cal him vnto me,  
that I may knowe of what tribe he is, and  
whether he be a saythfull companion or  
not. So whē he was called & come in, and  
that he had salute dorther, the pōg man  
sayed: Syr euerlastinge lope moughte you  
haue. And Tobias sayed: what lope can I  
haue, whē I sit in darkenes, and may not  
se the lychte of þe heauē? And the yong mā  
sayd: be of good chere, for the tyme wyl  
come shortly when you shalbe healed of  
God. Further Tobias arood him: Can you  
bryng me son to Gabael, as farre as Ra-  
gas, a cytye of Media, and when you come  
agayne I wyl gyue you your hyre? The  
aungell answered. Verely I wyl bryng  
hym thither, and bryng him to the agayne.

Tobias arood hym agayne: Of what tribe  
or stock art thou come, tel me. And he sayed  
doest thou seke for a tyebe or famillye, or an  
hyperlyng to goo thy iourney wth thy  
sonne? Then sayed Tobias: Brother I  
wolde sayne know thy kynred, and thy  
name. Then sayed he: To put the oute of  
care and doute, I come of the kynred of  
Azaryas, and the greate Ananias, thy  
bretre. Then sayde Tobias, wel mought  
thou saie for thy commynge hyther, and  
be not angrey wth me, because I arood  
of thy kynred and famillye. Verelye thou  
arte my brother, come of a good and ho-  
nest kynred.

For I knew Ananias & Ionathas, sonnes  
of the greate Samaias, euen then when  
I went together with them to Hierusa-  
lem to do worshippe, and to consecrate  
my syrakings, and offer vp the tenthes of  
my frutes: for they had forgottē their co-  
sens. Brother thou arte come of a greate  
stocke. But tell me what I shal gyue the,  
or wylt thou haue a grete a day wth ne-  
cessaries, such as my sonne hath: but if you  
come home agayne safe, I wyl double thy  
hyer. The angell sayed vnto hym agayne.  
I wyl leade out and bryng home agayne  
thy sonne safe. Whē they wet thus agreed,  
he sayed vnto Tobias: Make thy self re-  
dy to go, and God send you good speede.  
So his sonne prepared all thynges neces-  
sary for his iourney, and badde both his  
father and mother farewell. And his father  
sayd: Thou shalt go w this man, but God  
that dwelleth in heauen prospere your  
iourney, and his aungell be in your com-  
pany. So when they were both gone on  
their iourney, and the yong mannes dog  
with them, Anna his mother wept & chyd  
with Tobias, sayyng: why hast thou sent  
our sonne away, was \* he not the staffe of  
our hand to leade vs to and from? Syluer  
wold not haue come to syluer, but yet for  
our sonnes sake, we shou'd not haue cared  
for it. For as muche as God hath geuen  
vs to lyue on that is sufficiente for vs, & we  
shoulde haue thoughte the spght of our son  
our ryches. Then sayd Tobias: my sister  
be not penyfe, he shall come home safe,  
and thynne eyes shall se hym. For he hath a  
good aungel that is in his company, and  
after a prosperous iourney shall retourne  
safe. Then at these wordes the mother of  
yong manne, made an ende of wepyng  
and helde her peace.

Tobi. x. d.

The .vi. Chapter.

Yong Tobias is deliuered from the fythe by  
the aungel. The aungel exhorteth Tobias,  
to take Sara to his wyfe.



Also they wet forth on their  
iourney, & at euē came to the  
cytye Tigris, & there abode.  
And when the yonge mā was  
gone downe to washe him, an  
horrible greate fythe lept out of the cytye,  
wold haue deuoured him, whē Tobias fea-  
rings,

D D. ii.



tyng, cryed with a loude voyce, sayinge: **L**orde be commeth vpon me. And the angel said vnto hym: take the fysh by the gyll, & draw him to thee. And so he caughte the fysh, and caste hym vpon the lande, and he lept at hys fete. And the aungell sayed to hym agayne: botwell the fysh, and take the harte and the lyuer and the gall, and laye them asyde safe, for they serue for a good medycyne. And þ yong man did as the angell commaunded: & they roasted the fysh & eat, & part they toke with the in their iornie, & salted as much as was sufficient for the, til they came to Ragas, a cite of the Medes. And whē they wer gone on their iournie, and drew nye to Ecbatani, the yong man arood þ Angell: Brother Azaria, what meanest this here, liuer and gal of þ fysh, wherfore be they good? that thou biddest me kepe them. And he said to him: If thou laye a pece of the herte vpon the coales, the smoke therof dryueth away al maner of euyl spirites, wherher it be fro man or womā, so that after they shal trouble them no more. The gall is good to anoynt or stroke the eyes withall, where as there is any blemishe in them. And whē they drew nye to Ragas, and that Tobias arood wher they shuld yune, the Angel sayd vnto the yong mā: Brother, we wyl now lodge with Raguell, \* he is thy cosyn, and hys onely doughter is Sara: and I wyl comen wyth hym, that he wyl geue her the to wyfe: and axe her of her father, that he wyl geue her the in matrimony. All hys goodes thou muste haue, for thou onely remaynest alpye of his stocke, and the mayde is fayre and wyse. Wherfore be ruled by me, and I wyl be in hand wyth her father, that whē we come agayn to Ragis, the mariage shalbe solemnised. For I know Raguel, and that after the lawe of Moses he wyl in no wyse mary her to any other, or els he shall do himselfe harme: for the hereditaunce muste needes come to the, rather then to anye other. Then answered the yong man to the aungell: Brother Azaria, cruelly I haue herd saye, that this mayden hath ben maryed to .vii. men, whych haue all dyed in the bed chamber. Now I am my fathers only son, and am afrayed lest when I am come in, I shulde perishe as dyd the other before, because the Deuyl loueth her: for he hurteth none but suche as wold lye wyth her: Wherfore now I am afrayd lest I shulde die, and byng the lyfe of my parentes vnto the graue for sorowe of me, and that they shal haue none other son to burye them. To whom the aungell answered agayne: Heare me, and I wyl tell the hyon whom the deuyl hath power, & telerpe they that come to matrimony, and excludyng God from them, & out of thes mind, geue them selues to bodely lust after the fashion of brute beastes, \* horse or mule: those be in the power of the Deuyl. Doest

thou not remēber the lessons that thy father gaue the, how thou shuldest chose a wyfe of thine own kynred? Wherfore brother now herke to me, for she shal be thy wyfe: & as for the Deuyl, care not for hym, for euen this night she shal be married vnto the. But when thou shalt enter into thy chamber, three daies kepe the scd her, & do nothyng, but geue thy selfe to prayer wyth her, thou shalt take heat coles to make a fumigaciō, & lay vpon the herte and lyuer, part of the fysh: and thowowe the smel therof, the deuyl shall flye away, and shall neuer come agayne whyle the world standeth. And in the second nyght thou shalt be admitted into the felowshyp of holy Patriarkes, & in þ third, thou shalt obtayne such blessing, that thy children begotten by you, shal be healthful and longe lyued. But when the thyrde nyght is past, and that you shall come together, aryse both, & desyre God to be mercyfull to you, and he shall haue mercy vpon you, & saue you. Then shall you toyn this vyrgin to you wyth the feate of the Lord, rather to haue chylde, the for the lust, that you may get blessednes in your chylde, thowowe the seide of Abraham. Fear not, for she was appoynted to the before the worlde was made: therfore thou shalt kepe her, & she shall go wyth the, & I thynke thou shalt haue chylde by her. After this Tobias was taken wyth her loue, and set hys mynde greatly vnto her.

The vii. Chapter.

**T**Yonge Tobias and the Aungel come to the house of Raguell, he requirith Raguels doughter to wyfe and obteyneth her.

**W**hen they were come to Ecbatani, & to Raguels house, Sara came out to the: & when they hadde Eche saluted other, she brought them into the house, and Raguell receyued them ioyfully, & beholdyng Tobias sayd vnto his wyfe Edna: how lyke is this yong mā vnto Tobias my sisters sonne. And asked them, from whence come ye brethren? They sayed: from the children of Neptalim, prisoners in Babilue. He sayed agayne: know you our brother Tobias? They sayed: we know him. Then said he, how doth he? They answered, he is alpye, & in good helth. And as he spake much good of hym, Tobias sayd: he is my father. Then Raguel leapyng for ioy, kyssed hym and wept, and toke hym aboute þ necke, and wyshed hym wel, sayinge: Gods blessing haue thou my sonne. Thou hast a good and an honest man to thy father. And when he had herd þ Tobias was blynde, he and hys wyfe Edna were very sorowful, and their doughter Sara wept. But they welcomed them hartely, and killyng a ram of their stocke, they set meat before them largely. Then sayd Tobias to Raguel: brother Azaria, cast out a worde of those thynges that you spake with me by the way

An. xxvii. a  
xxxvi. a.

Mat. xxi. a



the way, that the matter may be brought to pas. And so he opened þe matter to Raguel, which when Raguel vnderstode, he was afrayed, knowing what had happened to þe viii. men þe went vnto her: & he feared, lest the lyke shuld happen to hym. As he was thus, & gaue no answer to that was axed hym, the aungell sauerh feare: nor to handefaste her to hym, for thy daughter ought to be his wife, for he is a true worshipper of god, & therefore none other man maye entoye her. Then sayed Raguel, I doubt not but God hath herde my prayers and reares, and in dede I beleue that he hath brought you hyther, that he after þe lawe of Moyses, maye be toynd to a man of her owne kynred. Therfore doute not but I wyll shortly make her suer to hym. So Raguel despyed Tobias to eate and drynke, and be mery. For it is mete, sayed he, that thou shuldest marry my daughter. Yet wyll I tell the truthe: I maryed my daughter to seuen husbundes, whiche in the same nyght that they shulde lye wyth her, dyed, but yet take thou a good harte & be mery. Then sayed Tobias: truly I wyll eate no meate, tyll thou haue graunted my petition, & brought her hyther and maryed her vnto me. And Raguel answered: now from henceforth take her for thy wyfe as reason is, for she is of thy kynred, and that mercifull Lord graunt vnto you verie well to do. So he called Sara his daughter, & when she was come, he toke her by the hand, and gaue her to wyfe vnto Tobie, saying: Lo take this woman according to the lawe of Moyses: and take her with the to thy fathers house, & thereafter despyed God to sende the ioye together, saying: The god of Abrahā, & god of Isaac, the god of Iacob be with you, ioin you together, & fulfill his blessing in you. The called he his wyfe Edna, & toke a letter & made a wytyng of the marriage, and sealed it, and praysed God, and wente to thei mate. Raguel called his wyfe Edna agayn and said: sister prepare an other chamber, and bring her into it. And when she had doen as he bad her, & had brought her in meping, he chforted her daughter & sayed: Be of good chere, the Lord of heauē and earth wyll turne this sorow of thynne into ioye, wherfore o daughter be mery.

The viii. Chapter.

The aungel byndeth the deuel. Tobias exhorteth his wyfe to prayer, and they praye. iiii. dayes before they lye together.



And whē supper was do, they brought Tobias vnto her: & as he came he thought vpon the wordes of Raguel, and toke out of his bagge the hert & louer of the fish, & layed it vpon the hotte coles, & made a fume of it: & whē the deuel smelt the sauoure, he fled into the farthest parte of Egipte, where the aungell bound him in bāds. And whē they were both that

in, Tobias arose out of his bed, sayinge: aryse & thou sister also, & let vs pray God to haue mercy vpon vs, and let vs do thus now, to morow, & þe next day: for these. iiii. nyghtes must we reconcile our selues to God, and after the thrid nyght, we shall take the pleasure of our mariage. For we be the chyldren of saintes, and we may not come together as the beathē þe knowe not God. And so whē they were rylen vp both together, they besought God earnestlye þe he wold preserue them. And Tobias bega. I prayed be thou O God of our fathers, & praised be thy holy & gloriouse name for euer. The heauens and þe earth, þe fountaynes & flouds, & al þe thou hast made prayse the. \* Thou madest Adam and gauest him Eue to his wyfe for an helper, and of them came al mankynde. Thou saydest, it is not good for mā to lye alone, lette vs make an helper for him lyke himselfe. And now oh Lord I take vnto me this my syter, not for lust & voluptuousnes, but of a pure hert, for the only desyre to haue chyldre, by whō thy name may be praised to the worldsend. Shew thy selfe therefore merciful vnto me, that I may lye with her vntyll I be old. Then sayd she with hym: Amen. And the same nyght that he laye with her, Raguel a rose, and aboute cockrowe called vp his seruantes, and went out and dygged a graue, saying: peradventure this man also is dead, as the other seuen, that went to her. And when he was come home he sayed to his wyfe Edna: Sende one of thy maydens to know whether he be alue or not: þe if he be not, we may burye hym before day: or any man know it. So the mayden that he sente opened the doore and went in, & found the both slepyng safe & sounde, and came agayn and sayd, the man was al lye. Then Raguel and his wyfe gaue thankes vnto the Lord, and sayde: o God with most holy & pure hert praysed maye thou be: yea and all thy saintes prayse the and all thy workes, al angels and the elect prayse þe for euer. Lord I thanke the that thou hast chered me, and that it hath not happened as I feared, but hast dealt mercifully with vs pityng vnder two onelpe forgotten chyldren, and hast dryuen away from vs our enemy, that so folowed vs. And now further oh Lord shewe thy selfe mercifull vnto them, that they may leade their lyfe in health and gladnes thorow thy mercy, and that they may greatly please the, by the sacrifice of thankes geuyng, wherby it may appeere vnto all nations, that thou art the God alone thow out al the earth. Then he commaunded his seruantes to fyll by the graue or euer it were day, he commaunded his wyfe to prepare a feast, & make redy al such thynges, & meate that they shulde haue nede of by the waye, and he caused also to be kylled ii. fat kyne, &. iiii. rames, & made a feast to all his neighbours & frendes, & helde it. D D D. iiii. xlii.

i. Cor. vii.

Gene. ii. 2.



## The. iiii. boke of Edoas

xiiii. dayes. For Raguell before these feast full dayes of the mariage were out, caused Tobias to sweare that he shuld not depart, tyll those fourtene feastfull dayes of the maryed were ended, and that then receyving the one halfe of hys goodes, he shuld go home agayne to hys fathers, and after his death haue the rest of hys and hys wyues goodes, & thereof he made a wytyng.

### The. ix. Chapter.

The angel goth to Gabelus, at the desyer of Tobias: which deliuereth the letters & receyuethe the monye.

**W**hen Tobias calleth Raphael, whom he thought to haue been a man, and sayed vnto hym: I pray the herken what I shall say: If I wold geue my self to be thy seruant, yet were I not worthy to waite vpon such a wyse man as thou art: yet I pray the of this thyng, Brother Azaria, take with the a seruant, and .ii. camels, and go thy wayes to Gabelus in Rages, which is in Medea, and deliuer hym this wytyng, and receyue of hym the syluer, and bring hym to my mariage. For Raguell hath sworn that I shall not depart, & I may not set light by hys othe. And as thou knowest, my father counteth 8 dayes: and yf I tary but one day to long, he wyl be werye sore. So Raphael, with foure of Raguels seruantes, & two Cammels, wente vnto Rages, whiche is a cite in Medea, and came to Gabelus: and when he hadde deliuered vnto hym the wytyng he brought by the monye that was sealed, and deliuered it vnto hym.

Afterwards whē he had told hym how the matters wēt with Tobias, they came forth togither earlye in the mornynge to the mariage. And when they were come into Raguels house, they founde Tobias at meate, and he leapt vp, and Gebe saluted other with a kys, and Gabelus wept for ioye, and gaue God great thākes, and sayd: the blessing of the Lord God of Israel haue thou, for thou arte the sonne of a ryght veruous and iust man, and one that feareth God, and geueth greute almose. And blessinge haue thy wyfe and your parentes, that ye may se your chyldren, and your chylders chyldren, euen to the thyrde and fourth generacion. And blessed maye be your seede by the Lord God of Israel, whiche raygneth worlde without ende. And when they hadde all saied, amen, they went to kepe this feaste of the mariage, with the feast of the Lord: and Tobias gat hys wyfe with chyld.

### The. x. Chapter.

Tobias & his wyfe are sad for the absence of their sonne. Raguell sendeth agayne Tobias with hys wyfe.

**W**hen Tobias & his father colided euery day, & whē the dayes that were appoynted for hys iourney were out, & they not come, Tobias tar-

## The. ix. Chapter.

ying because of hys mariage, the father very pēse, sayd: why doth my son tary, for what holdeth him? hath he gone (quod he) perchance in vaine, or is Gabaell dead, or wil no mā pay him 8 money? Thus began he to be very sorowful, he and his wyfe, & began to wepe both together, because their son was not come agayne vnto the at 8 day appoynted. And his wyfe sayd, my sonne is lost that he taryeth thus longe, and began with discomfōtable tears, & therto sayd: How set I by nothyng, my sonne, seing I haue lost the, the lyght of myne eyes, the staffe of myne olde age, and the confort of my lyfe, and the helpe of our flocke. Who is me, who is me, my sonne, why sente we the away from vs, al our help stode in the, and we shuld not haue sent the fro vs. The sayd Tobias: hold thy peace, & be not discomfōted, 8 man that we sent with him is trustie inough. And she sayd: hold thy peace, mocke me not, my sonne is dead: & in no wyse she woulde be comforted. And euery day she went out into that waye that they went forth, and looked aboute what way soeuer she hoped they shoulde come, and looked whether she could se them cominge afar of: all the day tyme she wolde eate no meate, and lay wepyng continually al the nightes for her son Tobias, til those xiiii. dayes of the mariage, the which Raguell swore he shuld tary, were paste.

Then sayde Tobias to Raguell: Let me go, for my parentes thynke they shall neuer se me agayne. But hys father in lawe prayed hym to tarye with hym, and sayde he woulde sende hys father worde of all hys matters. Not so, sayd Tobias, but lette me go to my father. For I knowe that my parentes dothe count the dayes, and are sore weryed in their mynde.

And althoughe Raguel made much praying to Tobias, yet could he by no meanes perswade hym to tary. Then Raguel rose vp, and when he had deliuered vnto hym hys wyfe Sara, with the one halfe of his substance, as wel seruantes as beastes and mony, he wyshed them good fortune, and let them go, sayinge: The beauenlye God be your good spede, and leade you in your iourney, and I pray God mine eyes may se your chyldren or euer that I dye.

The holy angell of the Lord accompanye you in your iourney, and lead you safe, 8 you may synde all thynges in good case at your fathers and mothers. And to hys daughter he spake these wordes: Honour thi father & mother in law, which are now thy parents, and se that I may hear good tidynge of the. Loue thy husbāde, take hede of thy housholde, and kepe well thy house, and serue thy selfe faultlesse, and tere with kynd thet. Also Edna spake thus vnto Tobias: deare brother, The Lord of heauen bringe you home agayne and graunte me to see chyldren of my daughter Sara, that I maye ioye in God



God. And here I graunte vnto you my daughter as a pledge, that ye increat her not vngenerlyllye.

And after thys Tobias wote hys wafe, thankynge God that he had geuen hym a prosperous iourney. And when he had bid- den Raguel and Edna farewell, he went in hys iourney, vntyl on the leuenthy day, he came to Charran, which is in the myddest of his iourney, and he drew nye vnto Ninue.

## The. xi. Chapter.

Yonge Tobias leuynge hys wife and householde in the midway, cometh befoze with the angel. The dreame of his mother lokynge after her sonne. He is ioyfullie receiued of his father and mother. Sara cometh. vii. dayes after.

**A** Den Raphael said vnto Tobias: Thou knowest how thou hast left thy father. Therefore if thou wilt, we will goo befoze, and let the householde with thy wife and the cattell come softe & laye after vs. But se that thou haue the gall of the fysh with the, for it shall do vs seruite. So they went befoze, and the dog folowed after. But Anna sat dayly by the way side vpon the top of an hill, from whence she myght se a farre of: and whyle she was watynge there for his comynge, she looked a farre of, & anon she percepued her sonne comynge, and knewe hym, and shewed his father. Lo ponder is thy sonne comynge and the man that went out with hym. And Raphael sayde, I knowe that thy father shall reouer by sight. Therefore as sone as thou shalt come in to the house, after thou hast made thy prayer vnto God, and geuen hym thankes, and art comen to thy father, kysse hym, and anoynte hys eyes with the gall that thou haste with the: & with rubbing he shal smarte, but the payne shal go awaye, and straitwaye hys eyes shal be opened, and thy father shal se the lyght of the heauē and the also. And Anna came running and hong vpon her sonnes necke, sayynge: Son, since I haue seen the, I am content to die, and both fel in weppynge. And the dogge that had gone all the waye with them, ranne befoze, and came as a messēger, & wagged his taile for gladnes. And blind Tobias gaue hys seruaunt his hand, and ranne to mete hys son, & stambled at that doore, and hys sonne ran, and toke hym vp, and he embraced hym as dyd hys wyfe, and kysed hym weppynge for ioy: and when they hadde worshiped and gaue thākes to God, they sat down. Then with the fishes gall anoynted he hys fathers eyes, and had hym be in good comfort, and tary the space of halfe an heure. And whā hys eyes began to prycke, he rubbed the, vntill the blemish wente oute frome the corners of hys eyes lyke scales or white skynne of an egge, the whych Tobias toke and drew from hys eyes, and he recepued

hys sighte. Then beholdinge hys sonne, he toke hym aboute the necke, and he & hys wyfe prayseynge God befoze al them that were there presente, sayed: worthy are thou to be praysed O God, and thy name to be exalted for euer, & blessed be all thyne aungels, for thou hast scourged me, and hast had ppy on me, by cause that lo I se nowe my sonne Tobie. And so hys sonne came in merily and told his father all the benefites whych had goodlie chaūsed vnto hym in Medea, thow the man þ was leader in the iourney. So seuen dayes after came Tobias with hys wyfe Sara and all hys householde, they camels and all ther cattel safe with much mony, & with þ also that they had recepued of Babelus, & geuyng thanks to God, he wente out to mete his daughter in lame at the gate of Ninues: and they that sawe hym, marvelled to se hym go, and that he had receiued his sighte: and he testified befoze them al, þ God had shewed his mercye vpo hym. And whā he was come to hys daughter in law, he saluted her, sayng: welcōe daughter, for I geue thākes vnto God whych hath broughte the to vs, and next to thy parentes. And thys was ioy to al the brethren that wer at Ninue. And ther came Acharus, & Albas hys brothers sonne, and thāked God for all the benefites that God had giuen hym: & Tobias maryage was kept the space of seuen dayes.

## The. xii. Chapter.

Yonge Tobias rekeneth vp vnto his father the pleasures that the aungel dyd hym. He offereth vnto the aungel halfe the goodes that he brought with hym.

**S** Den Tobias called hys sonne to hym, and sayed: loke what hye we may geue thys man þ wente with the: yea we had nede to make hym some greater amendes. And he sayed: sat her I am content he haue halfe of these thynges that I haue brought w me. For what rewarde shuld we giue him, or what can we geue hym worthy hys deserttes? for it is he that hath broughte me home agayne safe, and toke charge of my wyfe, he made me to haue her, he draue awaye the deuē, & brought ioy to her parentes, & saued me from the fishes mouth: he brought the mony from Babelus, and restored to the thy health, and made the se the lighte of heauen, and by hym we are made rich with al these goodes. What can we do for hym agayne worthy these thynges? Therefore good father I desyre the, þ thou wilt are of hym if it please hym to take half of these that he brought. Then sayed the olde manne: He is worthy to haue it, and callynge vnto him the aungel, take quod he, half of these that thou hast brought, and go thy wayes safe with the. And he callynge them bothe asyde, sayed: prayse God, and geue hym thankes, prayse hym and confesse these thynges þ



he hath done vnto you, before al menne ly-  
uynge. It is a goodlye chynge to prayse  
God, & to extolle his name. And therefore  
speake mooste honourably of gods dedes,  
and gyue hym thanks. It is good to hyde  
the kynges secrettes, but contrary, to shewe  
openly the workes of God, it is an hono-  
rable chynge. If ye do wel, no euill shall  
come to you. Those be good prayers that  
be toynded wth fasting, almosse, & iustice.  
Better is a litle wth iustice, the much w  
wyng. It is better to gyue almosse, the to  
hord by treasures of gold. Almosse deliue-  
reth from death, and clenseth all synne,  
and obteyneth forgeuenes, and byngeth  
to euerlastyng lyfe. They that vse almosse  
and iustice, shall get lyfe euerlastyng: But  
euell me are enemies to theyr own soules.  
I wyll hyde nothyng from you, but tell  
you as the truth is.

**T** I sayde it was well done to hyde the  
kynges secrets, & contrary, & it was hono-  
rable to shew forth openly the workes of  
God. When thou diddest wepe, and Sara  
thy doughter in law \* pray, I bare a me-  
morie of your prayers before & holy God:  
and when thou dydest bury the dead, I  
lykewyse was by the, & when thou didst  
arise from thy meate, and forsokest thy  
diner to bury the: bothe in the nyght and  
day tyme, I knewe thy good dede, and  
was ther present wth the. But because  
God loued the, it was necessary to proue  
the by temptation. Therefore nowe God  
sente me downe to helpe the, and also to  
deliuer thy doughter in lawe Sara from  
the Deuyll. I am Raphaell, one of the  
seue Angelles that beare vp the prayers  
of holy men, and & are messengers of his  
holy wyll. The wer both they troubled &  
afraid, and for feare fell down flat vpon  
the ground. The sayd the Angel: fear not,  
for al your matters shall be wel, but thanke  
God: for I came not for my sake, but at &  
wyll of the same God your Lord, wherfore  
prayse hym for euer. I was at al times a  
spirite, for I nether eate nor drinke, but  
you \* thought I did: for I vse no meat nor  
drynke that maye be seen. Wherfore now  
gyue thanks vnto the Lorde, for I go vp  
to hym that sent me, and wyte al thynges  
that be done. Now when they were risen,  
and could not se hym in any place, they fel  
doun vpon theyr face, & praysed God thre  
houres together: & after they were risen,  
they praysed the greate and marueylous  
workes of God, and how they had sene the  
Angel of the Lorde.

The. xiii. Chapter.

**T**obias the elder giueth thanks vnto god.  
And Tobias the elder wrot a me-  
ditacion of thanks geuing that  
came out of his own mouth af-  
ter this maner. The liuing god  
muste be praysed eternally, and his king-  
dom also for euer more. For he punisheth  
and hath mercy, he putteth downe, and

byngeth vp, nor there is no manne that  
can escape his bande.

You chyldren of Israell gyue thanks  
vnto hym before the gentyles, for he hath  
scattered you amongest them. There shewe  
abrode his magnificence, and praise hym  
before all them that be alpye, and teach &  
ther is none other God almighty but he.  
For he is the Lorde, and our god, he is our  
father euerlastyng. He wyll punyssh vs for  
our naughtynes, and agayne wyll haue pi-  
tye vpon vs, and wyll gather vs together  
agayne from all the nations among wha  
we be disperfed. If ye be tourued vnto  
hym wth al your hert, and al your mind,  
to lyue verryously before hym, he wyll also  
tourne hym to you, and wyll not tourne a-  
waye his face from you, but you shall se  
what he wyll do wth you. Praise hym  
w full mouth, praise the Lorde of iustice, w  
feare and trembling, and wth your wor-  
kes praise the kyng euerlastyng. I verely  
wyll geue hym thanks in the lande of my  
captiuitie, and wyll praise his power and  
royaltie vnto the people that are geue to  
synne. O ye wicked come agayne into the  
ryght way, and se goodnes in his sight.  
Who ca tel whether he wyll cast his good-  
wyll to you or not, and gyue you forgyue-  
nesse? I wyll lyft vp and praise my God,  
and my mynde shall gyue thanks to the  
kyng of heauen. Lette all menne praise  
his magnificence, lette them be merce,  
and thanke hym for his goodnesse.

**J**erusalem thou holpe cytye, be wyl.  
scourge the for the dedes of thy chyldren,  
and agayne wyll haue pity vpon the chy-  
ldren of iust men. Reuerse the goodnes of  
the Lorde, and praise the Lorde eternally,  
& thy tabernacle may be buylded agayne  
wth ioye, and maye make the prysoners  
mercy in the, and receyue into his fauour  
for euermore those that be in misery: thou  
shalt shyne wth a goodly lyght, and all &  
ends of the earth shall praise the. \* To the  
name of the Lord God many nations shall  
come from afarre of, byngynge gyftes  
in theyr hand, I say gyftes, vnto the king  
celestiall. Many nations shall praise the,  
& gyue the thanks. In the they shall wor-  
shyp the Lord: and thy land they shall coue-  
halowed, for in the they shall cal vpon the  
great name. Al that hate the shall deserue  
to be hated, and al that hurte the shall be  
condempned: and al that loue the, shall haue  
ioye euerlastyng. Reioyce and be gladde  
for the sonnes of iuste menne, for they  
shall be fortunate, and come together to  
praise the Lorde of the iuste. O blessed be  
they that loue the, for they shall take  
pleasure of thy reste: Blessed be they that  
haue bene sorre for thy punysshement,  
for they shall reioyce for thy sake, when  
they shall see all thy glorie, and they  
shall reioyce for euer. Lette my soule praise  
God the great kyng, because he hath  
deliuered his cite Jerusalem from al his  
affliccions,

Toby. ii.

gene. xviij.  
a. r. xix. a.  
Jud. xiii. c.

Esaie. lx. a.  
Dan. viij.  
a.  
Actes. ii. a.



Apo. xii.

afflictions, euen the Lorde our God.  
 Hapye shall I be, if there shall remayne  
 of my seide that shall see the noblenes of Je-  
 rusalem: \* For Hierusalem shall be builde  
 wth saphyr, smaragd, & precious stones.  
 Thy walles shall be built wth fyne golde,  
 wth arches and turrets, and the stretes  
 shall be paved wth perle, carbuncle & white  
 marble, and Alleluta shall be song in al her  
 stretes. Praise be to Lord, shall they saye,  
 whych hath sette her on hye for euer, that  
 she may raygne euermore. Amen. And so  
 Tobias made an ende of hys ioyous taul-  
 kynge.

The.xiiii. Chapter.

Tobias prophesieth the destruction of Ni-  
 nive: hys sonne retourneth to Raguel after  
 the decesse of hys father and mother.

**T**obias was eighte and systie  
 yere old whē he lost his sight,  
 and eyghre yeres after he had  
 it agayne, and helped after  
 he was deliuered frome hys  
 blindenes two and forty yere: and when  
 he had liued ful an hundred two yeres, he  
 was honorably buried at Ninue. Also  
 he holpe poore menne, and worshipped  
 God deuoutely, and praised hym.

But when he was come to extreme olde  
 age, aboute the houre of his deathe, he cal-  
 led hys sonne, and hys sonnes chyldre, and  
 sayed: O sonne take thy chyldren, for  
 I am now verie olde and at deatthes doze,  
 and goe thy wayes into Media my sonne.  
 For the tyme is nye that Ninue shall be  
 destroyed: for the worde of God can not  
 faile. For I do beleue those thynges that  
 the prophete Jonas dyd prophete of  
 Ninue, that it shulde be destroyed, and  
 the worlde shulde be more quiet in Media  
 for a while. And that our brethren shall be  
 caste oute of theyr plentiful countrey, and  
 scattered into the worlde, and that Jeru-

**J**erusalem shall be left desolate, & that the house  
 of God in it shall be burned and forsaken  
 for a tyme. And God againe shall take  
 mercye, and bringe them agayne into  
 theyre countrey where theyr temple shall  
 be buylt, yet vnyke the fyrst: when that tyme  
 shall be fulfilled that they shall come euery  
 man in from the captiuitie whych shulde  
 build agayne Hierusalem royally, and that  
 goodly house of God shall be builde vp for  
 euer, as the prophetes haue prophesied  
 of it, when al the gentiles shall turne them  
 selfs vnto God and worshyp hym wth  
 true and synccere religyon, and shall hyde  
 theyr Idoles in the grounde, and come to  
 dwell at Hierusalem, when all nacyns  
 shall prayse the Lorde, and his people shall  
 geue thanckes vnto hym, and the Lorde  
 shall lyfte them vp: and all laudynge theire  
 Lorde God, in vertue and in iustice, and  
 doinge good vnto theyre brethren, shall re-  
 ioyce and be verie glad.

Wherfore nowe my sonne get the oute  
 of Ninue, for all those thynges shall come

to pas in dede, whych the prophete Jo-  
 nas dyd prophete of before: and I per-  
 ceue that her naughtines shall be her de-  
 struction. \* But kepe thou the lawe and  
 commaundementes, and shewe thy selfe  
 mercifull and iust, that thou mayst pro-  
 sper. Haue God in thy remembraunce, and  
 prayse hym at all tymes w al thy mighte.  
 And bury me honestly, & thy mother wth  
 me, and tary no longer at Ninue. Remem-  
 ber sonne howe Aman handled Archiarus  
 whych noyshed and brought him vp, how  
 he brought hym from lyght to darknes, &  
 what reward he gaue hym: but yet Ar-  
 chiarus was saued, and he secued alphe, &  
 went into darkenes. Manasses vsed mer-  
 cye, and escaped out of the deadly snare  
 whych they had set for hym: But Aman  
 fell into it, and perished. Wherfore nowe  
 my son, se what mercie dothe, and howe  
 iustice deliuereth. After he had sayd these  
 words, he gaue vp the goost in hys bedde,  
 when he was an. C. and. lviij. yere olde: &  
 he buried hym honorably, and his mother  
 Anna also after she was dead, and laid her  
 in hys fathers graue: but he w hys wyfe,  
 and hys chyldren went vnto Ecbatanis  
 to Raguel hys father in lawe. And when  
 he was come to honorable olde age, when  
 hys father and mother in lawe were dead  
 (whom he found verie olde, and dyd muche  
 for them) he buried them honorably, and  
 was bere of all theyr substance, and of  
 hys fathers also: and when he was an. C.  
 and. xxvij. yere old, he died at Ecbatanis,  
 whych is a cite of Media, after he had  
 sene hys chylders chyldre to the fyfte age.  
 Also before he dyed, he herde howe Ninue  
 was destroyed, whych was taken of Na-  
 buchodonosor and Assuerus, and before  
 hys deathe reioysed therat. And all hys  
 kyndred, and offsprynge continued in a good  
 lyfe, & holy conuersaciō, so that they were  
 loued bothe of God and man, & al the peo-  
 ple of the land.

The ende of the booke  
 of Tobias.

The Booke of  
 Judith.

The fyrst Chapter.

The building of Ecbatanis. The victorie of  
 Nabuchodonosor against Arpharat. The  
 messengers of Nabuchodonosor are despised.



**V**nto Arpharat had ouer-  
 come many nacions, and  
 helde the kyngdome of  
 Medes at Ecbatanis  
 and had compassed it a-  
 boue wth a wall, seue-  
 tie cubites hye, and fif-  
 tie cubites broad, the stones hewed four  
 square,

Deut. vi c.  
 i. reg. vi. a  
 ioh. xxiij. c.



Apo. xii.

afflictions, euen the Lorde our God.  
 Hapye shall I be, if there shall remayne  
 of my seide that shall see the noblenes of Je-  
 rusalem: \* For Hierusalem shall be builde  
 wyth saphyr, smaragd, & precious stones.  
 Thy walles shall be built wyth fyne golde,  
 wyth arches and turrets, and the stretes  
 shall be paved wyth perle, carbuncle & white  
 marble, and Alleluta shall be song in al her  
 stretes. Praise be to Lord, shall they saye,  
 whych hath sette her on hye for euer, that  
 she may raygne euermore. Amen. And so  
 Tobias made an ende of hys ioyous taul-  
 kynge.

The.xiiii. Chapter.

Tobias prophesieth the destruction of Ni-  
 nive: hys sonne retourneth to Raguel after  
 the deceasse of hys father and mother.

**T**obias was eighte and systie  
 yere old whē he lost his sight,  
 and eyghre yeres after he had  
 it agayne, and helpyed after  
 he was delpyered frome hys  
 blindenes two and forty yere: and when  
 he had liued ful an hundred two yeres, he  
 was honorably buried at Ninue. Also  
 he holpe poore menne, and worshipped  
 God deuoutely, and praised hym.

But when he was come to extreme olde  
 age, aboute the houre of his deathe, he cal-  
 led hys sonne, and hys sonnes chyldre, and  
 sayed: O sonne take thy chyldren, for  
 I am now verie olde and at deatthes doze,  
 and goe thy wayes into Media my sonne.  
 For the tyme is nye that Ninue shall be  
 destroyed: for the worde of God can not  
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 Ninue, that it shulde be destroyed, and  
 the worlde shulde be more quiet in Media  
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 caste oute of theyr plentiful countrey, and  
 scattered into the worlde, and that Jeru-

**J**erusalem shall be left desolate, & that the house  
 of God in it shall be burned and forsaken  
 for a tyme. And God againe shall take  
 mercye, and bringe them agayne into  
 theyre countrey where theyr temple shall  
 be buylt, yet vnyke the fyrst: when the tyme  
 shall be fulfilled that they shall come euery  
 man in from the captiuitie whych shulde  
 build agayne Hierusalem royally, and that  
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 euer, as the prophetes haue prophesied  
 of it, when al the gentiles shall turne them  
 selfs vnto God and worshyp hym wyth  
 true and synccere religyon, and shall hyde  
 theyr Idoles in the grounde, and come to  
 dwell at Hierusalem, when all nacjons  
 shall prayse the Lorde, and his people shall  
 geue thanckes vnto hym, and the Lorde  
 shall lyfte them vp: and all laudynge theire  
 Lorde God, in vertue and in iustice, and  
 doinge good vnto theyre brethren, shall re-  
 ioyce and be verie glad.

Wherfore nowe my sonne get the oute  
 of Ninue, for all those thynges shall come

to pas in dede, whych the prophete Jo-  
 nas dyd prophete of before: and I per-  
 ceue that her naughtines shall be her de-  
 struction. \* But kepe thou the lawe and  
 commaundementes, and shewe thy selfe  
 mercifull and iust, that thou mayst pro-  
 sper. Haue God in thy remembraunce, and  
 prayse hym at all tymes w al thy mighte.  
 And bury me honestly, & thy mother wyth  
 me, and tary no longer at Ninue. Remem-  
 ber sonne howe Aman handled Archiarus  
 whych noyshed and brought him vp, how  
 he brought hym from lycht to darknes, &  
 what reward he gaue hym: but yet Ar-  
 chiarus was saued, and he secued alpye, &  
 went into darkenes. Manasses vsed mer-  
 cye, and escaped out of the deadly snare  
 whych they had set for hym: But Aman  
 fell into it, and perished. Wherfore nowe  
 my son, se what mercie dothe, and howe  
 iustice deliuereth. After he had sayd these  
 words, he gaue vp the goost in hys bedde,  
 when he was an. C. and. lviij. yere olde: &  
 he buried hym honorably, and his mother  
 Anna also after she was dead, and laid her  
 in hys fathers graue: but he w hys wyfe,  
 and hys chyldren went vnto Ecbatanis  
 to Raguel hys father in lawe. And when  
 he was come to honorable olde age, when  
 hys father and mother in lawe were dead  
 (whom he found verie olde, and dyd muche  
 for them) he buried them honorably, and  
 was bere of all theyr substance, and of  
 hys fathers also: and when he was an. C.  
 and. xxvij. yere old, he died at Ecbatanis,  
 whych is a cite of Media, after he had  
 sene hys chylders chyldre to the fyfte age.  
 Also before he dyed, he herde howe Ninue  
 was destroyed, whych was taken of Na-  
 buchodonosor and Assuerus, and before  
 hys deathe reioysed therat. And all hys  
 kyndred, and offsprynge continued in a good  
 lyfe, & holy conuersaciō, so that they were  
 loued bothe of God and man, & al the peo-  
 ple of the land.

The ende of the booke  
 of Tobias.

The Booke of  
 Judith.

The fyrst Chapter.

The building of Ecbatanis. The victorie of  
 Nabuchodonosor against Arpharat. The  
 messengers of Nabuchodonosor are despised.



**V**he Arpharat had ouer-  
 come many nacjons, and  
 helde the kyngdome of  
 Medes at Ecbatanis  
 and had compassed it a-  
 boue with a wall, seue-  
 tie cubites hye, and fif-  
 tie cubites broad, the stones hewed four  
 square,



## The booke of Judith.

square, every one thre cubites broad, and fyve cubites longe, and also had made towres in the gates, of an hundred cubites hie, and had made euery one at the foundation thre score cubites broade, and hys gates also fourty cubites wyde, for the more easy entrynge in of hys myghty armye, and hys orders of footemen, and lxx. cubites hie. And now in maner making hym selfe sure thowhe the myghte of hys armye, and retynginge in hys glorious charretts, kynge Nabuchodonosor the. xii. yere of hys taryng, that he raygned in the myghty cite of Ninue, set vp on the same kynge Arpharad in the great wide feld, which is in the borders of Ragau. And ther ioynd vnto hym all that dwelled vpon the mountaynes, and those that dwelled by Euphrates, Tybris, Hydaspes, and the field of Artoch that was by kynge of Elimees, and many people of the nation of Gelod ioynded theyr armyes wth hym.

Then Nabuchodonosor kynge of the Assyrians, hys power beyng increased, & waring proud in hys mynde, sent for all them that dwelte at Persis, and all that dwelte westwarde, the inhabitantes of Cilicia, Damascus, Libanus, and Antilibanus, and for them also that dwelt on the sea coaste, and for those that inhabited Carmelium and Cedar, and Galaad, and the hyls of Galilee, and the great field of Israel, and for them also that dwelt in Samaria, and the cities of the same, and beyond Jordan, even as farre as Jerusalem, and Bethauen, and Chellis, and Bades, and the floud of Egypte, and Eaphnes, and Ramesse, and as farre as to them that dwell at Geseu beyonde Tanais, even to Memphis, yea & to all that dwell in Egypt, eue as far as the borders of Ethiopia. And yet all the inhabitantes of these landes dented hym, & wold not ioyne to help in battayle, for they feared hym not, but despised hym as beyng but one man, wherfore they sent hys messengers oute of theyr sight wth dishonour, and nothyng done.

Then Nabuchodonosor exceeding angry wth all those contreyes, swore by the throne of hys kyngdom, that he wold be reuenged vpon all the coastes of Syria, Damascus, and Siria: and that wth hys swerde he wold slaye all the inhabitantes of the lande of Moabites, the nations of Ammon, all the Jewes and Egyptians, vntill he were come to the endes of bothe the seas. So wth hys owne power he soughte agaynst kynge Arpharad in the seuentene yere: and whē he hadde overcome hym in battayle, and that all Arpharads armye, horsemen, and chariottes were runne awaye, and that he had got all hys cities, and was come as farre as Scabatis, and destroyinge the cities had chaunged hys honoure to

## The.ii. Chapter.

shame, and solowynge Arpharad him selfe in the mountaynes of Ragau, had thurst hym thowhe wth hys dartes, and had ouercomen hym, pursuynge hym all the daye, he commynge agayne to Ninue wth all hys compaigne and greate multitude of men of war, he rested hym ther: making feastes wth all hys armye by the space of an hundred and. xx. daies.

### The.ii. Chapter.

Holofernes is sent of Nabuchodonosor to subdue all the worlde. The preparatiōs and pursuit of Holofernes.

**A**d in the. xviii. yere the. xxi. daye of the fyrste moneth, in the house of Nabuchodonosor kynge of the Assyrians, communication was had to take punishment vpon all the earth, as he had saied he wold. And when he had called all that wer vnder hym, and all the nobles, and had entred wth the of all the secrettes of hys counsel, and had repeted and shewed wth his owne mouth all the malice and euil of other nations, & that they had consented, that all menne shoulde not obey the commaundemente of hys mouth, shoulde be slayne, it so chaunced, that when the counsel was done, Nabuchodonosor kynge of the Assyrians called vnto hym Holofernes general of his armye, and in power nexte vnto hym, and sayed these wordes: These thynges commaunderth the greate kynge of the whole worlde.

To whē thou art gon from my sight, thou shalt take vnto the of the strongest men to the number of. xx. thousand fote men, and of horsemen. vii. M. and wth speede inuade all the west countreies, because they haue not obeyed my commaundemente. Thou shalt commaunde them to prepare there land and water for me, wth which wel inuade them in my fury, and wil syl all theyr countreies wth the feete of my armyes, vnto whō I wyll geue the as a spoyle, so shal they wth theyr blood syl the valleys and ryuers, and the floudes shall be ful of dead carcasses: and I wyll sende theyr captiues into the farthest partes of the world. And thou shalt go before me, and syl all theyr land, and such as wyl yeld them vnto the, keepe them tyl I come to talke wth the: but \* as for the rebels thou shalt not lōke vpon the so mercifully, but that thou kyl them and spoyle them thowhe the whole land. Thou shalt spare no kyngdom, but shalt subdue vnto my dominion all fenced towres. For I sweare by my lyfe, and the power of my kyngedome, I wyll do all thynges that I haue spoke, wth myne owne hande. And beware that thou leaue not othe commaundemente of thy lordes vndone, but as I haue commaunded the do them wth all diligence, and make no delaye in doynge them. Then Holofernes when he was gone from the sighte of his lord, callynge together all the men of power,



power, captaines, and chiefe rulers of the Assyrians army, as he was commaunded by his Lord, he mustred hys menne to good quickelpe forwarde: & they were aboute an hundred thousande, and of archers on horsebacke about. xii. thousand.

And whē he hadde ordered them as armies are wonte to be, hauing a great multitude of Camels, and Asses to beare burdens, wyth shepe for theyre iourney, and innumerable oxen and gores, and vitayle also for all the multitude, besyde grayne whych he appointed to haue oute of all Syria as he wote, wyth muche golde also and syluer for the kynges courte, he wyth all hys armye wente on theyre iourney: & before Nabuchodonosor came, he myghte couer al the East countrey with his charrettes, and horsemen, and hys chosen footemen. And there went wyth hym of rascals so manye that they were lyke greshoppers, and sande of the earth, & could not be tolde they were so manye. So whē they were paste Plinie. iii. daies iourney, and come into the playn of Bectoleth at the mountayn of Ange which standeth on the lefthad of the vpper Cilicia, he moued his tentes & led al his army as well horsemen as footemen with theyr charers into the mountaynes, & inuading theyr castels, and winnyng theyr holds he brake into the famous citty Golopus. He destroyed Ishud and Lud and spoyled al the people of Rasas and Ismaell that dwelt toward the desert at the southside of Challeorus. And the passyng ouer Euphrates he went by Mesopotamia and al the Noble cityes & stode by the rpuer Arbonay, he destroyed them euen to the sea syde, and subdued the coastes of Cilicia, and steme all that withstode hym. And he came vnto the borders of Iaphet, that lye agaynste Aluster and Arabia, and he wente thorow all the countrey of Media, and sette theyre tentes on fyre and burned theire houses, and then caue he doune into & felde of Damascus, in barueste, and set on fyre al theyr landes, vynges, and trees, and burnt theyr stocke & cattayl, and spoyled theyr cityes, and fieldes, and kyled all theyr youth wyth the edge of the swerde.

The.iii. Chapter.

Kinges become wyllingly subject to Holofernes. The tyranny and cruelty of hym.

**A**nd the feare and tremblunge of hym came vpon all that dwelte vpon the sea coaste of Sydon and Tyre, and vpon al that dwelt at Sur, Oclua and Iemnaan, and the cityes of Azorus & Ascalo were greatlye afrayed of hym. Wherefore the kynges of all cytys and prouynces, and prynces of Syria, Mesopotamia, Syria Soball, Licia & Cilicia sente embassatoures vnto hym, to desyre of hym peace after thys facyon. To me the seruantes of the greake King Nabuchodonosor, be here before thynne

eyes to do with vs what thou list. To here our houses wyth mountaynes and hylls and all our medowes and cornfieldes, our flockes of shepe and gores, and dreue of beastes, horses and camels, and al that be wythyn our stalles, al our ryches & householde are in thy power, do what thou list. To our cityes, & citizens be thy seruantes. So when thou comest do wyth them as thou shalte thynke good. Be no more angrye wyth vs. For better it is to serue the great kyng Nabuchodonosor, & to haue our lyfe and obey the, then to dye, and yet runne into the dautiger of bondage. And when these men were come to Holofernes, and had shewed hym the message, he wyth his army came down to the sea coast, and set guarrysons in those goodly cityes & mustred out of the best to helpe hym.

Then al the citizes of those cityes stroke with feare, as wel the chyefe men & princes, as the people: & al & cōtrey therabout came out with lampes & pypes, with garlandes and daunses and timbroles to receyue hym, but he wasted al theyr borders, cut down theyr woodes, nether could they for all these thynges swage & fearcenes of hys vert. For he was determined (as Nabuchodonosor commaunded hym) to destroye all the gods on the earth, that all people shulde worshyp only Nabuchodonosor, and all tonges and nations shulde call hym God. And as he passed thorowe Syria, Sobal, and all Apamea, Mesopotamia and Idumea, he cam into the sight of Asdrelon nye vnto Dorays, whych is agaynste the strait passage of Turpe: and pitchynge his tentes betwixe Baba, and Scython Holim, he tarped there all that moneth, when he had toke the cityes, whylest he gathered together all the vessels & belonged to hys army.

The.iii. Chapter.

Israel requireth helpe of God against Holofernes. They fast and pray.

**W**hen & Israelytes whych dwelt in Jewry, after they had herde al those thynges that Holofernes, generall of Nabuchodonosors army kyng of the Assyrians, was determined to do agaynst the gentyles, and how he had robbed and destroyed all their temples, they were greatlye afrayed of hym, and sore troubled for Hierusalem, & the temple of theyre Lorde God: leaste he woulde do to these as he hadde done to other cytys and temples of theyrs. For they were lately come out of captiuitie, and lastelpe all the people had assembled thorow Judea, & theyre vessels, theire alter wyth theyr temple wer purged frome all vnholines. And so they sente into all the borders and stretes of Samaria and Bethoron, and Belmen, and Iericho, and Chaba, and Esora, & into the valley of Salem, that they shulde kepe the tops of the hygh mountaynes, and enclose the stretes with walles,

Deut. xx. c.  
Judi. xv. b.



## The booke of Judith.

Wallas, and laye vp vitayle for war, for in theise fieldes harvest was but latelpe done. And Joachym þe hye Byschop, which was then at Hierusalem, wrote to them that dwelte at Bethulia, and Bethomef- cam, whych is ryghte agaynste Edozalon in the syght of the playne that is nye Do- than, commaundynge them to kepe the goyng up to the mountaynes, by þe which they myghte come into Jewry, and that it was easy to stop them, the strait beinge such, as that there myghte come but two menne together. So the Israelytes dyd as Joachym þe priste had appoynted the: and the counsel of al the people of Israel, whiche sat at Hierusalẽ, and all the mene of Israel cried hartelpe vpon God, puny- shynge them selues straitly by fastynge and prayer, and with theyr wyues, chyl- dren, cattel and all theyr tenantes, byed men and seruantes, they gyrded the sel- ues with heare clothes: and al the menne & womenne with theyr chyliden. And the citifens of Hierusalem fallynge vpon their face before the temple, and castynge duste vpon theise heades, and weepynge clothes of heare before the Lorde, caste suche also vpon the aysler, and with one prater cal- led for the helpe of God, that he wolde not set oute theise choldren to be spoyled, theyr wyues to be a praye, or theyr cy- ties of inheritaunce to be destroyed, or theise halowed thinges, to be vnhalowed and scorned at, whych shulde be a pleasure to the gentyles. Joachym also hym selfe the hye priste of the Lorde, wente aboute al the Israelytes and comforted them, sayynge: Be ye sure þe Lorde wyll heare your prayers, yf you continue constan- tely in fastinges and prayers before him. Remember Moses the seruante of the Lord whiche ouercame Amelech, trustynge in hye strengthe, power, armie, sheldes and chariottes, and horses, not by fygthynge with swerde, but by continuinge in ho- lye prayers. The lyke shall chaunce vnto all the ennemys of the Israelytes, yf ye continue in your purpose. They beynge comforted by this exhortaciõ, continued still before the Lorde in prayer. And so God hearde theyr prayers, and looked vp on theise affliction, the people thowme oute all Jewrye and Hierusalem fastynge manye dayes before the Sanctuarie of þe Lorde omni potẽte. And Joachym the hye Byschoppe, and all the pristes that stode before the Lord and dyd theyr office, beinge clothed with heare, and offerynge the con- tinuall brente offerynge with al þe gyftes that were wyllpynge bownd of the peo- ple, castynge dust vpon theyr miters, be- soughte the Lorde hartely with teares, that he wold mercifully loke vpon all the house of Israel.

### The v. Chapter.

Holofernes is discõtented with the Jewes, Achior sheweth vnto Holofernes the maner

## The.iiii. chapter

les of God done vnto the Jewes, for whych thing þe rulers vnder Holofernes wer very angry wyth them.



And when it was shewed Holo- ferne generall of the Assyrians armie, that the Israelytes pre- pared them selues to fyght, and that the wayes betwixte the mountaynes beinge stopped & al their hylles well man- ned, they had made a stop for commynge into the plain, hein a great fury, callynge together þe Princes of Moab, and the ca- pitaines of Ammon, and the rulers on the sea coast. He toke then quoth he, you Cas- nanyles, what people this is that dwel- leth on the mountaynes, what, what man- ner, and howe great cities they inhabyte, what number they haue in theyr armie, in what thynge standeth theyr strength & power, who is theyr kynge, or captayn appoynted for theyr war, or of what pur- pose they befoze all other that dwel in the Easte, haue not come oute and mette me, and receyued vs peaceably. \* Then the Duke Achior answered in all the name of the Ammonytes: My Lorde, maye it please you to heare all the matter at the mouth of your seruante. For I wyll tell you the truerth of this people that dwel- leth in the hyl countrey nye vnto you, and I wil make you no lie. These people came oute of Chaldee, and first dwelte in Mesopotamia, for they wolde not folowe the gods of theyr fathers, that were worshy- ped in the land of Chaldee. So when they had gone out of the wape of theyr fathers, whiche stode in the multitude of goddes, and worshypped the God of heauen whiche they knewe, and beynge caste frome the syghte of those gods, they fled into Mesopotamia, where they tarped a longe tyme, vntill theyr God bad them go out of that straunge countrey, and go into the land of Canaan. Where they dwelt and enryched with muche golde, syluer and cattall they wente into Egypte, because there was hyl- ger in all \* the lãd of Canaan, \* and there tarped foure hundred yeres, vntill they began to be vered: for whẽ they were greatly encreased, and theyr stocke excided all number, the kynge of \* Egypte moued agaynste them, cõpassed them by subtiltie, and oppressed them by labour of makynge brycke to buylde cyries, and made thes slaues. So whẽ they hadde called for helpe of theise God, and he hadde plagued all Egypte with vncureable plagues, \* \* Egypte cast them oute of their syght, and when they were agayne deliuered frome theise plague, they persecuted the to haue them in bondage.

Then did that God of theise dye by þe red sea before them, and set the waters on both sydes lyke a wal, so that they wente dye thowde thow the botome of the sea, and in the same place innumerable of the Egyptians hoste that folowed them, were drowned,

Jud. xi. b.

Gene. xi. b.  
xi. a. xvi. g

Gene. xii. g  
Gen. xli. a

Exod. i. a.  
Exod. i. b.

Exod. xii.  
xiii.



Exod. xv.  
xvi.

downed, so þat not one escaped, to shewe the  
that came after: and so he broughtre them  
to the mounte Sina \* and Cades Barne,  
and places that men coulde not dwelt in,  
wher bytter fountaynes wer made swete  
water, and xl. yere he gaue them meate  
from heauen. They castynge oute of the  
inhabitantes of the deserte, satled them  
selues in the lande of the Amorheans.

Jos. ii.

And when they had destroyed al that dwelt  
in Eschbon, passinge ouer Jordan, they in-  
habited all the mountaine countrey. Wher-  
ther so they wente, their God foughte for  
them, & they conquered and that wythout  
bowe, arrowe, buckler or swerde. \* And

Judi. i. iii.  
iii. re. xxv.

they dyspynge oute before them the Cana-  
nites, the Iherissee, and the Jebusee, & Si-  
chem, and all the Gersees and myghtye  
men of Eschbon, helde that countrey a  
longe whyle. And as longe as they dyd  
not synne agaynst their God, they hadde  
prosperitee, for because that their God  
hatynge synne, dyd fauoure them: and  
when they \* were turned from the waye,  
that he had prescribed them, and besyde  
that God worshipped another, they wer  
above measure punished by warre, and  
made as a pray, slayn & mocked, and led  
captiue into another land. Then was the  
temple of their God pulled doune to the  
ground, & the cite take of their enemyes.

i. Esd. ii.

\* But now beinge tourned vnto their  
God, they be come agayne frome their  
scatterynge abode: and Hierusalem the  
seat of their religion recouered agayne,  
they dwell agayne in the mountayne coun-  
trei whiche was forsaken. For as ofte as  
they repented the for the forsakyng of the  
religion of their God, the same God  
strengthened them to withstande their e-  
nemyes. Nowe therfore o Lord of Lords,  
let vs seche oure whether there be anye  
faute in this people, wher in they do amis,  
for that wyl be their hurte, and we maye  
go and subdue the. For God verelie wyl  
deliuer them into thy handes and cast the  
vnder the yoke of thy power. But if there  
be no faute in this people, my Lorde lette  
them alone, leaste peraduenture theyre  
Lorde and God fyghtynge for them, we  
take shame at theyre handes thowowe the  
whole worlde.

Judi. vi.

The. vi. Chapter.

Achior is committed into the handes of the  
Jewes by Holofernes. He is tyed to a tree,  
but is loosed of the Jewes. The prayer of the  
people Achior is comforted of the Jewes.

**W**hen Achior had spoken thus,  
and helde his peace, all the peo-  
ple that stode about the reite,  
toke soze indignacion, and the  
chefe men about Holofernes, and all  
that dwelt on the sea coast, and Moab,  
cryed that he was worthy to dye, and  
said: What say you to this felow, whiche  
affirmeth that the Israelites men vnar-  
med, and þat can no skyl of warre, be able to

resist kynge Nabuchodonosor and his po-  
wer. For we feare not the sight of the Is-  
raelites; seying too it is a weake people &  
of no strength agaynst a stronge army.  
Wherfore let vs go by, that Achior maye  
knowe that he telleth vs false tales, and  
when we haue overcome the chiefe and  
myghtiest men, he shall be slayne wyth  
them: that all nations may knowe Nabu-  
chodonosor to be the God of the earth, &  
none other saue he: for thyne armye, o  
Lorde Holofernes, shall deuoure them.

So when the greates noyse of them that  
stode about was ceased, Holofernes gene-  
rall of the Assyrians army before all the  
strangers and Moabites that toke wa-  
ges, and before Ephraim, spake thus vnto  
Achior. What arte thou Achior, that haste  
played the prophet before vs this daye,  
and haste sayde that the stocke of Hieru-  
salem is invincible in war, and that their

Judi. v.

God dothe defend it, or what God is ther  
but Nabuchodonosor? He shall send his  
power, and rote the out of the earth, and  
they? God shall not saue them, but wee  
his seruantes wyl slea \* them as they  
wer but one man, and they shall neuer be  
able to abyde the strengthe of our horses,  
for wyth them we wyl treade them vnder  
our fete, and their mountaynes shall  
flowe wyth their bloud, and the fieldes,  
shall be fylled wyth their dead carcasses,  
nor they shal not stand & abyde our sighte,  
no nor none that Nabuchodonosor the  
kyng of the earth shall commaunde to be  
slayne. None of my wordes be spoken in  
vayne. But thou Achior that takest wa-  
ges among the Ammonites, because thou  
hast spoken these wordes, from this day  
forwarde, shalt not come in my synne,  
vntill I be reuenged of this nation that  
commeth oute of Egypt. Then shall the  
sword of myne army, and my people that  
serue me, thrust the thorowe both sides, &  
thou shalt be slain amonge them, when I  
haue put the to synne. For my seruantes  
shall take the into the hye countreys, and  
leaueth in some of their cities that be in  
the goynge vnto their mountaynes, and  
thou shalt not dye vntill thou be kyled  
wyth them. And if thou hope in thy myn-  
d þat they shall not be overcome, thou needest  
not to be so abashed: nor looke so pale, if  
thou thynkest my wordes shall take none  
effecte, I haue sayde: nor I haue not spo-  
ken anye worde in vayne. So Holofer-  
nes commaunded his seruantes þat stode  
about his tent that they shulde take A-  
chior and leade hym away to Bethulia, &  
deliuer hym into the handes of the Israe-  
lites. Then dyd his seruantes take A-  
chior, and leadyng hym into the myddest  
of the felde frome the tentes, they after-  
wardes carped hym into the mountaine  
countrey. And when they were come to  
the fountaines that wer vnder Bethulia,  
the townes meene that were in the toppe

Judi. xix.



of the mountaynes seynge them, armed them and came streyghtwaye vnto theire fingers date of the towne into the toppe of the mountaynes; and takynge þe hylls they began to fraye the wyth stones. Yet they came vpon the mountayne, and when they had bound Achior hand & foote to a tre, at the foote of an hyll, they forsoke him and let hym lye, and went home to theyre Lord. But the Israelytes when they were come oute of theire towne, they came about hym and leused hym, and led hym to Berhulia, and brought hym before the chiefe of the towne, whiche were then Ozias Michm, borne of the tribe of Simeon & Chabris Borhontelis, and Charmis the sonne of Melchiel. When they had called together all the sentours of the towne, & all the yong men, and all the women were come to hear, Ozias set Achior in the midst of all þe people, & axed of that had happened. The Achior answeringe shewed the of all thynges þe were done in the sittinge that was kept before Holophernes, & the words þe he had among the chiefe men of the Assyrians, & al þe Holophernes proudly boasted agaynst þe temple of Ierusalem. And for these sayings þe he was almost kylled of Holophernes people, and that he was commaunded by Holophernes in his anger, to be deliuered to the Israelytes, þe when they were overcome, he myghte also be cruelly tormented, because he sayed that the God of heauen was theire defendoure. So all the people fel down vpon the grounde, and worshipped God and called for his help wyth lamentacion and wepyng, sayinge: Deuely Lord behold these mysse arrogacie, and haue mercye vpon oure stocke, whiche humblyeth them selues vnto the, and looke vpon them nowe that be halowed vnto the, and declare that thou wilt neuer forsake those that put theyre hope in the, and that thou thrustest doune such as glorie in theire own power, and trust in theyre owne selues. And they comforted Achior, and greatly praysed hym and sayed: The God of oure fathers, whose myghte thou dost commend & set forth, requite the again, that thou rather maist se theire destruction. And whiche our God shall geue his seruantes fre libertie, the same God help the among vs, þe after thy desyre thou mayst be among vs with all thyne. And the when Ozias had brought hym to his house led thys communication, and had set hym at dynner wyth the elders, all þe whole nyght he prayed for helpe of the Lord God of Israell.

The vii. Chapter.

Berhulia is beseged of Holophernes. The people requirerth helpe of God. They of Berhulia wold geue ouer the cite for lacke of water. The prayer of the people wyth teares and lamentacion.

**A**nd the nexte daye Holophernes commaunded all his army and the people, and those that hadde toged w hym, to moue

theyre tentes toward Berhulia, and to take before, the goynge vpon the mountaynes, and begynne warre wyth the Israelytes. And that daye who was strongest they wente forth wyth theire warre lyke armyes, of foote menne an hundred and \* seutye thousande, of horsmen twelue thousande besyde cartage and menne that folowed on foote a greate multitude, that were taken prysouners of cypres and prynces.

Judith.

All these prepared to battayle, came on the hyll syde vnto the toppe of the mountayne that looketh ouer Dothaim, and pitched theyre tentes by a fountaine in a valleye that is nye to Berhulia, and in Dothaim and rounde aboute far from Berhulia euen to Tyamon that is ouer agaynst Edoalon. But the Israelytes when they sawe the multitude, were sore troubled: and prostrate vpon the grounde they caste eache vpon theire heade, and wyth one assente called for the help of the Lorde God of Israell, that he wolde shew his mercy vpon his people, and one sayd vnto another.

These wyl not haue all the grounde of the earthe, so that whether the vne mountaynes nor hylls, nor valleyes shall be vnable to helde them. So euerye manne put on his harnes, and kepte the straites betwixte the mountaynes, and made fyers, and watched all nyghte in theyr toures. The day folowynge Holophernes broughte oute all his horse menne, so that they that dwelte at Berhulia myghte se them, he searched the goynge by in theire cite, and founde out the water springes which from the southe syde was conuected into the ctyer: and commaundynge them to be cutte of, lest there menne of warre, and wente hym selfe to the tentes of his people. Yet not farre from the walles were fountaines from whence they drew water pryncely, wyth which they rather refreshed theselues, then lacked theire thirst.

Then wente vnto Holophernes all the chiefe men of the chyldren of Esau and all the rulers of the people of the Moabites, wyth the captaynes that dwelt on the sea coast, and sayde: Pleaseth it your Lordshippe to heare vs speake that your army shuld haue no harme?

For the trust of thys people of Israell standeth not in speares, but in the toppes of the mountaynes where they dwell, and it is not easie commynge to the toppes of the mountaynes whiche they haue well fenced. So nowe therefore that none of thy people shuld be slayne, set not vpon them wyth a set battayle, but kepe wythin thy tentes, to saue al your men. And let your seruantes wathe the fountayne water, that cometh from the foote of the hyll, for there the Berhulians set all their water, and so they shal do for thynt, or shal be driven to yeld the ctyr: which they thinke nowe



nowe can not betwixt bycause it standeth  
vpon the toppe of an hyll. And we wyth  
our people wyl go vnto the next moun-  
taynes, & there we wyl make a bulworke  
to saue vs, that no man shall come out of þ  
cyrte, that they may be sampted w they  
wiues & theyr chyldren, & or euer þ rage of  
þ sword come they may dye in theyr own  
streets: and so you may punysh the because  
they haue gon about sedition, & haue not  
quietly obeyed þ commaundement. Theyr  
sayinges pleased Holofernes wel, & al his  
seruantes and he purposed to do as they  
had sayed: and there were set an hundred  
men at euery well round about. So the  
Ammonites went out & v. M. Assyrians w  
the, and pitchyng their tentes in þ valleys,  
they stoped fro þ Israelites all þ waters  
and cōduptes. And the kynged of Elau &  
the Ammonites went by into the moun-  
taynes, and pitched theyr tentes ryght a-  
gains the Dorhatim, sendyng part of their  
men southward, toward Orbel fast by  
Chusy, whych standeth vpon the riuier of  
Mochmur. The reste of the Assyrians ar-  
mye laye in a great playne, & couered al þ  
grounde, theyr tentes & cariages were soo  
greate. The Israelites greatlyr dyscom-  
forted, called vpon theyr Lorde God, be-  
cause they were enclosed rounde about w  
theyr enemies, and coulde not escape from  
them. And ful. xxxiii. dayes had all the  
multitude of the Assyrians bothe foote men  
and horsemen wyth theyr Chariottes cō-  
passed the round about on euery side: Whē  
they of Bethulpa began to lack water in  
al theyr vessels, so that all theyr cisternes  
wer drye and had not water inoughe for  
one daye, but toke it to drynke by mea-  
sure. Wherefore theyr infants and theyr  
yong men & women also drynge for theyr  
lfe, and fallynge down in the stretes of the cyr-  
te & at the gates, and that theyr strength  
fayled, al the people and yonge men wyth  
wemē & chyldren, came to Oziās and the  
heades of the citie, and cryng with a loud  
voice before al the sentoures, sayde: \*God  
be iudge betwixt vs & you, for you haue  
done vs greate wronge, because ye haue  
not dealte frendelye wyth the Assyrians.

For nowe there is none to help vs, but  
God hath soule vs into their handes,  
that we shulde dye before them wyth hun-  
ger and greate plages. Yet at the last call  
them nowe, and gyue the citie hole for a  
spoyle to the people of Holofernes, and  
to all his hole armye. For better it is that  
we be spoyled, then dye for theyr lfe. For we  
shall be theyr seruantes, and oure lyues  
shall be saued, and we shall not see (wyth  
shame before al men) the death of oure in-  
fantes before our eyes, neither oure wiues  
and oure chyldren grynge by the goost.  
We take heauen and earth this daye to  
recorde, & the God of oure fathers whiche  
punyssheth in vs as wel oure synnes as oure  
fathers, and gyue you warninge, that

you gyue vþ this cyrte into the handes  
of Holofernes armye, þ we rather quickly  
be kylled wyth the edge of the sword, then  
to be tormented wyth longe theyr lfe.  
And wyth these wordes arose amongest  
all the people, a greate wepyng, callinge  
vpon theyr Lorde God wyth loud voice,  
and sayinge. We and oure fathers haue  
synned, haue done vntu stelp, and com-  
mytted iniquitie. Thou that arte mercy-  
ful, haue mercy vpon vs, or els punysh oure  
wyckednes wyth thy scourge, neyther de-  
lyuer those that prayse the, vnto a people  
þ knoweth þ not: þ it may be sayed amōge  
the gentiles: wher is theyr God? w suche  
erres and wepyng at the last beyng we  
ried, they held theyr peace. Then Oziās  
rose vp, & þ teares came fro his eyes, & said  
vnto them thus. Brethre be of good hart,  
and let vs yet tarve. v. dayes, wythin the  
whych the God wyl tōurne his mercy vpon  
vs. For peraduenture, he wyl swage his  
aunger, and will care for the glorie of his  
name: for he wyl not vtterly forsake vs.  
But if those dayes be paste, and that wee  
haue no helpe, I wyl do your requestes.  
Thus sendyng away the people to theyr  
bulworks, euery manne wente to þ walle  
and towres, sendyng theyr wiues & chy-  
ldren home: and in the cyrte they greatlye  
afflicted them selues.

The.viii. Chapter.

Of the vertuous woman Iudith, whych re-  
proued the ancientes because they tempted  
the Lord. She also moueth the to encourage  
and harden the people, and sheweth her coun-  
cel against the enemies of the Jewes.

And these wordes then hearde  
Iudith þ daughter of Merari,  
the son of Op, þ son of Joseph,  
the son of Oziel, the son of De-  
lea, the sonne of Ananie, the sonne of Be-  
deon, the sonne of Raphaym, the sonne of  
Achytho, the sonne of Elyas, the sonne of  
Rathanaell, the sonne of Samaliell, the  
sonne of Salasaday, the sonne of Israel.  
Ananias was her husbāde of the same  
tribe and samyle that she was, whiche  
died in the barley heruest time.

For whyle he was busylie bindyng the  
sheaves togyther in the fiede, beate toke  
hym in the head, and cast hym into sick-  
nes, & he dyed in the citie Bethulia, and  
is buryed amonge his fore fathers, in a  
grounde that lyeth betwixt Dorhatim and  
Balamus. Nowe was Iudith his deso-  
late widow thre yeres & four monethes.  
And in the vyer partes of her house, she  
made her selfe a priue chamber, where  
she dwelt, beyng closed in wyth ver may-  
des, and ware a smocke of heere, and her  
wydowes garmentes, and passed all the  
dayes that she was wydowe in fastinges,  
except the Sabbathes, & the dayes that  
went before the newe mones, and the so-  
lemne dayes that the people of Israel  
kepte feaitfull and mery. She was a very



## The booke of Judith.

faire and bewtiful person.

Judith. vii.

And besyde that her husband Aganasses had lefte her golde and syluer, men seruantes and maidens, catel and land, which she dyd possesse, and in all her lyfe was a woman of good name, and in whom no man could fynd any faute: for she worshipped and feared the Lord greatly. So when she hearde what the people had sayde to theyr heades, and that they were in dispat for lacke of water: I say when Judith understode all þat Ozias had sayde to the people, how that he had sworne þat after .v. dayes he wolde yelde þat citie to the Assyrians, she sent before her mayd, which had the chiefe keye of al her substance to call vnto her Ozias, Thabrim, & Charmyu, counsellors of the Cytie: and when they were come she spake thus vnto them. Heare you princes of þis people that dwel at Bethulia: your sayinge is not good, whiche you haue had to day before the people, and haue decreed by an othe made betwixt you and God, and sayde that you wolde yelde the citie vnto your enemyes, except wythin thre dayes the Lord turne to helpe you. And what maner of men be you whiche thynke to tempt God wyth a daye, and begye men, to play gods parte. These be not þis words that can get mercy, but rather raise anger, and kinde wrath. Wyl you prescribe a time to the Lord to pardon you? wyl you appoint hym a day at your wyl? That and if ye will go about to search the omnipotencie of god, ther can neuer be thing more perillous. Seynge ye can not seeke out the depth of mans heart, & comprehend the reasons of his mynd, how can ye enter into the knowledge of God that made man? howe can ye learne his mynd, or fynd out his wayes? Verely brother by no meane, & therefore prouoke not your Lord God to anger. For if he wyl not help vs wythin this .v. dayes, yet hath he power to defend vs in what dayes he wyl, yea & in all dayes, or to destroy vs before the eyes of our enemyes.

And as for you, bynde not the counselles of the Lord God, for he is not as man whiche eyther is moued with threatning, or as borne of man, þat may be iudged. Yea rather because the Lord is parent euen for that cause let vs repente, lokinge for healthe of hym, and callinge for his helpe: that if it please hym, he may heare our voyce. Therefore lette vs submytte our myndes vnto hym, and wyth lowly hertes redye to serue hym, lette vs bowe our selues doune wyth teares, that he wyl graue vs his mercy, accordyng to his wil & pleasure: that lyke as our myndes are feared by theyre pryde, so we againe may get gloire by our owne affliction. For in our tyme there hath not bene, nor is not anye tyme, famylly, people or cytye amonge vs, that dothe worship goddes made with hande, as it was before tyme: for whiche

Judith. ii. b.  
iii. a. and  
vi. a.

## The viii. Chapter.

thynges our fathers whiche leuyng their owne God, and worshipped strange goddes, were sette out to be slaine, and taken for a pray, & kylled wth greute laughter before their enemyes. But we haue knowledged none other God, so that we maye truste he wyl not forget vs nor none of our stock, but that he wyl deliuer vs fro being oppressed of our enemyes, and that he wyl tame all nations that hath rysen agaynst vs, and that our Lord wyl sende them awaye wyth shame. For when we shall be taken, his name shal not remayne in Judea, but our halowed thynges shal be take awaye, and God shal punyssh the vngodly words that come from our mouth, and shall cast vpon our heades before all the Gentilles whither wee go to scryue, feare amonge all our brethern, the captiuitie of our lande and forsakynge of our possession, and we shall be a shaunder and shame before al our Lordes: for our seruice shall neuer get sauoure, but our Lord wil make it full of shame.

Wherefore now brethern, whiche are þe elders of God, let vs shewe an example vnto our brethern, for their mynde shal be vpon vs, and al the holy thynges, temple and altare in likewyse. Wherefore let vs raise their myndes wyth some comfortable words. And aboue all thyngs, let vs geue thanks to the Lord our God & whiche proueth vs as he dyd our elders, whether they worshipped hym in dede or not.

Deut. viii.  
ii. Para.  
xiii.

\* Remember what he dyd vnto Abraham, whiche being tempted and tryed thowme many tribulacions, was founde a loue and friend of God. Remember howe he proued Isaac, and howe manue were the chaunces of \* Jacob that fed Laban his vncles shepe in Mesopotamia of Syria, & also of Moses, and of al that pleased God, by howe many troubles they becam saythfull. For they that haue not receyued the temptacions wyth the feare of God, but haue shewed their impacience and shameful murmuringe agaynst God, they haue perished of the destroyer, and were slayne by the serpente. So we therefore lette vs not reuenge our selues for those thynges that we suffer, but countynge that these punishmentes are the scourges of God, les then our synnes, wher wyth we be punysshed lyke seruantes, let vs beleue that they pertaine to our amendemente, and not to our destruction. For lyke as he proued them to see cheyre hartes, so proueth he vs and not reuenger, but \* the Lord punisheth those þat despayre to come to hym, to graue them a warnynge. Ozias answered her: all that thou hast spoken is come of a good mind, and ther is no man that wyl say agaynst thy wordes. For this is not þe first tyme that thou hast shewed thy wisdom, but all the people knoweth it from the beginninge, howe that thou studieth vpon good thynges. But the people

Gene. xvi.  
xii.

ge. xvi. d.

Rom. viii.


vered



bered wth greate thyſte, compelled vs  
to do thoſe thynges wth them that we  
ſayed, that was to make vs ſwore, whych  
othe we muſt not breake. Wherefore now  
thou ſeinge thou art a vertuous woman,  
make thy prayers for vs, that the Lorde  
wyl ſend raiſe to ſyl our lakes, that we by  
not for thyſt. Then ſayd Judith agayne:  
Heare me, and I wyl do a notable dede,  
whych ſhal be ſpoken of al that euer come  
after. Lyke as you knowe it cometh of  
God that I ſpeake, ſo whether that thing  
that I intend to do come of God or not,  
conſyder you, and pray hym to perſourne  
it. Thys night you ſhal ſtand at the gate,  
and I and my mayden wyl go out whyle  
you praye, that wthin the dayes that ye  
haue ſayed ye wyl yelde the cite to oure  
ennemyes, the Lorde of Iſraell may helpe  
you thowme my hande. But what I wyl  
do aſke ye no queſtion, for I wyl not tell  
you what I purpoſe to do vntyll it be  
done. Do nothyng in the meane tyme but  
praye for me vnto the Lorde our God. And  
Nicias w al the cheyſe men ſaid vnto her:  
So thy way, ſwel myght thou ſpede, and  
the Lorde God go before the to auge oure  
ennemyes, and ſo turning to theyr tentes,  
euerie man wente to hys ſtandinge.

The .ix. Chapter.

The prayer of Judith for the victory.


**A**  When they were gone theyr way  
Judith went into her litel houſe  
that was appointed for prayer,  
and ſel down vpon her face, and  
when ſhe had caſt duſt vpon her hed, ſhe put  
on her berry ſmoke euen now at the eue-  
tide, whilſt were ſauoures wee burning in  
the houſe of the Lorde at Jeruſale, and ſhe  
cryed wth a loud voice: Lorde God of my  
father Simeon, \* to whom thou didſt grue  
a ſword to be reuenged vpon ſtraungers  
whych defiled maydes in the holye place,  
whych thou forbadeſt, and yet dyd they  
thoſe thynges.

Wherefore thou ſufferedſt theſe heades  
to be ſlayne, and theyr beddes to conne in  
bloude, and the ſeruautes to lye dead vpon  
the princes, and the princes vpon the ſer-  
uautes, and theyr wyues to be take for  
a praye, and theyr daughters to be led into  
captiuitie, and gaueſt all the ſpoyles to be  
deliuered vnto thy deare ſonnes, to them  
whych ſet a ſpye wth thine auger, ab-  
horred the fault that was done to their  
bloud, and called for theyr helpe: thou the  
ſame Lorde my God, heare me alſo being a  
widowe. For thou dydſt both theſe thyng-  
es that wer before, and that folowed af-  
ter: and wth thy preſence thoughteſt alſo  
ſo vpon thoſe thynges that wer to come.  
Then ſtande by the vpon whom thou to-  
keſt counſell, and lo we be here ſay they.  
And quickely are thy druyces prepared,  
and thy iudgements prouided for. Beholde  
now the tentes of the Affirians, as thou  
didſt vouchſafe once to loke vpon the ten-

tes of the Egyptians, when they ſolowed  
in harnes thy ſeruautes, truſting vpon their  
Chariots and horſemen and multitude of  
ſouldiers. But whē ſhe looked down vpon  
their paulions, darckenes did wery the, &  
their foot ſtack in ſ deep, & wer drowned in  
ſ waters. The like Lorde graue may come  
to theſe: behold ſ Affirians be many in po-  
wer, & be proud of their horſes & horſemen,  
& boſting in the ſtrength of their ſote men,  
they truſt in buckler, bow, & ſpyng, & know  
not ſ to be Lorde ſ deſtroier warres, & ſ  
ſ art Lorde alone. By thy ſtrength, breake  
theirs, & put out thyne arme as thou didſt  
once, & breake down their power in thyne  
auger. For they are determynd to defile  
thy halowed thynges, & to polute the ra-  
bernacle, the ſcare of thy glorious name,  
& to breake doune ſ corners of thine alter  
wth ſword. Behold theyr pryde, and ſend  
thyne anger vpon their heades, and ſen-  
dyng ſtrength into the hand of me ſ am  
a widow, as I haue purpoſed, I may tho-  
row \* a falſe tale kyl the ſeruaunt in the  
prynce, & the prynce in the ſeruaunt: break  
their ſtoutnes wth a womans hand, kyl  
that proude fellowe in hys owne ſword, &  
cauſe that thowme me he may be taken in  
the ſnare of hys eyes. Strengthen my  
mynde to deſpyſe him, and ſtrengthen me  
wth ſtrength to deſtroie hym. For thys  
ſhal perſapne to ſ memoire of thy name,  
yf a woman overcome hym. \* For thy  
ſtrengthe ſtanderh not in multytude, nor  
thy power in ſtronge men, thou deſpyſeſt  
not ſtronge horſes, nor proude men neuer  
pleaſed the, but thou art the Lorde of the  
meke, and helper of the inferiour, the  
ſtrengthe of the weake, and deſender of the  
forſaken. So to my fatherly God, the God  
of thy poſſeſſion of Iſraell, the Lorde of  
heauen and earthe, the maker of waters,  
the kynge of all thynges that thou haſte  
made, heare thou my prayers whych truſte  
vpon thy mercy, and remember O Lorde  
thy promiſe, turne my woordes into their  
burde, wounde, and ſcourge, whych haue  
taken cruell counſelles againſte thy teſta-  
mente, agaynſte thy holy houſe and moſte  
Sion, and agaynſte the houſe poſſeſſed of  
thy chyldren. Strengthen thys purpoſe  
in my mynde, ſ thy houſe maye maſtrefie  
thy religton. Shewe an example thowme  
out all thy nacion and tribbe, that it may  
bee ſeene that thou arte the God of all  
ſtrengthe and power, and that there is  
none other deſender of the people of Iſrael  
but thou.

The .x. Chapter.

Judith decketh her ſelfe to go to Holopher-  
nes. The bleſſinge that the elders gaue Ju-  
dith. Holophernes is in loue wth Judith.

**A**  And whē ſhe hadde made an end  
of callinge vpon the Lorde God  
of Iſraell, and hadde ended all  
her woordes, ſhe roſe vp from the  
place

Gen. xxi. i.  
Ge. xxi. i.

ii. pa. xlii.  
c. xvi. b.  
xx. a.  
Jud. vi. a.



## The booke of Judith.

place where she lay upon the ground, and callunge her mayden, when she was gone into her house where she was wonte to be in the Sabbathes and holpe daies, she pulled of the sacke clothe that she hadde on, and layd aside her wydowes garmentes, and washed her body, annoynted it with swete oynementes, and platted her heare, and set an houn vpon it, and put on her holpe daie garmentes, with which she was wonte to be goodlye arrayed, when her husbande Manasses lyued: and when she had put her shppers vpon her fete, and decked her with armettes, bracerettes, rynges, earlynges, and all her best apparel, she set her countenance verie pleasant to entyse all mennes eyes that looked vpon her. The Lord gaue her a speciall beaute and fairnes, for all thys decking of her selfe was not done for any voluptuousnes, but of a ryght discretio. Aft of al when she had geuen a bottel of wine and a portre full of oyle vnto her mayde, and fylled her wallet with meale, cheese, and fyne breade, and wrapped all her vessels together, and layde them vpon her backe, goinge oute at the gate of the citty of Bethulia, they found \* Oziam and the senatoures of the citty, Chabrim & Chabrim standing there: whiche when they sawe her, and that she had an other countenance, and that her behauioure was chaunged, marueyllyng greatlye at her bentre, spake thus vnto her: God, yea the God of oure fathers, gyue the grace, and bringe all thy denynges vnto the glorye of Israell, and excellence of Ierusalem, that thy name may be praised in the number of sayntes and iuste menne.

And she sayed: commaunde the gate of the citty to be opened that I maye goo oute, and persourne in dede the wordes that you haue had with me. Then commaunded they the yong men to open the gates as she had requyred, whiche thyng when they had done, Judith wente oute with her mayde, and the towne men looked after her as she wente down the hill aboute the risinge of the sunne, tyl she went thorow the valley, so p they loste the syghte of her. So they went straight alonge the valleie tyl they came to the Assyrians, whiche kepte warde before the tentes, whiche toke her and aared her: What countre woman art thou, from whence comest thou, or whyther wilt thou? And she

Judi. viii. sayed, \* I am a doughter of the Debrues, and am fled from them, for they shall be spoyled of you, because they wold not willynglye yelde the selues to you, to obtayne your pards. And I come to se Holofernes master of youre armie, to tell hym a true tale, and to shewe hym before hys eyes a waye, by whiche he may go in, and get all the mountayne countrey: and neither anye manne of hys souldyers, nor of hys beastes, shalbe hurte. When they hearde

## The. xi. Chapter.

these wordes of her, the men beholdinge her countenance, and delighned with her great beaute, sayed vnto her: Thou haste saued thy lyfe, whiche hast takē such cost: & makest hast to come in to the syght of our Lorde. So therfore now vnto hys tent, some of vs wyl go with the vntyll thou be brought vnto hym. But whē you shall come before him, be not abashed, but tel on poure tale as you tolde vs, and he wyl entreate you wel, and ye shal be very wel come to hym. So they chose oute of p compaigne an hundred men, whiche rogether in a charet with her and the mayde, brought her to Holofernes tente. Then came they all runnyng out of the tentes, because her commynge was noyed the rowout, and the people came about her: and she tarped without Holofernes pavilion, tyl it was tolde hym of her. And they maruailed at her beuty, and at the Israelites, and sayd one to another: who woulde set syght by these people whiche haue such womē amongst them, for whom we maye iustly fyghte? Verelye it is not good that one of thē be left alpye, whiche if they be let goo, be able to bringe the hole worlde into myschefe. So they that watched Holofernes person, and all hys seruauntes, brought her into his pauplyd. As it than chaunced Holofernes rested hym vpon hys bedde, vnder a canapye p was wouen with purple, gold, smaragde, and precious stones: and whē it was tolde hym of her, he came to the entree of hys tabernacle, and they bare before hym syluer lāpes. When when Judith was come into hys syghte, and the syghte of them that setted hym, all maruailed at her beaute, and euen at the fyrste sighte Holofernes was takē with her loue, but she fel downe vpon her face, and worshipped hym.

## The. xi. Chapter.

Holofernes requyret of Judith the cause of her commynge, which geueth hym a subtile aunswere.

**A**nd when Holofernes seruantes had takē her vp, he hym selfe spake thus vnto her, womā haue good hope, and be not afrayed: for I neuer hurted anye, whiche wolde do seruite to Nabuchodonozor kynge of the earthe: and if thys thy people that dwellecth in p mountayn countrey, had not despyed me, I wold neuer a lyft vp my staffe agaynst thē, but they are the cause of those thynges thē selues. And nowe tel me whiche thou arte fledde frome them and come byther: for thy commynge is for thy wealthe. Be of good cheare, for thou shalt lyue thys nyghte and after. For there is no manne shall do the harme, but thou shalt be wel entreated, as the seruauntes of my kynge Nabuchodonozor are wonte to be entreated. To whome Judith aunswered. Here the saynges of thy hand mayden what



What the wyl save before þ: for this night  
wyl I shewe no ly unto my Lorde. And yf  
you followe thoroowe the aduise of your  
handemayden, God shal bynne the mat-  
ter to passe wth you, & you my Lorde shal  
haue your purpose. For I take to wptnes  
the lyfe of Nabuchodonosor kynge of all  
the earthe and his power, that hath sente  
the to correcte all luyng men, that not  
onely thoroowe the all men shal serue him,  
but also all wylde beastes of the fildes and  
cattel, & byrdes of the ayre thy power shal  
lyue vnder þ subiectiō of Nabuchodonosor  
& of al his householde. For of thy wysdome  
and prudence and actiuite of thy mynde  
we haue herde, and it is spoken of thoroow  
oute all the worlde that thou onely arte  
the chyefe in all his realme, and moost to  
be maruayled at for thyne excellent sci-  
ence and knowledge in warre. We haue  
knowne also what comunicacion \* Achior  
hadde in thy presence, and what words he  
spake, and also how thou dydst cause hym  
to be handeled. For they that dwelle at  
Bethulpha haue gotte him, to whom he told  
all that he spake before the. Wherfore o  
Lorde of Lorde, sette not lyghte by his  
warnynges, but marcke them wel in your  
mynde, for they be true. For our nacō cāne  
not be harmed, neyther can the swerde do  
anye thyng agaynst it, except they offend  
their God by synne. And it is playne that  
he is now so displeased with our synnes,  
that by his prophetes he hath sente word  
to the people, that he wyl punyssh them  
for their synnes. And because þ Israelites  
do knowe that they haue made their God  
angry wth them, they are afrayed of the.  
And now that my Lorde shoulde not lose  
his hope, or goo awaye his matter not sy-  
nysed, but that they al may suffer dearthe,  
suche a faute is now cōmynge vpon them,  
wherby they shal anger their God yf they  
do that mischeuous deed. For now because  
they lack meate & water they haue deter-  
mynd to kyl their cattel, and drynke their  
bloude, and they are decreed to eate what  
soeuer meate God hath forbiddē by his  
lawes, yea eue the verie fyrst frutes of their  
corne, and the rēthes of their wyne & oyle,  
whiche they reserued beyng consecrate  
vnto the pīeste of Iherusalem mynistringe  
in the syghte of the Lorde: I saie they be  
purposed to eate them, where as it is not  
laweful for anye of þ people once to touche  
them. And they haue sente vnto Iherusalem  
(for they that dwelle there haue done such  
thynges) that they maye haue lpcēe from  
the counceyl. It shal happen therefore that  
whē they haue answered so to do, the same  
day they shalbe deliuered vnto the to be  
slayne. Wherfor I thy mayden when I  
knewe all these thynges, came awaye from  
them: & God beyng angry wth them, sent  
me to go thoroowe wth this thyng, wth  
whiche he wyl make all the worlde to  
wonder that shal heare of it.

For thy handemayde is one that feareth  
God, and worshippeth him night and day.  
Wherfore now o Lorde, I wyl saye wth  
the, & in the night thy mayde wyl go oute  
into the valley, and pray vnto God, that he  
wyl shew me when they haue committed  
their synnes: then wyl I come and shewe  
the all, and thou shalte breake vpon them  
wth thyne army, and there shal be none  
hable to resyst þ, & I wyl leade the thoroow  
the myddest of Iherusalem, tyll thou comest  
into the syght of Iherusalem, and I wyl  
make thy seare in the myddest of it. Thus  
shal þ drue the before þ as shepe that lacke  
a shepheard, and not so muche as a dogge  
shal barcke agaynst the: for these thyng-  
ges mer shewed me before by reuelacion,  
and I was sente to tel the of them.

These wordes pleased Holophernes and  
all his seruantes, and they maruayled at  
her wysdome, sayinge: There is not a wo-  
man from one ende of the worlde to the  
other lyke her, in bewtie and eloquence,  
in tellynge her tale: and therwytth Holo-  
phernes spake thus vnto her: God hath  
done well that he hath sent the byther be-  
fore this people, to byng strength vnto our  
handes, and destruccō to the that despyse  
my lord: in very dede thou art beautifull to  
behold & canst speke eloquently, & yf thou  
perfourme þ thou hast promysed, that God  
of thyne shalbe my God, and thou shalt spe  
in Nabuchodonosors house, and shalte be  
spoke of thoroowe out all bys lande.

The.xii. Chapter.

Holophernes commaundeth that Judith be  
wel entreated, she despyeth lycence to go oute  
in the nyght season to pray and obteyneth it,  
Agao is sent vnto her to mouther to come  
to Holophernes to a banquet: and she cometh.  
Holophernes is droncken.

**I**den commaunded he her to be  
brought into the cellar, where  
byssyluer household stuffe was,  
and that she shulde haue a table  
of his meate, and drinke of his owne wyne.

But Judith sayd: \* Of thyngs I wyl not  
eate, least I dysplease God: but I wyl be  
serued wth those thynges that I haue  
broughte wth me. Then sayed Holopher-  
nes: But yf these that thou hast doe sayle,  
howe shal we get lyke for the.

For we haue none left of this sorte Judith  
answered: as truely as þ lyuest my Lord,  
so shal not thy handemayde consume that  
I haue, or euer the Lord thoroowe my hāde  
haue broughte bys purpose to passe. So  
Holophernes seruantes brought her into  
the tent, wher after she had slepte tyl mid-  
nyghte, aboute þ morning watch she rose  
vp, and sent to Holophernes one to say.  
Agaye it please my Lorde to commaunde  
that bys mayden maye be let out to praye.  
And when Holophernes had commaunded  
them that kept his person that they shuld  
not stop her, she tarred in bys tentes. iiii.  
dayes, & in þ nyght went into the valley o



## The booke of Judith.

Bethulia, and washed her self in a founteyn that was in the tentes: and when she was come out she desired þe Lord God of Israel that he would prosper her purpose, to help forwarde the kindred of her people: and goinge agayn into her tent, there she abode pure and cleane, about euentyde that she went to meat. And it happened on þe fourth day that Holofernes kept a costly feast with none but his seruantes, nor dyd not bid to sup wth hym any of the chiefe officers. Then sayed Holofernes to Bagoas the geldyng, whiche had the keepyng of all his substance, go thy wayes and counsaill thys womā of the Hebrewes whiche is with the, to come to vs and eate & drynke wth vs. For so it is greate shame to our personne, yf we should let such a woman scape and haue not to do with her: yf we draw her not vnto vs, she wyl mocke vs also. So Bagoas when he was gone out of Holofernes sight, and come to her, said: Wape it please you say, mayd to come vnto my master, and to be honoured before him, and and to drynke wyne wth vs to make you merue & to doe this day as do þe daughters of the Assyrians, whiche be in Nabugodonozors house. And Judith sayd: what am I, that I shuld say my Lorde nay in any thyng: yea rather whatsoeuer shal please him, or þe he shal thinke good, I wyl do it quickly, for it shal be to my praise til I dye. And therewith she arose, and decked her selfe in her garmentes, and all her womens apparell: and her mayden came, and layed furred skynnes for her vpon the ground, euen ryght agaynst Holofernes, whiche he had receyued of Bagoas to occupie euery day, to lye vpon theim, and eate her meate. And when Judith was set, Holofernes her began to burne vpon her, and his mynd was moued, so that he greatly desired to haue to do with her. For euen nowe from the firste daye that he se her, he sought for occasiō to abuse her.

So Holofernes saide vnto her: drynke nowe and be merue wth vs, for thou hast sold fauour in my sight. And Judith said: yea Lorde I wyl drynke wth good wyl, for I am to daye more pleasantly disposed, the euer I was before lence I was borne: and she began to eate and drynke before him suche thynges as her mayde had prepared for her.

So Holofernes was gladd because of her, and dranke very muche wyne, so much as he neuer dranke before in one day at any other tyme, sence he was borne.

### The. xiii. Chapter.

Holofernes slepeth for very drynke. And Judith cutteth off his head and goeth therewith to her owne people, of whom she is receayued with ioye. They geue thāres vnto God for thepyr deliuerance. Judith speakech vnto Achior, whiche maruaileth at her featte done to Holofernes.

## The. xiii. Chapter.



Nowe when it was late in the night, and that his seruantes hadsted euery manne in his lodgynge, and that Bagoas had shutte the vter doore of the tabernacle, and that all that were there were gone out of the masters sight, euery man went to his bed \* because they wer werped with longe quaffynge. So Judith was left in the tent alone, and Holofernes laye along in his bed all drunken. And Judith had her mayd to stand wthoute the chamber, and wayte for his comynge oute, as she was daylye wonte to do. For she sayed she wolde come oute to praye, and lykewyse tolde she Bagoas. So when all were gone oute of her sighte and that none was left in the chamber, small nor great, Judith standyng at his beddes syde, sayed thus in her mynde with her self: O Lord God of all strengthe, loke in thys houre to the workes of my handes, that Jerusalem may be exalted as thou hast promised. For nowe is it tyme to helpe thy possession, and by the trust that I haue in the, to perfourm my purpose to the puttynge downe of our enemyes, whiche are rylen agaynst vs: and therewith she came vnto the piller of the bed, whiche was at Holofernes head, and toke out from thence his swerde. And when she had bowed her selfe toward the bed, she toke hym by the herte of the head, sayyng: Strengthen me now O Lorde God of Israel, and gaue two strokes vpon his necke as harde as I. Reg. xviii. We could \* and cut off his head: and after. ii. Mac. vii. wardes colyng his body in the bed, and takynge the canopy from the pylers, wth in a whyle after she wente oute, and deliuered Holofernes heade to her mayde, whiche when she hadde put into her meatbag, they went forth both together after the maner that they were wont to pray. So goyng out from the tentes, they came about by the waye, and went vnto the hyl of Bethulia. And when they were come to the gates, Judith a far of cried to þe watchmen that kept the gates: Go to open the gates, open, God is with vs. I save our God, thetynge his strength yet in Hierusalē, and his power agaynst his enemyes, as he hath done euē now at this tyme. Whē they herd her speak thus, the townemen came doune quickly to the gates of the cite, & when they had called the counsellers, all came cunnyng together: from the leaste to þe greatest, (for they looked not for her comynge:) and makynge spers to haue lyght, they opened the gate and stode about the. And she goinge into an hye place, whē they kepte silence, spake out aloud, and sayd: Laude and praisse god, for he hath not wthdrawen his mercy from the house of Israel, nor hath not forsake those that truste in hym, but wth my hand this night hath troddē doune your enemyes: and is these moordes brought out, and shewed the the head, sayyng



saying: Lo, behold þe head of Holophernes, general of the Assyrians armye, and behold the canopy that he laye on when he was drunke, when God slew hym by a womans hand. I take to wytnesse the lyping God which hath kept me by þe way that I haue gone, that he was deceyued by lokyng vpon my face to his destruction, and that he hath done to me no fylthy abhominacion. All ye prayse God, for he is good, and his mercede endureth for euer. The maruelled þe people greatly, and when they had bowed doune the selues, and worshipped God, they sayd altogether: O our God, worthy art thou to be prayled, whiche at thys tyme haste brought to naught the enemies of the people. And Ozeas sayd to her: Blessed arte thou, O daughter of the Lord the hye God, aboue all women vpon the earth, & blessed be the Lord maker of heauen & earth, whiche hath gydded the arpyght to smyte of the head of the caprayne of our enemyes. For the memoire of thy hopte shal neuer go out of the myndes of me that speake of the power of God. God graunt the this to thy enetlastyng glorie, to enriche the wyth goodes, because thou hast not spared thy lyfe whē our kyndred was in affliction, but gyngge the ryght way before oure Lorde God, hast holpen our fall. And all the people sayd: Amen: Amen.

The.xiiii. Chapter.

The counsaile of Judith, Achior beyng an heathen man tourneth to god. The Assyrians are afrayed of the Jewes.

11. Mac. xv



Judith sayd vnto all the people: bether: & heare me: take this head, and hang it on a pole vpon oure walles, and asone as it is day and the sun ryse, let euery man put on his harnes, and all the valiaunt mē with their captaine shal breke out of þe cite as though ye would go down to the first campe of the Assyrians: and yet he shall not so do. Then all they puttinge on their harnes, wyl go into their tentes to raise vp the capitaines of the Assyrians host, and wil make toward Holophernes paulion: & when they fynd hym not, but se his headlesse bodye rolled in bloude, feare wyl come vpon them, and wyl fle from your sight. Then you folowynge with all that dwell in Israel, ouerthrowe al in the way before you. For God shall gyue the vnto you to be troden vnder your fete. But afore these thynges be done, call to me Achior the Ammonite, hym that was sente vnto vs to be slayne, & he maye se and beholde hym that despyed the house of Israel. So Achior was called out of the house of Ozia: which when he was come, and Holophernes head in a mas had that was amongst the people, fell doune vpon hym face in a swone, and whē he was come agayne to hym self, he fel before Judiths fete, and when he hadde worshipped her face, he sayed: Prayled mought thou be thowme out al the tentes of Iuda, and

amonge all nacions, whiche shall beare of thy name. But reherse now vnto me what thou hast done al this tyme. And amonge all the people Judith rebered vnto him al that she had done, sence the tyme she went forth, euen tyll now that she spake vnto them. The God of Israel, quod she whiche thou sayedst would reuenge hym self of his enemyes, he this nyghte hath cut of the heades of all the vngodly wyth my hand: whiche thyng to be true, this heade of Holophernes doth proue: which with a proude contempte dysprayed the God of Israel, and manaced to kyll the, saying: when I haue vanquished the people of Israel, I wyl commaunde the to be thowme thow both the sydes wyth a swerde.

And after she had made an ende of speakinge, the people shoutinge aloud, gaue great cryes thowme out the cite for ioy. And Achior seing all these thynges that þe God of Israel had done, trusted greatly in God: and his foreskyn beinge circumcised, was toyned vnto the house of Israel with all his kyndred that came after, euen vnto thys day. And when it was day, Holophernes head beinge hanged vpon þe walles all the mē put on their harnes, and turned them selues rold in a ryng without at the going down of the hyl: when the Assyrians saw, they sent messengers vnto the Centurians, and they vnto the capitaines and tribunes: and all these men, whiche after they were come to Holophernes tente, they sayed to him that had charge of al his gere. Call \* vp I pray the our Lord, that for as much as these slaues be so bold to come & fight with vs, they may be al slayn. And in the entry before his chamber they rumbled togyther, and made a noyse for the nonce to wake hym, that he shoulde be awaked not by them that called hym vp, but rather by their meanes that rustled together. For no man durst knocke at hym masters chamber doore, or open it to go in. Then Bagoas entryng in knocked within the entyre of hym paylyd, because he thought he was in bed with Judith. But no man would heare him, the putting þe doore asyde and entryng into the chamber, when he saw hym cast vpon his bed, and hym head being of, he cryng out aloud with wepyng and waylyng, and a great outcry, he tare his garmentes: And entring into the tabernacle also wher Judith was wnt to be, whē he found not her neither, he leyt out before the people, cryng out: The seruantes haue done a great mischief, this one woman of the Jewes hath brought great shame into the house of kynge Nabuchodonosor: for loke wher Holophernes lieth flat vpon the ground, and his head of. When the chiefe men of the Assyrians host herd these words, they tore their clothes, & wer maruelously afrayed in their myndes: and ther arose in the midst of the tentes a greare crye and howlyng out.



## The booke of Judith.

### The. xv. Chapter.

**T**he flight of the Assyrians. The pursuit of Israel after them. Israel becommeth ryche by the spoiles of the Assyrians. Judith is praised of Joachim and of the people.

**A**nd also they that were in their pavilions, when they herde of this dede, despyte of herre & counsaill, were sore amased, and greate feare and tremblunge came vpon them: and there was none that coude abyde to se other, but assouped all together: fled by all the wayes as well of the bylly as campion countrey, casting doune their heades, and leuyng all behind them entending to escape the Hebrewes, whome they hard say came fast after the: & they also had fensed them selues within the mountaynes aboute Bethulia, ran away.

**W**hen dyd the beste warriour of the Israelites pursue after them with sound of trompets, and great cry: and because the Assyrians fledde straggelyng here and there bedlonges, and that the Israelites folowed with their hols army, they kyled as many as they coude ouertake.

And Ozias sent to Bethomasta, Bebay, Chobay, Cholan, and into all the borders of Israel, to beare tydings of the thinge was done, to thintent that al should come to the slaughter of the enemye.

And whē they hearde this, the Israelites altogether came vpon them, and chased the, & slew the, euen as farre as Choba. They of Hierusalem came also, and out of al the mountayne countrey, (for vnto them also came tidynges of those thinges that were done in the tentes of their enemyes) and the Galaadites also & the Galilees draue the with great slaughter beyond Damasco and the borders of the same. The other inhabitants of Bethulia inuaded the tentes of the Assyrians, & by their praye gat great ryches. The Israelites that came from the slaughter had that that was left, and the byllages & cities, as well of the chaptā as mountayne countrey, gatte greate spoiles: of the whiche they had greate plentye. And Joachim the hysse Byshop, and the Senatoures of Israel that dwelt at Hierusalem, came to testifie, and beare wytnesse of the benefites which God hath geuen to the Israelites, and also to se Judith, and gentelly to salute her: which whē they were come to her, with one mouth testified their love toward her, sayinge:

**T**hou the honoure of Hierusalem, thou the greate tor of Israel, & the royal host of our kynred, thou hast done all these thynges with thine own hand, and hast endued Israel with these benefites, and God with his fauoure hath furthered the. Tho heret is strengthned because thou louest chastite, and tokest none other after thy husband, therefore hath the hand of God strengthned the. Blessed be thou before God for ever. And all the people sayde: So be it.

## The. xvi. Chapter.

But the people spoyling the tentes by the space of xxx. dayes, gaue vnto Judith his tentes, all his spluer, his beddes, his basins, and all his household stuffe, which she layde vpon mules, and in her cartes. Then came cunnyng to se her al the womē of Israel, and praysed her, and appointed to daunse: and she toke the women by the handes that were with her, and gaue the goodly nosegayes, and puttyng vpon her owne head and her maydens a garland of olyue, leadyng the daunse before all the people, wēt before al the womē, al the men of Israel in barnes with garlandes, with orgāns, harpes & songes, which they sange.

### The. xvi. Chapter.

**T**he songe of Judith for the victory. After the victorye obtayned, the people cometh to Hierusalem to worshyp and prayse God.

**W**hen Judith began this song of lofe among al the Israelites, and al the people sage this praise with loude voyce, and Judith begane.

Begyn vnto my Lorde vpon tabrettes, and singe vnto my Lorde vpon cymbals, syng a songe vnto him, prayse him, and cal vpon his name.

For the Lorde is the destroyer of battayles, whythe hath he put his tente in the myddest of his people, and hath deliuered me from the bandes of them that persecuted me. The Assyrian came from the mountaynes out of the north, he came with thousandes in his army, and his multitude shut in all the skemes about, & his horsemen couered the valleyes.

He sayed he woulde consume my boundes with swerde, and slay my yong men with sword, and brayn my suckpuge chyldren, & that he woulde geue myne infanties for a praye, and dryue awaye my wyrgyns. The Lorde omnipotent hath deceyued them of their purpose by the hand of a woman.

For he was not slayne by strong hand of yonge men, neyther dyd they that were borne of Eitan kyll hym, neither greate gyauntes set vpon hym, but Judith the daughter of Merari, scattered the with the beutye of her face.

For when she hadde putte of her wyddowes apparell, and put on her holidayes apparell, to helpe the Israelites that were in leuordye, her face beynge anoynted with sweete oyntment, and her herre trimmed with an houe and with a linnen stole, she deceyued hym.

Her syluer raurshed his eyes, and his mynde was taken with her beutye & his swerd went thorowe his necke.

The Persians feared her audacite, and the Medes marueyled at her boldnes.

Then reioysed myne humble people, and the weak cryed out, burned for thurst, and they were asfayed, & cryed & ranne awaye.

The sonnes of our women slewe the, and the seruantes of my Lorde God wounded them and slewe them, as runnagate slaues.

Al wyll



Gene. i.  
Psa. m. ccc.  
and. cxi. lii.  
Psa. c. lli.

I wyl syng a songe and praise vnto the  
Lorde. O Lorde thou arte great & glorious,  
maruylous in strengthe, and inuincible.

At thy hand worke serueth the, for thou  
commaundedst \* and it was thou sendest  
oute thy spirite, and it was made, for there  
is nothyng that canne respyte thy worde.

For the mountaynes shalbe moued with  
the waters scome the foundacions, and  
the stones shal melt in thy sight like ware,  
& yet arte thou merciful to the that feare the.

The ende of the booke of  
Judith.

## The reste of the

Chapters of the booke of Esther, wh  
are neither found in the Hebrew  
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The. xi. Chapter after the Latyne.

The dreame of Mardocheus.



**M**ardocheus the sonne of  
Jair, the sonne of Se-  
mei, the sonne of Cisei of  
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cyon and excellent amonge all them that  
were in the kynges courte. (Neuerthelesse  
he was one of the prysoners, whom Nabu-  
chodonosor the kyng of Babylon had ca-  
ried a way from Hierusalem vnto Babilo,  
with Iechonias the kyng of Iuda.) In  
the second yere of the reigne of great Ar-  
taxerxes in the first daye of the moneth  
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and great vprout in the land: and that he  
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one agaynst another. Theyr crye was  
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righteous people. And the same daye was  
full of darckenes and very vnclere, full of  
trouble and angurthe. yea, a greate fear-  
fulnes was there in all the land. The right-  
eous were amased, for they feared the  
plague and euill that was deuyled ouer  
them, and were at a popyt with themselves  
to dye. So they cryed vnto God: and while  
they were cryinge, the lyttel well grewe  
into a great ryuer and into many waters.  
And with that it was day, and the sunne  
rose vp agayn. And slowly were exalted,  
and deuoured the glorious and proude.

Nowe when Mardocheus hath sene this  
dreame, he awoke, and mused stedfastly in  
his herte, what God woulde do: and so he  
deserued to know all the matter, and bys  
myght was therupon vntill the nyght.

The. xii. Chapter.

Mardocheus vttereth thetters deuyled agaynst  
the king, and is therfore rewarded of hym.



At the same tyme dwelt Mar-  
docheus with Bagarba and  
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deuyce and had dylgentely considered  
theyr imagynacions, he perceyued that  
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Agagite, which was holden in greate ho-  
nour and reputation in the kyngs courte,  
vnderooke to hurte Mardocheus and bys  
people, because of the two chamberlaynes  
that were put to deathe.

The. xiii. Chapter.

The copy of the letters of Artaxerxes agaynst  
the Jewes. The prayer of Mardocheus.



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**M**e greate kyng Artaxerxes  
whycher raygneth frome India  
vnto Ethyoppa, ouer an hun-  
dredth and seue and twenty lā-  
des, senderh bys frendelye salutacyō vnto  
al prynces and debittes of the countries,  
whycher be subiecte vnto bys domynyon.  
When I was made Lorde ouer manye  
people, and had subdued the whole earthe  
vnto my domynyon, my mynde was not  
wyth crueltye and wrounge too exalte  
my selfe by the reason of my power: but  
purposed wyth equitye alwaye and Ben-  
telness, too gouerne those that bee vn-  
der my iurisdycyon, and whollye to sette  
them in a peaceable life, and thereby too  
byng my kyngedom vnto tranquillite,  
that me might safely go thorow on euerye  
syde, and to renue peace agayne, whycher  
al meane desyre. Nowe when I asked my  
counsaylers how these thinges mighte be  
brought to a good ende, there was one by  
vs, excellent in wysedome, whose good  
wyl, truth, and faythfulness hath ofte bene  
shewed and proued (whiche was also the  
pryncypall and nerse vnto the kyng) A-  
man by name: whycher certified vs, howe  
that in al landes there were crepte in a re-  
bellious folke, that made statutes and  
lawes agaynst all other people, and haue  
alway despyled the proclaimed commaun-  
dementes of kynges: and home that for  
this cause it were not to be suffered that  
such rule shoulde contynue by you and  
not to be put downe. Seinge now we per-  
ceiue the same, that this people alone are  
contrary



contrary vnto euerie man, vsing straunge  
and other maner of lawes, and withstode  
our statutes and doynges, and go aboute  
to stablysh shrewd matters, that our kyng-  
dome shoulde neuer come to good estate,  
and stedfastnes: Therefore haue we com-  
maunded, that al they that are appointed  
in wyrtunge and shewed vnto you by Amā  
(which is ordeyned and set ouer al our bu-  
sines and the most pryncypall nexte vnto  
the kyng, and in maner as a father) shall  
with theyr wyues & chyldren be destroyed  
and rooted oute wth the swerde of theire  
enemies and aduersaries: and that ther  
shalbe no mercy shewed, and no mā spared.  
And this shalbe done the. xiii. daye of the  
moneth (called Adar) of this yere, that thei  
which of old (and now also) haue euer bene  
rebellious, may in one day wth violence  
be thrust down into the hell to the intent  
that after this maner, oure empyre may  
haue peace and tranquillite.

**B**ut **Mardocheus** thoughte vpon al the  
workes and noble actes of the **Lord**, and  
made hys prayer vnto hym, sayinge: **O**  
**Lord** **Lord**, thou valeaunt and almyghty  
kyng (for all thynges are in thy power)  
and if thou wylt helpe and deliuer **Israel**,  
there is no man that can withstand nor let  
the: (for thou hast made heauen and earth,  
and what wonderous thynges soeuer is  
vnder the heauen) thou art **Lord** of all  
thynges, and there is no man that can re-  
sist **the**. **O** **Lord**. Thou knowest all thynges,  
thou wotest **Lord**, that it was nerther of  
malice, nor presumption nor for any desyre  
of glory, that I woulde not bowe downe  
my selfe, nor worshippe vnder proud pro-  
sumptuous **Aman** (for I woulde haue bene  
contente and that wth good wyll, yf it  
myghte haue done **Israel** anye good, to  
haue kynt euen his foreshyppes) but that I  
dyd it because I would not let the honour  
of a man in the steade of the glorie of **God**,  
and because I would worshippe none but  
onely the my **Lord**. And this haue I done  
in no pryde nor presumption.

**E** And therefore **O** **Lord** thou **God**, and  
kyng, haue mercye vpon thy people: for  
they ymagyn how they maye bring vs to  
naught, yea their mind and desyre is to de-  
stroye and to ouerthrowe the people, that  
hath euer ben thyne enheraunce of olde.  
**O** despyse not thy voyce, whyche thou  
hast deliuered and brought oute of **Egypt**  
for thyne owne selfe. Heare my prayer, and  
be mercyfull vnto thy people whome thou  
hast chosen for an heritage vnto thy selfe.  
Turne our complaine and sorow into joy,  
that we may loue **O** **Lord**, and prayse thy  
name. **O** **Lord** suffer not the mouthes of  
theim that prayse the, to be destroyed.

**A**l **the** people of **Israel** in like maner cryed as  
earnestly as they could vnto **the** **Lord**, for their  
death & destructione stode before their eyes.

The. xiii. Chapter.

**The** prayer of **Esther** for the deliuerance of  
hys and her people.



**E**uene **Esther** also beyng in the  
battayle of death, resorted vnto  
the **Lord**, layed a waye her glo-  
rious apparell, and put on the  
garmentes that serued for spynginge and  
mounyng. In the stead of precious oymen-  
ment, she scattered ashes and denge vpon  
her head, and as for her body, she humbled  
it, and brought it very lowe. All the pla-  
ces where she was wonte to haue ioye as  
fore, those filled she with the herre, that she  
plucte oute her selfe. She prayed also vnto  
the **Lord** **God** of **Israel** in these wordes.

**O** my **Lord**, thou onely art our kyng,  
helpe me desolate woman, whyche haue  
no helper but thee, for my myserye and des-  
tructione is hard at my hand. From my youth  
vp I haue herde oute of the kyntred of my  
father, that thou tokest **Israel** fro amonge  
all the people, and so haue our fathers of  
their fore elders, that they shoulde be thy  
perpetual inheritaunce: & loke what thou  
doest prompte them, thou hast made it  
good vnto them.

**N**ow wel **Lord** we haue sinned before **the**  
the, therefore hast thou geuen vs into the  
bandes of our enemies, because we wor-  
shipped their gods. **Lord** thou art ryghte-  
uous: neuer thelesse it satisfieth the not  
that we are in bytter & heauye captiuitie  
and oppressed among them, but thou hast  
layed their handes vpon the handes of  
their gods: so that they begun to take a-  
waye the thynges **the** thou wth thy mouth  
hast ordeined, and appoynted: to destroye  
thyne inheritaunce, to shut & to stop **the** mou-  
thes of them that prayse the, to quene the  
glorie and worshyp of thy house and thyne  
aulter, and to open the mouthes of the  
Heathen, that they may prayse the power  
and vertue of the goddes, and to magnifye  
the **the** helpe kyng for euer.

**O** **Lord**, geue not thy scepter vnto them **the**  
that be nothyng, lest they laugh vs to  
scorne in our myserye and fall: but turne  
theyr deuyce vpon them selfe, and punyssh  
hym that hath begon the same ouer vs,  
and set hym to an example. Thyngke vpon  
vs **O** **Lord**, & shew thy selfe in the tyme of  
oure distres and of oure trouble. Strengthen  
me **O** thou kyng of **Goddes**, thou **Lord**  
of al power, geue an eloquent & pleasaunt  
speech in my mouth before the **the**.

Turne his herte into **the** hate of our enemy,  
to destroye hym, and all such as consent  
vnto him. But deliuer vs wth thy hand,  
and helpe me desolate woman, whyche  
haue no defence nor helper but onely the.  
**Lord** thou knowest al thynges, thou wotest  
that I loue not the glorie and worshyppe  
of the vnyghteous, and that I hate and  
abhorre the bedde of the vncircumcised,  
and of all Heathen.

Thou knowest and wotest my necessi-  
tye, that I hate the token of my prebemi-  
nence and worshyp, whyche I beare vpon  
my head what tyme as I must shewe my  
selfe



selfe and be sene: and that I abhorre it, as an vncleane clothe, and that I weare it not when I am quete and alone by my selfe. Thou knowest also that I thy hand mayden haue not eaten at Amans table, and that I haue had no pleasure nor delite in the Kinges feaste, & I haue not droncke the drinkeoff:inges, and that I thy hand mayden had no ioye sence the daye that I was broughte hyther, vnto thys daye, but onely in & O Lord. O thou God of Abraham, O thou myghty God aboue al, heare the voyce of them that haue none other hope, and deliuer vs out of the hand of the wycked, and deliuer me out of my feare.

## The. xv. Chapter.

¶ **M**ardocheus moueth Hester to go in to the kynge and make intercession for her people, & he performeth his requeste.



¶ **A**d vpon the third day it happened, that Hester laied away the mourning garmentes, and put on her glorious apparel, & decked herselfe goodly: & after she had called vpon God (which is the beholder and Sautour of all thynges) toke ii. maydens with her: vpon the one she leaned her self, as one that was tender, the other folowed her, & bare & trayne of her vesture. The shyne of her bewty made her face rose coloured. The similitude of her face was chereful, amiable, but her hert was sorrowful for great fear. She went in thorow all the doores, & stode before & king. The kyng sat vpon the throne of his kyngdome, & was clothed in his goodly aray, al of gold, & set with precious stones, and he was verie terrible. He lft vp his face, that shone in & clearnes, and looked grimly vpon her. Ther fel the Quene doune, was pale and faint, leaned her selfe vpon the head of the maide that wente wyth her.

¶ **N**euertheles God turned the kynges mynde that he was gentle, that he leapt oute of his seate for feare, and gat her in hys armes, and helde her vp tyll she came to her selfe agayne. He gaue her lounge wordes also, and sayde vnto her: Hester what is the matter? I am thy brother, be of good cheare, thou shalt not dye: for our commandemente toucheth the commons not the: Come nye. And wyth that he helde vp his golden wand, and layed it vpon her necke, and embraced her frendely, and sayed: talke with me. Ther sated she: I saw the (O Lorde) as an Angell of God, and my hert was troubled for feare of thy mayesty and searcenesse. For excellent and wonderfull art thou (O Lorde) and thy face is full of amytie. But as she was thus speakinge vnto hym, he fel doune agayne for faintnes: for & which cause & king was afrayed, & all his seruantes cōforted her.

## The. xvi. Chapter.

¶ **T**he copie of the letters of Artaxerces, whereby he reuoketh those which he fyrst sent forth.



¶ **A** great kyng Artaxerces, & A raygneth from India vnto Ethiopia ouer an hundred, and xxvii. landes, sendeth vnto the Princes and rulers of the same landes, such as loue him, his frendly salutation. There be many that for the sondry frendeshypps and benefytes which are dyuerselye done vnto them for their worshyp be euer the moore proude & hye mynded, & undertake not only to hurt our subiectes (for plentifulous benefytes maye they not suffer, and begyn to ymagyn some thyng agaynst those that do them good, & take not onelye al thankfulness awaye from men) but in pryde and presumption (as they that be vnmindfull & vnthankfull for the good dedes) they go aboute to escape the iudgement of God & seeth al thynges, which (iudgement) hateth & punisheth al wickednes. It happeneth ofte also, that they which be sette in offyce by the hyer powers, & vnto whome the busines and causes of the subiectes are committed to be handled, were proude, and defyle them selves wyth the dyng of innocent bloude, which bringeth them to intolerable hurt. Whiche al so wyth false and disceatfull wordes and wyth lying tales, dysceyne and betraie the innocent goodnes of Princes.

¶ **N**owe is it profitable and good, that we take hede, make search thereafter, and consider not onely what hath happened vnto vs of olde, but the shamefull, vnholynesse, and nopsome thynges, that the debyties haue nowe taken in hande before oure eyes: and thereby to beware in tyme to come, that we may make the kyngdome quere and peaceable for all men, and that we myght sometime draw it to a changer and as for the thyng that nowe is present before oure eyes to withstand it, & to put it downe, after the most frendlye maner.

¶ **W**hat tyme nowe as Aman the sonne of Amadathu the Macedonian (a straunger verely of the Persians bloude, and far from oure goodnes) was come in amonge vs as an aleaunt, and had obtrayned the frendeshyppe that we beare towarde all people, so that he was called our father, & had in hygh honoure of euery man, as the next and principal vnto the kyng, he could not forbear him selfe from hys pryde, but hath undertaken not onely to robbe vs of the kyngedome, but of oure lyfe.

¶ **W**yth manyfold disceate also hath he despyred to destroye Mardocheus our helper and preseruer, whiche hath done vs good in all thynges: and innocent Hester the lyke partaker of our kyngdome, wyth all her people. For hys mynde was (when he had taken them out of the waye, and robbed vs of them) by thys meanes to translate the kyngedome of the Persians vnto them of Macedonya. But we fynde, that the Jewes (whiche were accused of the wycked, that they myghte be des-



selfe and be sene: and that I abhorre it, as an vncleane clothe, and that I weare it not when I am quete and alone by my selfe. Thou knowest also that I thy hand mayden haue not eaten at Amans table, and that I haue had no pleasure nor delite in the Kinges feaste, & I haue not droncke the drinkeoff:inges, and that I thy hand mayden had no ioye sence the daye that I was broughte hyther, vnto thys daye, but onely in & O Lord. O thou God of Abraham, O thou myghty God aboue al, heare the voyce of them that haue none other hope, and deliuer vs out of the hand of the wycked, and deliuer me oute of my feare.

## The. xv. Chapter.

¶ **M**ardocheus moueth Hester to go in to the kynge and make intercession for her people, & he performeth his requeste.



¶ **A**d vpon the third day it hap-  
pened, that Hester laied away  
the mourning garmentes, and  
put on her glorious apparel, &  
decked her selfe goodly: & after  
she had called vpon God (which is the be-  
holder and Sautoz of all thynges) toke ii.  
maydens with her: vpon the one she leaned  
her self, as one that was tender, the other  
folowed her, & bare & trayne of her vesture.  
The shyne of her bewty made her face rose  
coloured. The similitude of her face was  
chereful, amiable, but her hert was sorow-  
ful for great fear. She went in thorow all  
the doores, & stode before & king. The kyng  
sat vpon the throne of his kyngdō, & was  
clothed in his goodly atap, al of gold, & set  
with precious stones, and he was verie  
terrible. He lft vp his face, that shone in  
clerues, and loked grimly vpon her. Ther  
fel the Quene doune, was pale and faint,  
leaned her selfe vpon the head of the maide  
that wente wyth her.

¶ **N**euertheles God turned the kynges  
mynde that he was gentle, that he leapt  
oute of his seate for feare, and gat her in  
hys armes, and helde her vp tyll she came  
to her selfe agayne. He gaue her lounge  
wordes also, and sayde vnto her: Hester  
what is the matter? I am thy brother, be  
of good cheare, thou shalt not dye: for our  
commandement toucheth the commons  
not the: Come nye. And wyth that he helde  
vp his golden wand, and layed it vpon  
her necke, and embraced her frendely, and  
sayed: talke with me. Ther sated she: I saw  
the (O Lorde) as an Angell of God, and  
my hert was troubled for feare of thy ma-  
iesty and searcenesse. For excellent and  
wonderfull art thou (O Lorde) and thy  
face is full of amytie. But as she was thus  
speakinge vnto hym, he fel doune agayne  
for faintnes: for & which cause & king was  
afrayed, & all his seruantes cōforted her.

## The. xvi. Chapter.

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whereby he reuoketh those which he fyrst  
sent forth.



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teous benefytes maye they not suffer, and  
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those that do them good, & take not onely  
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vnmindfull & vnrhankfull for the good  
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gement) hateth & punisheth al wickednes.  
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sette in offyce by the hyer powers, & vnto  
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we take hede, make search thereafter, and  
consider not onely what hath happened  
vnto vs of olde, but the shamefull, vnho-  
nest, and nopsome thynges, that the de-  
byties haue nowe taken in hande before  
oure eyes: and thereby to beware in tyme  
to come, that we may make the kyngdome  
quiere and peaceable for all men, and that  
we myght sometime draw it to a changer  
and as for the chynge that nowe is present  
before oure eyes to withstand it, & to put it  
downe, after the most frendlye maner.

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Amadathu the Macedonian (a straunger  
verely of the Persians bloude, and far  
from oure goodnes) was come in amonge  
vs as an aleaunt, and had obtayned the  
frendeshyppe that we beare towarde all  
people, so that he was called our father, &  
had in hygh honoure of euery man, as the  
next and principal vnto the kyng, he could  
not forbear him selfe from hys pyde, but  
hath undertaken not onely to robbe vs of  
the kyngedome, but of oure lyfe.

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robbed vs of them) by thys meanes to  
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vnto them of Macedonys. But we fynde,  
that the Jewes (whiche were accused  
of the wycked, that they myghte be de-



# The boke of wisdom.

# The .i. Chapter.

cropped) are no eueldoers, but vse reasona-  
ble & right lawes: & that they be p. ch. dzen  
of the most hygh lyfynge God; by whom p  
kyngdome of vs and oure progenitours  
hath bene wold ordred bithertore. Therefore,  
as for the letters & commandementes, that  
were put forth by man the sonne of Ama-  
dabhu, ye shal do wel if ye holde the of none  
effect: for he that set the vp & thentred the,  
hangerth at Sulis before the porte, that al  
his kynted, & God (which hath al thinges  
in his power) hath rewarded hym after  
hys deservynge.

**D** And upon this ye shal publish & set up p  
copie of this letter in al places, that the Jew-  
wes may seie and withoute hinderaunce  
hold the selles after their owne statutes, &  
that they may be helped, and that upon the  
xiii. day of p. xii. moneth. And that they maye  
be auenged of them, whiche in the tyme of  
their augursh and double, would haue op-  
pressed vs. For the God that gouerneth al  
thinges, hath turned to love p. day, wherith  
the chosen people should haue perished.

Moreover, amonge p. hye solepne dayes  
that ye haue, ye shal hold this daye also  
with al gladnesse: that none in the tyme  
to come this day may be a remembraunce of  
God, for al such as loue p. prosperite of the  
p. stas: but a remembraunce of p. destructio,  
to those that be sedicious vnto vs.

All cityes and landes that do not thys,  
shall boze p. lyf p. p. & be destroyed with  
the swerde and fyre, and shal not onely be  
no more inhabited of men, but be abhorred  
also of the wylde beastes and foules.

The ende of the boke  
of Esther.

# The boke of wisdom.

## The .i. Chapter.

**H**ow we oughte to searche and enquire after  
God, and who be those that finde him. Of p  
holy ghost. We oughte to flye from backe-  
bytynge and mouemurynge, etc.



**A** Sette your affeccio vpon wisdom,  
ye that be iudges of the earth,  
haue a good & opynion of the  
Lord, & seke him in the singlenes  
of hert. For he wyll be found of  
them that rempre him not, and appeareth  
vnto such as put their trust in him. But the  
froward thoughtes they separe frō God,  
and vertue (if it be allowed) resourmeth p  
vnto wylde. And why? wylsdom shal not enter  
into a froward soule, ne dwell in the body  
that is subdues vnto synne. For the holy  
ghost abhorreth farned nourtour, & with-  
draweth him selfe from the thoughtes that  
are withoute vnderstandinge: and wher wis-  
kednesse hath the vpperhande, he fleeth frō  
thence. For p. spirite of wylsdom is louinge,

gentle & gracious, & will haue no pleasure  
in vniuersal speaker cup! with his lippes.  
For God is a witness of his reines, a true  
teacher out of his berte, and an hearer of  
his tongue. For the spirite of p. Lorde folleth  
the conde compass of the worlde, and  
the same that vpholdeth all thinges, hath  
knowledge also of the voyce.

Therefore he that speaketh vniuersally of  
thinges, cannot be v. p. neither may he ef-  
cape the iudgement of rephose. And why?  
inquisition shalbe made for the thoughtes  
of the vngodly, & the report of his wordes  
shal come vnto God, so that his wickednes  
shalbe purged. For the eare of gelousy  
heareth al thinges, & the nose of the grud-  
ginges shal not be v. p. Therefore beware  
of murmuring, whiche is working worth,  
reserue your tongue frō sclander. For here  
is no worde so darcke and secrete that it  
shal goe for nought: & the mouth that spea-  
keth lyes, flayeth the soule.

Take not your owne death in the ex-  
tente of your lyfe, despoile not your sel-  
ues thorow the workes of your owne hau-  
des. For God hath not made \* death, ne-  
ther hath he pleasure in the destructio of the  
liuynge. For he created all thinges, that  
they might haue their being: yea all the  
people of the earthe hath he made p. they  
should haue helth, that there should be no  
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rounsse is euerlasting and immortal, but  
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they thinke to haue a frē of her, they come  
to naught: for the vngodly that are con-  
feste with her and take her part, are  
worthy of death.

## The .ii. Chapter.

**T**he imaginacion and desires of the wicked,  
and theyr counsell agaynst the faythfull.

**O**r the vngodly talke and yma-  
gin thus amonge them selues  
(but not v. p.) The tyme of our  
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be hereafter as though we had neuer be.  
For our breath is a smoke in our nostrils,  
and the wordes as a sparcke to moue our  
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Eccl. vi. a  
Ier. xii. d  
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Luke. xii. a

Deut. xii. c

Eccl. i. b  
and. xxii. a

Job. vii. a  
Eccl. xii. b  
Eccl. xii. d

Eccl. vi. a  
Eccl. vii. a

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Jerem. xii. d

Eccl. vi. a



# The boke of wisdom.

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The ende of the boke

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# The boke of

wisdom.

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Take not your owne death in the ex-  
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The .ii. Chapter.

The imaginacion and desires of the wicked,  
and theyr counsell agaynst the faythfull.

**O**r the vngodly talke and yma-  
gin thus amonge them selues  
(but not v. d.) The tyme of our  
lyfe is but shorte and redous,  
and when a man is once gone, he hath no  
more ioye ne pleasure, neyther know we a-  
ny man that turneth agayne from death:  
for we are borne of nought, and we shal  
be hereafter as though we had neuer be.  
For our breath is a smoke in our nostrils,  
and the wordes as a sparcke to moue our  
herte. As for oure bodye, it shal be verpe  
ashes that are quenched, and oure soule  
shal vanyshe as the softe ayre. Dure lyfe  
shal passe awaye as the trace of a cloude,  
and come to naught as the myste that is  
dryuen awaye w. the beames of the  
sunne, and put downe w. the heate  
thereof. Dure name also shal be forgotte  
by lytle and litle and no man shal haue our  
workes in remembraunce.

For our tyme is a very shaddowe that  
passeth awaye, and after our end there is  
no

Eccl. vi. a  
Ier. xii. d  
Eccl. vii. a

Eccl. vi. a  
Eccl. vii. a  
Eccl. vii. b

Luke. xii. a

Deut. xii. c

Eccl. i. b  
and. xxii. a

Job. viii. a  
Eccl. xii. b  
Eccl. xii. d

Eccl. vi. a  
Eccl. vii. a

Eccl. xii. b  
and. xxii. a

Eccl. xii. d

Eccl. xii. a



no returnyng, for it is faste sealed, so that  
no man cometh agayne. Come ontherfore,  
let vs enioye the pleasures that be present,  
and let vs lone vse the creature lyke as in  
youth. We wyl syl loue selues wyth good  
wyne & opntement, there shal no floure of  
pymme go by vs. We wil croune our selues  
wyth roles afore they be wythered. There  
shal be no fayre medow, but our lust shal go  
thorow it. Let euery one of you be par-  
taker of our voluptuousnesse. Let vs leaue  
some token of our pleasure in euery place:  
for þ is oure porcion, els get we nothyng.  
Let vs oppresse the poore ryghteous, let vs  
not spare the wydow ne old mā, let vs not  
regarde the heades that are gray for age.

Let the lawe of vnrightheousnesse be our  
auctorite, for þ thinge that is feble is no-  
thyng worth. Therfore let vs defraud the  
ryghteous, & wbr: he is not for our profyt:  
pea he is cleane contrarie to our doynges.  
He checketh vs for offendynge agaynst the  
law, & slaundret vs as transgressours  
of all nyrroure. He maketh his boast to  
haue þ knowledge of God, pea he calleth  
him selfe gods sonne. \* He is þ betrayer  
of our thoughtes: It greueth vs also to  
loke vpo him, for his lyfe is not lyke other  
mēs, his wayes are of an other fashio. \* He  
counteth vs but vayne persons, he withdra-  
weth himselfe from oure wayes as from  
filthinesse: he commendeth greatlye the  
latterende of the iuste, & maketh his booste  
that God is his father. Let vs se then yf  
his wordes be trewe, let vs proue what  
shal come vpon him: so shal we know what  
ende he shal haue.

For yf he be the true sonne of God, he  
wyl receyue hym and deliuer him from þ  
handes of his enemyes. Let vs examyn him  
wyth despitelous rebuke and tormentynge,  
that we may know his dignite, and proue  
his patience. Let vs condemne hym wyth  
the most shamefull deatch: for lyke as he  
hath spoken so shal he be rewarded.

Such thinges do the vngodly ymagyn  
and go astraye: for their owne wyckednesse  
hath blinded them. \* As for the misteries  
of God, they vnderstand them not: they ney-  
ther hope for þ rewarde of ryghteousnesse,  
ne regarde the wdr: shyppe that holysoules  
shall haue. For God created man to be  
vnderstode, pea after the ymage of his  
owne lykenesse made he hym. \* Neuer-  
thelesse, thorow enuy of the deuyll, came  
deatch into the worlde, and they that hold  
of his syde, do as he doth.

The.iii. Chapter.

The couersacio & assurance of þ righteous.  
The rewarde of the fapthfull.

At the soules of the ryghteous are  
in the hāde of God, & the payne of  
deatch shal not touch the. \* In the  
sight of the vnywse they appeare  
to dye, and their ende is taken for vey-  
destruccio. The waye of the ryghteous is  
iudged to be bitter destruccio, but they are

in rest. And though they suffer pain before  
mē, yet is they hope ful of immortalltye.  
\* They are punished but in fewe thynges, ne-  
uerthelesse in many thynges shal they  
be wel rewarded. \* For God proueth the,  
and findeth them mete for hym selfe: pea  
as the gold in the fornace doth be tryd, &  
& receiveth the as a brynt offering: & in the  
tyme cometh, they shal be looked vpon.

The ryghteous shal thynke as the sparks  
that ren thore to the reed by the: They shal  
iudge the nations, and haue dominion o-  
uer the people, and they Lord shal reign  
for euer. They that put they trust in him,  
shal vnderstande the tute, and such as he  
fapthful, wyl agree vnto hym in loue: for  
hys chose shal haue gyftes and peace. But  
the vngodly shal be punished accordynge  
to they own imaginacions, for they haue  
despised þ ryghteous, & forsaken the Lord.

Who so despyseth wysdome and nyr-  
rour, he is vnhappie: and as for the hope of  
suche, it is but vayne: they laboures vn-  
fruteful, and they workes vnprofytable.  
\* They wyues are vndiscreet, & they chil-  
dren most vngodly. Their creature is cur-  
sed. Blessed is rather the barain and vnde-  
fild which hath not knowen þ synful bed:  
he shal haue frute in the rewarde of þ holy  
soules. And blessed is the gelded, whiche  
with his hādes hath wrought no vnrigh-  
teousnes, ne imaginid wycked thynges  
agaynst God. For vnto him shal be gruen  
the special gift of fapth, & the most accep-  
table porcion in the reple of god. For glo-  
ryous is the frute of good labour, and the  
roote of wysdom shal neuer fade awaye.

As for the children of aduouters, they  
shal come to an end, and the seede of an vn-  
ryghteous bed shal be rooted oute. And  
thoughe they lyue longe, yet shal they be  
nothyng regarded, and they last age shal  
be without honoure. Yf they dye hastelye,  
they haue no hope, neyther shal they be  
spokē to in the day of knowledge. For hor-  
rible is þ deatch & end of the vnrightheous.

The.iiii. Chapter.

Of the chaste generacion of the fapthful, & of  
their felcity. Of the deatch of the ryghteous &  
of the condemnacion of the vnfapthful.



How fayre is a chaste generaci-  
on with vertue. The memorall  
thereof is immortalle, for it is  
known wyth good men. When  
it is presente, men take example there-  
at: and if it go awaye, yet they desyre it.  
It is alwaye crowned and holden in ho-  
noure, and wynerth the rewarde of the  
vndefyled battayle. But the multitude of  
vngodly children is vnprofytable, and the  
thynges that are planted wyth vhoze-  
dome, shal take no depe roote, ne lare a-  
nye faste foundation. Thoughe they be  
grene in the braunches for a tyme, yet shal  
they be shaken with the wynde, for they  
stande not fast: and thorow the vehemencie  
of the wynde, they shal be rooted out.

fflat. fol

ii. Pa. xxx. c.  
Esay. xlii. b.  
and. lvi. c.  
Sapi. v. b.

Rom. viii. c.  
i. Cor. v. a.  
i. Pet. i. c.  
Exod. i. vi. a  
Deut. v. a

Mat. xiii. f.  
i. Cor. xv. e  
Mat. xix. c.  
i. Cor. v. a.

Mat. xxv. d

Thon. vii. a  
Esay. llii. a

Ma. xviii. c  
Jerem. xi. d

Esay. xlii. a  
Lu. xlii. d.  
Gala. iiii. d

Esay. lvi. b

Psal. xli. a.  
mat. xxvii. e  
Jerem. xi. d.

Roma. i. c

Gene. i. c  
Gene. ii. a  
Gene. iii. a  
Thon. viii. d

Ecl. xvii. a

Deut. xxi. a.  
Sapi. v. a  
Hebr. xi. f.

Je. xxi. d.  
Mal. i. a.  
Mar. vii. c



# The booke of wysdome.

For the vnperfect braunches shall be broken, their fruit shall be vnprofitable and some to eate, yea mere for nothing.

And why? all the chyldren þat are borne of þe wicked, must beare recorde of þe wickednes agaynst their fathers and mothers, when they be asked. But though þe ryghteous be ouertaken with death, yet shall be in rest.

**A**ge is an honorable thyng, neuertheless it standerth not only in the length of tyme, ne in the multitude of yeres: but a mans wysdome is the grape herre, and an vndefiled lyfe is the old age. He pleased God, & was beloued of hym: so that wher as he lyued amonge synners, he translated hym. Yea sodenly was he taken away, to the entent that wickednes shoulde not alter his vnderstandyng, & that hypocryse shoulde not beguyle his soule. For þe crafty bewitchyng of lyf, make good thynges darcke: the vniuersalnes also and wickednes of voluptuous desyre, turne asyde the vnderstandyng of the symple. Though he was soone dead, yet fulfilled he muche tyme. For his soule pleased God, therefore hastened he to take hym awaye from amonges the wicked. This the people se & vnderstand it not: they laye not vp suche thynges in their hertes, how þe louinge fauoure & mercy of God is vpon his saintes and that he hath respecte vnto his chosen.

**T**hus the ryghteous that is deade, condemneth the vngedly whiche are lyvynge: and the youth that is soone brought to an end, the longe lyfe of the vnderstandyng. For they se the end of the wyse, but they vnderstand not what God hath deuised for hym, and wherefore the Lorde hath taken hym awaye. And why? they se hym and despyse hym, therefore shall God also laugh them to scorn: So that they them selues shall dye hereafter (but without honoure) yea in shame amonge the deade for evermore. For without any voyce, shall he burst those that be puffed vp, and remove them from the foundations, so that they shall be layed waste vnto the byest. They shall mourne, and their memory shall perishe. So they beinge afraied shall remember their synnes, and their owne wickednes shall bewaie them.

## The .v. Chapter.

The constancess of the ryghteous before their persecuters. The hope of the vnfaithful is vndurable and vayne. The blessednesse and fortunatenesse of the sayntes and godly.

**W**hen shall the ryghteous stand in great stedfastnes, agaynst suche as haue delt extremely wyth the and taken away their labours.

When they se it, they shall be vexed wyth horrible feare, and shall wonder at the hastynesse of the sodayn helth: growynge for very distresse of mynde, and shall saye within the selues, hauryng inwarde sorow, and mournyng for very anguysh of mind:

These are they, whome we sometyme

# The .v. Chapter.

had in derision, and iested vpon: We soles thought they: lyfe verye madnesse, & they ende to be wythout honoure. But lo howe they are counted amonge the chyldren of God, & their portion is amonge the saintes. Therefore haue we erred from the way of truth, the lychte of ryghteousnesse hath not shyned vnto vs, and the sunne of vnderstandyng rose not vpon vs. We haue wearyed our selues in the waye of wickednesse and destruction. Tedious wayes haue we gone: but the waye of the Lorde we haue not known.

**W**hat good hath our pryde done vnto vs? What profite hath the pompe of ryches brought vs? All these thynges are passed awaye lyke a shadowe, and as a messenger runnyng before: as a shyp that passeth ouer the waues of waier, whiche when it is gone by, the trace therof can not be found, neither þe path of it in the floudes. Or as a bird that flieth thorow þe aire, and no man can se any token where she is flownen, but onely heareth the noyse of her wynges, bearinge the lychte wynde, passinge the ayre thorow the vehemence of her flight, and flyeth on shakynge her wynges, where as afterwarde no token of her waye can be founde. Or lyke as when an arrowe is shot at a mark, it pargeth the ayre, whiche immediatly cometh toge- ther agayne, so that a man can not knowe wher it went thorow: Euen so, we in lyke maner as soone as we were borne, beganne immediatly to drawe to our ende, & haue shewed no token of vertue, but are consumed in our owne wickednesse.

Such wordes shall they that haue synned speake in the hel: for the hope of the vngodly is lyke a dry thyngell floure (or dust) that is blowen awaye wyth the wynde: lyke as thin scd that is scattered abrode with the storme, lyke as the smoke whiche is dispersed here and ther wyth the wind, and as the remembrance of a stranger that tarperth for a day, & then departeth. But the righteous shall liue for evermore: their reward also is with the lord: and their remembrance in the highest. Therefore shall they receiue a glorious kyngedome and a beautiful crowne of the Lordes hande: for wyth his ryghte hand shall he couer the, & wyth his owne arme shall he defend them. His gelysh also shall take hardnesse, and shall arme the creature to be auenged of the enemyes. He shall put on ryghteousnesse for a brest plate, and take sure iudgement in stede of an helmet. The inuincible shield of equite shall he take, his cruel wrath shall be sharpe for a speare, and the hole compass of the world shall fight wyth hym agaynst the vnwyse.

Then shall the shonder boltes goo oute of the lychtynynges, and come oute of the rainbowe of the cloudes to the place appointed, oute of the hard stony indignacion there shall fall thycke bayles, and the water

Age.

Job. vii. d

Psalm. li.

15

Par. xxi. c  
Sapi. ii. b  
Pro. xxx. b.

Job. vii. a  
Psalm. li. b  
Pro. x. d.  
and. xl. a  
Jacob. i. d.

Psalm. xxi. c  
Sapi. ii. c  
Psalm. xxi. b

Eph. vi. b.

Mat. xix. c

Sapi. iii. a.

16



water of the sea shall be wroth agaynst them, and the floudes shall renne together together. Yea a myghty wynde shall stand up agaynst them, & a storme shall scatter them abroad. Thus the vntygheous dealing of them shall byrge all the lande to a wyldernesse, and wyckednesse shall ouerthrowe the dwellinges of the myghtye.

The. vi. Chapter.

The callinge of kynges, Princes, & Judges whiche are also exhorted to searce wysedome



Wysedome is better then strength, and a man of vnderstandyng is more worthe then one that is stronge. Heare therefore (O ye kynges) and vnderstand. Olerne ye that be iudges of the endes of the earth. Byue eare ye that rule the multitudes, and desyre in muche people. For the power is giuen you of the Lord, and the strength from the hyst: whiche shall try poure workes, and searce oute poure pmagnacions.

Howe that ye beyng officers of his kyngdome, haue not executed true iudgement, haue not kepte the law of ryghteousnesse, nor walked after his wyll: Worpyly and that right soone shall he appere vnto you: for an harde iudgemente shall they haue þe heare rule. Mercye is graunted vnto the synple, but they þe in auctorite shalbe sore punished. \* For God whych is Lord ouer all, shal except no mans person, neyther shall he stand in awe of anye mans greatnesse: for he hath made the small and greate, and careth for all alyke. But the myghtye shall haue the soier punishment.

Vnto you therefore (O ye kynges) do I speake, that we may learne wysedome and not go amys: for they that kepe ryghteousnesse, shal be ryghteously iudged: and they that are leatued in ryghteous thynge, shal fynd to make answer. Wherefore set your lust vpon my wordes, and loue them, so shall ye come by noactour. Wysedome is a noblethynge, and neuer faderth awaye: yea she is caselysene of them that loue her, and found of such as seke her.

She preuenteth them that desyre her, that she may first shew her selfe vnto the. Whoso awaketh vnto her by tymes, shall haue no great trauayle, for he shall fynde her syttinge redye at his doores. To thynke vpon her, is perfect vnderstandyng, and whoso watcheth for her, shall be safe, and that soone. For she goeth aboute sekynge such as are mete for her, & beweth her selfe chearefully vnto them in their goynge, and meteth them with all diligence.

For the vnfayned desyre of reformation is her begynnynge: to care for nourtoure is loue, and loue is the keepynge of her lawes. Now the keepynge of lawes is perfection and an vncorrupt lyfe: and an vncorrupt lyfe maketh a man samplier wyth God.

And so the desyre of wysedome leaddeth to the kyngdome euerlastyng.

If poure desyre be then in royall seates

and scepters (O ye kynges of the people) set your lust vpon wysedome that ye may raygne for euermore. O loue the lyght of wysdom al ye that be rulers of the people. As for wysdome what she is, and howe she came vp, I wyll tell you, and wyl not hyde the misteries of God fro you: but wil seke her oute from the begynnynge of the natyvyte, and byrge the knoweledge of her into lyght, and wyl not kepe backe the truth: Neether wyl I haue to do with cōsumyng elluy, for such a mā shal not be partaker of wysdome. But the multitude of the wyse, is the welfare of the world, & a wyse kynge is the vpholdynge of the people. Receyue nourtoure then thorow my wordes, and it shall do you good.

The. vii. Chapter.

Wisdom ought to be preferred before al thynges.



My selfe also am a mortall mā lyke as all other, and am come of the earthye generacyon of hym that was fyrste made, and in my mothers wombe was I fashioned to be fleshe: In the tyme of ten monethes, was I brought together in bloude, thorow the seide of man, and the commodious appetyte of flepe. When I was borne, I receyued lyke ayre as other men, & fel vpon the earth (whiche is my nature) cryng & wepyng at the fyrst, as al other do: I was wrapped in swadling clothes and brought vp with greate cares. Forther is no kyng that had any other begynnynge of byrthe. All men then haue one entraunce vnto lyfe and one goynge out in lyke maner.

Wherefore I desyre, and vnderstandyng was giuen me: I called, and the spyrte of wysdome came into me. I set more by her then by kyngdomes and royall seates, and counted ryches nothyng in comparyson of her. As for precious stoue I compared it not vnto her: for all gold is graue vnto her, and syluer shalbe counted but clay before her syght. I loued her aboue welfare and beauty, and purposed to take her for my light, for her shyne cannot be quered. All good thynge came to me wyth her, and innumerable ryches thorow her handes. I was glad in them all, for this wysdome wente before me, and I knewe not that she is the mother of all good thynge. Now as I my selfe learned vnfaynedly, so do I make other men partakers of her, and hyde her ryches from no man: for she is an inftynte treasure vnto men, whiche who so vse, become partakers of the loue and frendshyppe of God, and are accepted vnto hym for the gyftes of wysedome.

God hath graunted me to talke wysely, and conueniently to handle the thynge that he hath graciously leuere me. For it is he that leadech vnto wysdome, and reacheth to vse wysdome a ryght. In his hande are we and oure wordes, yea, all oure wysdome, and vnderstandyng

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Wysedome. Eccle. i. d. Pro. i. d. Eccl. i. d. Rom. xiii. a

Eccle. x. e. Deute. x. d. i. Pa. xvi. c. Jo. xxi. b. Eccl. xxi. b. Roma. ii. b. Ephe. v. d. Coloss. v. d. Acte. x. c.

ii. Re. xiii. c. iii. Re. xiii. a

Job. x. a

Job. f. c. Eccl. vi. d.

Job. xvi. b

iii. Re. xiii. a. Math. vi. d.

Rom. xiii. b

Rum. xvi. b



## The boke of wysdome.

and knowledge of all our workes: For he hath gyven me the true science of these thynges, so that I know how the world was made, and the powers of the elemētes, the beginninge, endyng and myddest of the tymes: howe the tymes alter, how one goeth after an other, and howe they are fulfilled: the course of the yere, the ordinaunces of the stars, the natures and kyndnesse of beastes, & furtiounes of beastes, the power of the wynds, by the ymaginations of men, the diuersities of yonge plantes, the vertues of rootes, and all such thynges as are secrete and not looked for, haue I learned. For the workemaster of all thynges hath chaunged me wysdome.

**I**n her is the spirit of vnderstandyng, which is holy, manyfolde, one onely, subtil, curteous, discrete, quicke, vndefiled, plaine swete, louyng the thyng that is good, sharpe, which forbiddeth not to doo well, gentle, kynde, stedfast, sure, free: haupng al vertues, circumspecte in al thynges, reuerēcing al spirites of vnderstandyng, beynge cleane & sharpe. For wysdome is nimble then al nimble thynges, she goeth thorow and attayneth to all thynges, because of her cleannes. For she is the breath of the power of God, & a pure cleane expresseyng of the cleannes of almighty God. Therefore can no defyled thyng come vnto her: for she is the brightnesse of the euerlasting light, the vndefyled myrrour of the maiesty of God, and the ymage of his goodnesse.

And for so much as she is one, she mayed all thynges: and beynge stedfast her selfe she remueth al, and among the people chueieth she her selfe into the holpe soules. She maketh Gods frendes and prophetes, for God loueth no man, but hym in whome wysdome dwelleth. For she is more beautifull then the Sunne, and giveth more lyght then the sterres, and the daye is not to be compared vnto her: for vpon the daye commeth nyght: But wickednesse cannot ouercome wysdome, and folysnesse may not be with her.

### The viii. Chapter.

#### The effectes of wysdome.

**W**ysdome teacheth from one end to an other myghtily, & louyngly doth she order all thynges. I haue loued her, and laboured for her euen fro my yowthe vnto this day: I dyd my diligence to marry my selfe wyth her, suche loue had I vnto her beauty. Whoso hath the companye of God, commendeth her nobilitie, yea the Lorde of al thynges hym selfe, loueth her. For she is the scholemasteresse of the nurture of God, and the choser out of hys workes. If man would desyre riches in this lyfe: what is ryther then wysdome, that worketh all thynges? Thou wilt saye: vnderstandyng worketh. What is it amonge all thynges, that worketh more then wysdome? If a man loue vertue and ryghteousnesse, let hym labour

## The viii. Chapter.

for wysdome, for she hath greate vertues. And why? she teacheth sobrienesse and prudence, ryghteousnesse and strenght, whiche are suche thynges as men canne haue no thyng more profitabill in their lyfe.

**I**f a man desyre much knowledge, he can tell the thynges that are past, and discern the thynges for to come: he knoweth the subtilties of wordes, and can expound darcke sentences. She can tell of tokens and wonderous thynges, or euer they come to passe, and the endes of all tymes and ages. So I purposed after this maner: I will take her vnto my company, and commen louyngly with her: no doubt, she shall giue me good counsell, and speake comfortably vnto me in my carefulnesse and greefe. For her sake shall I be well and honestly taken, among the commes & lordes of the counsell. Though I be yonge, yet shall I haue sharpe vnderstandyng, so that I shall be meruelous in the syght of greate men, and the faces of princes shall wonder at me. When I holde my tounge, they shall bide my leasure: when I speake they shall loke vpon me: & yf I talke much they shall lay their handes vnder their mouth.

Moreover by the meanes of her, I shall obtayne immortality, & leaue behynde me an euerlastyng memoriall, among the that come after me. I shall set people in order, and the nations shalbe subdued vnto me. Horrible tyrantes shalbe astrayed, when they do but heare of me: among the multitude I shall be counted good, and mightie in battayle. When I come home, I shall fynde reste with her: for her companye hath no ditternesse, and her feloweshyppe hath no rebousnesse, but myrrour and love.

**N**owe when I considered these thynges by my selfe, and pondred them in my heart, how that to be ioined vnto wysdome is immortality, and greate pleasure to haue her frendshipp: how that in the workes of her handes are innumerable riches: how that, whoso kepeth companye wyth her shall be wyse: and that he whiche talketh with her, shal come to honour: I went about sekynge, to get her vnto me. For I was a chyld of a rypp wytt, and had a good vnderstandyng.

But when I grewe to more vnderstandyng I came to a vndefyled bodye. Nevertheless when I perceiued that I could not kepe my selfe chaste except God gaue it me (and that was a poynt of wysdome also to know whose gyft it was) I stepte vnto the Lord, and besought him, and with my hole heart I sayed after this maner.

### The ix. Chapter.

**A** prayer of Salomon to obtayne wysdome. God of my fathers, and Lord of mercyes (thou that haste made all thynges wyth thy word, and ordeyned man thorow the wysdome, that he shoulde haue domination ouer the creature whiche thou haste made

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Job. xxi. c.

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Jacob. i. b. Chastitie.

1st. Re. iii. d. Gene. i. c.

Heb. i. a

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made: that he should order the worlde accordyng to equitie and ryghtousnes, and execute iudgement w<sup>th</sup> a true heart) giue me wysdome, whiche is cuer aboute thy seat: and put me not oute from amonges thy chyldren: for I thy seruant and sonne of thy handmayden am a feble personne, of a short tyme, and to pouge to the vnder standyng of iudgemente and thy lawes. And though a man be neuer so perfecte amonge the chyldren of men, yet if thy wysdome be not w<sup>th</sup> hym, he shal be nothing regarded. But thou haste chosen me to be a kynge vnto thy people, and the iudge of thy sonnes and daughters.

**T**hou hast commaunded me to buyde a temple vpon thy holy mount, and an alter in thy city wherin thou dwellest, a lyknes of thy holpe tabernacle whiche thou hast prepared from the begynnyng, and thy wysdome w<sup>th</sup> the, whiche knoweth thy workes: whiche also was w<sup>th</sup> the when thou madest the worlde, and knewe what was acceptable in thy syght, and tyght in thy commaundementes. O send her out of thy holy heauens, and from the trone of thy maiestye, that she maye be w<sup>th</sup> me, and laboure w<sup>th</sup> me: for I maye knowe, what is acceptable in thy syght. For she knoweth & vnderstandeth al thynges: and she shall leade me soberlye in my workes, & preserve me in her power. So shall my workes be acceptable, & she shall I gouern thy people rightously, & be w<sup>th</sup> thy to syt in my fathers seate. For what man is he, that may knowe the counsaile of God? Or who can thynke what the wil of God is? For the thoughtes of mortall men are mysurable, and oure forecastes are but vncertaine. And why? a mortall and corruptible bodye, is heauy vnto the soule: and the earthly mansion kepeth doune the vnderstandyng that miseth vpon many thynges. Wery hardlye can we discerne the thynges that are vpon earth, & great laboure haue we, or we can fynd the thynges whiche are before our eyes: Who wil the seke out the ground of the thynges that are done in heauens? Oh Lorde, who can haue knowledge of thy vnderstandyng & meanyng, excepte thou gyue wysdome, and sende thy holpe ghost from aboue, that the wayes of them whiche are vpon earth, may be reformed: that me may lerne the thynges that are pleasant vnto the, and be preserved thowowe wysdome.

The .x. Chapter.

The deliuerance of the ryghtous cometh thowowe wysdome.

**W**ysdome preserved the fyrst man whome God made a father of the worlde, when he was created alone, broughte hym oute of hys offence, toke him out of the mould of the earth, and gaue hym power to rule all thynges. When the vnrightheous wente

awaye in hys wrath from this wysdome, the byrtherhead perished thowowe the wrath of mutther. Agayne, when the water destroyed the hole worlde, wysdome preserved the ryghtous thowowe a poore tree, wherof she was gouerner her selfe. Moreouer when wyckednesse had gotten the upper hand, so that the nacions were puffed up w<sup>th</sup> pride, she knew the rightous, preserved hym faultlesse vnto God, and layed vpon sure mercy for hys chyldren. She preserved the ryghtous, when he fled from the vngodlye that perished, what tyme as the fyre fell downe vpon the vaine cytyes: Like as yet this day the vnfuitfull, wast, and smokynge land gyuech testimonye of their wyckednesse: yea the vntype and vntimely frutes that growe vpon the trees.

And for a token of a remembraunce of the vnsayfull soule, ther standeth a pylle of salt. For all suche as regarded not wysdome gat not onelye this hurte, & they knewe not the thynges whiche wer good, but also lefte behynde theym vnto men, a memorial of theyr folyshenesse: so that in the thynges wherein they sinned, they coulde not be hrd. But as for such as take hede vnto wysdome, she shal deliuer theim from sorowe.

When the ryghtous fled because of hys brothers wrath, wysdome led hym the right way, she wed hym the kyngdome of God, gaue hym knowledge of holy thynges, made hym ryche in hys laboures, and brought to passe the thynges that he went about. In the dysceitfulnes of such as defrauded hym, she stode by hym and made hym ryche. She saued hym from the enemyes, and defended hym fro the dysceiters. She made hym strong in battail, & gaue hym the victory, that he myght know, howe that wysdome is stronger then all thynges. When the ryghtous was solde, she forsoke hym not, but deliuered hym from synners. She w<sup>th</sup> downe w<sup>th</sup> hym into the dongeon, and sayled hym not in the bandes: tyll she had broughte hym the scepter of the realme, and power agaynst those that oppressed hym. And those that had accused hym, she declared them to be lyars, and broughte hym to perpetuall worthyp.

She deliuered the ryghtous people and faultlesse, from the nacion that oppressed them. She entred into the soule of the seruant of God, and stode by hym in wordes and tokes agaynst the horrible king. She gaue the ryghtous the rewarde of their laboures, and led them forth a meteyous way: on the day tyme she was a shadowe vnto them, and a lyghtre of stars in the nyght season. She brought them thowow the redde sea and caried them thowow the great water. She drowned their enemyes in the sea, and broughte them oute of the depe. So the ryghtous toke the spoyle of the vngodlye, and praysed thy holy name, O Lorde, and magnified thy

Alf. lxx. victorious

Gene. vi. vii. v. lxx.

Gene. xi. v.

Gene. xxi. v.

Gene. xxi. v.

ge. xxxviii. v.

ge. xxxviii. v. Actes. vii. v.

Gene. xxi. v.

Exo. i. b. v. lxx. v. and lxx. v.

psal. lxxviii. v.

Exo. xxi. v.

Exo. i. b. v. psal. vii. v.

Math. ii. v.

psal. cxv. b.

i. para. xxi. ii. para. i. a.

Exo. xxi. d. Actes. vii. f. heb. viii. b.

psal. viii. c. Thon. i. a.

Eccl. xi. b. Rom. xi. d. i. Cor. ii. d.

i. Cor. v. a.

Gene. i. d. and. ii. b.

Gene. iii. b.



## The booke of wisdom.

victorious hand with one accorde. For wisdom openeth the mouth of the dōme, & maketh the tongues of babes to speake.

### The.xi.Chapter.

The miracles done for Israel. The vengeance of synners. The great power and mercy of God.



He ordred theyr workes in the handes of the holy prophete: so that they went throught the wilderness that was not inhabited, and pitched their tentes in the wast desert. They stode agaynst theyr enemyes, & were auenged of their aduersaries. When they were thyrste, they called vpon the, & water was gūe them oute of the rocke, and theyr thyrste slakned out of the hard stone. For by the thyngs wher thowme theyr enemyes were punished, were they helped in theyr nede. For vnto the enemyes thou gauest mans bloude in stede of dryng water. And wheras they had scarcenes in the rebuke when the chyldren wet slayne, thou gauest vnto thyne owne, a plenteous water vnto theyr thyrste: declaring by the thyrst that was at that tyme, howe thou woldest byngne thyne owne vnto honoure, and slay theyr aduersaries.

For when they wet tryed out & nourtured with fatherly mercy, they knowledged howe the vngodlye were iudged, and punished thowme the wrath of God. These hast thou exhorted as a father, and proued the: but vnto other thou haste bene a boyserous kynge, layed harde to their charge, and condemned them. Whether they were absente or presente, theyr punishment was alike. For theyr griefe was double: namely, mournyng, and the remembraunce of thynges past. But whē they perceyued that theyr punishmentes dyd them good, they thoughte vpon the Lorde, and wondered at the ende. For at the last they helde much of hym, of whom in the oute castyng they thoughte scorne, as of an abiection.

Neuertheles the ryghteous dyd not so when they were thyrst: but euen lyke as the thoughtes of the folysh were, so was also their wyckednes. Wher as certayne men nowe (thowme erreoute) dyd worship dome serpentes and vayne beastes, thou seddest a myltitude of domme beastes vpon them for a vengeance, that they myght know that wherewith a man synneth, by that same also shall he be punished. For vnto the almyghty hande that made the worlde of nought, it was not vnpowrful to send amonge them an heape of beastes, or wood lions, or cruel beastes of a strange kynde, suche as are vnkowne, or spoute fyre, or cast out a smokyng breath, or shoure horrible sparkes out of their eyes, whych myght not only destroye them with burnyng, but also kille the with their horrible sighte. Yea withoute these beastes myght they haue bene slayne w one wynd,

## The.xi.Chapter.

being persecuted of theyr owne workes, & scatered thowme the breath of thy power.

Neuertheles thou hast ordred all thynges in measure, number, & weight, for thou hast euer had grete strenght and myght, and who maye withstand the power of thyne arme? And why? like as the small thyng that the balaunce weyeth, so is the worlde before the: yea as a drop of the morning dewe, that falleth downe vpon the earth. Thou hast mercy vpon all, for thou haste power of all thynges, and makest the, as though thou sawest not the synnes of me, bycause they shulde amende. For thou lovest all the thynges that are, and hateste none of them whome thou haste made: neither dydest thou ordeyne or make any thyng of euill will.

Howe myght any thynges endure, yf it were not thy will? Or howe coulde any thyng be preserued, except it were called of the? But thou sparest al, for al are thine, O Lorde, thou louest of soules.

### The.xii.Chapter.

The mercy of God toward synners, the workes of God are vntreprouable. God giueth lesure to repent vs.



Lorde, howe gracious and swete is thy spirit in al thynges: wherfore chastenest thou them measurably that go wronge, & warnest them concerninge the thynges wher in they offende: thou speakest vnto them, O Lorde, and exhorteest them to leaue their wyckednes, and put their trust in the. As for those old inhabytors of thy holy land, thou myghtest not atway with them, for they commytted abhominable workes against the: as witchcraft, sorcery, & ydolatre: they slew theyr own chyldren without mercy, they aete vpon mens bowels, and deuoured the bloud: yea bycause of such abhominacions, mysbylencues and offerynges, thou stremest the fathers of the desolate soules, by the handes of oute forefathers, that the lande whiche thou louest aboue al other, might be a dwellinge for the chyldren of God.

Neuerthelesse thou sparedst them also as men, and sendedst the foreynners of thyne host. euen hornettes to destroye them out by lytle and lytle. Not that thou wast vnable to subdue the vngodlye vnto the ryghteous in battell, or with cruell beastes, or with one rough word to destroye them togyther: But thy mynde was to dryue them out by lytle and lytle, grynng them time and place to amende, knowinge wel that it was an vnyghteous nation, and wickeds of nature, and that theyr thoughte myght neuer be altered: for it was a cursed seede from the begynnyng, and feared no man: yet haste thou pardoned their synnes. For who wyl saye vnto the: why hast thou done that? Or who wyl stand agaynst thy iudgement? Or who wyl come before thy face, an auenger of vnyghteous men?



**A**t thou, O our God art smote long suffering and true, and in mercy ordrest thou all thynges. Though we fynde, yet are we thynne; for we knowe thy strengthe. If we fynde not, then are we sure that thou regardest vs. For to knowe the, is perfecte ryghteousnesse: Yea to knowe thy ryghteousnes and power, is the roote of immortalitye. As for the thynges that men haue founde out thow we they: euyl science, it hath not dysceyued us: as the payntinge of the picture (an unprospitable labour) and carued ymage wyth dyuers colours, whose syght entyseth the ignorance: so that he honoureth and loueth the picture of a dead ymage that hath no soule.

**B**eneuer theleste they that loue suche euyl thynges are worthy of death: they that trust in them, they that make them, they that loue the, and they that honoure the. \* The potter also taketh and tempereth soft earth, labourerth it, and gyueth it the facion of a vessel, whatsoeuer serueth for our vse: and so of one piece of claye he maketh some clene vessel for seruyce, & some contrarie. But whereto euery vessel serueth, that knoweth the potter hym selfe. So wyth hys vayne labour he maketh a God of the same claye: Thys doeth euen he whiche a lytle afore was made of earth hym selfe, and wythin a lytle whyle after (when he dieth) turneth to the earth again.

**E**uyl standinge he careth not the more because he shall labour, ne because hys lyfe is short, but strueth to excel goldsmithes, the syluer smithes and coppersmithes, & taketh it for an honor to make vayne thynges. For hys herte is ashes, hys hope is but vayne earth, and hys lyfe is more vyle then claye: for so muche as he knoweth not hys owne maker, that gaue hym hys soule to worke, and brethed in hym the breath of lyfe. They count our life but a pastyme, and oure conuersation to be but a market, and that men shuld euer be gettyng, and that by euyl meanes.

**N**owe be that of earth maketh fragile vessels and ymages, knoweth hym selfe to offe and aboute all other.

**A**ll the enemyes of thy people and the holde them in subjection, are vnto yse, vnto happye, and excedyng proude vnto theiwe soules: for they iudge all the ydolles of the heathen to be gods, whiche neither haue sight to se, nor noses to smel, ne eares to heare, nor syngeters of handes for to grepe: and as for theyr feete, they are to stowe to goo: for man made them, and he that hath but a borrowed spryte facioned them. But no man can make a God like vnto hym: for seing he is but mortall hym selfe, it is but mortall that he maketh with vntygthous handes. He hym selfe is better then they whom he worshypeth, for he lyued though he was mortall, but so dyd neuer they. Yea, they worshyp beastes al-

so, whych are moost miserable: for to pare thynges that can not fele, vnto them, and they are worse then those. Yet is ther not one of these beastes that with hys sight can behold any good thyng, neither haue they gyuen prayse ne thanks vnto God.

The. xvi. Chapter.

The punishment of Idolaters, and the benedictes done vnto the saythfull.

**D**i these and suche other thynges haue they suffered worthy punishment, and thow we the multitude of beastes are they to be cut out. In stede of the whiche punishments, thou hast graciously ordred thynne owne people, and gyuen them their desire that they louted for: a newe and a strange east, preparyng them quailles to be theyr meate: to the intent that by the thynges whiche were shewed and sent vnto them, they that were so greedy, myght be wythdrawen euen from the desire that was necessarye. But these wythin shorte tyme were broughte vnto pouertye, and tasted a new meate. For it was requysite that (wythout any excuse) destruction shoulde come vpon those whiche vsed tyrannye, and to shewe ouerly vnto the other howe theyr enemyes were destroyed. \* For to be the euyl woodnes of the beastes came vpon them, they perished thow we the synners of cruell serpentes.

**N**ot wythstandinge thy wrath endured not perpetuallye, but they were put in feare for a lytle season, that they myghte be reformed, hauing a token of saluation, to remember the comaundemente of thy lawe. For he that conuerted, was not healed by the thyng that he sawe, but by the, O sauoure of all. So in thys thou shewedst thynne enemyes, that it is thou which delyuerest from all euyl. As for them whiche they were bytten wyth grethoppers and flies, they dyed, for they were worthy to perishe by suche: But neyther the teeth of dragons, ne of venymous wormes ouercamethy chyl dren, for thy mercy was euer by them & helped the. Therefore were they punished, to remembre thy wordes, but hastily were they healed agayne: lest they shoulde falle into so depe forgetfulness, that they myghte not vse thy helpe.

**I**t was neyther herbe ne playster that restored them to helth, but thy worde, O Lorde, whych healeth all thynges. It is thou, O Lorde, that haste the power of lyfe and death: thou leddest vnto dethe & doze and byngest by agayne. But man thow we wyckednesse sleeth hys owne soule, & whiche hys spryte goeth forth, it turneth not agayne: neyther maye he call agayne the soule that is taken awaye. It is not possible to escape thy hande. For the vngedyl: that wold not knowe the, were punished by the strength of thynne arme: & strange waters, hayles and rayne were they persecuted,

Num. xi. 8

That is to say of frogges.

Num. xxi. 8

Num. xxi. 8

Exod. ix. 3 and. viii. 17 Apoca. ix.

Deut. xx. 1. Reg. i. 1. Tob. xiii. 8

Exod. ix. 3

Roma. ix. d. 2 claye.

Images.

psal. cxiii. d



## The boke of wysedome.

secuted, and thowwe fyre were they consumed. For it was a wonderous thyng þat fyre myghre do more then water, whyche quencherh all thynges: but the worlde is the auenger of þat rightrous. Sometime was the fyre so tame that the beastes whyche were sent to punyssh the vngodly, dyer not: and that bycause they should se and know that they were persecuted wyth the punysshment of God. And sometyne brent the fyre in the water on euerye side, that it myght destroye the vnyghtous nation of the earth. Again thou hast sed thyne owne people wyth aungels fode, and sent them bread cedy from heauen, withoute theyr labour, beinge very pleasant and wel gusted. And to shew thy ryches and swetnesse vnto thy chyldren, thou gauest euery one hys desyre, so that euery man myghte take what lyked hym best. But the snowe and yse abode the violence of the fyre, and melted not: that they myght knowe that the fyre burnyng in the hayle and rayne, destroyed the feynte of the enemyes, þat fyre also forgat hys strength agayne, that the rychtrous myght be noyshed. For the creature that serueth the (whyche art the maker) is ferce in punysshing the vnyghtous, but is easye and gentle to do good vnto

suche as put their trust in the. Therefore dyd all thynges aulter at the same tyme, and wer al obedient vnto thy grace, whyche is þat nyste of all thynges, accordyng to the desyre of them that had nedde thereof, that thy chyldren, O Lord, whom thou louest, myghre knowe that it is not nature and the growynge of feynte that sedeth men, but that it is thy word whyche preserueth them that put theyr trust in the: for loke what myghte not be destroyed w<sup>th</sup> the fyre, as sone as it was warmed wyth a lyttle sunne beame, it melted: that all myght knowe that thankes oughte to be gyuen vnto the before the sunne ryste, and that thou ougdest to be worshypped before the day spring: for the hope of the vnythackfull shall melt away as the wynter yse, & peryshe as water þat is not necessary.

### The. xviij. Chapter.

The iudgementes of God vpon the Egyptians.

**G**reate are thy iudgementes, O Lord, and thy counsels can not be expessed, therfore me do erre, that wyl not be reformed wyth thy wysedome. For when the vnyghtous thoughte to haue thy holy people in subsecction, they were bounde wyth the bandes of darcknesse and long nyght, that vnder the rofe, thinkinge to escape the euerlastyng wyldom. And whyle they thought to be hid in þat darcknesse of theyr syns, they were scattered abroad in the very myddest of the darcke couerpyng of forgetfulnes, put to horrible feare, & wonderous vexed. For þat corner wherein they wer myght not kepe the from fear: because the sound

## The. xviij. Chapter.

came downe and vexed them: yea many terribile and straunge visions made them asfayde.

No power of the fyre myght gyue them lyght, neyther myghte the clere flambes of the sters lyghten that horrible nyght: for there appered vnto the a sodayne fyre very dreadfull. At the whyche (when they sawe nothyng) they were so asfayed, that they thought the thyng whych they saw to be the more fearefull. As for the sorcery and enchauntment that they vled, it came to derision, and the proud wysdome was brought to shame: for they that promised to dryue away the fearefulnes and drede from þat weake soules, were lyke for feare the selues, and that w<sup>th</sup> scoone. And though none of the wonders feared the, yet were they asfayed at the beastes whyche came vpon them, and at the byssynge of the serpentes. In so muche that with trembling they swowned, and sayed they sawe not the aye, whyche no man yet maye escape.

For it is an heuy thyng, when a mans owne conscience beareth recorde of hys wickednesse & condēneth hym. And why? a vexed & wounded conscience, taketh euer cruel thyngs in hād. Ferfulnes is nothing els, but a declarpyng þat a man seketh helpe and defence, to answere for hym selfe. And loke how muche lesse the hope is wythin, the more is the vncerrentie of the matter for the whyche he is punyshed. But they that came in the myghty nyght slepte the slepe that fell vpon them from vnder and from aboue: sometyne were they asfayed thowwe the feare of the wonders, & sometyne they were so weake þat they sowned wythal: for an hasty and sodayn fearefulness came vpon them. Afterwarde, if anye of them had fallen, he was kepte and shut in pryson, but without cheynes. But if anye dwelte in a byllage, if it had bene an heard or husbawndmā, he suffered intolerable necessity: for they were all bound with one cheyne of darcknesse.

Whether it were a blastpyng wynde, or a swere songe of the byrdes amonge the thycke braunches of the trees, or the vehemence of hasty runnyng water, or great noyse of the fallpyng doune of stones, or the playnge and runnyng of beastes w<sup>th</sup> they sawe not, or the myghty noyse of rotyng beastes, or the sound that answereth agayne in the hye mountaynes, it made the soune for very feare. For al erth shined wyth clere lyght, and no man was hyndered in hys labour. Onely vpon them ther fell an heuye nyght, and ymage of darcknesse that was to come vpon them. Yea they were vnto them selues the most heuy and horrible darcknesse.

### The. xviij. Chapter.

The fire lyghte that the Israelites had in Egypt. The persecucion of the faythful. The Lord smote all the fyrst borne of Egypt. The synne of the people in the wyldernes.

Ero. xvi. a.  
Ihon. vi. d.  
Rum. xi. b.  
psal. lxxvii.

Deu. vii. d.  
math. iiii. a

Rom. xi. d.

Erod. i. c.

Erod. vii. b

psal. xlv. a.

psal. lxxvii.



1. Pet. v. a.

Or who wyl blame the, if the people per-  
ceyve whom thou hast made? For ther is  
none other God but thou, that careste for  
all thynges: & thou mayest declare howe  
that thy iudgement is not vntyght: there  
dare nether kynge ne cypaunt in thy sight  
requyre accomptes of them whom thou  
hast destroyed.

Job. ix. a.

For so much then as thou art righteous  
thy selfe, thou ordrest all thynges ryght-  
ously, and punysshedst euen hym that hath  
not deserued to be punysshed, and takeste  
hym for a straunger and alpaunte in the  
land of thy power. For thy power is the  
begynnyng of ryghteousnesse: and because  
thou art Lorde of al thynges, therfore art  
thou gracious vnto all. Whē men thynke  
the not to be of a full strength, thou decla-  
rest thy power, and boldly delpuest thou  
them ouer that knowe the not. But thou  
Lorde of power, iudgeth quyetly, & ordrest  
vs wpth greate wysdome, for thou mayest  
do as thou wylte.

D

By such workes now hast thou taught thy  
people, that a man also should be iust and  
louyng, and hast made thy chyldren to be  
of a good hope: for euen whē thou iudgeth,  
thou gyuest counseil to amend from synes.  
For in so much as thou hast punysshed, &  
wpth such diligence delpuest the ene-  
mies of thy seruantes whych were wor-  
thy to dye (wherthorowe thou gauest the  
tyme and place of amendement that they  
myghte turne from theyr wyckednesse) to  
home greate diligence the punysshest thou  
thyne owne chyldren, vnto whose fathers  
thou hast sworn and made couenantes  
of good promyses: So where as thou doest  
but chaste vs, thou punysshest oure enemies  
druers wayes, to the intente that whē we  
punysshed, we should remember thy good-  
nesse: and when we oure selues are puny-  
sshed, to put oure trust in thy mercye.

E

Wherfore whē as we haue liued igno-  
rauntly and vntyghtously, thou hast puny-  
sshed them sore, euen thowowe the same  
thynges that they worshipped: for they  
went astray ver longe in the way of er-  
roure, and held the beastes (whych euen  
theyr enemies despised) for goddes, ly-  
uyng as chyldren of no understandyng.  
Wherfore hast thou sent a scornfull pu-  
nishmente amonge them, as amonge the  
chyldren of ignorance. As for suche as  
wolde not be reformed by those scornes  
and rebukes, they felt the worthy punish-  
ment of God. For the thynges that they  
suffered, they bare them vnpaciently, be-  
inge not content in them, but vntwyllyng.  
And whē they perished by the same thyng-  
es & they toke for Gods, they knowled-  
ged the & ther was but one true god: whō  
afore they wolde not know, therfore came  
the ende of theyr damnacion vpon them.

The .xiii. Chapter.

All thynges be vayne except the knowledge  
of God. Idolaters and Idols are mocked.



Anye are all men, whych haue  
not the knowledge of God: as  
were they & out of the good thin-  
ges whych are sene, knewe not  
hym, that of hym selfe is euerylastyng. Ne-  
ther toke they so much regard of the wor-  
kes that are made, as to knowe who was  
the crafterman of them: but some toke the  
fire, some the wynde or ayre, some & course  
of the sters, some & water, some toke sunne  
and moone, or the lygbres of beaue, which  
rule the earth, for goddes. But though  
they had suche pleasure in their beauty, &  
they thought theim to haue bene goddes,  
yet shoulde they haue knowen how much  
more fayrer he is that made them: for the  
maker of beauty hath ordeyned all these  
thynges. Or if they marueled at the po-  
wer and workes of them, they shulde haue  
perceyued thereby that he whiche made  
these thynges is myghty per then they.

Roma. i. c.  
Main phi-  
losophers.

For by the greatnes and beauty of the  
creature, the maker thereof may plainlie be  
known. Notwithstandyng they are the  
lesse to be blamed that soughte God, and  
would haue founde hym, and yet mysted:  
& why? for in as much as they wēt about  
in hys workes, and soughte after hym, it  
is a tokē that they regarded & veld much  
of hys workes that are sene: howe be it,  
they are not holy to be excused. For if they  
vnderstandyng and knowledge was so  
great, that they could dyscerne the world,  
and the creatures, why dyd they not ra-  
ther fynd out the Lord thereof?

Roma. i. c.

But unhappy are they, and among the  
dead is their hope that call them goddes  
whych are but the workes of mens han-  
des: golde, syluer, and the thynges that is  
found out by cunnyng: the similitude of  
beastes, or any vayne stone that hath ben  
made by hand of old. Or as when a carpe-  
ter catterth downe a tre out of the wood,  
and pareth of the barke of it cunninglye,  
and so wyth the one parte maketh a vessel  
to be vsed, and dresseth meat wpth the re-  
sidue. As for the other parte that is lefte  
whych is profitabill for nothyng (for it  
is a croked piece of wood and ful of knob-  
bes) he carueth it diligently thowowe hys  
vanitie, and accordyng to the knowledge  
of hys cunnyng, he geueth it some propor-  
tion, facioneth it after the similitude of a  
man, or maketh it lyke some beaste, cre-  
keth it ouer wpth red, and painteth it, and  
loke what foule spotte is in it, he catterth  
some coloure vpon it.

Hemocheth  
& idolaters

Images.

Then maketh he a convenient taberna-  
cle for it, setteth it in the walle, and ma-  
keth it fast wpth yron: prouidyng so for  
it, lest it happen to fall, for it is wel know-  
en & it ca not helpe it selfe. And why? it is  
but an image, & muste of necessitie be hel-  
ped. Then goth he & offereth of his goods  
vnto it, for his chyldren, & for hys wife, he  
seeketh helpe at it, he asketh counsell of  
it, he is not ashamed to speke vnto it that  
hath

Sapi. xi. c.  
Rom. i. c.



## The booke of wysedome.

hath no soule: for helth, he maketh hys petition vnto him that is lycke: for lyfe, he prayeth vnto hym that is dead: he calleth vpon hym for helpe, that is not hable to helpe hym selfe: and to sende hym a good turney, he prayeth hym that may not go. And in all the thynges that he taketh in hand (whether it be to obteyne any thing or to worke) he prayeth vnto him that can do no maner of good.

### The. xliii. Chapter.

The detestation and abhominacion of ymagines. A curse of the and of hym that maketh the. The euyls that come of Idolatrye.

**A**gayne an other man purposing to sayle, and begynnyng to take hys iourneye thorowe the ragynge sea, calleth for helpe vnto a stocke that is farre weaker then the tree that beareth hym. For as for it, couetousnesse of money hath found it out, and the craftesman made it wyth hys cunnynge. But thy prouidence, O father, gouerneth all thynges from the begynnyng, for thou hast made a waye in the sea, and a sure pathe in the myddest of the waues: declarynge thereby, that thou hast power to helpe in all thynges, yea though a man wēt to the sea wythoute shyppe. Neuerthelesse that the workes of thy wysedome shoulde not be vayne, thou hast caused an arke to be made, and therfore do me commit theyr lyues to a small piece of wood, passynge ouer the sea in a shyppe, and are saued.

Pro. xlii. d

Gene. vi. c.

Gene. vii. b

psal. cxiii. b

1. cxxiii. c.

Baru. vi. d

psal. vii. a.

For in the old tyme also whē the proud gyauntes perished, he (in whom the hope was leste to encrease the worlde) wente into the shyppe wherhe was gouerned thorowe thy hand, and so left sede behynde hym vnto the world. For happy is the tre wherethorow ryghtousnes cometh: but cursed is the ymage of wood, that is made wyth hands, yea both it and he that made it. He bycause he made it: and it, bycause it was called God, where as it is but a fragile thyng. For the vngodly and hys vngodlynesse are both lyke abhominable vnto God. Euen so the worke and he that made it also shall be punished together. Therefore shall there a plage come vpon the ymages of the Heathen, for out of the creature of God they are become an abhominacion, a temptation vnto the soules of men, and a snare for the fete of the vnywyle. And why? the sekynge oute of ymagines is the begynnyng of heereidome, and the byngynge vp of theym is the destruction of lyfe. For they were not from the begynnyng, neyther shall they contynue for euer. The welthy pidenesse of men hath found them out vpon earth, therfore shall they come shortly to an ende.

When a father mourned for hys sonne that was taken away from hym, he made him an image (in al that he had) of his dead son, & so begā to worship him as a God, wherch was but a dead mā, and ordeyned hys seru-

## The. xliii. Chapter.

uants to offer vnto hym. Thus by processe of tyme, and thorow longe custome, this erroure was kept as a lawe, and tyrannites compelled men by violence to honour ymages. As for those that were so farre of that me myght not worship them presently, theyr picture was broughte from farre (lyke the ymage of a kynge whome they woulde honour) to the intent that with great diligence they might worship hym, wherhe was farre of, as though he had bene presente. Agayne, the synfuler cunnynge of the craftesman gaue the ignorant also a great occasion to worship ymages. For the workeman wyllynge to do hym a pleasure that set hym a worke, laboured wyth all hys cunnynge to make the ymage of the best fashion. And so thorowe the beautye of the worke, the common people was disceyued, in so much that they toke hym nowe for a God, wherhe a lytle afore was but honoured as a man. And this was the erroure of mans lyfe, when men (eyther for to serue their owne affection, or to do some pleasure vnto kynsges) ascribed to stones & stockes the name of god, wherch ought to be geue to no mā.

Wherouer this was not prouoked for the, that they erred in the knowledge of God, but wher as they lyued in the great wars of ignorance, those many & great plages called they peace. For eyther they slew their owne chyldren, and offered them and did sacrifice in the night season, or els helde vntreasonable watches: so that they kepte neyther lyfene maryage cleue: but eyther one slew another to death maliciously, or els greued hys neyghbour wyth aduoutre. And thus were all thynges myxt together, bloud, manslaughter, thefe, dissimulation, corruption, vnfaithfulness, sedycion, perjurye, dysquetyng of good men, vnthankfulness, despyng of soules, chasynge of byrthe, vnstedfastnes of maryage, misorder of aduoutre & vncleanesse. And why? the honourynge of abhominable ymages is the cause, the begynnyng and ende of all euyl. For they that worship ydoles, eyther they are mad whē they are merce, or prophete lyes, or lye vngodly, or els lightly forswere them selues: for in so muche as they trust is in the ydoles, wherhe haue neyther soule ne vnderstandynge, though they were falselye, yet they thinke it shal not hurte theym.

Therefore cometh a great plage vpon them, and that worthely: for they haue an euill opinion of God, gruyng hede vnto ydoles, swerynge vniustly to disceiue, and despyng ryghtousnesse: for theyr swearing is no vertue, but a plage of the that synne, and goth euer wyth the offence of the vngodlye.

### The. xlv. Chapter.

The voice of the faithful prayng the mercy of God, for whose graces sake they serue not ydoles.

Gen. xlviii. d  
Iere. vii. a.  
and. xlv. a.

Image  
worshipp  
pers.



berneffe. Aaron stode byt wyth the lyue and the deade, wyth hys censoure.

Exod.x.f.

A

**N**etherthelesse thy holpe had a very great lyght, and the enemies heard theyr voice, but they saw not the figure of them. And bycause they suffered not þe same thynges, they magnified the: & they þe were vered afore (bycause they were not hurt nowe) thāked the, & besoughte the, O God, that there myght be a dyfferēce. Therefore had they a burninge pyller of fyre to lede the in the unknownen way, and thou gauest the the sunne for a fee gyfte, wyth out anye hurte. Reason it was þe they should want lyght, & be put in the pylson of darkenēse, whych keppe thy chyldren in captiuitie, by whom the vncorrupt lighte of the lawe of the worlde was for to be gyuen.

Exo.xiii.a.  
psal.lxxviii  
and.cb.d.

B

Exod.i.c.  
ii.b.

When they thoughte to slep the babes of the ryghteous (one beynge laped out, and preserved to be leader vnto þe other) thou broughtest out the hole multitude of the chyldren, and destroyedst these in the myghty water. Of that nyght were our fathers certified afore, that they knowynge vnto what othes they had gyuen credence, myght be of good chere. Thus thy people receyued the health of the righteous, but the vngodly were destroyed. For lyke as thou hast not hurt our enemies, so haste thou promoted vs whom thou calledst afore. For the ryghteous chyldren of the good men offered secretly, and ordred the lawe of ryghteousnes vnto vnrtye, that the iust shulde receiue good & euyl in lyke maner, singynge prayles vnto the father of all men. Agayn, ther was herd a discordynge voyce of the enemies, and a piteous cry for chyldren that were bewayled. The master and the seruant were punished in lyke maner. For they altogether, had innumerable that dyed one deathe.

Exod.xii.c.

C

Nether were the lypynge suffocent to buere the dead, for in the thyncklynge of an eye, the noblest nation of them was destroyed. As ofte as God helped them afore, yet wolde it not make them beleue, but in the destruction of the spiste borne, they knowledged that it was the people of God. For whyle all thynges were still and when the nyght was in the myddest of her course, thy almyghty word, o Lorde leste downe from heauen oute of thy roy all throne as a roughe manne of warre, in the myddeste of the land that was destroyed: and the sharpe swerde persournd thy strayne commaundemente, stangede and spyllynge all thynges wyth deathe: yea it stode vpon the earthe, and reached vnto the heauen. When the sight of the euyl dreames vered the sodenlye, & fearfulness came vpon them vnto wares.

Then laye ther one here, an other ther, halfe deade, halfe quicke, and shewed the cause of hys deathe. For the visions that vered the ym, shewed theym these thynges

afore: so that they were not ignorant wherfore they perished.

The temptation of deathe touched the ryghteous also amonges the multitude, in the wyldernes there was insurreccyon, but thy wraathe endured not longe.

For the faultles man went in al the last, num.xvi.g. and toke the battayll vpon hym, brought forth the weapon of hys ministracion: euen prayer, and the censoures of reconcylynge: set hym selfe agaynst the wraathe, and so brought the mysery to an end: declarynge therby, that he was thy seruante. For he ouercame not the multitude wyth bodily power, ne wyth weapons of myghte: but wyth the word he subdued hym that vered hym, puttynge the in remembrance of the othe and couenant made vnto the fathers. For whē þe dead wer falle down by heapes one vpon another, he stode in the myddst, pacified the wraath, and parted the way vnto the lypynge. And whiche in hys long garment was al hys bewric, & in þe.iii. rowes of þe stons, was þe glory of þe fathers graue, & thy mastery was writte in þe crowne of hys head. Vnto these the destroyer gaue place, and was afrayed of them: for it was onely a temptation worthy of deathe.

Exo.xviii.d.

The.xix.Chapter.

The death of the Egypciens, and the great lope of the Hebrewes. The meate that was gyuen at the dyspye of the people. The elemntes serue not onely to the wyl of God, but also the wyl of man.

**S** for the vngodlye, the wraathe came vpon them wythout mercy vnto the ende. For he knewe what shold happen vnto them, howe that (when they had consented to let them go, and had sent them out wyth great diligence) they wold repent and so lowe vpon them. For when they were permycurynge and makynge lamentacyon by the graues of the dead, they deuysed an other folyshenesse, so that they persecuted them in theyr fleynge, whom they had caste out afore wyth prayer. Worthy necessitye also brought them vnto this end, for they had cleue forgotten the thynges that hapened vnto them afore. But the thyng that was wantynge of theyr punishment, was requysite so to be fulfilled vpon them wyth tormentes: that thy people myght haue a marvelous passage thorow, and that these myght fynd a straunge deathe.

Exo.xiii.g.

Then was every creature facyned agayne of newe, accordynge to the wyl of theyr maker, obeying thy commaundementes, that thy chyldren myght be kept wyth out hurte. For the cloude ouershadowed theyr tentes, and the drye earth appered, wher afore was water: so that in the red sea, there was a waye wythoute impedymēt, and the great depe became a grene felde, wher thorow all the people wente that were defended wyth thy hand, seynge thy wonderous and marvelous workes.

BBg.i. For



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Exo.xiii.a.  
psal.lxxviii  
and.cb.d.

Exod.x.c.  
ii.b.

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Exo.xviii.d.

The.xix.Chapter.

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Exo.xi. For



# Jesus the sonne of Sirach.

For as the hoxses, so were they fed, and lepte lyke lambes prayspunge the, O Lord, whych hadst delpyered them. And whyp? they were yet mynde full of the thynges that happened whyle they dwelte in the lande: howe the grounde broughte forth ayres in stede of cartell, and how the ryuer scrauled wpth the myltitude of frogges, in stede of fyshes.

**E** But at the last they saw a newe creatur: on of byrdes, what time as they were dysceyued wpth lust, and desired delycate meates. For when they were speakynge of theyr appetyte, the quayles came vp to them from the sea, and punishment came vpon the spynners, not wpythout the tokes whych came to passe afore by the vehemence of the streames: for they suffred worthelp accorpyng to theyr wyckednesses, they delte so abhominable and churlyshly wpth strangers.

Some receyued no vnkowen gesses, some broughte the straingers into bodage that dyd them good. Besyde al these thynges there were some, that not only receyued no straungers wth their wylls, but persecuted those also, and dyd them much euyl, that receiued them gladly. Therefore were they punished wpth blindness, like as they that were couered wpth sodeyne darknes at the doores of the ryghtous, so p euery one sought p entrance of hys doze.

**D** Thus the elementes turned into them selues, like as when one tyme is changed vpon an instrument of musicke, and yet al the residue kepe theyr melody, which may easely be perceyued by the syghte of the thynges p are come to passe. The dry land was turned into a watery, and the thynges that afore swam in the water, wente now vpon the dry gounde. The fyre hath power in the water (contrary to hys own vertue) and the water forgatte hys owne kynd, to quench. A gayne, the flames of the noysome beastes hurte not the flesh of them that wente wth them, necher melted they p se, whiche els melteth lightly. In al thynges hast p promoted thy people (O Lorde) and brought them to honoure: thou haste not despyed them, but al waye and in all places haste thou stande by the.

The ende of the booke of wysedome.

The prologue of Jesus p sonne of Sirach vnto hys booke.



Any and great me haue declared wysedome vnto vs out of the law, out of the prophets, and out of other that folowed the. In the whych thynges I saell ought to be commended, by the reason of doctrine and wysedome. Therefore they that haue it, and reade it, should not onelye them selues be wyle thereto, but serue other also wth teachynge and wytyng.

# The .i. Chapter.

After that my graude father Jesus had geue diligent labour to reade the lawe, the prophetes and other boke that were lefte vs of our fathers, and had well exersyced hym selfe therein: he purposed also to wyte somethynge of wysdome & good maners, to the intente that they whych were wpyllyng to learne and to be wyle myght haue the moze vnderstandynge, and be the moze apte to leade a good conuersacion.

Wherfore I exhort you to receyue it longyngly, to reade it with diligence, and to take it in good worth, though our wordes be not so eloquent as the famous oratours. For the thyng that is wytte in the hebrue tong soundeth not so wel when it is tradated into another speech. Not onely thys booke of myne, but also p law, the prophetes and other booke sounde farre other wyle, then they do, when they are spoken in their owne language.

Now in the .xxviii. yere when I came into Egypt in the tyme of Ptolomy Euergetes, and continued there al my lyfe, I gat liberty to read and wyte many good thynges. Wherfore I thought it good & necessarye, to bestow my diligence & trauayle to interprete thys booke. And consideryng that I had tyme, I laboured and dyd my best to perfourme this booke, and to byng it vnto lyght, that the straungers also (whych are dyspoled to lern) myghte applye the selues vnto good maners, and lyue accorpyng to the lawe of the Lord.

# The booke of

Jesus the sonne of Syrach,  
whiche is called in latine  
Ecclesiasticus.

The .i. Chapter.

Wysdome procedeth and cometh of God. A prais of the feare of God. Ryghteousnes is a degre to come by wysedome.



A wysdome cometh of God p Lord, & hath bene euer w hym, and is before al tyme. Who hath numbred the sand of the sea, p droppes of p raine and the dayes of tyme? Who hath measured p

height of heauē, p bredth of the earth, & the deepenesse of p sea? Who hath soughte out the groude of Goddes wysdome, whiche hath bene before al thynges? Wisdome hath bene before all thynges, & the vnderstandynge of prudence fro euerlastynge. (Gods word in the heygth is the welle of wisdom, and the euerlasting comaundementes are the entraunce of her.) Vnto whome hath the rote of wysdome bene declared? O: who hath knowen her toyt? Vnto whom hath p doctrine of wisdome bene discovered & shewed? and who hath vnderstand the manifolde entraunce of her? There is one: even the bester, p maker of al thynges, p almighty, the king of power (of whom me oughte to stande greatly in awe) whiche sitteth vpon hys throne, beinge a God of dominion: He hath created her thow the holpe Ghost: he hath sene her, nūbred her, and mesured her:

iii. re. iii. b. and. iiii. c. iob. xxviii. b. Jacob. i. a. The commendacion of wisdom.



# Jesus the sonne of Sirach.

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# The .i. Chapter.

After that my graude father Jesus had geue diligent labour to reade the lawe, the prophetes and other boke that were lefte vs of our fathers, and had well exersyced hym selfe therein: he purposed also to wyte somethynge of wysdome & good maners, to the intente that they whych were wyllynge to learne and to be wyle myght haue the moze vnderstandynge, and be the moze apte to leade a good conuersacion.

Wherfore I exhort you to receyue it longyngly, to reade it with diligence, and to take it in good worth, though our wordes be not so eloquent as the famous oratours. For the thyng that is wytte in the hebrue tong soundeth not so wel when it is tradated into another speech. Not onely thys booke of myne, but also p law, the prophetes and other booke sounde farre other wyle, then they do, when they are spoken in their owne language.

Now in the .xxviii. yere when I came into Egypt in the tyme of Ptolomey Euergetes, and continued there al my lyfe, I gat liberty to read and wyte many good thynges. Wherfore I thought it good & necessarye, to bestow my diligence & trauayle to interprete thys booke. And considerynge that I had tyme, I laboured and dyd my best to perfourme this booke, and to bynge it vnto lyght, that the straingers also (whych are dyspoled to lern) myghte applye the selves vnto good maners, and lyue accorpyng to the lawe of the Lord.

# The booke of

Jesus the sonne of Syrach,  
whiche is called in latine  
Ecclesiasticus.

The .i. Chapter.

Wysdome procedeth and cometh of God. A prais of the feare of God. Ryghteousnes is a degre to come by wysedome.



A wysdome cometh of God p Lord, & hath bene euer w hym, and is before al tyme. Who hath numbred the sand of the sea, p droppes of p raine and the dayes of tyme? Who hath measured p

height of heauē, p bredth of the earth, & the deepenesse of p sea? Who hath soughte out the groude of Goddes wysdome, whiche hath bene before al thynges? Wisdome hath bene before all thynges, & the vnderstandynge of prudence fro euerlastynge. (Gods word in the heygth is the welle of wisdom, and the euerlasting comaundementes are the entraunce of her.) Vnto whome hath the rote of wysdome bene declared? O: who hath knowen her toyt? Vnto whom hath p doctrine of wisdome bene discovered & shewed? and who hath vnderstand the manifolde entraunce of her? There is one: even the Geste, p maker of al thynges, p almighty, the king of power (of whom me oughte to stande greatly in awe) whiche sitteth vpon hys throne, beinge a God of dominion: He hath created her thow the holpe Ghost: he hath sene her, nūbred her, and mesured her:

iii. re. iii. b.  
and. iiii. c.  
iob. xxviii. b.  
Jacob. i. a.  
The commendacion of wisdom.



The religi-  
ous & feare  
of God is  
hys wisdō.

ber: He hath poured her out vpon all hys  
worke, and vpon all fliche, accordyng to  
hys gift he geueth her rychely vnto them  
p loue hym. The feare of the Lord is wor-  
thypp and tryumphe, gladnesse and a ioy-  
full crowne. The feare of the Lord ma-  
keth a mercie bert, geueth gladnesse ioye &  
long lyfe. Who so feareth the Lord, it shal  
go well wyth hym at the laste, and in the  
daye of hys deathe he shall be blessed.

Pro. ix. b.  
Isai. ci. b.

The sone of God is honorable wysdom  
loke vnto whome it appereth, they loue  
it, for they se what wonderous thynges  
it doth. The feare of the Lord is the be-  
gynnyng of wysedome, and was made  
wyth the faithful in the mothers wombe,  
it shal go wyth the chosen womē, & shal be  
known of the ryghteous and faythfull.  
The feare of the Lord is the ryght Gods  
seruyce, that preseruethe and iustifyeth the  
herte, and geueth myrthe and gladnesse.  
Who so feareth the Lord shal be happie:  
and when he hath nede of comfort, he shall  
be blessed. To feare God is the wysdome  
that maketh ryche, and byngeth a l good  
wyth her. She fylleth p whole house with  
he gyfres, and the garners w her treasure.  
The feare of p Lord is the crowne of wise-  
dome, & geaeth plenteous peace & healthe.  
He hath sene her and noumbred her: kno-  
ledge and understandinge of wysedō hath  
he poured out as rayne, and chē that helde  
her fast, hath he broughte vnto honoure.

An exhorta-  
cion to pa-  
ciece in the  
study of re-  
ligion.

Wherin p  
study of  
wisedome  
standeth.

How wis-  
dom muste  
be cōe vnto

The feare of the Lord is the rote of wis-  
dome, and her braunches are longe lyfe.  
In the treasures of wysedome is under-  
standyng and deuocion of knowledge (but  
wysedome is abhorred of synners.) The  
feare of the Lord dyueth out synne, for  
he that is wythout feare, cannot be made  
ryghteous, and hys wyllfull boldnes is hys  
owne destruccyon. A paciente man wyll  
suffer vnto the tyme, and thē shall he haue  
the reward of ioye. A good understandyng  
wyll hyde hys wordes for a tyme, & many  
mens lippes shall speake of hys wysdom.  
In the treasures of wysdom is the decla-  
ration of doctrine, but the synner abhor-  
reth the worthyppe of God. My sonne, if  
thou desyre wysdome, kepe \* the com-  
maundemente, and God shall geue her  
vnto the: for the feare of the Lord is wis-  
dome and nourture, he hath pleasure in  
fayerh and lounge mekenesse, and he shal  
fylle the treasures thereof. Be not obsty-  
nate and vnfaythfull to the feare of the  
Lord, and come not vnto hym wyth a  
double herte. Be not an ypocryte in the  
syghte of men, and take good hede what  
thou spekest. Mark well these thynges,  
lest thou happen to fal and byng thy soule  
to dishonoure, and so God dyscouer thy  
secrettes, and cast the downe in the myd-  
dest of the congregacion, bycause thou  
woldest not receyue the fere of God, and  
because thy hert is ful of fapnednes, and  
disceate.

He exhorteth the seruautes of God to  
ryghteousnes, loue, vnderstandyng, & pa-  
ciece, & exhorteth hym that feareth God to  
beleue, to hope, and to loue because God  
neither confoundeth nor forsakerh them  
that trust in hym. A curle vpon the suttel,  
feare, and impacient of herte.



My sonne, if thou wylt come into  
the seruite of God, & stande fast  
in ryghteousnes and feare, and  
arme thy soule to tēaciō, settle  
thyne hert, & be pacient: bow downe thyne  
care, receyue the wordes of vnderstanding  
& shrinke not away, whē thou art entysed.  
Holde the fast vpo god, ioyne thy selfe vnto  
hym & suffer, that thy lyfe maye encrease  
at the last. Whatsoeuer happeneth vnto  
the, receyue it: suffer in heauynesse, and be  
paciente in thy trouble. For lyke as gold  
and siluer are tryed in the fyre, euen so are  
acceptable men in the fornaçe of aduersy-  
tye. Beleue in God, and he shall helpe the:  
order thy waye aright, and put thy trust  
in hym. Holde fast hys feare, and growe  
therin. O ye that feare the Lord, take sure  
holde of hys mercie: shyppke not awaye  
from hym, p ye fall not. O ye that feare p  
Lord, beleue hym, and your reward shall  
not be empty. O ye that feare p Lord put  
your trust in hym, and mercie shall come  
vnto you for pleasure. O ye that feare the  
Lord set your loue vpon hym, and your  
hertes shalbe lyghtened.

math. xiii. a  
ii. c. i. b.  
ii. pe. iiii. b.

he p longeth  
wisedome,  
had nede  
of pacience

Sap. xiii. a  
Pro. xvii. s

Consider the olde generacions of men  
(O ye chyldren) and marke thē well: was  
there euer any one confounded, that put  
hys trust in the Lord? \* Who euer conty-  
nued in hys feare, and was forsaken? O  
whome dyd he euer despyse, that called  
faythfully vpon hym? For God is gracy-  
ous and merciful, he forgerh synnes in  
the tyme of trouble, and is a defender for  
all them that seke hym in the truthe. Wo  
be vnto hym that hath a double hert, wyre-  
ked lippes and euell occupied hands, and  
to the \* synner that goeth two maner of  
wayes. Wo be vnto them that are loose  
of herte, whiche put not theyr truste in  
God, and therefore shall they not be defen-  
ded of hym. Wo be vnto them that haue  
lost pacience, forsaken the ryght wayes, &  
turned backe into froward wayes. What  
wyll they do when the Lord shall begyn  
to vset them?

Isai. xxi. a  
Ezai. xxi.

iii. re. xlviii.

They that feare the Lord, wyl not mis-  
trust hys word: & they that loue hym, wyl  
kepe hys commaundemente. They that  
feare the Lord wyl seke out the thynges  
that are plesant vnto hym, and they that  
loue hym, shal fulfyl hys lawe. They that  
feare the Lord wyl prepare theyr hertes,  
and hūble theyr soules in hys sight. They  
that feare the LORD, kepe hys com-  
maundementes, and wyl be paciente tyl  
they se hym selfe, saying: better it is for vs  
to fall into the hands of the Lord, then  
into

Job. xlii. b

ii. re. xxi. i.



# Jesus the sone of Sirach.

into the handes of men: for his mercy is as greate as hym selfe.

## The.iii. Chapter.

**T**O our father and mother ought we to geue double honoure. Of the blessing and curse of the father & mother. No man ought ouer curiously to search out the secrettes of God.

**A** **T**he chyl dren of wysedome are a congregacyon of the ryghteous, and theyr exercyse is obedience & loue. Heare me youte father (O my chyl dren) and do ther after, that ye maye be safe. \* For the Lorde wyl haue the father honoured of the chyl dren, and loke what a mother commaundeth her chyl dren to do, he wyl haue it kepte. Who so honoureth hys father, hys synnes shalbe forgiven hym: and he þ honoureth hys mother, is lyke one that gathereth treasure together. Who so honoureth his father shal haue ioye of hys owne chyl dren: and when he maketh hys prayer, he shalbe hearde. He that honoureth hys father, shal haue a longelyfe: and he that is obediende for the Lordes sake, hys mother shal haue ioye of hym.

**H**e that feareth the Lorde, honoureth hys father and mother, and doth the seruyce, as it were vnto the Lorde hym selfe. Honour thy father in dede, in worde, \* and in all patience, \* that thou mayeste haue hys blessing: for the blessing of the father buildeth up the houses of the chyl dren, but the mothers curse roteth out the foundacyons. Repoyse not when thy father is reprovied, for it is no honoure vnto the, but a shame. For the worshyppe of a mans father is hys owne worshyp, and where the father is without honoure, it is the dishonour of the sonne. My sonne, make muche of thy father in hys age, and greue hym not as long as he lyueth. And if hys vnderstandynge fayle, haue patience wyth hym, and despyse hym not in thy strength. For the good dede that thou sheweste vnto thy father, shal not be forgotten: and when thou thy selfe wantest, it shal be rewarded the (and for thy mothers offence thou shalt be recompensed w good, yea it shalbe fouled for þ in ryghteousnes) & in the day of trouble þ shalt be remembred: thy synnes also shal melt away lyke as yse in the sayre warme wether.

**H**e that forsaketh hys father, shal come to shame: and he that desiet hys mother, is cursed of God. My sonne, persourme thy workes wyth lounge meekenesse, so shalt thou beloued aboue other men. The \* greater thou art, the more humble thy selfe (in al thynges) & thou shalt finde fauour in the syghte of God. For greate power belongeth only vnto God, and he is honoured of the lowly.

Seke not out the thynges that are aboue thy capacity, & serch not the grounde of such thynges as are to myghty for the: yong men, but loke what God hath commaunded

# The.iiii. Chapter.

the, \* thynke vpon that alwaye, and be not curious in many of hys workes. For it is not nedefull for the to se wyth thynne eyes, the thynges that are secrette. Make not thou to muche search in superfluous thynges, and be not curious in manye of his workes: for manie thynges are shewed vnto the allredy, whyche bee aboue the capacitye of men. The medling wyth such hath begyled many a man, and tangled theyr wits in vanytie. Nowe he that lo- ueth paret, shal perperch therein.

**A**n hard herte shal fare euell at the last (an herte þ goth two wayes, shal not prof- per, and he that is frowarde of herte, wil euer be worse and worse.) A wicked herte shal be laden wyth sorowes, and the vn- godlye synner wyl heape one sinne vpon another. The counsell of the proude hath no healtie, for the plante of synne shal be rooted oute in them. The hert of hym that hath vnderstandynge shal perceyue hys thynges, and a good eare wyl gladly her- ken vnto wysedome. An hert that is wyse and hath vnderstandynge, wyl abstayne from synnes, and increase in the workes of ryghteousnes. \* Water quencherh bur- noug fyre, and mercy reconcilerh synnes. God hath respect vnto him that is thank- full: he thynketh vpon hym agaynst the tyme to come: so that when he falleth, he shal fynde a stronge holde.

## The.iiii. Chapter.

**A**lmes muste be donne wyth all mekenes. The studie of wysedome, and her secrete. A iudge oughte to be mercifull. An exhortacio to eschue euell, and to do good.

**M**y sonne, defraude not the poore of hys almes, and turne not away thyne eyes frō hym þ hath nede. Despyse not an bougtre soule, and despy not the poore in hys necess- sitye: greue not the herte of hym that is helpelesse, and wythdraue not the gyfte from the nedefull. Refuse not the prayer of one that is in trouble, & turne not away thy face from the nedre. Caste not thyne eyes asyde frō the poore, that thou geue hym not occasion to speake euell of the. For if he complayne of the in the bytter- nes of hys soule, his prayer shal be heard: euen he that made hym, shal heare hym. Be carterous vnto the cōpany of the poore, humble thy soule vnto the elder, and bowe down thyne head to a man of worship. Let it not greue þ to bow down thine eare vnto the poore, but pay thy det, and geue hym a scendlye answer & that wyth mekenes.

**D**elyuer hym that suffereth wrong from the \* hande of the oppressoure, and be not saynt harted when þ syttest in iudgement. Be mercifull vnto þ fatherles as a father, be in steade of an housband vnto thei mo- ther: so shalt thou be as an obediende sonne of the Wyseste, and he shal loue the more then thy mother doeth. Wysedome byetherh yse into her, and wyl go before them

Pro. xxi.  
Roma. xii.  
Deut. xiii.

Gal. vi. a.  
Dan. xiii. b  
Mat. v. a.  
Liberalitie  
of almes.

Deut. xv. a  
math. xxiii.  
Cob. iiii. b

Gene. xiiii.  
Exod. xi.

He cometh  
agayne to  
the commu-  
dacion of  
wisedome.

That we  
ought to be  
obedient to  
our syn-  
ces.  
Exod. xxi.  
Deute. v.  
Eph. vi.

Gen. xxi.  
Deu. xxi.

Rowlines.  
Phil. ii. b.

Agaynst eu-  
elous and  
proude men.



them in the waye of ryghtousnes. He that loueth her, loueth hys selfe, and they that seke her diligently, shall haue great ioy. They that kepe her, shall haue the heritage of lyfe: for where she entreteth in, there is the blessing of God. They that honoure her, shall be the seruauntes of the holie one: & they that loue her, are beloued of God. Who so geueth care vnto her, shall iudge the heathen: and he that hath respect vnto her, shall dwell safely.

**T**he that beleueth her, shall haue her in possession, and hys generacion shall endure: for when he falleth, she shall go wyth hym, before al. Feare, drede, and temptacion shall she bynge vpon hym, and tye hym in her doctryne, tyll she haue so proued hym in hys thoughtes, that he comyttre hys soule vnto her. Then shall she stablysh hym, bynge the ryghte waye vnto hym, make hym a glad man, shew hym her secretes, & heape vpon hym the treasures of knowlege, vnderstanding & rightousnes. But if he go wydg she shall forsake hym, & geue him ouer into the handes of his enemy. My sone make much of the tyme, eschue the thinge that is euell, and for thy lyfe shame not to say the truth. For there is a shame that byngeth synne, and there is a shame that byngeth worshyppe and fauoure. Accepte no person after thyne own wyll, that thou be not confounded to thyne owne decay. Be not ashamed of thy neyghboure in hys aduersitie, & kepe not backe thy counsel when it maye do good, neyther hyde thy wysdome in her bemy. For in the tonge is wysdome knowne, so is vnderstanding, knowlege and lernyng in the talkyng of the wyse, and stedfastnes in the workes of ryghtousnes. In no wyse speake agaynst the word of truth, but be ashamed of the lies of thyne owne ignorance. Shame not to cōfesse thyne erreure, & submit not thy selfe vnto every man because of synne. Wpstande not the face of the myghty, and streue not agaynst the streame. But for the truth streue thou vnto death, and God shall fyght for the agaynst thyne enemies. Be not hasty in thy tong, neyther lacke and neglygent in thy workes. Be not as a lion in thyne owne house, destroyng thy household folkes, and oppresyng them that are vnder the. Let not thyne hand be stretched to receyue, and shut when thou shouldest geue.

The.v. Chapter.

**I**n ryches maye we not put any confidence. The vengeance of God ought to be feared, and to repentaunce may we not be slowe.

**T**ruste not vnto thy ryches, and saye not: rushe, I haue ynough for my lyfe. (For it shall not helpe in the tyme of vengeance and temptacion). Followe not the luste of thyne owne herte in thy strength, & saye not: rushe, howe haue I had strength: or who wyll bynge me vnder because of my

workes: for doubtles God shall auenge it. And say not: I haue comytted no synnes but what euell hath happened me? For the Almyghty is a paciet rewarder. Because thy synne is forgiven the, be not therfore without feare, neither heape one synne vpon another. And say not: rushe, the mercy of the Lorde is greates, he shall forgue me my synnes, be they neuer so manye. For lyke as he is merciful, so goeth wrathe from hym also, and hys indignacion cometh downe vpon sinners.

**M**ake no taryng to tarye vnto the Lorde, and put not of from day to day: for suddenlye shall hys wrathe come, and in the tyme of vengeance he shall destroy the. \* Truste not in wicked riches for they shall not helpe in the day of punishment and wrathe. \* Be not carped aboute to euery wynde, and goo not oute into euery waye: for so doeth the synner that hath a double tonge. Stand fast in the way of the Lorde, be stedfast in thy vnderstanding: abyde by thy worde, and folow the worde of peace, and ryghtousnes. Be gentle to heare the word of God, that thou mayest vnderstande it, and make a true answer wyth wysdome. Be slowe to heare, but slowe and paciente in geuyng answer. If thou haste vnderstandyng, shap thy neyghboure an answer: If no, lay thyne hande vpon thy mouth: lest thou be trapped in an vndyscrete worde, and so confounded. Honour and worshyp is a wyse talkyng, but the tonge of the vndyscrete is hys owne destruction. Be not a proude accuser as longe as thou lyuest, and vse no schlander wyth thy tounge. For shame and sorow goeth ouer the thyse, and an euell name ouer hym that is double tonged: but he that is a pryncipal accuser of other men, shall be hated, enuyed, and confounded. Se that thou iustify the small & greates alpeke.

The.vi. Chapter.

**I**t is the propretye of a synner to be euell tonged. The doctryne and good counsell of the wyse is to be embraced. Wysdome shoulde be searched for. The profit thereof.

**B**e not thy neyghbours enemye for thy frenches sake: for who so is cruell, shall be heyre of rebuke and dishonoure, and who soeuer beareth enuy & a double tonge, offendeth. \* Be not proude in the deuyce of thyne owne vnderstandyng, leaste thy lenes wyther, and thy fruyte be destroyed and so thou be left as a dry tre. For a wycked soule destroyeth hym that hath it, maketh hym to be laughed to scoone of hys ennemyes, (and byngeth hym to the porcion of the vngodly). \* A swete word multiplyeth frendes, and pacifieth them that be at variance: and a thankfull tounge wyll be plenteous in a good man. Holde thynd thyself wyth manye, neuer theles haue but one counsellor of a thousande.

Temptacion  
followeth  
the desire  
wisdome.

Rom. xii. b

A naughty  
man.

pro. xlii. b

Cruelle to  
be fledde.

Acte. xii. e.  
Counsell  
nes.

Luke. xii.  
The truste  
in richesse.

Eccle. xxi. a

Eccle. xxi. b

Pro. x. a.  
Ezech. vii. b  
Inconstan-  
ces.

Jacob. i. b.  
Moderat-  
ion of word-  
des.

Rom. xii. e.  
Philip. ii.

Eccle. xxi. b



## Jesus the sone of Sirach.

what frends  
thou shouldest  
gette.

eccl. xxxviii.  
a.

In exortation  
to discipline.

Eccl. ii. d.

If thou gettest a frend, proue hym first,  
\*and be not hasty to geue hym credence.  
For some man is a frende, but for a tyme,  
and wyl not abyde in the day of trouble.  
And ther is some frende that turneth to  
enemye, and taketh parte agaynst the,  
and if he knowe anye hurte by the, he  
telleth it oute. Agayne, some frend is but  
a companion \*at the table, and in the day  
of nede he continueth not. But a sure frend  
wyl be vnto the euen as thyne owne selfe,  
and deale saythfully wth thy household  
folke. If thou suffer trouble and aduersi-  
tye, he is wth the, and hyderth not hym  
selfe fro the. Depart from thyne enemies,  
yea and beware of thy frendes.

A saythfull frende is a stronge defence:  
who so synnderth suche one, findeth a noble  
treasure. A faithfull frende hath no peare,  
þ waight of golde and syluer is not to be  
compared to the goodnesse of hys sayeth.  
A saythfull frende is a medycyne of lyfe,  
and they that feare the Lorde, shall synde  
hym. Who so feareth the Lorde, shall pros-  
per wth frendes: and as he is hym selfe,  
so shall hys frend be also. My son receiue  
doctryne from thy youth vp, so shalt thou  
synde wysedome tyll thou be olde. Go to  
her as one that ploweth and soweth, and  
wayte pacientlye for her good frutes.

\* For thou shalt haue but lytle laboure  
in her worke, but thou shalt eate of her  
frutes ryght soone. O howe excedyng  
sharpe is wysedome to vnlerned men: an  
vnstedfast bodie wil not remayne in her.  
Vnto suche she is as it were a touch stone,  
and he casteth her from hym in all þ hast:  
for wisdom is wth hym but in name, ther  
be but few þ haue knowledge of her. But  
wth them that know her, she abideth eue  
vnto the appertynng of God.

**D** Beue eate (my sonne) receyue my doc-  
tryne, and refuse not my counsell. Put thy  
fore into her synkes, and take her pocke  
vpon thy necke: bowe doune thy shoulde  
vnder her, beate her pacientlye, and be  
not wery of her bandes. Come vnto her  
wth thy whole hert, & kepe her mayes w all  
thy power. Seke after her and she shall be  
shewed þ: & whē thou hast her, forsake her  
not. For at þ last thou shalt fynd rest in her  
and that shall be turned in to thy great toy.  
The halter fetters be a strong defence for  
the, and her pocke a glorious rayment.  
For the beauty of lyfe is in her, and her ban-  
des are þ coupling together of saluation.  
Yea, a glorious rayment is it, thou shalt  
put it on, & the same crowne of tope shalt  
thou weare.

**E** My sonne, if thou wylt take hede, thou  
shalt haue vnderstandynge: and if thou  
wylt applye thy mynde, thou shalt be  
wys. If thou wylt bowe down thyne ear,  
thou shalt receyue doctryne: and if thou  
helpe in hearynge, thou shalt be wys.  
Stand wth the multitude of suche el-  
ders as haue vnderstandynge, and consent

## The. vii. Chapter.

vnto theire wysedome wth thyne herte,  
\* that thou mayest heare all godly ser-  
mones, and that the worthy sentences es-  
cape the not. And if thou seest a man of dis-  
crete vnderstandynge, get the soone vnto  
him, and let thy foote treade vpon þ steppes  
of hys dozes. Let thy mynde be vpon the  
cōmaundmentes of God, and he earnestly  
occupied in hys laws: so shall he stablish  
thy hert, and geue the wysdome at thyne  
owne desyre.

### The. vii. Chapter.

**W**e must forsake euyl, & yet not iustify our  
selues. The behauiour of the wise toward  
hys wife, hys frend, hys chyldren, hys seruā-  
tes, his father and mother, the pryeste, &c.

**N**o euyl, so shall there no harm  
happen vnto the. Depart awaye  
from the thyng that is wycked,  
and no myfortune shall medle  
wth the. My sonne, loke no euyl thyng  
ges in the sorowes of vnyghtuousnes, so  
shalt thou not reape them seuen folde.

Labour not vnto man for any Lorde thyng,  
neither vnto the kynge for the seat of  
honoure. Justifie not thy selfe before God  
(for he knoweth the hert) and desyre not  
to be reputed wise in the pcesence of the  
kyng. Make no labour to be made a  
iudge, except it so wer, that thou couldest  
myghtelye put downe wyckednes: for if  
thou shouldest stand in awe of the pcesence  
of the myghty, thou shouldest faile in ge-  
uynge sentence. Offende not in the multi-  
tude of the cite, and put not thy selfe a-  
monge the people. Bnd not two synnes  
together, for in one \* sinne shalt thou not  
be unpunished. Say not tush, God wyl  
loke vpon the multitude of my oblations,  
and when I offer to the hyest God, he wyl  
accepte it.

**B**e not faynte harted when thou ma-  
kest thy prayer, neither slacke in geuynge  
of almes. Laughe no man to scorne in the  
heauynesse of hys soule, for God (whych  
seeth all thynges) is he that can bynge  
downe and set vp agayne. \* Accepte no le-  
sug agaynst thy brother, neither do the  
same agaynst thy frend. Use not to make  
any maner of lye, for the custome thereof  
is not good. Make not many words whē  
thou art among the elders: and whē thou  
prapest, make not muche bablyng. Let no  
laborious worck be tedious vnto the, nei-  
ther the housbandye whych the Almighty  
hath created. Make not thy boaste in  
the multitude of thy wickednes, but hum-  
ble thy selfe euen from thyne herte: and  
remember that the wrath shal not be long  
in tarynge, and that the vengeance of  
the flesh of the vngodly, is a very fyre and  
worme. Beue not ouer thy frende for any  
good, ner thy saythfull brother for the  
beste golde.

**D**eparte not from a discrete and good  
woman, that is fallē vnto the for thy por-  
cyon in the feare of the Lorde, for the gift  
of

Eccl. viii. a

Psal. i. a.

That we  
ought dill-  
gentlye to  
auoyde  
synne.

psal. cxlvi.

Eccl. viii. c.

Job. ix.

Luke. xvi.

b.

Eccl. xii. d.

i. Reg. ii. d.



Of thy fam-  
ily & hou-  
hold.

of her honesty is above golde. \* Wher as  
thy seruaunt worketh truly, increate hym  
not euell, ner the dyscreit that is sayth  
full vnto the. Loue a dyscreit seruaunt as  
thyne owne soule: defraude hym not of his  
lybertye, neyther leaue hym a poore man.  
If thou haue cattel, loke well to them, and  
yf they be for thy profyt, keepe them. If  
thou haue sonnes, bynge them vp in nur-  
ture and lerninge, and hold them in awe  
from their pouthe vp. If thou haue daugh-  
ters, kepe their body, and shew not thy face  
cherfull towarde the. Marrie thy daugh-  
ter, and so shalt thou performe a weighty  
matter: but geue her to a man of understan-  
dyng. If thou haue a wyfe after thyne  
owne mynde, forsake her not: (but commit  
not thy selfe to the hateful.)

**D** Honour thy father from thy whole  
herte, and forget not þe sorowfull trauaile  
that thy mother had wth the: remember  
that thou wast bozne thowowe them: and  
how cast thou recompense the the thynges  
that they haue done for the. Fear the Lord  
with all thy soule, & honour his ministers.  
Loue thy maker wth all thy strengthe, &  
forsake not his seruautes. Feare the Lord  
with al thy soule, and honour his priestes.  
Bend them their porciõ of the fyrste frutes  
and increase of the earthe, lyke \* as is co-  
māded the: geue them the shouldees, and  
their appointed offerynges & firstelinges.  
Reache thine hand vnto the pore, that God  
maye blesse the wth plenteousnes. Be ly-  
berall vnto all menne luyng, yet lette not  
but do good \* euen to them that are dead.

Num.xviii.

Liberallite

Cobi.i.d.

Roma.xii.b

Maty.v.c.

Let \* not them that wepe be wthout  
comforte, but mourne wth such as mourne.  
\* Let it not greue the to vsset the sycke,  
for that shal make the to be beloued. What  
soeuer thou takest in hand, remember the  
end, and thou shalt neuer do amysse.

The.viii. Chapter.

**A**gainst thy better is no stryuing: of the death  
of thyne enemy mayst thou not reioyce, nor  
dispyle thy neyghbours, nor the wordes  
of the wyse.



**S**trive not wth a myghty man  
lest thou chaunce to fal into his  
handes. \* Make no barpaunce  
with a rych man, lest he happen  
to bring by an hard quatell agaynst the.  
For gold and siluer hath vndone many a  
man, pea euen the hertes of kyniges hath it  
made to fal. Strive not with a man that  
is ful of wordes, and lay no stickes vpon his  
frye. Kepe not cõpany wth the vnlearned,  
lest he gyue thy kynred an euell report.

Gala.vi.

ii. Cor.ii.b.

Leuit.xix.

Despise not a man that turneth hym selfe  
awaye frome sonne, and cast him not in the  
reach wth ball: remeber that we are fraille  
euerychon. \* Thinke scorn of no man in  
his olde age, for we were olde also. Be not  
glad of the death of thyne enemy, but re-  
member that we must dye all the sort of  
vs (and sayne woulde we come into toy.)  
Despyse not the \* sermones of such elder

Eccle.vi.

as haue vnderstandyng, but aquainte thy  
selfe with the wyse sentences of them: for  
of the thou shalt learne wysdome and the  
doctryne of vnderstandyng, and howe to  
serue great men wthout complaynte.

**B**o not from the doctryne of the elders,  
for they haue learned it of their fathers.  
For of them thou shalt learne vnderstan-  
dyng, so that thou mayest make answer  
in the tyme of nede. Kindle not the coales  
of sinners, lest thou be brente in the fyre  
flames of their synnes. Resist not the face  
of the blasphemour, that he lay not wayte  
for thy mouthe. \* Lend not vnto hym that  
is myghty then thy selfe: If thou lendest  
hym count it but lost. Be not suertie aboute  
thy power: yf thou be, then thyne suretye  
to paye it. Soe not to lawe wth þe iudge,  
for he wyll iudge accordyng to his owne  
honoure. \* Trauayle not by the way with  
him that is brynnyng, lest he do the euell: for  
he foloweth his owne wyllfulnesse, and so  
shalt thou perishe thowowe his folwe.

Eccle.xxix.a

Gene.iii.b

Pro.xviii.d.

Eccle.iii.a.

Eccle.ii.c.

and. xxi.vi.a

Strive not wth hym that is angrie &  
cruel, go not with him into the wyldernes:  
for bloude is nothyng in his syghte, & wher  
there is no helpe, he shal murder the. Take  
\* no counsell at folles, for they loue nothyng  
but the thynges that please them selues.  
Make no counsell before a straunger, for  
thou canst not tell what wyll come of it.  
Open not thine hert vnto euery man, leasse  
he be vnthakful to the, & put þe to reprose.

The.ii. Chapter.

**T**he leopardes of chastenes are to be eschus-  
ed. An old frend is to be preferred before a new  
The glorie and rychesse of synners. Rygh-  
teous men should be bidden to gest. Labour  
is the chyefe thyng in a workman, and  
wysdome in a pryncce.



**B**e not gelous ouer the wyse of a  
thyne basome, lest she shewe some  
shewd popnte of wycked doc-  
trine vnto the. Geue not þe power  
of thy lyfe vnto a woman, lest she come in  
thy strength, and so thou be confounded.  
Loke not vpon a woman that is desirous  
of many men, lest thou fal into her snares.  
Use not the compayne of a woman that is  
a plaier and daunser, and heare her not, lest  
thou perishe thowowe her entisyng. \* behold  
not a mayden, that thou be not hurt in her  
bewtye. \* Cast not thy mynde vpon har-  
lottes in any \* maner of thyng, lest thou  
destroy both thy selfe and thyne herityage.  
Soe not aboute gasinge in euery lane of the  
citee, neyther wander thou abroad in the  
stretes thereof. \* Tourne away thy face fro  
a beutyfull woman, and loke not vpon the  
fayrenesse of other.

Gene.vi.a.

Pro.v.a.

Pro.v.a.

Math.v.c.

**A**ny a man hath perisshed thowowe þe  
bewty of women, for thowowe it the desyre  
is kyndled as it were a fyre. An aduoute-  
rous woman shal be trodden vnder fote as  
myre, of euery one that goeth by the waye.  
\* Any a man wondering at the beuty  
of a straunge woman, hath ben cast out, for

Ge.xxviii.c

ii. Reg.ii.a

BBg.iii. her



# Jesus the sone of Sirach.

# The. x. Chapter.

**Jud. x. xi. xii** her words kyndle as a fire. \* Sytte not with another mans wyfe by any meanes, lye not wyth her vpon the bed, make no wordes with her at the wyne, lest thyne herte consente vnto her, & so thou with thy bloud fall into destruction. Forsake not an old frend, for the new shal not be \* like him.

**Amici, frind myppe.** A new frende is newe wyne: let hym be old, & thou shalt drinke him wyth pleasure. \* Despyre not the honoure and ryches of a synner, for thou knowest not what destruction is for to come vpon him. Despyte not thou in the thyng that the vngodly haue pleasure in, beinge sure þ the vngodly shal not be accepted vntyl their graue.

**Judi. ix. ii. Reg. xv. a** **E**kepe the from the man that hath power to slay, so nedest thou not to be afrayed of death. And yf thou comest vnto him, make no faute, lest he happen to take away thy lyfe. Remember that thou goest in þ myds of snares, and vpon the bouldworkes of the city. Beware of thy neyghboure as nye as thou canst, \* and medle with such as be wyse and haue vnderstandynge. Let iuste men be thy gesses, let thy myrthe be in the feare of God, let the remembraunce of God be in thy mynd, and let all thy talkynge be in the commaundementes of the Hyst. In the handes of craftsmen shal the workes be commended, so shal the wyces of the people in the wysdome of their talkynge. \* A man full of wordes is perylous in hys cytie: and he that is temerarious and past shame in hys talkynge, is to be abhorred.

**Eccle. ix. c. xxviii. a. b.**

**Comunica- tio. xii. Re. i**

## The. x. Chapter.

**Of Kinges & Judges.** Wyde & couetousnes are to be abhorred, Labor is prayled.



**Of rulers.**

**Pro. xix. b.**

**iii. Re. xii. a**

**A** wyse iudge wil order his people with discrecion, and where a man of vnderstandinge beareth rule, there goeth it well, \* As the iudge of the people is him selfe, euerso are his officers: & loke what maner of manne þ ruler of þ cytie is, suche are they that dwel therein also. \* An vnwyse kyng destroueth his people, but where they þ be in authoritie are me of vnderstandinge, there the cytie prospereth.

The power of the earth is in the hand of God, and when his tyme is, he shal set a profytable ruler vpon it. In the had of God is the power of man, and vpon the Scribes shal he lay his honour. Remember no wrong of thy neyghbour, \* and meddle thou with no vnrighitous workes. Wyde is hateful before God and man, & al wickednes of the Heathen is to be abhorred. \* Because of vnrighitous dealinge, wronge, blasphemies, and diuerse disceites, a realme shalbe translated from one people to another.

**Agaynst in- iury & pride.**

**Leuit. xix. c.**

**Jer. xxviii. a**

**Dani. iiii.**

**B** \* Ther is nothyng worse then a couetous man. Why art thou proude, O thou earth & ashes? Ther is not a more wycked thyng then to loue mony. And why? such one hath hys soule to sell: yet is he but filthy douge whyle he loueth.

And though the physician shew his help

neuer so longe, yet in conclusyon it goeth after this maner, to day a kyng to morow deade. For when a man dyeth, he is beyre of serpentes, beastes and wormes. The begynnynge of mans pryde, is to sal away from God: and why? His hert is gone fro his maker, for pryde is þ original of al synne. Who so taketh holde therof shalbe fylled with cursinges, and at the last it shal ouerthrow him. Therfore hath þ Lord brought the congregacions of the wicked to dishonoure, and destroyed them vnto the ende.

\* God hath destroyed the seates of proude prynces, and sette vpon the meke in their steade. \* God hath wythered the rotes of the proude Heathen, and planted the lowly amonge them. God hath ouerthrowne the landes of the Heathen, and destroyed them oute of the grounde. He hath caused them to wyther awaye, he hath broughte them to slaught, and made the memorial of them to cease from out of the earth (God hath destroyed the name of the proude, and left the name of the humble of minde.) Pryde was not made for man, neyther wrathfulnes for mens chyl- dren. \* The seide of men that feareth God shal be broughte to honoure, but the seide which transgresseth the commaundemen- tes of the Lorde shalbe shamed. He that is the ruler among brethren, is holden in honoure amonge them, and he regardeth such as feare the Lorde. The glory of the ryche, of the honourable, and of the poore, is the feare of God.

Despyse not thou the iuste poore man, and magnify not the ryche vngodly. Greace is the iudge and myghty in honoure, yet is ther none greater then he that feareth God. \* Vnto the seruant that is discrete, shal the fre do seruyce. He that is wyse well nourtouted, wyl not grudge when he is resourmed, and an ignoraunte body shal not come to honoure. Be not proude to do thy worke, and dispayre not in the tyme of aduersityte. \* Better is he that laboureth and hath the plenteousnesse of all thinges, then he that is gorgeous and wanteth breade.

**My sonne,** kepe thy soule in mekenes, & geue her due honoure. Who shal iustify hym, þ sinneth agaynst hym selfe? Who gard ought wyl honoure hym, that dyshonoureth his to be had of owne lyfe? The poore is honoured for hys oure lyte, saythfulnes and truth, but the ryche is had in reputacion because of hys goods. He þ ordeth hym selfe honestly in pouertye, howe much more shal he behaue him selfe honestly in riches? And who so ordeth hym selfe vnhonestly in ryches, how much more shal he behaue hym selfe vnhonestly in pouertye?

## The. xi. Chapter.

**The prayle of humility.** After the outwarde apperance ought we not to iudge. Of headye and rash iudgemente. The ryche is not wone offence. All thinges come of God. All me are not to be broughte into thyne house.

The



Gene. xlii. f.  
Dan. vi. a.  
Beautie.



Be wysedome of hym that is brought lowe, shal lyfte vp his head, and shal make him to sit amonge great men. \* Comed not a mā in his bewty, neither despyse a mā in his vtre apperaunce.

Actes. xii. d.  
Wydde.

The Bee is but a small beast among the foules, yet is her frute exceedynge swete. \* Be not proude of thy rayment, and exalte not thy selfe in the daye of thy honoure: for the workes of þe diest onely are wonderfull: yea glorious, secrete and vnknewen are his workes. \* Manye tyrantes haue bene fayne to sit downe vpon the earthe, & the vnlucky hath worne the crowne. Many myghtye men haue bene broughte lowe, & the honorable haue bene deluyred into other mens handes. \* Condemne no man before thou hast tried out the matter: and whē þu hast made enquisicion, then reforme righteously. \* Beue no sentence before thou hast herd the cause, but first let men tell out their tales.

Prudence.  
Deut. xlii. b.  
and. xvi. b.  
Job. vii. c.  
and. xlii. c.  
Pro. xvi. b

Styue not for a matter that toucheth not thy selfe, and stande not in the iudgement of synners. My sonne, medle not wth many matters: and yf thou wilt be rich, thou shalt not get it: and though thou rennest thy way afore, yet shalt thou not escape. There is some man that laboreth, and the more he wretcheth himself, þe lesse he hath: Again, some man is flourishfull, hath neede of helpe, wanteth strength, and hath great pouerty, and Gods eie loketh vpon him to good, setteth him vp from his lowe estate, & lyfteth vp his head, so þe manye men maruell at him, & geue honour vnto God.

Job. i. c.  
Eze. xvi. a.  
Prosperitie  
& aduersite  
commeth of  
God.

\* Prosperitye and aduersity, lyfe and death, pouerty and ryches come all of the Lord. Wysdome, nurour, and knowledge of the law are with god: loue and þe waies of þe good are with him. Errour & darknes are made for synners: and they that exalt them selues in euell, waxe olde in euell.

Luke. xli.  
Math. x.

The gyfte of God remaineth for the righteous, and his good wyll shal geue prosperitie for ever. Some man is ryche by liuynge niggardly, and that is the porcion of his rewarde in that he sayeth: \* nowe haue I gotten rest, and nowe wyll I eate and drynke of my goodes my selfe alone. And yet he consydreth not, that the tyme draweth nye that he muste leaue all these thynges vnto other men, and dye hym self.

It is þe offi-  
ce of a man  
to labour:  
& to byng  
good succes  
belogeth to  
God.

\* Stande thou faste in thy couenaunte, & exerceyse thy self therein, and remaine in the worke vnto thy age. Contynue not in the workes of synners, but put thy trust in God, and byde in thyne estate: for it is but an easy thyng in þe sighte of God, to make a poore man ryche, and that sodenly. The blessing of God basterh to the reward of þe righteous, and maketh his frutes sone to flourish & prospere. Saye not: what helpeth it me? And what shall I haue the while? Agayne saye not: I haue tynough, howe can I wante? When thou art in welfare

forget not aduersity: and whē it goeth not well wth the, haue a good hope, that it shalbe better. For it is but a small thyng vnto God, in the day of dearthe to rewarde euery man accordyng to his wayes. The aduersitye of an houre maketh one to forget all pleasure: and when a man dieth, his workes are discouered. Praise no body before his death. For a man shalbe knowē in his chyldren.

Bring not euery man into thyne house, for the discreatfull layeth wayte diuerslye. Lyke as a partrich in a maund, so is the herte of the proude: and lyke as a spy, that loketh vpon the fall of his neyghboure. For he turneth good vnto euell, and scandalizeth the chosen. Of one sparke is made a greete fyre, & an vngodly mā layeth waite for bloude. Beware of the discreatfull, for he ymagyneth wycked thynges, to bringe the into a perpetuall shame. If thou takest an alysaunte vnto the, he shall destroye the in vnquyetnes, and dryue the from thyne awne wayes.

That euery  
mā is not to  
be trusted.

The. xii. Chapter.

Unto whom we oughte to do good. Enemies oughte to be eschued.



When thou wilt do good, knowe to whom thou doest it, & so shalt thou be greatly thanked for thy benefytes. Do good vnto the righteous, and thou shalt fynde great rewarde, though not of hym, yet no doute þe Lord hym selfe shal rewarde the. Be stander not in a good case that is alwaye occupied in euell, and geueth no almes: for the best haterh the synners, and hath merce vpon them that shew the workes of repentance. \* Beue thou vnto such as feare God, and receyue not a synner. As for the vngodly and synners, he shall recompense vengeance vnto them, and kepe them to the day of wrath. Beue thou vnto the good and receyue not the synner: do well vnto hym that is lowly, but geue not to the vngodly. Let not the breade be geue him, that he be not myghtier the thy selfe therein. For so shalt thou receyue twyse as much euell, in all the good that thou doest vnto hym: And whē the best haterh synners, & shal rewarde the vengeance to the vngodlye.

To whom  
thou shalt  
do good  
and to whā  
not.

In prosperitie, a frend shal not be knowne, and in aduersitie an enemy shal not be hyd. For when a mā is in wealth, it greueth his enemy: but in heynnes and trouble a man shal know his frende. Trust neuer thyne enemy, for lyke as an yron rusteth, so doeth his wyckednes. And though he make muche crouchyng and knelng, yet kepe wel thy mind, and beware of him. Set hym not by the, neither let hym sit at thy ryght hand, lest he turne hym, get into the place, take thy roume, and seke thy seat: and so thou at the last remeber my wordes, and be prycked at my sayings.

Bynde not two tymes together, for ther shall not one be unpunished. Who wyll haue



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haue pitie of þe charmer, þe is stynged of the  
serpēt, or of al such as comen þe beasts?  
Eas so is it with him that kepeth cōpanie  
with a wicked man, and lappeth him selfe  
in hys synnes. For a season wyl he byde  
with the: but yf thou stōble, he tarieth not.  
\* An enemye is swere in his lyppes, he can  
make many wordes, & speake many good  
thynges: Yea he can wepe with hys eyes,  
but in hys herte he ymagyneth howe to  
throwe the into the pyrrē: and yf he may  
find oportunitie, he wyl not be satisfied  
with blood. If aduersitie come vpon the,  
thou shalt finde him there firste, & though  
he pretende to do the helpe, yet shall he  
dermyne the. He shall shake his heade, and  
clap his handes ouer the for verie gladnes,  
and while he maketh many wordes, he shal  
desguyse hys countenance.

### The. xiii. Chapter.

The compaynes of þe proude and of the riche  
are to be eschued. The loue of God. Lyke do  
compayne wylth their lyke.



Who so toucheth pytche, shall be  
fyled wylth all: and he that is fa-  
milyar wylth the proude, shall  
cloth hym selfe with pryde. He  
taketh a vurther vpon hym, that accōpa-  
nieth a more honoratle mā then hym selfe.  
Therefore kepe no familiarity with one  
that is rycher then thy selfe. Howe agree  
the kettel and the pot together? For yf the  
one be smytten agaynst the other it shall  
be broken. The rich dealeth but rightouslie,  
and threatheneth wylthall, but the poore  
bepruge oppressed and wrongouslie dealeth  
wylthall, suffereth scarcenesse, and geneth  
fayre wordes. \* If thou be for his proficte  
he vserth the: but if thou haue nothyng he  
shall forsake the. As lōge as thou hast any  
tyng of thyne owne, he shal be a good se-  
lowe wylth the: yea he shal make the a bare  
man, and not be sorie for the. If he haue  
nede of the, he shall defraud the: and (wylth  
a prey mocke) shall he put the in an hope,  
and geue the all good wordes, & say what  
wantest thou? Thus shall he shame the in  
his meate, vntyll he haue sapt the cleane  
wylth wylse or thyrse, and at the last shall he  
laugh the to scoyne. Afterwarde, when he  
seeth þe thou hast nothyng, he shall forsake  
the, and shake his heade at the.

Beware that thou be not discepued and  
brought downe in thy synplenes. Be not  
to humble in thy wylsdomē, lest when thou  
art brought lowe, thou be discepued tho-  
rowe folishenes. \* If thou be called of a  
myghty man, absent thy selfe, so shal he cal  
the to hym the more oft. Dreasse not thou  
vnto hym, that thou be not shut out: but  
goe not thou far of, lest he forget the.  
Withdrow not thy selfe from his speach,  
but beleue not hys manie wordes. For  
wylth muche communicacion shall he tēpt  
the, and with a pryue mocke shal he questio  
of thy secretes. The vnmereifull mynd of  
hys, marke thy wordes, he shal not spare to

## The. xiii. Chapter.

do the hurte & to put þe in pryson. Beware  
and take good hede to thy selfe, for thou  
walkest in parell of thy ouerthrowyngē.  
Now when thou hearest his wordes, make  
the as though thou werest in a dreame,  
wake vp. Loue God all thy lyfe longe, and  
call vpon him in thy nede. Euery beaste lo-  
ueth his lyke, euen so let euery man loue  
his neyghboure. Allesh wil resorte to their  
lyke, and euery man wyl kepe compayn  
wylth such as he is him selfe. \* But as the  
wolfe agreeth wylth the lambe, so doth the  
vngodly wylth the vryghteous. What fel-  
lowshyp shoulde an holy man haue wylth a  
dog? Howe can the ryche and the poore agree  
together? The wylde Assē is the lions pray  
in the wyldernes, euen so are poore mē the  
meate of the ryche. Lyke as the proude may  
not away wylth lowlynes, euen so doth the  
ryche abhorre the poore. If a ryche man fall,  
his frendes set hym vp agayne: but when  
the poore falleth, his frendes forsake hym.  
If a ryche mā fall into an erreure, he hath  
mani helpers: he speaketh proude wordes,  
and yet men iustifye hym.

But yf a poore man go wrong, he is pu-  
nyshed: yea though he speake wylsely, yet  
can it haue no place. When the ryche man  
speaketh, euery body holdeth hys tounge:  
and loke what he saith, they praise it vnto  
the cloudes. But yf the poore man speake,  
they saye: What felowe is this? and yf he  
do amysse, they shal destroy hym. Ryches  
are good vnto hym that hath no synne in  
his conscience, and pouertie is a wycked  
thyng in the mouth of the vngodlye. The  
hert of mā chaungeth hys countenance,  
whether it be in good or euell. A chearfull  
countenance is a token of a good herte, for  
els is it an hard thyng to know þe thought.

### The. xiiii. Chapter.

The offence of the tōge. Mā is a bit a bayne  
thing. Happy is he þe cōtinueth in wysedome.

Blessed is the man, that hath not  
fallē wylth þe worde of his mouth,  
and is not pricked wylth the con-  
science of synne. Happye is he  
that hath no heynenes in his mynde, and is  
not fallen from hys hope. It becommeth  
not a couetous man and a nygard \* to be  
ryche: and what shoulde a nygard do wylth  
gold? He that wylth all hys carefulnes  
heapech together vntygtheouslye, gather-  
eth for other folkes, and another mā shal  
make good chere wylth hys goods. He that  
is wycked vnto hym selfe, howe shulde he  
be good vnto other men? Howe can suche  
one haue anye pleasure of hys goods?  
Ther is nothyng worse then whē one dis-  
fauoureth hym selfe, and this is a reward  
of his wyckednes. If he do any good, he  
doth it not knowyng therof, and agaynst  
hys wyl, and at the laste he declareth hys  
vngaciousnes. A nygarde hath a wycked  
eye, he turneth awaye hys face, and despi-  
seth his owne soule. A couetous mans eye  
hath neuer ynoughe in the porciō of wis-  
kednesse,

Jer. xlii. b.

Deut. vii. a

moder o p

Justi non

consona

id est o m

A furth a

bouestregh

The comon  
people fo-  
lowe for-  
tune.

To haue to  
do wylth the  
myghty

1. Cor. vi. s.

Eccle. xix. s.  
and. xv. a.  
Jacob. iii. a

Jerem. xlii

Couetous-  
nes and  
nygardye.



**W**ickednesse, butyll the tyme that he wythet away, and haue lost hys owne soule. \* A wycked eye sparcth breade, & there is scarcenesse vpon his table. My sonne, do good to thy selfe of that thou hast, and geue the Lord his due offering. Remember that death tarrieth not, and how that the couenaunte of the graue is shewed vnto the: for þ couenaunt of thys worlde shal dye the death. \* Do good vnto thy frend before thou dye, & accordyng to thy abilitie reach out thynne hande, and geue vnto the poore. Be not disapoynted of the good daye, and let not the porcyon of the good day ouerpasse the.

**S**halt thou not leaue thy trauailes and laboures vnto other men? In the diuidyng of the heritage geue and take, and sanctify thy soule. Worke thou righteousness before thy death, for in heil there is no meat to fynde. \* All fleshe shall fade away lyke grasse, & lyke a floueryng leafe in a grene tree. Some growe, some are caste downe: euē so is þ generacion of fleshe & bloud: one cometh vnto an ende, another is borne.

**A**ll transitory thyngs shall fayle at the last, and the worker thereof shall go wyth all. Every chosen worke shalbe iustified, and he that medleth withal, shal haue honour therein. \* Blessed is the man that keepeth him in wysdome, and exercyseth hym selfe in vnderstandyng, and wyth discrecion shal he thynke vpon the forknowledge of God. Whiche consydereth the wayes of wysedome in his herte, hath vnderstandyng in her secrettes, goeth after her (as one that seketh her out) and continueth in her wayes. He loketh in at her wyndowes and hekeneth at her doores: He taketh his rest beside her house, and fasteneth his stake in her wals: He shall pytche hys tente vnto her hande, and in hys tente shall good thynges rest for euermore. He shall set his chyldren vnder her coueryng, and shall dwell vnder her braunches. Under her couerynge shall he be defended from the heat, and in her glory shall he rest.

The. xv. Chapter.

**T**he goodnes that foloweth hym whiche feareth god. God reiecteth & casteth of sinners. God is not the author of euil.

**A** that feareth God, wyll doo good: and who so keepeth the law shal obayne wysedome. As an honorable mother shal she mete hym, and as a virgin shal she receiue hym. \* Wyth the bread of lyfe and vnderstandyng shal she feede hym, and geue hym the water of holysome wysdome to drynke. If he be constant in her, he shall not be moued: and yf he helde him fast by her, he shall not come to confusyon. She shal brynge him to honoure amonge his neighbours, and in the myddest of the congregacion shal she open his mouth. Wyth the spirit of wysedome and vnderstandyng shal she fyl him, and clothe him with the garment of glory. She shal beape the treasure of myrrour and

joy vpon hym, and geue hym an euertlasting name to herpytage. Folysh men wyll not takehold vpon her, but such as haue vnderstandyng, wyll mete her, for he is farre from pryde and disceit. We that go about with lyces wyll not remember her: but men of truth shalbe found in her, euen to the beholdyng of God. Praise is not semely in the mouth of the vngodlye, for he is not sent of the Lord. For of God cometh wysedome, and the praise shal stode by the wysedome of God, and shal be plenteous in a faythfull mouth, and the Lord shal geue her vnto hym.

\* Say not thou: It is the Lordes faulte that I am gone by, for thou shalt not do the thyng that God hateth. Saye not thou: he hath caused me to go wronge, for he hath no neede of þ vngodly. God hateth al abhominacion of erroure, and they that feare god wyll loue none such. \* God made man from the begynnyng, and left him in the hande of his counsaile. He gaue hym his commaundementes and precepres: yf thou wilt obserue the commaundementes, and kepe acceptable faithfulness for euer they shal preserue the. He hath set water and fyre before the, reach out thynne hande vnto which thou wyll. Before man is lyfe and death, good and euill: loke what hym lyketh, shalbe geuen hym. For the wysedom of God is greates & mighty in power, and beholdeth all men continually. \* The eyes of the Lord are vpon them that feare hym, and he knoweth all the workes of man. He hath commaunded no man to do vngodly, neyther hath he geuen anye man leaue to synne.

The. xvi. Chapter.

**O**f vnhappy and wycked chyldren. No man can hyde him selfe from God. An exhortacion to the recepyng of instruccyon.



**D**elite not thou in the multitude of vngodly chyldren, and haue no pleasure in them, yf they feare not God. Truste not thou too

their lyfe, and regard not their laboures: for one sonne that feareth God, is better then a thousande vngodlye. And better it is for a man to dye without chyldren, then to leaue behynde hym suche chyldre as are vngodly. For by one that hath vnderstandyng, may a whole cite be vpholden, but though þ vngodly be many, yet shal it be wasted thowowe the. Many such thynges hath myne eye seene & greter thynges thesē haue I herd in mine eares. \* In the congregacion of þ vngodly shal a fire burne, & among vnfaithfull people shal þ wrath be kyndled. \* The old giantes obtayned no grace for theyr synnes, whych were destroyed, trustyng to their owne strength. \* Neither spared he the among whō Loth was stranger, but smote them, and aborreced them because of the pryde of their wordes. He had no pitye vpon them, but destroyed all the people, that were so stoure

God is not the author of synnes.

Gene. i. 6.

Jerem. xxi. 6.

psal. xxxiii. 6  
Heb. i. 1. c.

The multitude of synners.

Eccle. xxi. 6  
To beware of synners.

Gene. vi. 2.  
Gene. xix. 6.



**Pu. xl. xlii.**  
**and. xvi.**  
**Eccle. v.**  
in sinne. And for so muche as he overcame  
not the fyre hundred thousand \* that ga-  
thered them selues together in the hard-  
nes of their hert, it were marueyle if one  
beyng hard necked shulde be free. \* For  
mercy and wrath is wpth hym: he is both  
myghty to forgeue, and to potoze out disple-  
sure. Lyke as his mercy is great, euen so  
is his punishment: also he iudgeth a  
man accordyng to hys workes. The un-  
godlye shall not escape in hys spoule, and  
the longe patience of hym that sheweth  
mercy shall not byde behynd. All mer-  
cy shall make place to euery man accordyng  
to the deseruyng of hys workes, and after  
the vnderstandyng of hys pylgrimage.

**ll. Bar. liii.**  
Sape not thou I wyl hyde my selfe fro  
God, for who wyl thynke vpon me from  
aboue? I shall not be knowen in so greate  
a heape of people, for what is my soule  
among so many creatures? Behold \* the  
heauens, yea, the heauen of heauens, the  
depe, the earth, and all that therein is, shall  
be moued at his presence: the mountaynes,  
the hylles, and the foundacions of the earth  
shall shake for feare, when God visiteth  
them. These thynges doth no hert vnder-  
stande, but he vnderstandeth euery hert:  
and who vnderstandeth his wayes? No ma  
seeth hys stornes, and the moost part of  
hys workes are secret. Who wyl declare  
the workes of hys ryghtousnes? Or who  
shall be able to abyde them? For the coue-  
nant is far from some, and the tryng  
oute of men is in the fulfylling. He that is  
humble of hert, thinketh vpon such thynges:  
but an vnwylle and erroneous man casteth  
his mynde vnto folysh thynges.

**he prayseth  
the workes  
of the Lord.**  
My sonne hearken thou vnto me, and  
learne vnderstandyng, and marke my  
wordes wpth thyne herte: I wyl geue \*  
the a sure doctrine, and playnele shall I  
instructe the. God hath set hys workes in  
good ordre from the begynnyng. & parte  
of them hath he sundred from the other.  
He hath garnyshed hys workes from e-  
uerlastyng, and their begynnynge accor-  
dyng to their generacions. None of them  
hindereth another, neyther was anye of  
them disobeyent vnto hys word. After  
this, God looked vpon the earth, and folled  
it with his goodes. Wpth all maner of sy-  
uyng beastes hath he couered the ground,  
& they al shalbe turned vnto earth agayne.

The.xvii. Chapter.

The creation of mā, and the goodnes of God  
hath done vnto hym Of almose & repetaunce.

**Gene. i. d.**  
**Gene. ii. d.**  
**Q**dd hope man of the earth, and  
turned him vnto earth agayne.  
He gaue him the number of daies  
and certayn tyme, yea and gaue  
hym power of the thynges that are vpon  
earth. He clothed hym wpth strengthe, &  
made hym after his owne lyknes.  
He made al flesh to stand in awe of him, so  
that he had the domynion of all beastes  
and foules. He made out of hym an helper

lyke vnto hym selfe, and gaue them discre-  
tion and tonge, eyes and eares, and a herte  
to vnderstande, and fylled them with in-  
struction and vnderstandyng. He created  
for them also knowledge of the spirite,  
fylled theire hartes wpth vnderstandyng,  
and shewed them good and euell. He set  
his eye vpon their hartes, declaring vnto  
them his greate and noble workes. What  
they shoulde prayse his holye name toge-  
ther, reioyse of his wordes, and be tellinge  
of his noble actes. Besyde this, he gaue  
them instructiō, and the lawe of lyfe for  
an heretage.

He made hym an euerlastyng couenant  
with them, and shewed them hys ryghte-  
ousnes and iudgements. They sawe hys  
glory with their eyes, & their eares heard  
the maiesty of his voyce. And he sayd vnto  
them: beware of all vnrightheous thynges.  
\* He gaue euery man also a commande-  
mente concernyng his neyghboure.

Their wayes are euer before hym, & are  
not hyd from his eyes. \* He hath set a ru-  
ler vpon euery people, but Israell is the  
Lordes porcyon. All their workes are as  
the sun in the sight of God, and hys eyes  
are alway lokyng vpon their wayes. All  
their vnrightheousnes are manifest vnto  
hym, and all their wyckednes are o-  
pen in his syght. The mercy that a man  
sheweth, is as it were a purse wpth hym,  
and a mannes good dede preserveth hym  
as the apple of an eye. \* At the laste shall  
he awake, and rewarde euery man vpon  
his heade as he hath deserued, and shall  
turne them together into the nether moost  
partes of the earth. But vnto them that  
wyl repent, he hath geuen the waye of  
ryghtousnes. As for suche as be weake  
he comforteth them, suffereth them, and  
senderth them the porcyon of the veritye.

\* Turne then vnto the Lord, forsake thy  
syns, make thy prayer before the lord, do  
les offence, turn agayne vnto the lord, forsake  
thy vnrightheousnes, be an viter enemy to  
abomination, lerne to know the ryghte-  
ousnes and iudgements of God, stand in  
porcyon that is set forth for the, and in the  
prayer of the moost hye God. Go into the  
porcyon of the holy world, wpth such as be  
lyuyng and geue thankes vnto God.

\* Who wyl prayse the Lord in the hel? I  
Abyde not thou in the erroure of the vn-  
godly, but geue him thankes before death.  
As for the dede thankfulness perysheth from  
hym as nothyng. Geue thou thankes in  
thy lyfe, yea wbyle thou art lyuyng, and  
hole shalt thou geue thankes, and prayse  
God, and reioyse in hys mercy. O howe  
greate is the louyng kyndnesse of the Lord,  
and his mercyfull goodnes vnto suche as  
turne vnto hym. For al thyngs may not be  
in man: and why? The sonne of man is not  
immortall, and he hath pleasure in the va-  
nitye of wyckednes. What is more cleare  
then the Sunne: yet shal it fayle. Or what  
is

Deut. xlii. v.  
and. ix.

Eccle. xxi. xli.  
Rom. xlii. a.  
Deut. xlii. c.  
and. x. c.

Eccle. xxi. b.  
Actes. xlii. c.

Anethozas  
cio to ames  
dement of  
lyfe.

Psal. vi. a.  
Esa. xxi.  
vii. d.



is more wycked then the thyng that flethe and bloud hath ymagined: and that same shall be reprovied. The Lord seeth the power of the hye heauen, and al are but earthe and ashes. The xxiij. Chapter.

The maruelous works of God, the misery and wretchednes of mā. Against god ought we not to cōplaine. Pray must we continually.

Gene. i. a.  
The prayse  
of God.



**H**is liuer for evermore, made al thyngs together. God only is ryghteous, and remayneth a byctoryous kyng for ever. Who shall be able to expresse his workes of hym? Who hath sought out the ground of his noble acts? Who shall declare the power of his greatness? Or who will take vpon hym to tel out his mercy? As for his wonderous workes of the Lord, ther may nothyng be taken fro the, nothing may be put vnto the, neyther may the ground of the be found out. But whē a mā hath done his best, he must begin agayn: & when he thinketh to be come to an end, he must go again to his labour. What is man? Whereto is he worth? What good or euil can he do? If the numbre of a mans dayes be almoste an hundred yere, it is muche.

**L**yke as the drops of raine are vnto the sea, and as a grauel stone is in comparyson of the sand: so are their yeres to the dayes euerlastyng. \* Therfore is the Lord paciēt w<sup>th</sup> them, and poureth out his mercy vpon them. He saw and perceyued his thoughtes and ymaginacions of theyr heart, that they were euill: therfore heaped he vpon his merciful goodnes vpon them, and shewed them the waye of ryghteousnes. The mercye that a man hath recebeth to his neyghboure: but the mercye of God is vpon all flethe. He chasteneth, he teacheth and nuretureth: yea, euen as a shepeheard turneth agayne his flocke, so doth he all them that receyue chastenynge, nureture, and doctrine. Mercyfull is he vnto them that stande in awe of his iudgementes.

**M**y sonne, when thou doest good, make no grudgyng at it, and what soeuer thou geuest, speake no discomfortable wordes. Shall not the dewe coule the heate? Euen so is a worde better then a gyfte. \* Is not a frendelye worde a good honeste gyfte? but a gracious man geueth them both. \* A foole shall cast a man in the teethe and that roughlye, and a gyfte of the nygarde putteth out the eyes. \* Set the ryghteousnes before thou come to iudgement. Learne before thou speake, and go to phisicke or euer thou be sycke: examyn and iudge thy selfe, before the iudgemente come, and so shalt thou fynde grace in the syght of God.

**M**ake hast to repentance. \* Humble thy selfe afore thou be sycke, and in tyme of thy dyscase shewe thy conuersacion. Lette not to praye alwaye, and stande not in feare to be resourmed vnto deathe, for the rewarde of God endureth for ever. Be fore thou prayest, prepare thy soule, and be not as one that tepteth God

Thinke vpon the wrathful indignacion that shall be at the end, & the hour of vengeance, when he shall turne away his face. \* When thou hast ynough, remēber the tyme of hunger: and when thou art ryche, thynke vpon the tyme of pouertye and scarcenesse.

**F**rom the mornynge vntyl the euenynge the tyme is chaunged, and all suche thynges are soone doone in the syghte of God. A wyse man feareth God in all thynges, and in the dayes of transgression he keepeth hym selfe from synne. A dyscrete man hath pleasure in wysdome, and he that findeth her, maketh muche of her. They that haue hadde vnderstandynge, haue dealte wysely in wordes, haue vnderstande the truthe and ryghteousnes, and haue founde out wise sentences and iudgements. \* For loke not thy lusts, but turne the from thine owne wyll. For if thou geuest thy soule her despyre, it shall make thyne enemyes to laugh the to scoyne. Take not thy pleasure in great voluptuousnes, and meddle not to muche w<sup>th</sup> thal. Make not to great cheare of the thynges that thou hast wonne by aduantage, least thou fall into pouertye, and haue nothyng in thy purse.

The.xix. Chapter.

**M**yne and whooredome byngemen to pouerty. In thy words must thou vse dyscrecyon. The difference of the wysdome of God and man. Wherby thou mayest know what is in a man. Correccion muste be used w<sup>th</sup>out anger.



**A** labourynge man that is geuen vnto dronkenesse, shall not be rich: and he that maketh not muche of small thynges, shall fall by lytle and lytle. Myne and women make wyse men rennagates, and put men of vnderstanding to reprofe, & he that accompanyeth aduourters shall become a wicked mā. Gorthes & wormes shall haue hym to heritage, yea he shall be set vp to a greater example, and his soule shall be rooted out of the number. \* He that is hasty to geue credence is lyghtmynded, and doth agaynst hym selfe. Who so reioyseth in wyckednes, shall be punyshed: he that hateth to be resourmed, his lyfe shall be shortened: and he that abhorreth bablynge of wordes, quencherh wyckednes. He that offenderh agaynst his owne soule, shall repente it: and he that reioyseth in wyckednes, shall be punyshed.

**R**ehearfe not a wycked and churlyshe worde twyse, & thou shalt not be hyndered. \* Shew thy secrets neyther to frende nor foe, and if thou hast offended, tel it not out. For he shall harken vnto the and marcke the, and when he fyndeth oppo<sup>r</sup>tuntye, he shall hate the. \* If thou hast heard a worde agaynst thy neyghbour let it be dead w<sup>th</sup> in the: and be sure thou shalt haue no harm therby. A foole trauayleth w<sup>th</sup> a worde, lyke as a womanne that is payned w<sup>th</sup> bearynge of chyldre. Lyke as an arrow shot in a dogges thyngh, so is a word in a foolles heart. \* Tel thy frend his faute, least he be ignorant, and saye: I haue not done it: or

Rom. vi. b.  
and. xlii. b.

Roma. vi. b.  
and. xlii. b.  
Eperance

Gene. xix. g.  
ill. Be. xi. a.

Dynesle  
good leasg.

Eccle. xlii.

Eccle. xxi. b.  
3. xxvii. c. d.

Leaie. xli. d.  
Ba. xlii. b.

Ph. i. p. be



## Jesus the sone of Syrach.

If he haue done it, that he doo it no more.  
Reproue thy neyghbour, & he kepe his tōg:  
and yf he haue spoken, & he saie it no more.

**T**ell thy neyghboure his faute, for ofte  
tymes an offence is made, and geue not cre-  
dence to every worde: And man fallerh so-  
metyme wth his tounge, but not wth  
his wyll. \* For what is he that hath not  
offended in his tounge? Geue thy neyghbour  
warnyng before thou threaten hym, and  
geue place vnto the Lorde. \* The feare of  
God is all wysedom, and he that is a right  
wyse mā, keperh the lawe. As for the doc-  
trine of wyckednesse, it is no wysdome, &  
the prudence of synners is no good vnder-  
standyng: it is but wickednes, and abho-  
minacion, and a blaspheminge of wyse-  
dome. A symple manne of small vnder-  
standyng that feareth God, is better the  
one that hath muche wysdome, and tras-  
gresserh the lawe of y hveit. A crafty sottel  
mā can not be wyse, but he is vnrighteous,  
and wth gyftes be wasteth the open and  
manifest lawe. \* A wycked man can be  
haue hym selfe humbly, and cā douke wth  
his heade, and yet is he but a deceyuer  
wthyn. He hyderh his face, and dysguys-  
seth it: and because he should nor be knowe,  
he pveneteth the.

And though he be so weake that he can  
do the no harme, yet whan he maye synde  
oportunitie, he shall do some euill. A man  
may be knowe by his face, & one that hath  
vnderstandyng may be perceyued by the loke  
of his countenaunce. A mannes garmente,  
laughte, and goynge, declare what he is.

### The. xx. Chapter.

**O**f correccion and repentance. Of the gyfte  
of the wyse man and of the sole. Of lpyng.

**S**ome man reproueh his neygh-  
bour oft tymes, but not in due  
season: Agayne, some man hol-  
derh his tounge, and he is wyse  
and discrete. It is muche better to geue  
warnyng and to reproue, then to beate  
euell wyll: for he that knowledgeth hym  
selfe openly, shall be preserued from hurte  
and destruccyon. Lyke as when a gelded  
man thorow desyre and luste despyerh a  
madden, euen so is it wth hym that vseth  
violence and vnyghteousnes in the lawe:  
How good a thyng is it, a man that is  
reproued to shew openly his repentance:  
for so shalt thou escape wyllfull synne.

Some man keperh silence, and is found  
wyse: but he that is not ashamed what he  
sayeth, is hateful. Some man holdeth his  
tong, because he hath not the vnderstan-  
dyng of the language: and some man ke-  
perh silence waytyng a conuenient tyme.  
\* A wyse man holdeth his tounge tyll he se  
oportunitie, but a wanton and vndiscrete  
body shall regard no tyme, he that vseth  
many wordes, shall hurte his owne soule:  
and he that taketh authority vpon hym  
vnyghtously, shall be hated. Some man  
hath oft tymes prospered in wicked thin-

## The. xx. Chapter.

ges: Agayne, some man getteth much,  
and hath harme, and losse. There is a gyt  
is nothyng worth: Agayne ther is some  
gyfte, whose rewarde is double. Some mā  
getteth a falle for beyng to proude, and  
some cometh to worshyppe from lowe  
estate. Some man bieth muche for a lytle  
pyce, and must pay for it seuen folde.

A wyse man wth his wordes maketh  
hym selfe to be loued, but the fauourers of  
fooles shall be poured oute. The gyft of the  
vnywyse shall do the no good, for his eyes  
are seuen folde. He shall geue lytle, and saie  
he gaue muche: he openeth his mouthe and  
cryeth oute as it were one that cryeth out  
wyne. To daye he lenderh, to morowe  
he asketh it agayne, and suche a māne is  
to be hated. The foole sayeth, I haue no  
frende, I haue no thanke for al my good  
deeds: yea euen they that eate my bread  
speake no good of me. How oft & of how  
many shall he be laughed to scorn? He tak-  
eth a more perplous sal by suche wordes  
then yf he fel vpon the ground: euen so shall  
the falles of wycked mē come hastily. In  
the mouth of hym that is vntaughte, are  
many vconuenient and vnumere wordes. A  
wise sentēce shall not be alowed at y mouthe  
of y sole, for he speaketh it not in due season.

Some man synneth not, because he hath  
not toberewth al, and in his rest he shall  
be synned. Some man there is that des-  
troyerh his owne soule wth shame, and  
for an vnywyse bodyes sake destroyerh he  
it, and wth acceptyng of personnes shall  
he vndo hym selfe. Some man promyseth  
his frend a gyft for very shame, and get-  
teth an enemy of him for naught. \* A lye  
is a wycked shame in a man: yet shall it be  
euer in the mouth of the vnywyse. A thiefe  
is better then a man that is accustomed  
to lye: but they bothe shall haue destruccio  
to heritage. The condicions of lyers are  
vnhonest, & their shame is euer wth them.

A wyse man shall byng hym selfe to bo-  
noure wth his wordes, and he that hath  
vnderstandyng shall be sette by amonge  
greate men. He that tyllerh his londe, shall  
encrease his heape of corne, he that wor-  
keth ryghtousnes, shall be exalted, and he  
that pleaserh great men, shall escape muche  
euell. Rewardest & gyftes blynd the eyes  
of the wyse, and make him dumme that he  
cannot tel men their fautes. \* Wysdome  
that is hyd, and treasure that is hoozded  
by, what profyete is in them both? Better  
is he that keperh his ignorance secret, the  
a man that hideth his wysdome.

### The. xxi. Chapter.

**O**f the repentaunce of sinne. We may not haue  
sinne vpon sin. The boldnesse of an heretike.  
The end of synners. Of y sole & of the wyse  
manne. Of hym that curseth the deuill.

**N**y sonne yf thou hast synned, do  
it no more: but praye for thy syn-  
nes, that they maye be forgiven  
the. Fle from synne, euen as fle  
a serpe ne

Eccle. xlii. a  
and. xxi. b.  
Jacob. iii. a

A commen-  
dacio of the  
feare of god.

It is no wis-  
dome, that  
lacketh the  
feare of god.

Matt. i. b.

Eccle. xxi. c.

When wee  
shuld speke  
& when not  
Eccle. xxi. d.

Eccle. xxi. e.

Eccle. xxi. c.  
Eccle. xxi. a.

Eccle. vi. a.

Eccle. xvi. e  
and. xli. c.

Eccle. xxi. b.  
Alyc.

Gene. xli. f.  
Dan. ii. g.  
Pro. xli. d.

The corrup-  
tio of gyfte.

Eccle. xli. c.

Eccle. v. a.  
and. xli. c.  
Psalm. xi.  
Luk. xv.



a serpent: for yf thou comest to nye her, she  
wyl bite the. \* The teeth therof are as the  
teeth of a Lyon, to slep the soules of men.  
The wyckednes of man is a sharpe two ed-  
ged swerde, whych maketh suche wound-  
des that they cannot be healed.

Strype and wrongeous dealynge shall  
waste awaye a mannes goodes, and tho-  
rowe pryde a rych house shall be broughte  
to naughte: so the ryches of the proude  
shall be rooted oute. The prayer of the  
pooze goeth oute of the mouthe, and com-  
meth vnto the eares, and hys vengeaunce  
(or defence) shall come, and that hastelye.  
Who so hateth to be reformed, it is a to-  
ken of an vngodlye personne: but he that  
feareth God, wyl remember hym selfe.  
A myghty man is knowen a far of by hys  
tounge, but he that hath vnderstandynge,  
perceyuethe that he shal haue a fall.

**W**ho so buildeth hys house wth other  
mens cost, is lyke one that gathereth stones  
in wynter. \* The congregacion of the vn-  
godlye is lyke stubble gathered together,  
they ende is a flame of fyre. The waye of  
the vngodly is set wth stones, but in their  
ende is hel, darcknes, and paynes. He that  
keperth the lawe, wyl holde fast the vnder-  
standynge therof: and the ende of the feare  
of God, is wysdome. He that is not wyse,  
wyl not be taught in good: but the vnwise  
man aboundeth in wyckednes, and where  
bytternes is, there is no vnderstandynge.  
\* The knowledge of þ wyse shal flow lyke  
water that runneth ouer, and hys counsel  
is a fountayne of lyfe.

**E**ccle. xvi. The hearte of a foole is lyke a broken  
bessel: he can keepe no wysedome. When a  
manne of vnderstandynge heareth a wyse  
word, he shal commend it, and make much  
of it. But if a voluptuous man heare it, he  
shall haue no pleasure therein, but caste it  
behynde hys backe. The talckynge of a  
foole is lyke an heuy burthen by the way,  
but to heare a wyse manne speake, it is a  
pleasure. Where a doubte is in the con-  
gregacion, it is asked at the mouthe of the  
wyse, and they shal ponder hys wordes in  
theyr heartes. Lyke as a house that is de-  
stroyed, euen so is wysedome vnto a foole:  
As for the knowledge of the vnwyse, it  
is but darcke wordes. Doctryne is vnto  
hym that hath no vnderstandynge, euen as  
fettlers about hys feete, and lyke manny-  
cles vpon hys ryght hand. \* A foole listeth  
by hys voyce wth laughte, but a wyse  
man shal scarce laugh secretly.

**L**earnynge is vnto a wyse manne a Je-  
wel of golde, and lyke an armelet vpon his  
ryght arme. A fooly the mans foote is sone  
in his neighbours house, but one that hath  
experyence, shalbe ashamed at the person  
of the myghty. A foole wyl peepe in at the  
wyndow into the house, but he that is wel  
nourished wyl stand wythoute. A fooly the  
man standerh hekenyng at the doore, but  
he that is wyse, wyl be ashamed.

The lyps of the vnwyse wyl be tellynge  
foolysh thynges, but the wordes of such as  
haue vnderstandynge, shalbe wayed in the  
balaunce. The hearte of foolles is in theyr  
mouthe, but the mouth of þ wyse is in their  
hert. When the vngodlye curseth the blas-  
phemer, he curseth his owne soule. \* A pry-  
uy accuser of other men shal destile his own  
soule, and be hated of euery manne: but he  
that keperth hys tonge and is discrete, shal  
come to honour.

The xxii. Chapter.

The purgacion of the foolish. Of the fooly the  
sonne and daughter. we must haue dyscrecion  
how and to whom we ought to preach: of so-  
rowynge vpon the deade. A foole is not to be  
muche talked wth al. Inuertes and wrongs  
do breake frendeshyp and amptye.

**S**lothful bodye is moulded of a  
stone of clape: he that toucheth a  
hym, muste washe hys handes a-  
gayne. A mysmatured sonne is nelle.

the dyshonoure of the father. A fooly the  
daughter shall be lytle regarded. A wyse  
daughter is an herytage vnto her husbād,  
but she that cometh to dyshonour, byn-  
geth her father in heaupnes. A daughter  
that is paste shame, dyshonourerh both her  
father and her husbāde: the vngodly shal  
regarde her, but they both shal despyse her.  
The playnynge of Gylfpyke is not meete  
where heupnes is, euen so is the correcti-  
on and doctryne of wysdome euer vnplea-  
saunte vnto foolles.

\* Who so teacheth a foole, is euen as  
one that gleweth a potsherde together:  
as one that telleth a tale to hym that hea-  
reth hym not, and as one that rayseth a mā  
oute of an heape sleepe. Who so telleth a  
foole of wysdome, is euen as a man whiche  
speakerh to one that is a sleepe: When he  
hath tolde hys tale, he sayeth: what is the  
matter? When one dyeth, lamentacion is  
made for hym, because the lyghte sapleth  
hym: euen so let men mourne ouer a foole  
for he wanteth vnderstandynge. Make but  
lytle wepyng because of the deade, for he  
is come to rest: but the lyfe of the foole is  
worse then the death. Seuen dayes do mē  
mourne for him þ is deade, but the lamen-  
tacion ouer the vnwyse and vngodly shuld  
endure al the dayes of theyr lyfe.

Talke not muche wth a foole, and go  
not wth hym that hath no vnderstanding.  
Beware of hym, leaste it turne the to tra-  
uayle, and thou shalt not be despyled wth  
hys synne. Depart from hym, and thou  
shalt synde reste, and shalt not be drawen  
backe into hys foolyshnes.

What is heauter then leade? And what  
shuld a foole be called els but leade? \* sand,  
salt, and a lumpe of yron is easper to beare  
then an vnwyse, fooly the, and vngodlye  
man. Lyke as the band of woodde bounde  
together in the foundation of the house  
can not be lewted, euen so is it wth the  
hearte that is stablyshed in the thoughte  
of counsel. The thoughte of the wyse shal

Wh. ii. ney-

Jude. i. c.  
Leui. xvi. d.  
Eccle. xviii. c.  
Leui. xix. d

Stronggth  
nelle.

Agaynst a  
foole.

ec. xxxviii. a

Genes. v.

Pro. xvii. a



neither feare, nor be offended at any tyme,  
 Lyke as a faire playsted wall in a win-  
 ter house, and an hye buyldynge maye not  
 abyde the wynde and storme, euen so is a  
 fooler herte asrayed in his ymaginacyon:  
 he feareth at euerye thyng, and can not  
 endure. \* He that nyppeyth a mannes eye,  
 byngeth forth the teares: and he that pry-  
 keth the herte, byngeth forth the meaning  
 and thought. Whoso casterh a stone at the  
 bydes, scayeth them away: and he that  
 blasphemeth his frend, breketh the frendship:  
 though thou drestest \* a sword at thy frend  
 yett despayre not, for thou mayest come a-  
 gayne to thy frend. If he speake sowerlye  
 feare not, for ye may be agreed together a-  
 gayne: excepte it be þ thou blasphemest him,  
 dysdaine him, open his secretes and wound  
 hym traytorously, for all suche thynges  
 shall dyspue away a frend.

Be saythful vnto thy neyghboure in his  
 pouertye, that thou mayest reioyce also in  
 his prosperitie. Abyde stedfaste vnto hym  
 in the tyme of his trouble, that thou maiest  
 be helye wyth him in his heritage. Like as  
 the vapoure & smoke goeth oure at þ ouen  
 before þ fyre, euen so euil wordes, rebuke &  
 threathynge go before bloudshedding. Be  
 not ashamed to defend thy frend: as for me, I  
 wyl not hyde my face fro hym, though he  
 shuld do me harm. Whosoever heareth it,  
 shal beware of him. Who shall set a watch  
 before \* my mouth, & a sure seale vpon my  
 lippes, that I fall not with them, and that  
 my tong destroy me not?

The. xxiii. Chapter.

A prayer agaynst pryde, lechery and glottony.  
 Of othes, blasphemye, and of wyse communica-  
 tion. Of the kindes of synnes. Of the kindes  
 procede of aduourty. Of the feare of God.



Alorde, \* father & gouernour of  
 my lyfe, leaue me not in their y-  
 maginacion and counsell. Oh let  
 me not fall in suche reprose.

Who wyl kepe my thoughte wyth the  
 scourge, & the doctrine of wysdom in mine  
 herte: that he spare not myne ignorauce  
 that I fall not with the, leaste myne igno-  
 raunces increace, that myne offences be not  
 many in numbre, & that my synnes excede  
 not, leste I fall before myne enemyes, and  
 lo my aduersary reioyce. O Lorde thou fa-  
 ther & God of my lyfe, leaue me not in their  
 ymaginacion. O let me not haue a proude  
 looke, but turne away all voluptuousnes  
 fro me. Take fro me the lustes of the body,  
 lette not the desyres of vncleines take hold  
 vpon me, and geue me not ouer into an vn-  
 shamefast and obstinate mynde.

Heare me (O ye chyldren) I wyl geue  
 you a doctrine, howe ye shall order your  
 mouth: who so kepeth it, shal not perishe  
 thorow his lippes, nor be hurte thorow  
 wycked workes. As for the spinner, he shall  
 be taken in his owne vanitie: he that is  
 proude and cursed shall fall therein. \* Let  
 not thy mouth be accustomed wyth swea-

rynge, for in it there are many faultes.  
 Let not the namynge of God be continu-  
 allye in thy mouth: for lyke as a seruante  
 whiche is oft punyshed can not be withoute  
 some soze, euen soo whatsoeuer he be  
 that sweareth and nameth God, shall not  
 be clean purged from syn. A man that vseth  
 muche swerynge, shall be fylled wyth  
 wyckednes, & the plage shall neuer go fro  
 his house. If he begyle his brother, his  
 fault shalbe vpon him, yf he knowledg not  
 his synne, he maketh a double offence: & yf  
 he sweare in vayne, he shall not be found righ-  
 teous, for his house shalbe full of plagis.

\* The wordes of the swearer byngeth  
 deathe (God graunt that it be not found  
 in the house of Jacob) But they that feare  
 God eschue all such, and lye not weltryng  
 in synne. \* Use not thy mouth to vn honest  
 and fylthy talkynge, for it is the word of  
 synne. Remember thy father and thy mo-  
 ther, when thou art set among great men,  
 lest God forgette the in thine syght, and  
 least thou dotynge in thy custome, suffer  
 rebuke, and wythe not to haue ben boze,  
 and so curse þ daye of thy natiuite. \* The  
 man that is accustomed wyth the wordes  
 of blasphemye, wyl neuer be reformed al-  
 the dayes of his lyfe. To synn thysle is to  
 muche, but the thynge byngeth wrath and  
 destruccyon. An hore stomacke can not be  
 quenched (euen lyke a burnynge fyre) tyl it  
 haue swallowed vp some thyng: euen so an  
 vnchaste man hath no reste in his fleshe, tyl  
 he haue kyndled a fyre.

Al bread is swete to an whozemonger,  
 he wyl not leaue of tyl he haue bys pur-  
 pose. A manne that breaketh wedlocke,  
 and regardeth not his soule, but sayeth:  
 Tushe, who seeth me? I am compassed  
 aboute wyth darckenesse, the walles co-  
 uer me, no body seeth me: whom nede I to  
 feare? The best wyl not remeber my syns.  
 He vnderstandeth not that his eyes se all  
 thynges, for al such feare of men dyspue  
 away the feare of god fro him: for he feareth  
 ouerlye the eyes of men, & consydereth not  
 that the eyes of the Lorde are clearer then  
 the Sunne, beholdynge all the wayes of  
 men and the grounde of the depe, and lo-  
 kynge euen to mennes hertes in secrete  
 places. The Lorde God knewe all thyng-  
 ges before, or euer they were made, and  
 after they be broughte to passe also he lo-  
 keth vpon them all. \* The same man shall  
 be openly punyshed in the stretes of the  
 cyty, and shalbe chased abroad lyke a yong  
 horse foale: and when he thynketh least  
 vpon it, he shall be taken. Thus shall he be  
 put to shame of euery manne, because he  
 wolde not vnderstand the feare of the lord.  
 And thus shal it go also wyth euery wyfe  
 that leaueth her housband, and getteth  
 enheritaunce by a straunge maryage.

First she hath bene vnfaithfull vnto the  
 lawe of the best: Secondly she hath forsaken  
 her owne housbande: Thirdly, she hath

1. Cor. xiii.  
 Heb. xiii. c.

Friendship.

Ecc. xii. b.  
 1. xii. c. d.

1. Sal. c. xli.

1. Sal. cxii.

Against ba-  
 belynge and  
 euyl toges.

Exo. xx. b.  
 Eccl. xvi. d.  
 Mat. v. a.

Leuit. xxi.

Eph. v. g.

1. Reg. xvi.

Eccl. xxi. e

The xliii. ch.  
 nes of whor-  
 redome and  
 adultery.

Leuit. xxi. b.  
 Deut. xxi.

Exod. xx.



hath played the whore in aduoutrye and gotten her chyldren by another man. She shall be brought oute of the congregaciō, and her chyldren shall be loked vpon. Her chyldre shall not take rote: and as for frute, her branches shall bring forth none.

A shamefull reposte shall she leaue behynd her, and her dishonour shall not be put out. And they that remain shall knowe that there is nothing better, then the feare of God: & that there is nothing sweeter then to take hede vnto the commaundementes of the Lord. A great worshyp is it to folowe the Lord, for lōg lyfe shall be receiued of him.

The. xliii. Chapter.

A prayer of wysdome procedyng forth of the mouth of God. Of her workes & place where she regeth.

The prayse of wisdom.



Wysdom shall prayse her selfe and be honored in God, and reioyse in the myddest of hys people: In the congregaciōs of the blyssed shall she open her mouth, and triumphe in the beholdinge of his power. In the myddest of her people shall she be exalted and wonderd at in the holpe fulnes: In the multitude of the chosen shall she be commended, and amonge such as be blyssed, she shall be praysed, and shall saye: I am come oute of the mouth of the hest, first borne before all creatures. I caused the lychtre that shal not, to aryse in the heauen, and couered all the earth as a cloude. My dwellinge is aboue in the heygth, and my seate is in the pylle of the cloude. I my selfe alone haue gone rounde aboute the compasse of heauen, and pearced the grounde of the depe: I haue walked in the floudes of the sea, and haue stand in all the landes. My dominion is in euery people, and in euery naciō, and wyth my power haue I trode down the herts of al, both hie & lowe.

In al these thynges also I sought rest, and a dwellinge in some inherytaunce.

So the creator of all thyngs gaue me a commaundemente, and he that made me, appointed me a tabernacle, & sayd vnto me. Let thy dwellinge be in Iacob, & thine inherytaunce in Israel, & rote thy selfe among my chosen. \* I was created fro the beginninge, & before the world, & shall not leaue of vnto the worlde to come. In the holpe inhabitation haue I serued before hym, and so was I stablyshed in Syon. In the holpe citie rested I in lyke maner: and in Ierusalem was my power: I toke rote in an honorable people, euen in the porciō of the Lord and in his heritage, and he sette me in the fulnes of the sainctes. I am set vp an hie lyke a Cedar vpon Libanus, and as a Tyres tree vpon the mount Hermon: \* I am exalted lyke a palme tree in Oades, and as a rose plante in Iericho: As a fayre olyue tree in the feld, and am exalted lyke as a planteyne tree, by the water syde. I haue geuen a smell in the stretes, as the Cinamom and Balme,

that hath so good a sauoure: yea, a swete odoure haue I geuen as it were Myrrour of the beste. I haue made my dwellinges to smelle as it were of rospn, Galbanum, of Clowes, and incense, and as Libanus whē it is not betwē down: & mine odoure is as the pure Balm. As the Terebinte haue I stretched out my branches, & my branches at the branches of honour & louing fauoure. \* As the vyne haue I brought forth frute, a swete sauour: & my flours at the frute of honour and riches. I am the mother of bewtye, of loue, of feare, of knowledge and of holpe hope. In me is al grace of life & truthe. In me is all hope of lyfe & vertue. Come to me all ye that be desyrous of me, & fill your selves w my frutes: for my spirit is sweeter then honny, & so is my inheritaunce more the the honny combe: the remembraunce of me endureth for euer more. They that eat me, shall haue the more hunger: and they that drinke me, shall thirst more. Who so herkneth vnto me, shall not come to confusiō: & they that worke in me shall not offend. They that make me to be known, shall haue euerylastyng lyfe.

All these thynges are the booke of lyfe, the couenaut of the hest, and the knowledge of the truthe. Moses commaunded the lawe in the preceptes of ryghteousnes: for an heritage to the house of Iacob, and commyted the promyses vnto Israel. Out of Dauid hys seruante he ordered to raise vp a moste myghty king syttinge in the seate of honour for euer more. \* I was filled wyth wysdome lyke as the floude of Byson, and as the floude of Tigris when it new frutes are growing.

This bringeth a plenteous understandinge lyke Euphrates, and filleth it vp, as Iordā in the time of harvest. This maketh noutout to breake forth as the lychtre, & as the water Gibon in the harvest. The spirit hath not knowen her perfectly, no more shall the laste seke oute the ground of her. For her thought is fuller then the sea, and her counsaile is profounder then the greates depe. I wysdome haue caste oute floudes. I am as a greates waterbroke out of the ryuer. I am the ryuer Dorix, & as a water condyte am I come oute of the garden of pleasure. I sated: I wyl water the garden of my ryng plates, & fill the frute of my byrthe. So my waterbroke became exceeding greates, & my ryuer approached vnto the sea. For I make doctre to be vnto all mē as lighte as the fyre morninge, and I shall make it to be euer the clearer. I wyl pearse thorow all the lower partes of the earth, I will kepe vnto al such as be a slepe, & lighte al the that put their trust in the Lord. I shall yet poure out doctre lyke as prophesie, & leaue it vnto such as seke after wysdome: and their generaciōs shall I neuer faile vnto the euerylastyng worlde. \* Behold I haue not laboured for my selfe onely, but for al that seke after the truthe.

The.

John. xlv. a

John. xliii. a

John. vi. d

Exod. xv. a

and. xliii. a

psal. cxv. b

actes. ii. d

Deut. xxx. a

and. xlix. b

Josh. iii. c

John. viii. e

Exo. xxxi. b

psal. cxv. b

Ecl. xxxiii. b



# Jesus the sone of Sirach.

## The. xxv. Chapter.

Of the thynges whiche please God, and of the whiche he hateth. Of. ix. thynges that be not to be suspect, and of the tenth: chydre of the malice of a woman.

Gene. xlii. b  
Rom. xlii. b

Eccle. xl.  
i. Cor. vi.

Eccle. xl. d.

Gene. ii. d.

**T**he thynges there are, that my spirite saoureth, whych be also allowed before God & me. \* The vnyte of bretheren, the loue of neyghbours, and man and wyfe that agree well together.

The thynges there be whiche my soule hateth, and I utterly abhorre the lyfe of them: A poore man that is proude. A ryche man that is a lyar, and an olde body that doteth, & is vnychast. If thou haste gathered nothyng in thy youth, what wilt thou fynd then in thine age? How pleasaunt a thyng is it, when gray headed men are discrete, and whē the elders can geue good counsayll? How comly a thyng is wyse dome vnto aged men, yea vnderstanding and counsaile is a glorious thyng. The crowne of old men is to haue much experyence, and the feare of God is their worshyp.

**T**here be. ix. thynges whych I haue iudged in my herte to be happye, and the tenth wyll I tell furthe vnto men wyth my tonge. A man that whyle he lyueth, hath ioye of hys chyldren, and seeth the fall of his enemyes. \* Well is hym that dwel- leth with an houswyfe of vnderstanding, and that hath not fallen wyth hys tonge, and that hath not bene faine to serue suche as are vnnete for hym. Well is hym that fyndeth a saythfull frende: and wel is him whiche talketh of wysedome to an eare that heareth hym.

Eccle. xlii. a  
and. xix.

Jacob. iii. a

A commen-  
dation of the  
feare of the  
Lorde.

How great is he, that fyndeth wysdome and knowledge? Yet is he not aboue hym that feareth the Lord. \* The feare of god hath set it selfe aboue all thynges. Blessed is the man vnto whom it is graunted to haue the feare of God. Vnto whome shall he be lykened, & kepeth it faste? The feare of God is the begynnynge of hys loue, and the begynninge of sayeth is to cleaue faste vnto it. The heauynes of the herte is all punishment, and the wyckednes of a woman goeth aboue all. All punishment and plage is nothyng in comparyson of the plage of the herte \*, euen so all wyckednes is nothyng to the wyckednes of a woman.

An enyl wo  
man.

**W**hatsoeuer happeneth vnto a man, is nothing in comparyson of it that hys euell wyllers do vnto him: and all vengeance is nothyng to the vengeance of the enemy.

Pro. xxi. c.

There is not a more wycked head then the heade of the Serpent, and there is no wrath aboue the wrath of a woman. \* I wyll rather dwel wyth a Lyon and dragg, then to kepe house wyth a wycked wyfe. The wyckednesse of a woman chaungeth her face, she shall moue her countenaunce as it were a Beer, and as a sacke shall she shewe it amonge the neyghbours. Her housbande is broughte to shame amonge

## The. xxv. Chapter.

hys neyghbours, and when he heareth it, it maketh hym to sygh. All wyckednes is but lytle to the wyckednes of a woman, the porcion of the vngodly shall fall vpon her.

Lyke as to clymme vp a sandy way is to the fete of the aged, euen so is a wyse ful of wordes to a styll quyet man.

Eccle. xlii. b  
ii. Reg. xi. a  
and. xlii. a.

\* Loke not to narrowly vpon the betwye of a woman, lest thou be prouoked in desyre toward her. The wrath of a woman is dishonoure and greate confusion. If a woman get the mastery, then is she contrary to her husbände. A wycked wyfe maketh a soze hert: an heauy countenaunce, and a dead wound. \* Of the woman came the begynninge of synne, and thowt we her we all are dead. Geue the water no passage, no not a lytle, neyther geue a wycked woman her wyll. If she walke not after thy hande, she shall confounde the in the syght of thy enemyes. Cut her of then from thy fleshe, that she do not alway abuse the.

Gene. iii. a.

## The. xxvi. Chapter.

**T**he prayse of a good woman. Of the feare of three thynges & of the fourth. Of the Ielouse and dyoncken woman. Of two thynges that cause sorow, and of the thyng whiche moueth wrathe. It is harde to fynde a mar- chaunte wythout disceate or a tauerne wyth- oute synne in hys tonge.



**H**appy is the man that hath a vertuous wyfe, for the nymbre of his peates shall be double. An honest woman maketh her

A good  
wyfe.

housband a ioyfull man, & shall fil the yeres of his life in peace. A vertuous woman is a noble gyfte, which shall be geue for a good porcyō vnto suche as feare God. Whether a man be ryche or poore he may haue euer a merye herte, and a chearefull countenaunce. There be three thynges that my hert feareth, and my face is afrayed of the fourth. Treason in a cytye, a sedicious people, & noysome tonges, all these are he- uyer then the deathe. But whē one is gelous ouer his wyfe, it byngeth payne & sorowe vnto the herte: and a woman that telleth out al thynges, is a scourge of the tong. \* When one hath an euyl wyfe, it is euen as when an vnylike payre of oren must drawe together: he that getteth her, getteth a scorpion. A dyoncken woman is a great plage, for she can not couer her owne shame.

Judg. xvi.

The whozedome of a woman maye be knownen in the pryde of her eyes and eyeliddes. If thy daughter be not shamefast, hold her straytelye, lest she abuse her selfe thowt ouermuch libertye. Beware of all the dishonesty of her eyes, and maruell not if she do agaynst the. Lyke as one that goeth by the way and is thyrstye, so shall she open her mouthe, and dryncke of euerye nerte water that she may get. By euerye hedge shall she set her doune, and open her quyet agaynst euery arrowe. \* A lo- uynge wyfe reioyseth her housbande, and

Eccle. xlii.

feareth



fedeth hys bones wyth her wysedome. A woman of fewe wordes is a gyfte of God, and to a well nourished mynde may no thyng be compared.

**A**n honest and manerly woman is a gift aboue other gyftes, and ther is no weight to be compared vnto a mynde that can rule it selfe. Lyke as the Sunne when it aplyeth, is an ornamente in the hye heauē of the Lord, so is a vertuous wife the bewtye of all her house. \* Lyke as the cleare lyght is vpon the holy candelstycke, so is the bewty of the face vpon an honest woman. \* Lyke as the golden pyllers are vpon the sockettes of syluer, so are the fayre legges vpon a woman that hath a constante mynde. Perpetuall are the foundations that be layed vpon a whole stony rocke, so are the commaundementes of God vpon an holy woman.

**T**here be two thynges that greue my hert, & in the thyrde is a dyspleasure come vpon me. When an expert man of warre suffereth scarfenes and pouerty. Whē men of vnderstandynge and wysedome are not let by: And when one departeth fro ryghteuousnes vnto synne. Who so doth suche, the Lord hath prepared hym to the sword. There be two maner of thynges, whiche me thyncke to be harde and perylous. A marchaunte canue not lyghtlye keepe hym from wronge, neither a traueener him selfe from synne.

The.xxviii. Chapter.

**O**f the poore that woulde be riche. The probacion of the man that feareth God. The vncoustantenesse of a foole. The secretes of a frende are not too be vttered. The wycked pynagyneth euil, whiche returneth vpon hym selfe.

1. Tim. vi. p. 10. xxi. a.

**B**\* Ecause of pouertie haue many one offended: and he that seeketh to be ryche, tourneth hys eyes asyde. Lyke as a naile in a wall sticketh fast betwixt two stones, euē so doth synne stycke betwixt the byer & the seller. If he holde hym not diligently in the feare of the Lorde, hys house shall soone be ouerthrowen. Lyke as when one sylfeth, the filthynes remayneth in the syue: So remayneth there some vncleane thyng in the thought of man. \* The ouerpryncer of the porters vessel, so doth the tacyon of trouble tye ryghteous men.

Trouble. Sapi. iii. a. Per. iii. d. Mat. vii. b.

\* The tree of the sylde is known by hys frute, so is the thought of mans hert known by hys wordes. Praple no man excepte thou haue hearde hym, for a man is known by hys wordes. If thou folowest righteuousnes, thou shalt get her, and put her vpon the as a fayre garmēt. And thou shalt dwel wyth her and she shall defende the for euer, and in the daye of knowlege thou shalt fynd stedfastnes. The bydes resorte vnto thei like, so doth the truer turne vnto the that be occupied wythal. The Lyon wayteth for the praye: so do

synnes lurcke vpon the workers of wyckednes. The talkyng of hym that feareth God, is nothyng but wysedome, as for a foole, he changeth as the Moone. If thou be among the vndiscrète, \* kepe thy word to a conueniente tyme, but amonge suche as be wyse, speake on hardelpe. The talkyng of fooles is abhomyuacyon, and theyr spozte is voluptuousnes and mynnurtoure. Muche sweatinge maketh the hearte to stande by, & to stryue wyth such, stoppeth the eares. The strife of the proud is bloud sheddyng, and theyr blasphemynge is heuie to heare. \* Who so discovereth secretes, leseth hys credence, and findeth no frende after hys wyl. Loue thy frende and bynde thy selfe in faithfulness wyth hym: but if thou bewrayest hys secretes, þu shalt not get hym agayn: For lyke as the man þu destroyest hys enemy, so is he also that dealeth falsly in the frendshipp of hys neygboare.

Rom. xii. b. Col. iii. a.

Eccl. xiii. b.

Eccl. xvi. b. and. xxi. d. Frendship.

**L**yke as one that letteth a byde goe oute of hys hand, can not take her again: Euen so thou, if thou gyue ouer thy frend, thou canste not get hym agayn: Yea, thou canste not come by hym, for he is to farre of. He is vnto the as a Roo escaped oute of the snare, for hys soule is wounded. As for woundes, they maye be boilde by as gayne, and an euil word may be reconcyled: but who so bewrayeth the secretes of a frende, there is no more hope to be had vnto hym. He that wycketh wyth the eyes pynagyneth some euil, & no man shall take hym from it. When thou arte presente, he shall hylye commend & prayse thy wordes: but at the laste he shall turne hys tale, and flaunders thy sayinge. Many thynges haue I hated, but nothyng so euill, for the Lorde hym selfe also abhorreth suche one.

1. Ion. x. b.

**W**ho so casteth a stone on hye, it shall fall vpon hys owne heade: and he that smyteth wyth gyle, woundeth hym selfe. \* Who so dyggeth a pyt, shall fall therein, & he that layeth a snare shall be taken in it hym selfe. Who so geueth a wycked noyse some counsaile, it shall come vpon hym selfe, & he shall not knowe from whence. The proud blasphemers are scornfull, but vengeance lurketh for them as a Lyon. They that reioyse at the fall of the righteous, shall be taken in the snare, anguysh of hert shall consume them before they dye. Anger and rigoroufenes are two abhominable thynges, and the vngodlye hath the both vpon hym.

Pro. xxi. b. 1. he. vii. b. Psal. vii. b. 1. Jo. xxi. a. Eccl. x. a.

The.xxviii. Chapter.

**W**e ought not to desyre vengeance, but to forgiue the offence. Of the tonge, and of the daungers therof.



**M**an that seeketh vengeance, shall fynde vengeance of the Lorde whiche shall surely kepe hym his synnes. Forgiue thy neygboare

Deu. xxi. a. Rom. xii. a. Math. v. b. vi. b. and. xxi. b.

Deu. xxi. a. the



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the hurte that he hath done the, and so shall thy synnes be forgiven the also, whē thou prayest. A man that beareth hatred againste another, how darre he desire forgiveness of God? He sheweth no mercie to a manne whiche is lyke hym selfe, how darre he aske forgiveness of his synnes? If he that is but flesh beareth hatred and kepeth it, who wyl intreate for his synnes? Remember the ende, and lette enymptie passe, whiche seeketh deathe and destruction, and abyde thou in the commaundementes. Remember the commaundemente so shalte thou not be rygourous over thy neyghboure. Thynke vpon the couenaunte

**W** of the best, and forgive thy neyghbours ignorance, \* Beware of stryfe, and thou shalte make thy synnes fewer. For an angry man kyndleth variance, and the vngodlye dysquieteth frends, and putteth dyscorde amonge them that be at peace.

Eccle. viii. a  
Against  
peace breas-  
kers.  
Pro. xvi. c

The more woode ther is, the more vehemente is the fyre: and the myghter that men be, the greater is the wrath: and the longer the stryfe endureth, the more it burneth.

**A**n hastye brawelynge kyndleth a fyre, and a hastye stryfe sheareth bloude. If thou blotte the sparke, it shall burne: If thou spyt vpon it, it shall goo forthe, and both these go out of thy mouth. The slanderer, & double tonged is cursed, for many one that be frends setteth he at variance. The double tonge hath dysquieted manye one & draweth the fro one lād to another, strōg cities hath he broken down, & ouerthrowne the houses of great men. The thrid tonge hath caste oute an honeste woman, and robbed them of theyre laboures. Who so hearkeneth vnto suche, shall neuer fynde rest and neuer dwel safely. The stroke of the rod maketh vdders, but a stroke of the tong smiteth the bones in sunder. Ther be manye that haue perished w the swerde, but manye mo thowm the tong.

Eccle. xxi. d

**W**el is hym that is kepte from an euil tong, and commeth not in the dāger thereof, whiche draweth not the pocke of such, and in not bounde is the bandes of it.

For the pocke thereof is of yron, and the bande of it of stele, the deathe thereof is a very euell deathe: hell were better for one, then suche a tonge. But the fyre of it may not oppresse them that feare God, and the flame thereof maye not burne them.

Suche as forsake the Lord, shall fall therein: and it shall burne them, and no man shall be able to quenche it. It shall fall vpon them as a Lion, and deuour them as a leopard. Thou hedgest thy goodes w thornes: why dost thou not rather make dores and barres for thy mouth?

Thou weyest thy gold & syluer: why dost thou not wey thy wordes also vpon a bal- lance? Beware that thou slide not in thy tong, and so fall before thyne enemies that lay wapt for the.

## The. xxix. Chapter.

The. xxix. Chapter.

**H**owe we ought to lend oure mony, and do almes. Of a saythfull man answeringe for his frende. Of lyberalitye and hospitalite.



**W**ho so wyl shewe mercy, let hym lende vnto his neyghboure, and he that is able, let hym kepe the commaundemente. Lende vnto thy neyghboure in tyme of his nede: and paye thou thy neyghboure agayne in due season. Keepe thy worde and dele sayth- fullye wth hym, and thou shalte alwaye fynde the thyng that is necessary for the. There haue be many, that when a thyng was lent them, rekened it to be sounde, & made them trauail and laboure, that had helped them. Whyle they receyue anye thyng they kysse the handes of suche as gyue them, and for theyr neyghbours good they humble theyr voyce. But when they shoulde paye agayne, they kepe is backe, and gyue euell wordes, and make manye excuses by reasonne of the tyme: and though he be hable, yet geuerh he scarce the halfe agayn, and rekeneth the other to be sounde. If he withholde not his monye, yet hath he an enemye of hym, & that vnderstode. He payeth hym wth cursing and rebuke, & geuerh hym euil wordes for his good dede. There be many one whiche are not glad for to lend, not because of euell, but they feare to lese the thyng that they lend. Yet haue thou patience w the simple, and withhold not mercy fro hym. Helpe the poore for the com- mandermentes sake, and lette hym not goo empty from the, because of his necessity. Lese thy mony for thy brother and neygh- bours sake, & burpe it not vnder a stone, where it rusteth and corrupteth. \* Ba- ther thy treasure after the commaunde- mente of the best, and so shall it bynge the more profite then golde. Laye vp thy almes in the hand of the poore, and it shall kepe the from al euil. A mannes almes is a purse wth hym, and shall kepe a mans fauour as a ppyll of an eye: & afterwarde shall it arise, & pay every mā his rewarde vnto his head. It shall fight for a agaynst thyne enemyes, better the a shilde of a gy- aunt, or spere of the myghty.

Leuit. vi. d  
Deut. xv.

Math. vi. e  
Luke. xii. d  
i. Timo. vi  
Dan. iiii. d  
Luk. xi. d.  
Actes. x. a.  
Eob. iiii. d

\* A good honest man is suerty for his neyghboure, but a wycked personne let- teth hym come to shame. Forget not the frendshyppe of thy suertye, for he hath geuen his soule for the. The vngodlye despiseth the good dede of his suertye, and the vntthankfull & ignorant leauerh his suertye in daunger. Some man promyseth for his neyghboure: & when he hath losse his honestye, he shall forsake hym. Sure- tyshyppe hath destroyed manye a ryche manne, and remoued them as the waues in the sea. Gyghtye people hath he dys- uen awaye, and caused them to wander in straunge countreys. An vngodlye man transgressinge the commaundement of the

Suertye  
Myp.



the Lorde, shall fall into an euell suerte: hypppe: and though he force hym selfe to gette oute, yet shall he fall into iudgement. Help thy neyghbour out after thy power, and beware that þy selfe fall not in such dette. \* The chyele thynge that kepeth in the lyfe, is water and breade, clothynge and lodgyng to couer the shame.

**B**etter is it to haue a poore lyfynge in a mannes owne house, then delycate fare amonge the straunge. Be it lytle or muche that thou haste, holde the cōtent wyth all, and thou shalt not be blamed as a vagabonde: for a myserable life is it to go from house to house: and where a man is fremd, he darre not opē his mouth. Though he one be lodged and haue meate and dryncke, yet shall he be taken as vnworthye, and heare many bytter roughe words, namely thus: Go thy way thou straunger, and prepare a table for thy selfe, and feede me also of þy thou haste. Away thou straunger (so that he regardeth his honoure nomore) my brother cometh into my house, and so he releth hym the necessitie of hys house. These thynge are heauy to a man that hath vnderstandynge: namely, the forbyddynge of the house, and that the lender casteth hym in the tette.

The. xxx. Chapter.

**O**f the correccion of chyldren, of the comynody of health. Death is better thē a sorowful lyfe. Of hysd wisdom. Of the loye and sorowe of the hert.

Chastityng of chyldren  
Pro. xiii. c.  
and. xlii. b  
Pro. xlii. c  
and. xlii. b

Deut. vi. a.

**W**ho so loueth hys chyld, holdeth hym styll vnder correccion that he maye haue loye of hym afterwarde, and that he grepe not after hys neyghbours dozes.

He that teacheth his sonne, shall haue ioy in hym, and nede not to be ashamed of him amonge hys aquayntaunte. \* Who so enforseth and teacheth hys sonne, greueth the enemye: and before hys frendes he may haue loye of hym. Though the father dye, yet is he as though he wet not dead: for he hath lefte one behynde hym that is lyke hym. In hys lyfe he sawe hym, and had loye in hym, and was not sorie in hys death, neither was he ashamed before the enemyes. For he lefte behynde hym an auenger agaynst hys enemyes, and a good doer vnto the frendes. For the lyfe of chyldren he shall bynde the woundes together, and hys herte is greued at euerye crye. An vntamed horse wyll be hard, and a wanton chyld wyll be wyllfull. If thou bynge vp thy sonne delycatelye, he shall make the afraied: and if thou playe wyth hym, he shall bynge the to heuynes.

**L**aughe not wyth hym, lest thou wepe wyth hym also, & lest thy teth be set on edge at the laste. \* Seue hym no lybertye in hys youthe, & excuse not hys foly. Bowe down his neck while he is yong, hit hym vpon þy sides while he is yet but a chyld, lest he wax stubburn, & geue no more force of the

& so shalt þy haue heuynes of soule. Teach thy chyld, & be diligent therein, lest it be to thy shame. Better is þy poore beyng whole and stronge, then a man to be ryche, & not to haue hys healthe. Healthe and welfare is aboue all gold, and a whole body aboue al treasure. There is no ryche aboue a sounde bodye, and no ioye aboue the ioye of þy hearte. Deathe is better then a wretched lyfe, or continuall sycknesse. \* The good thynge þy are put in a close mouth, are lyke as when meat is laped vpon the graue.

The prayse of health.

Against couetous men.

**W**hat good doeth the offerynge vnto an Idoll? For he can neither eate, taste, nor smell. Euen so is he that is chased of the Lorde, and beareth the rewardes of iniquyte. He seeth wyth hys eyes, and groweth lyke a gelded manne, that lyeth wyth a byrgyne, and sygheth. \* Seue not ouer thy mynde into heuynes, and bere not thy selfe in thynne owne counsell. The ioye and cheatefulnesse of the herte is the lyfe of manne, and a mannes gladnes is the prolongynge of hys dayes. Loue thynne own soul, and conforte thynne hert: as for sorowe and heuynes, dryue it farre fro the, \* for heuynes hath slayn many a man, and byngeth no profit: zeale and anger shorten the dayes of the life: carefules and sorow bynng age before the tyme. Vnto a mery hert euery thynge hath a good tast that he eateth.

Eccle. xx. a.  
Pro. xli. b  
Eccle. x. b.  
Pro. xlii. b.

II. Cor. vii.

The. xxxi. Chapter.

**W**e ought to geue delygent hede to honesty. Of them that take payne to gather ryches. The prayse of a rycheman wythout a fante. We oughte to spee dyronkenes and folowe sobernes.

**I**nauayle and carefules for ryches taketh awaye the slepe, & maketh the fleshe to consume. When one lyeth & taketh care, he waketh euerye wy, lyke as great sicknes breaketh the slepe. The riche hath greute labour in gatherynge ryches togyther, and then wyth the pleasure of hys ryches he taketh his reste and is refreshed. But who so laboureth and prospereth not, he is poore: and though he leaue of, yet is he a begger. He that loueth ryches, shall not be iustified: and who so foloweth corrupcion, shall haue inoughe thereof. \* Many one are come in greute myffortune by the reason of gold, and haue sounde theyr destruction before the. It is a tree of sallynge vnto them that offer it vp, and all suche as be folye fall therein. Blessed is the ryche, whiche is founde withoute blemyshe, and hath not gō after gold, ner hoped in mony and treasures. Where is there suche one, and we shall commend hym, and cal hym blessed, for greute thynge doeth he among hys people. Who so is tried & founde perfecte in suche thynge, shall be commended and praysed. Who myght offend, & hath not offended? Who coulde do euell, and hath

i. Tim. vi.  
Couetousnes.

Eccle. viii.



**Experi.** hath not done it? Therefore shall his good be stablished, & the whole congregation shall declare his almes. \* If thou sit at a great mans table, open not thy mouth wyde upon it, & make not many wordes. Remember that an euell eye is a shrew.

**Math. vii.** **W**hat thyng created is worse then a wycked eye? therefore weperth it before euery mannes face. Laye not thyne hand upon euery thyng that thyne eye seeth, and stryue not wyth hym in the dish. Wonder by thy selfe what thy neyghbour wold sayne haue, & be discrete in euery pointe.

Eate the thyng that is sette before the mannerlye, as it becommeth a man, and eate not to muche, lest thou be abhorred. Leave þ of fyrst of all because of nourtour, lest thou be he wth no man may satysfye, whyche maye turne to thy decay. When thou syttest amonge manye menne, reach not thyne hand out fyrst of all. How wel contente is a wyse manne wyth a lytle wyne? so þ in slepe thou shalt not be sycke thereof, ner fele anye payne. A swete whol some slepe shall such one haue, & feele no inward greife. He ryseth by by tymes in þ morning, & is wel at ease in him selfe. But an vnfaciable eater sleperth vnquyetly, & hath ach & payn of the body. If thou selest that thou haste eatē to much, aryse, go thy way, cast it of thy stomacke, & take thy rest.

**Rom. xii. b.** **W**hy sonne heare me and despyse me not, and at the laste thou shalt fynde as I haue tolde the. In all thy works be diligent and quicke, so there shall no spekenes happen vnto þ. Who so is liberal in deling out his meate manye men shall blesse hym & prayse hym w thei lippes, and the same is a sure token of his loue & faythe. But he þ is vnfaithful in meate, the whole cytie shall cōplayne of hym: and þ is a sure experience of his infydelty and wickednes. We not þ a wyne bibber, for wyne hath destroyed many a man. The fore proueth the harde pron, euen so doeth wyne proue the hertes of the proud when they be droncken.

**Experi.** **W**yne soberly dronken quykenerth the life of man. If thou drynckest measurably, thou shalt be temperate. What lyfe is it, that maye contynue wythoute wyne? **Pro. xiii. a.** **W**yne was made from the begynnyng to make menne gladd (and not for drunkennes.) Wyne measurably dronken is a reioysynge of the soule and bodye. But if it be dronken wyth excess, it maketh byternes and sorowe vnto the mynde. Drunkennes fylleth the mynde of the folke wyth shame and ruyne, mynnysheth the strength and maketh wounds. \* Rebuke not thy neyghbour at the wyne, and despyse hym not in his myrthe. Geue him no despyrefull wordes, and preasse not vpon hym wyth contrarie saynges.

**Eccle. xi.** The xxxiii. Chapter.

**O**f the discrecion and prayse of the preacher, and of the hearer. Of the feare, sayth, and confidence of God.



**F** thou be made a ruler, pryde not thy selfe therein, but be thou as one of the people. Take diligente care for them, and loke well thereto: and when thou hast done all thy dewty, sitte the doune, that thou mayest be merce wyth them, and receyue a crowne of honoure. Talke wysely and honestly, for wisdom becommeth the ryght well. Synder not musycke. \* Speake not, wher ther is no audyence: and potyre not forth wysedome out of tyme, at an importunyte. Lyke as the Carbuncle stone shineth that is set in gold, so doth a song garrysh the wyne feast: and as the Smaragde that is set in golde, so is the sweetness of musycke by the myrth of wyne.

**W**hy sonne man, speake that becommeth the, and that is profytable, and yet scarce when thou art thyse asked. Comprehende muche wyth fewe wordes. In many thynges be as one that is ignorant, geue care, and holde thy tounge wythall. \* If thou be amonge men of hyper authority, desyre not to compare thy selfe vnto them: & when an elder speaketh, make not thou manye wordes therein. Before the thounder goeth lyghtenynge, and before nourtoure, and shamelastnes, goeth loue and fauoure. Stande by by tymes, & be not the last: but get the home sone, and there take thy pastyme, and do what thou wylte: so that thou do no euell, and despyse no man. But for all thynges geue thakes vnto hym that hath made the, and repleynshed the wyth his goodes.

**W**ho so feareth the Lorde, wyl receyue his doctryne: and they that gette them to hym by tymes, shall fynd grace. He that sekerth the law, shall be fylled wythall: As for him that is but fained, he wyl be offended therat. They that feare the Lorde, shall fynd the iudgement, and they rightuousnes shall be kindled as a lyghte. An vngodly man wyl not be reformed, but can helpe hym selfe wyth the exaple of other in his purpose. A man of vnderstandynge despyseth no good councel: but a wyld & proud body hath no feare. Wy sonne, do nothing wythoute aduysemente, so shall it not repent the after the dede. Go not in the way wher thou mayst fal, nor wher thou mayst stumble agaynst the stone. Geue not thy selfe into a laborious slippery way, & beware of thyne owne chyldren. In all thy workes put thy trust in god fro thy whole hert, for that is the keepynge of the comādemētes. Who so beleueth Goddes word takerth hede to the commaundementes: & he that putteth his trust in the Lorde shall wante nothyng.

The xxxiii. Chapter.

**T**he deliuerance of hym that feareth God. The answere of the wise. The lyttel descretion of a foole. Man is in the hande of God, as the earthe is in the hande of the potter. We oughte not to despyse oure selues, to become in ieste to other.

The



The feare  
of God.

**H**ere shall no euell happen vnto  
him that feareth God: but whē  
he is in temptacion, the Lorde  
shall deliuer hym. A wyse man  
bareth not the law, but an hypocrite is as  
a hypp in a ragyng water. A man of vnder  
standynge geueth credence vnto the lawe  
of God, and the law is saythful vnto him.  
Be sure of the matter, then talke thereof.  
Be friste wel instructe, then makest thou  
geue answer. \* The herte of the foolysch  
is lyke a cartewhele, and hys thoughtes  
run about like the exelre. Like as a wylde  
horse that neieth vnder euery one that sit-  
teth vpon hym: so is it wth a scoynesfull  
frende. Why doth one day excel another,  
seruage all the dayes of the yere come of  
the Sunne? The wysedome of the Lorde  
hath so parted them a sunder, and so hath  
he ordeyned the tymes and solempne fea-  
stes. Some of them hath he chosen and  
halowed before other dayes. \* And al men  
are made of the grounde, and oute of the  
earthe of Adam.

**I**n the multitude of science hath the  
Lorde sunoered theym, and made theyr  
wayes of dyuerse fashyons. Some of them  
hath he blessed, made muche of theym, hal-  
lowed theym, and claped them to hym  
selfe. But some of them hath he cursed &  
broughte them lowe, and put them oute of  
theyr estate. \* Lyke as the clay is in the  
potters hand, and al the ordynge thereof  
at hys pleasure: so are men also in þ hāde  
of hym that made them, so that he maye  
geue the as it lykerh hym beste. \* Agaynst  
euell is good, and agaynst death is lyfe: so  
is þ yngodly agaynst such as feare God.  
Beholde thus al the workes of the Dyest,  
and there are euery \* two agaynst two, &  
one set agaynst another. I am abashed  
by laste of all, as one that gathereth after  
in harueste. In the gyftes of God, in hys  
blessynge I am increased, and haue filled  
my wyne presse, lyke a grape gatherer.

\* Beholde, howe I haue not laboured on-  
lye for my selfe, but for al such as loue ius-  
tice and wysedome.

**H**eare me, O ye greute men of the peo-  
ple, and harken wth your eares ye rulers  
of the congregaciō. \* Beue not thy soune  
and wyfe, thy brother and frynd, power  
ouer the whyle thou lyuest: and geue not  
away thy substance and good to another,  
lest it repent the, and thou be sayne to beg  
therefore thy selfe. As long as thou lyuest  
and hast brethe, let no man chaunge the:  
For better it is thy children to praye the  
then that thou shouldest be sayne to loke  
in theyre handes. In all thy workes be  
excellente, þ thy honoure be neuer stained.

At þ tyme when thou shalt end thy dayes,  
and fruth thy lyfe, destitute thyne inhe-  
ritance. The sadder, the whip and the but-  
ten belongeth vnto the. \* Great, corre-  
ction, and worke vnto the seruant.

\* If thou set thy seruant to laboure,  
thou shalt fynde rest: But if thou let hym  
go ydel, he shall seke lybertye. The pocke  
and the whyppe bowe downe the necke,  
but tame thou thy euell seruaunte wth  
bondes and correction. Sende hym to la-  
boure, that he go not ydle. For ydelnesse  
bryngeth much euell. Set hym to worcke  
for that belongeth vnto hym, and becom-  
meth hym wel. If he be not obedient, bind  
hys fete: but do not to much vnto hym in  
any wyse, and wthout discrecyon do no-  
thyng. If thou haue a (saythfull) seruaunt  
let hym be vnto the as thyne owne soule,  
for in bloude hast thou gotten hym. \* If  
thou haue a seruaunte, holde hym as thy  
selfe, for thou haste nede of hym as of thy  
selfe. If thou increatest hym euell, and kes-  
pest him hard, and makest hym to be proud  
and to renne away from the, thou canst  
not tel what way thou shalt seke hym.

**T**he xxxiii. Chapter.  
Of dreames, diuinations, and enchauntemen-  
tes. We oughte to confute vayne hope and  
lynge. The prayse of them that feare God.  
Of dyuers workes of men. God doeth not  
allowe the workes of an vnfaithfull man.

**A** wyse people begyle them sel-  
ues wth vayne and disceitfull  
hope, & soles truste in dreames.  
Who so regardeth dreames, is  
lyke hym that wyl take hold of a shadow,  
and folow after þ wynd: Euē so is it wth  
the appearynge of dreames. Before the  
face is the lyknes of a face. Who can be  
clensed of the vncleane? Or what truerth  
can be spokē of a liar? Sothsayng, wyrc-  
craft, sorcery and dreamynge, is but vane-  
tye: lyke as when a woman traunyleth  
wth chyldre, and hath many fantasies in  
her hert. Wher as such visions come not  
of God, sette not thyne herte vpon them:  
For dreames haue disceyued many a man,  
& then sayled that put their truste therein.

The law shall be fulfilled wthout lies, &  
and wysedome is sufficient to a saythfull  
mouth. A wyse man that is well instructe  
understandeth muche: and he that hath  
good experience, cā talke of wysdome. He  
that hath no experience, knoweth little: &  
he that erreth causeth much wyckednes.  
When I was yet in erreure, I lerned  
muche also: yea, I was so lerned that I  
could not expresse it all, and came ofte in  
perell of death ther ouer, tyll I was deli-  
uered from it. Now I se, that they which  
feare God, haue the right spryt: for they  
haue standeth in hym that can helpe them.  
Who so feareth the Lord, standeth in awe  
of no man, and is not afrayed, for the Lord  
is his hope and comfort.

Blessed is the soule of hym that feareth  
the Lorde: In whō putteth he hys truste  
who is hys strengthe. For the eyes of þ Lord  
haue respect vnto them that loue hym. He  
is their mighty protectiō, & strong gresser:  
A defence for the heate, a refuge for the  
hate none day, a succoure for stomblynge,  
and

Roma. ix. c

II. Cor. vii. c

Some rede  
it. agaynst  
one.

eccl. xxi. i. b

lose not  
thy libertye

Howe to  
vse seruants.

Eccl. vii. a

A  
Dreames

Eccl. xxi. i. b

Eccl. xxi. i. b

Eccl. xxi. i. b

Eccl. xxi. i. b



# Jesus the sonne of Sirach.

# The. xxxv. Chapter.

and an helpe for fallynge. He setteth vp the soule, and lighteneth the eyes: He geueth health, lyfe and blessinge. \* He that geueth an offering of vnrighuous good, his offeringe is refused: and the scornful dealinges of the vnrighuous please not God. \* God hath no delite in the offeringes of the vngodlye, neither may synne be reconciled in the multitude of oblations. Who so bringeth an offeringe out of the goods of the poore, doth euen as one þat kylleth the sonne before the fathers eyes.

The bread of the nedeful is the lyfe of the poore: he that defraudeth hym therof, is a man of bloude. Who so robbeth his neyghboure of his lyuing, doeth as great syn as though he slew hym to death. \* He þat defraudeth the laborer of his hyre, is a bloud shedder. When one buildeth and another breaketh doune, what profyt haue they then but labour? When one prayeth and another curseth, whose voyce wyl the Lorde heare? He that washeth hym selfe because of a deade bodye, and then toucheth the deade agayne, what doeth his washing? \* So is it w a man that fasteth for his synnes, and doth the agayne: who wyl heare his prayer? Or what doth his fastynge helpe hym?

## The. xxxv. Chapter.

It is well done to pray, and to doo sacrifice. The prayer of the fatherlesse, and of the widowe and of hym that humbleth hym selfe.

Do so keperth the lawe, byngeth offeringes ynough. He that holdeth faste þat comaundemente, offereth the ryght healthfull offeringe. He that is thankfull and recompenseth, offereth synne floure. \* Who so is mercyfull and geueth almes, that is the righte thanke offeringe. God hath pleasure when one departeth from synne: and to forsake vnrighuousnes, recōpleth vs wyth hym.

Thou shalt not appere emptye before the Lorde, for al such is done because of þat comaundemente. The offeringe of the ryghtuous maketh the auter fat, and a swete smelle is it before the Ghest. \* The offeringe of the ryghtuous is acceptable vnto God, and shall neuer be forgotten. Geue God his honoure wyth a chearfull eye, and kepe not backe the fyrstlynges of thy handes. \* In all thy gyftes shewe a mercy countenance, and halow thy ryches vnto God, accordyng as he hath enriched and prospered the: and loke what thyne hand is able, that geue wyth a chearefull eye: for the Lorde recompenseth, and geueth the seven tymes as muche agayne.

Geue no vnrighuous gyfts, for such wyl he not receyue. \* Beware of wrongeous offeringes, for the Lorde is a ryghtuous iudge: and regardeth no mans person, he accepteth not the personne of the poore: but he heareth the prayer of the oppressed.

He despiseth not þat desyre of the fatherles,

nor of the wyddowe, whē she poureth oute her prayer before hym. Doth not God se the teares that renne doune the chekes of the wyddowe? Or heareth he not the complaynte, ouer suche as make her to wepe? Who so serueth God after his pleasure, shalbe accepted, and his prayer reacheth vnto the cloudes. \* The prayer of hym that humbleth hym selfe, goeth thorow the cloudes, tyl she come nye. She wyl not be comforted, ner go her way, tyl the best God haue respecte vnto her, geue true sentence, and persourme the iudgemente. And the Lorde wyl not be slacke in comynge, nor tary longe: tyl he haue smitten in sonder the backes of the vnmerryful, and auenged hym selfe of the Heathē: tyl he haue taken away the multitude of the cruel, and broken the scepter of the vnrighuous: tyl he geue euerye man after his workes, and rewarde them as they haue deserued: tyl he haue delpyered his people, maynetayned their cause, and relosed them in his mercye. O howe sayre a thyng is mercye in the tyme of angurthe and trouble? It is lyke a cloude of carne, that cometh in the tyme of a drouthe.

## The. xxxvi. Chapter.

A prayer to God in the person of all sayethfull men, with the prayse of a good woman.

Aue mercye vpon vs, O Lorde thou God of all thynges. Haue respecte vnto vs, shewe vs the lyght of thy mercyes, and send thy feare amonge the Heathen and strangers, whych seke not after the: þat they may know, how that ther is no God but thou, and that they maye shewe thy wonderous workes. \* Lyst vp thine had ouer the outlandyshe Heathen, that they may leerne to knowe thy myghte and power. Lyke as thou arte halowed in vs before them, so bynge to passe that thou mayeste be magnified also in them before vs: that they may knowe the, lyke as we knowe the. For there is none other God, but onely thou O Lorde. Renew thy tokens and chaunge thy wonderous workes. Shewe thyne hande and thy ryght arme gloryously. Rase vp thy indignacion, & powre oute thy wrathe. Take away the aduersary, & smite the enemye. Make the tyme shorte, remember thy couenaunte, that thy wonderous workes may be praysed. Let the wraich of the fyre consume the that lyue so careles: and let the perpysh that doth the people hurt. Smite in sonder þat head of the wynces that be our enemyes, and say: ther is none other but we.

\* Gather al þat tribes of Iacob together agayne, that they may knowe howe that ther is none other God but onely thou, þat they maye shewe thy wonderous workes, and be thy people, and heritage, lyke as from the begynnyng. O Lord haue mercie vpon the people that hath thy name, & vpon Israel

Isa. xxi. d.

Isa. xvi. a.

Deu. xxi. c. Eccl. vii. c.

num. xix. d.

ii. Pet. ii.

Jer. vii. c. True sacrifices. Phil. ii. i. c.

Heb. xiii. f. Phil. iiii. c.

Exod. xxxiii.

Gene. llii.

ii. Cor. ix. b. Job. iiii. b.

God is hater of al iniustice.

Jud. iiii. b. Exod. iiii. b.

Geno. iiii. Actes. x. a.

Jerem. x.

A prayer for the godlye.



Exo. xlii. f.

1. Par. vi. g.

Num. vi. d.

1. Cor. ii. b.

The comen-  
dation of a  
good wyfe.

Israell whom thou hast lickened to a first  
borne sonne. \* O be mercifull vnto Ieru-  
salem the city of thy Sanctuary, the city  
of thy rest. I praye for thy people with thy  
able vertues, & thy people with thy glory.  
Beue thyne vnto thy creature, whome  
thou madest from the begynnyng, & raise  
up thy prophetes that haue bene shewed  
in thy name. Remorde them that maye  
for thee, that thy Prophetes maye be found  
faythfull. O Lorde heare the prayer of thy  
seruauntes, accordyng to the blessinge of  
Aaron ouer thy people: that al they which  
dwell vpon the earth, may knowe & thou  
art the Lorde the eternall God, whych is  
from euerlastyng.

The belly deuoureth all meates, yet  
is one meate better then another. Lyke as  
the tonge tasteth venyson, so doeth an hert  
of vnderstandyng marke false wordes.

A frowarde herte geueth heauyness, but a  
manne of experyence listeth hym vp agayn.  
The womanne receauere euerie manne,  
yet is one daughter better then another.

\* A fayre wyfe reioyseth her householde,  
and a manne loueth nothing better. If she  
be lounge and vertuous with all, then is  
not her husbände lyke other men. He that  
hath gotten a vertuous woman, hath a  
goodly possessor: he is vnto him an helpe,  
and pyllet wherupon he resteth. Wher no  
hedge is, ther the goodes are spoyled: and  
wher no house wyfe is, there the frendles  
moueth. Lyke as there is no credence  
geuen to a robber, that goeth from one cy-  
tre to another: So is not the man beleued,  
that hath no nest, and muste turne in wher  
he maye abyde in the nyghte.

The. xxxvii. Chapter.

Howe a man shoulde knowe frendes, and  
counsellors, and seache the company of a  
holy man.



My frend sayth: I wyll be frend-  
lye vnto hym also. But there is  
some frend, whych is only a frend  
in name. Remayner there not  
heauyness vnto death, when a companion  
and frende is turned to an enemye? O  
most wicked presumption: From whence  
atte thou suryunge vp, to couer the earth  
with falscheade and dyscreete? There  
is some companion whych in prospe-  
ryte reioyseth with his frende: but in  
the tyme of trouble, he taketh parte a-  
gaynst hym.

Ther is some companion that moun-  
teth with his frend for the belly sake: but  
whē trouble cometh he taketh hold of the  
shylde. Forget not thy frend in thy mynde, &  
thynke vpon hym in thy tynes. Euerie coun-  
seller bringeth forth his counsell: neuerthe-  
les ther is some & counsellor but for his  
owne profit. Beware of the counseller, and  
be aduysed afore whereto thou wyll vnto  
hym, for he wyll counsel for hym selfe: lest  
he cast the for vpon the, and saye vnto the:  
Thy way and purpose is good, and after-

ward he stand agaynst the, and loke what  
shal become of the.

\* Aske no counsell at hym, that suspect-  
eth the for an enemye, and hyde thy coun-  
cell from suche as hate the. Aske no coun-  
sell at a woman concernyng the thynges  
that she longeth for: ner at a fearfull and  
faynt herted bodye, in matters of warre:  
or at a marchaunte, whome deare he wyll  
cheape thy wares towardes hym: or at a  
bryer of sellyng: or at an enuyous manne,  
of thankesgeyng: or at the vnumercy-  
full of lounge kyndnes: or at the flouth-  
full of workyng: or at an hyepryng whi-  
che hath no house, of profytte or wealthe.  
(An ydle body woulde not gladly heare  
speake of muche labour.) Take no suche  
folkes to counsell, but be diligent to seke  
counsell at a vertuous man that feareth  
God, such one as thou knowest to be a ke-  
per of the commaundements, whych hath  
a mynde after thyne owne mynde, and is so-  
ry for the when thou stumbllest.

And holde thy counsell faste in thyne  
herte: for there is no man more faythfull  
to kepe it, then thou thy selfe. For a mans  
mynde is sometyme more dysposed to tell  
oute, then seven watchmen that sitte a-  
boue in an hye place lokyng about them.  
And aboue all thyngs, praye the breste that  
he wyll leade thy way in faythfulnes, and  
truth. Before all thynges aske coun-  
cel first: and or euer thou do any thyng  
be well aduysed. There be foure thynges  
that declare a chaunged herte, wher oute  
there spryngeth euill & good, deathe and  
lyfe, and a masterfull tounge that bablerh  
much. Some man is apte & well instructe  
in many thynges: and yet very vnpro-  
fyttable vnto hym selfe. Some man ther is  
that can geue wyse and prudent counsell,  
and yet is hated, & counted a begger, for  
that grace is not geuen hym of God to be  
accepted. An other is robbed of all wyse-  
dome, yet is he wyse vnto hym selfe, and  
the fruite of vnderstandyng is faythfull  
in his mouth.

A wyse man keperh his people wyse,  
and the frutes of his wysedome faile not.  
A wyse mā shall be plenteously blessed of  
God: & all they that see hym shall speake  
good of hym. The lyfe of man standerh in  
the number of the dayes, but the dayes  
of Israell are innumerable. A wyse man  
shall obtayne faythfulnes and credence a-  
monge his people, & his name shal be per-  
petuall. My sonne proue thy soule in thy  
lyfe: and if thou se any euill thyng, geue  
it not vnto her. For all thynges are not  
profyttable for al men, neyther hath euerie  
soule plesure in euerie thyng. Be not gre-  
dye in euerie eatyng, & not to hasty vpon  
all meates. For excelle of meates bringeth  
sickenes, & glotony cometh at the last to  
an vnumerable heate. Wherofe glorye  
haue many one perished: but he & dieth  
hym selfe seuerately, & prolongeth his lyfe.

Al. i. The

Myth who  
p. Muldest  
counsaile.

Exo. xxxii.

Friendship.

Eccle. vi.

ii. Cor. vi. c.  
and. x. c.

Eccle. xxxi. d



Jesus the ſone of Strach.

The xxxviii. Chapter.

**A** phisician. In syckenes ought we to pray &  
 fynd a phisicion whiche healeth by prayer.  
 The beweyping of the dead. Sadnes. Myles  
 done. Artificers or craftsmen.

A commendation of physics.

Pro. p. b. d.  
iii. Reg.  
iii. c.

**H**onour þ þyſician: honoure him becauſe of neceſſitye. God hath created him (for of þ þyſt cometh medycine) & he ſhal receyue gyfts of þ kynge. The wiſdom of the þyſician bringeth hym to great worþſhip, & in the ſyghte of þ greates men of this worlde, he ſhal be honozablye taken. The Lorde hath created medycyne of þ earth, and he that is wyſe wyl not abhorre it. Was not the bytter water made ſwete wth a tre: that men myghte lerne to knowe the verue thereof? The Lorde hath geuen men wyſdome and vnderſtandynge, that he myghte be honoured in his wonderous workes. Wth ſuch doeth he heale mē, & taketh away their paynes: Of ſuch doeth the Apotecarye make a conſecration, yet can no man perſourme all his workes. For of the Lorde cometh proſperous wealthe ouer all the earth.

**W** My sonne, despise not thyself in thy sicknesses but praye vnto the Lorde, and he shall make thee whole. Leaue of from sinne, and order thy bandes a cyght: cleanse thyne heart from all wickednes. Geue a sweete sacrifice, and the fine flour for a token of remembrance: make the offering fatte, as one that geueth the first frutes, and geue rowme to the oblation. For the Lord hath created him: let hym not go fro the, for thou haste neede of hym. The hour may come, that the sycke may be helped thorow them, when they praye vnto the Lorde, & they may recouer, and get health to lye longer. He that synneth before his maker, shall fall into the hands of the Ishyrion.

**C** \* **O**pp sonne, brynge forth thy teares o-  
uer the deade: and begynne to mourne, as  
if thou haddest suffered greare harme thy  
selfe: and then couer hys body after a con-  
uenient maner, and despyse not hys bur-  
ial. Enforce thy selfe to wepe, and prouoke  
thy selfe to mourne, and make lamentaci-  
on expediently, and that a day or two, lest  
thou be euell spoken of: and then comfort  
thy selfe because of the beauties. \* For of  
heuyenes cometh death, the heuyenes of the  
hert breaketh strength. Heuyenes & pouer-  
tye greueth þ better, in tēptaciō & offence.  
Take no heuyenes to hert, dyue it awaye,  
& remēber the last thyngs. Forget it not,  
for ther is no turnyng agayn. Thou shalt  
do hym no good, but hurt thy selfe. Remē-  
ber hys iudgement, thyne also shal be lyke  
hys: vnto me yester day, vnto the to day.  
Let the remembrance of the deade cease  
in his rest, and conforthe thy selfe agayne  
ouer hym, seynge hys spirite is departed  
from hym. \* The wysdom of the scrybe is  
at conueniente tyme of rest: and he that

3100. xii. d.  
 3100. xvi. d.  
 3100. xxi. d.

13. 13c. xii. 2

Wpſedō is  
gotten by  
quietnes.

The. xxxviii. Chapter.

reasereth from extercyse and laboure, shall be wylse. He that holdeth the plough, and hath pleasure in proddynge and dryvynge the oxen, and goeth about wylth such workes, he can speake of oxen. He setteth hys hert to make forowes, and is dyligent to geue the kyne fodder. So is euery carpenter also and workemaster, that labourereth stil nyght and dape: he carueth, grauereth and cutteth oute, and hys desire is in sondry connyng thynges, and hys hert imagyneth, howe he may connynglye cast an image, hys diligēce also and watching performeth the worcke. The pryncipal in lyke maner hideth by hys sith, & dothe hys diligence to labour the yron. The vapour of the fyre brenteth his flesh, & he must fight wth the heat of þe fornaice. The noyse of the hammer soundeth euer in hys eares, and hys eyes loke styl vpon the thing that he maketh. He hath set hys mynde there vpon, that he wyl make out hys worcke, & therfore he watchereth, howe he maye set it out, and byynge it to an ende.

So both the potter sit by hys worke, he turneth the whele aboute wyth hys fete, he is diligent & careful in all hys doynge, and hys labour & worke is without nūbre. He fashyoneth the claye wyth hys arme, and wyth hys fete he tempereth it. Hys herte ymagyneth howe he maye make it pleasaunt, and hys dyligence is to cleanse the ouz. Al these hope in their hands, and euery one thynketh to be connyng in hys worke. Wpythout these maye not the cytyes be mapntayned, inhabited nor occupied: yet come they not hys in the congregacion: they vnderstande not the counsaunt of the lawe: they canne not declare equytte and iudgemēt: they can not fynde out the darke sentences, but thozow them shall the creature of the worlde be mapntayned: therz prayer concerneth onely the worke and laboure of connyng.

The xxxix. Chapter.

**A** wyse man . The worches of God . vnto  
the good, good thynges do profite, but vnto  
the euill euengood thynges are euill.

**H**e that applyeth bys mynde to vnderstande the lawe of God, doeth dyligentlye seeke oute þe wysedome of them of the olde tyme, and exercyseth hym selfe in the prophetes. He kepeth the sayynges of famous men, and preasseth to the vnderstandynge of darcke sentences of wysedome. He seketh oute the mysterpe of secrete sayynges, and exercyseth hym selfe therein continually. He doth seruiue among great men, and appereth before þe prynce. He goth into a straunge countrey, and trauallyeth thorow it: looke what good or euell is amonge men, he proueth it and seketh it oute. He purposeth in his herte, to resorte earelye vnto the Lorde that made hym, and to praye before the hiest god. He openeth his mouth in prayer, and



And prayeth for his synners. When the grea te Lorde wyll, he shall be fylled wth the spyrite of vnderstandynge, that he may then poure oute wyse sentences, and geue thanckes vnto the Lorde in his prayer. He shall orde his deuyce, and leade his knowledge a ryghte, and geue hym vnderstandynge of secrete thynges. He shall shewe forth the science of his learninge, and reioyce in the couenaunte of the lawe of the Lorde. The whole congregacion shall commende his wysedome, and it shall neuer be put oute. The remembraunce of hym shall neuer be forgotten, & his name shall continue from one generacyon to another. His wysedome shall be spoken of, and the whole congregacion shall openly declare his prayse. Whyle he lyueth he hath a greater name then a thousand besyde, and after his deathe his same name remaineth vnto hym. Yet wyll I speake of mo men of vnderstandynge, for I am ful as the Moone.

Harken vnto me ( ye holpe vertuous chyliden ) bynge forth the frute, as the rose that is planted by the brokes of the feld, and geue ye a swete smell as Lybanus. Flore as the rose garden, synge a song of prayse. O geue thanckes vnto God ouer all his workes. Geue glorie & honoure vnto the Lorde, shewe his prayse wth your lippes. Yea euen wth the song of your lippes, wth harpes and playnge and in geuinge thanckes vnto hym, saye after this manner: All the workes of the Lorde are excedynge good, and all his commaundementes are mete and conuenient in due season.

\* A man nede not to saye: what is that? what is that? for at time conuenient they shall all be sought. At his commaundement the water was as a wall, and at the word of his mouthe the waters stode styll. In his commaundement is euery thyng acceptable and reconcyed, and his healt he can not be minished. The workes of all flesh are before hym, and there is nothinge hydd from his eyes. He seeth from euertlastynge to euertlastynge, and there is no thyng to wonderfull or hye vnto hym. A man nede not to saye then: what is this or that? For he hath made all thynges to do good vnto man. His blessing shall ouerrun as a streame, & moisture his earth lyke a floud of water. Like as he maketh the water for drouth, so shall his wrath fall vpon the beathen.

His wayes are playne and ryght vnto the iuste, but the vngodlye stumbe at the. \* For the good are good thynges created from the begynnynge, and euell thynges for the vngodlye. All thynges necessarye for the lyfe of manne are created from the begynnynge: water, fyre, yron, and salte, meel, wheat and honye, mylke and wyne, oyle and clothynge. All these thynges are created \* for the best to the faythful: But

to the vngodlye shall all these thynges be turned to the hurt and harme. There be spytes that are created for vengeance, and in theyr rygorousnes haue they fastened theyr tormentes. In the tyme of the end they shall pour out theyr strenght, & pacify the wrath of hym that made the. Fyre, hayl, hunger & death: all thynges are created for vengeance.

The teth of wyld nopsome beastes, the scorpions, serpents, & the swerd, are created also for vengeance, to the destruction of the vngodly. They shall be glad to do his commaundementes, and when nede is, they shall be redy vpon earth: & whē their hour is come they shall not ouerpass the commaundement of the Lorde.

Therefore haue I taken a good courage vnto me from the begynnynge, and thought to put these thynges in writynge, and to leaue them behynde me. \* All the workes of the Lorde are good, and he geueth euery one in due season, and when nede is, so that a man nede not to saye: this is worse then that. For in due season they are al plesant & good: And therefore prayse the Lorde wth whole herte and mouth, and geue thanckes vnto his name.

The xl. Chapter.

Many miseries light in a mans lyfe. All thynges passe awaye, but a tyme and stable sayth remaineth. Of the blessing of the ryghteous, and prerogatyue of the feare of god.

**G**reat trouaile is created for ail men, and an heauy pocke vpon all mens chyliden, from the daye that they go oute of theyr mothers wombe, tyll they be buryed in ( the earthe ) the mother of all thynges: namely, their thoughtes and ymaginacions, feare of the hert, counsaile, meditations, longynge and desyre, the day of deeth, from the hyst that sytteth vpon the glorious seat, vnto the lowest and most simple vpon the earthe: from hym that is gloriously arrayed and weareth a crowne, vntill hym that is but homely and symple clothed. There is nothyng but warthe, zeale, fearfulness, vniquities, and feare of death, rygorous anger and stryfe. And in the nyghte when one should rest and slepe vpon his bedde, the slepe changerh his vnderstandynge & knowledge. A lytle as nothyng is his rest, in the slepe as wel as in the day of labour.

He feareth and is disquieted in the visi on of his hert, as one that renneth out of a battaile: and in the tyme of healt he awaketh, and maruaileth that the feare was nothyng. Such thynges happē vnto all flesh, bothe man and beaste: but seven folde to the vngodly. \* Moreover death, bloudsheddynge, stryfe, and swearde, oppression, hunger, destruction and punishment: these thynges are all created against the vngodlye, and for theyr sakes came the floude also. All that is of the earthe, shall

turne

eccl. xlii. b.

An exhorta-  
cion to pra-  
yse God.

Gene. i. d.

Gen. vi. d.

Rom. vii. d.  
eccl. xix. c.

Tim. iiii. a

Gene. i. d.

The miseries of  
mans lyfe.

15

eccl. xxix. c.  
Gen. vii. d.  
and. iiii. d.



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turne to erth agayne: and all waters ebbe agayn into the sea. Al bybes and unrigh- teousnes shalbe put awaye, but saythful- nes and trueth shall endure for ever. The substance and goods of the vngodly shall be dryed vp and syncke awaye as a wa- ter floude, & they shall make a sounde like a great thonder in the rayne.

**E**cc. iii. b. Like as the ryghteous reioiceth when he openeth his hande, so shall the trans- gressours be faynte, when they goods vanyshe and consume awaye. \* The chyld- ren of the vngodly shall not obtayne ma- ny branches: and the vncleane robes vpon the hye rockes shalbe coted out before the grasse by the water syde and vpon the ry- uer bankes.

**Ecc. vi. b.** **Phil. iiii. d.** Frendlynes and lyberalyppe in the in- crease and blessinge of God, is lyke a pa- radise and garden of pleasure: such mercy also & kyndnes endureth for ever. \* To la- boure and to be content wyth that a man hath, is a swete pleasaunt lyfe: and that is to find a trefure aboue all trefures. To beget chyldre & to repaire the city, maketh a perpetual name, but an honest woman is more worth then they both. Wyne and mynstrelsy reioyse the hert, but the loue of wysdome is aboue them bothe.

**D**ippyng and harpyng make a swete noyse, but a frendly tonge goeth beyond them both. Thyne eye despyeth fauoure & bewtye, but a grene sedge time rather then they bothe. A frende and companion come together at oportunitie, but aboue them bothe is a wyse that agreeth wyth her husband. One brother helpeth another in the tyme of trouble, but almes shall deli- uer more then they bothe. Golde and syl- uer fasten the fete, but a good counsaile is more n<sup>e</sup>. Aunt then they bothe. Tempora- rall substance and strengthe lyfte vp the mynde: but the feare of the Lord more the they bothe. The feare of the Lord wan- teth nothyng, and nedeth no helpe. The feare of the Lord is as a pleasaunt garde of blessinge, and nothyng is so beutyfull as it is. My soune leade not a beggers life, for better it were to dye the to begge.

Whoso loketh to another mans table, taketh no thought for his own liuynge howe to vpholde his lyfe, for he sedeth hym selfe wyth other mens meat. But a wyse and welnurtoured man wyl beware thereof. Begginge is swete in the mouth of the vnschamefast, but in his belly there burneth a fyre.

### The xli. Chapter.

**O**f thy remembraunce of death. Death is not to be feared. A curse vpon them that forsake the lawe of God. Good name and fame. An exhortacion to geue hede vnto wysdom. Of what thynges a man ought to be ashamed.

**Deathe.** **A** Deathe, howe bitter is the re- membraunce of the, to a manne that seeketh rest and comfort in his substance and ryches, vnto

## The xli. Chapter.

the man that hath nothyng to bere him: and that hath prosperyppe in all thynges, yea, vnto hym that is yet able to receyue meate? O deathe, howe acceptable and good is thy iudgement vnto the nedefull, and vnto hym whose strength fayleth, & that is nowe in his laste age, and that in all thynges is full of care and fearfulness: vnto hym also that is in dyspayre, & hath no hope nor pacience? Be not thou \* as- frayed of deathe: remembre them that haue bene before the, and that come after the: this is the iudgemente of the Lord ouer all fleshe. And whye woldest thou be agaynste this pleasure of the best? Whether it be ten, an hundred or a thou- sand yeres, deathe asketh not howe longe one hath lyued.

**B** The chyldren of the vngodly are abho- minable chyldren, and so are they that kepe companye wyth the vngodly. \* The inherytaunce of vngodly chyldre shall come to naught, and they posteritie shall haue perpetuall shame & confusio. The chyld- ren complayne of an vngodlye father, and whye: for his sake they are rebuked & despyed. Wo be vnto you (O ye vngod- ly) whyche haue forsaken the lawe of the best God: if ye be borne, ye shall be borne to cursinge, if ye dye, the curse shall bee your porcion.

**Eccle. xi. d.** \* All that is of the earth, shall turne to earth agayne: so go the vngodly also oute of the curse into destruction. The sorowe of men is in their bodye, but the name of the vngodly shall be put oute, for it is no- thinge worth. Laboure to get the a good name, for that shall continue sure by the then a thousand great trefures of golde. A good lyfe hath a number of dayes, but a good name endureth euer.

**Eccle. xxi. b.** My chyldren, kepe wysedome in peace, for wysedome that is hyd, and a treasure that is not sene, what profite is in them both? A man that hydeth his folysnes, is better then a man that hydeth his wis- dome. Therefore be ye turned at my wor- des: for it is not good in all thynges, and alway to be ashamed. True sayth muste proue and measure it.

**Where** Be ashamed of whoredome before fa- ther and mother: Be ashamed of leasping before the prince, and men of authorite: Of synne, before the Judge and Ruler: Of offence, before the congregacion, and peo- ple: Of vntyghteousnes, before a compa- nion & friend. Of thete, before the neygh- bours. As for the truth of God and his couenaunt, be not ashamed thereof.

**Rom. i. d.** Be ashamed to lye wyth thine elbowes vpon the bread: Be ashamed to lye vpon harlots: Be ashamed to turne away thy face from thy frend: Be ashamed to take and not to geue: \* Be ashamed also to lye vpon another mans wyse, and too make manye crosseynge wordes wyth her mayden, or to stand by her bedsyde. Be a- ashamed

Gene. iii.

The chyld- ren of the vngodlye.

Eccle. xi. d.

Pro. xxi. a  
Eccle. xxi. a  
A good name.

Eccle. xxi. b.

Where  
shamefast-  
nes is to be  
allowed.

Rom. i. d.

Math. v. e.  
eccle. xxi. a  
and. xxi. b.  
Eccle. xxi. b.



shamed to vpbzayde thy frend when thou geueste any thyng, caste hym not in the teeth wythall.

The. xlii. Chapter.

**S**ecretes maye not be opened. The lawe of God must be taught. A daughter. A woman. God knoweth all thynges, yea, euen the secretes of the herte.

**I**



Hearese not a thyng thyse, & disclose not the wordes, that thou haste heard in secrete. Be shamefast and wel mannered in deede, so shall euer man fauoure the.

Things not to be ashamed of.

\* Of these thynges be not thou ashamed, and accepte no personne to offende. Namelre, of these thynges be not ashamed: Of the lawe of God, of the couenaunte, of iudgemente: to byngne the vngodlye from hys vngodlynes vnto ryghteousnes, and to make hym a good man: to deale faythfully wyth thy neyghboure and companion: to distribute the heritage vnto the frendes: to be dyligente to kepe true measure and weyghte: to be content, whether þ gettest much or lytle: to deale truly wyth temporal goods in byngne & selling: to byngne by chyldzen wyth diligence: to correcte an euell seruaunte: to kepe that thyng is from an euell wyse, to set a locke wher many handes are: what thou deliuerest and geuest out to be kepte, to tell it, and to wepe it: to wyte vp all the outegeyng and receyving: to ensourme the vnlearned and vnwyse: Of the aged, that are iudged of the yonge: If thou be dyligent in these thynges, truly thou shalt be learned and wyse, and accepted of all men.

**B**

That we ought to keepe our daughters in grete warchnes. Eccle. xvi.

The doughter maketh the father to watch secretly: and the carefulnes that he hath for her, taketh away hys slepe: yea in the yowth, lest she shuld ouergrow him: & when she hath an husband, lest she shuld be hated: lest she shoulde be despyled or rayshed in her virgynity, or gotten wyth chyld in her fathers house: Or (when she cometh to the man) lest she behaue herselfe not ryghte, or contynue vnfrutefull.

eccle. xvi. b

\* If thy daughter be wanton kepe her straitely, lest she cause thyne enemies to laugh the to scorn, and the whole cyty to geue the an euyl reporte, and so thou be fayne to hear thy shame of euery man, and be confounded before all the people. Beholde not euerye bodyes beuty, and haue not much dwellinge amonge womenne. For lyke as the worme and morthe cometh out of clothinge, so doth wyckednes come of women.

Gene. iii. d.

**I**

It is better to be wyth an euell man, then wyth a frendelye wyse, that putterh one to shame and rebuke. I wyll remember the workes of the Lorde, and declare the thynges that I haue sene. In the wordes of the Lorde are hys workes. The sune ouerloketh all thynges wyth hys shyne, and all hys works are ful of the clearenes therof. Hath not the Lorde broughte to

passee, that hys sayntes shoulde tel out all hys wonderous workes, whyche the almyghy Lorde hath stablished? Al thynges endure in hys glorie. He seketh oute the grounde of the depe and the herte, and he knoweth all they: ymagynacion and wisdom. For the Lorde knoweth all science, and he loketh into the token of the tyme. He declareth the thynges that are passe and for to come, and discloseth thynges that are secrete. No thought may escape hym, neyther maye anye worde be hydde from hym. He hath garnished the hys excellent workes of wysedome, and he is fro euerlastyng to euerlastyng. Vnto hym may nothyng be added, neyther can he be mynished, he hath no nede also of any counsaile. O how amiable are all hys workes and as a sparke to loke vpon? They lyue al, and endure for euer: and when soeuer nede is, they are al obedyente vnto hym. \* They are al double, one against another: he hath made nothing that hath faule or blemyshe. He hath stablished the goods of euerye one: and who may be satisfyed wyth hys glorie, when he sayth it?

Job. xliii. a

Esa. xlii.

eccle. xliii. b

Deu. xlii. a

The. xliii. Chapter.

The summe of the creation of the workes of God.



He glorie of the heygthe, is the fayre and cleare firmament, the beuty of heauen is hys glorious clearnes, the sunne when it appeareth declareth the day in the goyng out of it, a maruelous worke of the hys. At noone it burneth the earth, and who maye abyde for the heate thereof? Who so kepeth an ouen when it is hote, thre times more doth the Sunne burne vpon the mountaynes, when it byerberth out the fyr beames and shineth wyth the brightnes of it, it blindeth the eyes. Great is the Lorde þ made it, and in hys commaundemente he causeth it to runne hastily.

Psal. lx. a.

The Moone also is in al, and at conuenient season it sheweth the tymes, and is a token of the tyme. The token of the sollepe feast is take of the Moone, a lyght that mynysheth and increaseth agayne. The moneth is called after the Moone, it groweth wonderously in her changyng.

Gene. i. b.

Exo. xii. a.

The army of beaue also is in the heygth in the firmamente of heauen, it geueth a cleare and glorious shyne. This is the clearenes of the starres, the beutyfull apparel of heauen, the apparel that þ Lorde lygheneth in þ heygth. In hys holy worke they contynue in their order, & not one of them fayleth in hys watch. Loke vpon þ rayne bowe, and prayse hym that made it: bevy beutyfull is it in hys shyne. He compasseth the heauen aboute wyth hys clearenes and glorie, \* the handes of the hys haue bended it. Thorow hys commaundemente he maketh the snowe to fall, and the thonder of hys iudgemente to smyte hastily. Thorow hys commaundement

Gene. ix. b.

clap. xl. c.



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dement the treasures are opened, and the cloudes as the fowles. In hys power hath he strengthened the cloudes, and broken the hable stones.

The mountaynes melte at the syghte of hym, the wynde bloweth accordyng to hys wyll. The sounde of hys thonder beareth the earth, and so doth the storme of the north: the wynde also lygh- teth doune as a fethered soule, casteth oute and spreadeth the snowe abroad: and as the grethoppers that destroye all, so fallerh it doune. The eye murthereth at the beutye of the whynenes thereof, and the hert is afrayed at the rayne of it. He poureth out þe frost vpon earth, lyke salt, & whē it is frose, it is as sharp as þe pyck of a thystle. When the cold North wynde bloweth, hard Cristall commeth of þe water. He lygh- teth doune vpon all the gather- ynges together of water, & putterh on þe waters as a breaste plate. He deuoureth the mountaynes, & burneth þe wylder- nesses, & loke what is grene, he putteth it oute lyke fyre. The medicine of al these is, whē a cloude commeth hastelwe, and when a dew commeth vpon the heate, it shall be refreshed agayne.

In hys worde he styll- eth the wynd. In hys counsaile he setteth the depe, and (the Lorde) Jesus planted it. They that sayle ouer the sea, tell of hys parcels, and har- mes: and when we heare it wyth oure eares, we maruaile thereat. For there be strange wonderous workes, diuerse ma- ner of nyce beastes and whal- fyshes. Tho- rowe hym are all thynges set in good or- der and persourmed, and in hys worde all thynges endure.

**D** I speake much, but I can not suffy- ciently attayne vnto it, for he hym selfe on- ly is the perfeccion of all wordes. We should prayse the Lorde after all our pow- er, for he is great in all hys workes. The Lord is to be feared, yea very greate is he, & maruelous is his power. Prayse þe Lord and magnify hym as much as ye may, yet dothe he farre exceede all prayse. O mag- nyfy hym wyth al your power, & laboure earnestly, yet are ye in no wyse able suffi- ciently to prayse hym. \* Who hath sene him that he myght tel vs? Who can magnify hym so greatly as he is? For ther are hydde yet greater thynges then these be: as for vs we haue sene but few of his wor- kes. For þe Lord hath made al thyngs, and geuen wysedome to such as feare God.

The. xliiii. Chapter.

The prayse of certē holy men, Enoch, Noe, Abraham, Isaac, and Jacob.

**A** T vs commende the noble fa- mous men, and the generacion of our fore elders and fathers. Many more glorious acts hath the Lord done, and shewed hys grete pow- er euery sens the begynnyng. The noble fa- mous men raygned in their kyngedomes,

## The. xliiii. Chapter.

& haue excellent rule. In their wysedome and vnderstandyng, they folowed the coun- sayle shewed in the prophecies. They led þe folke thow the counsaile and wisdom of the Scribes of the people. Wise sentences are foude in theyr instructio. They sought the sweteness & melody of musycke, and brought forth the pleasaunt songes in scripture. They were rich also, & could con- fort and pacify those that dwelt wyth the. Al these were verie noble and honorable men in their generacions, and were wel re- ported of in their tymes. These haue left a name behynd the, so that their prayse shall alwaye be spoken of. Afterwarde there were some, whose remembraunce is gone. They came to naughte and perished, as though they had neuer bene: and became as though they had neuer bene borne, yea and their chyldren also wyth them.

Neuertheles these are lounge men, whose ryghteousnesse shall neuer be for- gotten, but continue by their posterite. Their chyldren are an holy good heritage: Theyr sede endured fast in the couenaunt. For theyr sakes shall theyr chyldren & sede continue for euer, and theyr prayse shall neuer be put doune. Their bodies are bu- ried in peace, but their name lyueth for e- uermore. The people can speake of theire wysedome, and the congregacyon can talke of theyr prayse. \* Enoch walked ryghte and acceptablie before the Lorde, therefore was he translated for an example of amendement to the generacions. Noe was stedfast and a righteous man, and in the tyme of wyathe he became a reconcy- lunge. Therefore was he lefte a remnant vnto the earth, when the floude came.

An euerlastyng couenaunte was made wyth hym, that all flesh shoulde perishe no more wyth the water. Abraham was a greate father of manye people, in glorie was there none lyke vnto hym. He kepte the lawe of the best, and came into a co- uenaunt wyth hym. He set the couenaunt into hys flesh, and when he was tempted \* he was found faythful. Therfor I swore God vnto him wyth an othe, that he wold blesse al people in hys sede, þe wold mul- tiplie and increase hym as the duste of the earth, & to exalt hys sede as þe stars: yea, and that hys sede shoulde haue the pos- session & inheritaunce of the land fro sea to sea, and fro the ryuer vnto the borders of the land. \* Wyth Isaac dyd he stablysh the same couenaunte, for Abraham hys fathers sake. Yea, that gracys blessyng & health of al men, & couenaunt dyd he sta- blysh wyth Isaac, and made it to reste vpon the heade of Jacob. He knewe hym in that he prospered hym so well and ry- chelie, and gaue hym an heritage, and sun- deryd his porcyon by it self, and departed it among the twelue tribes. Mercifull men brought he out of hym, which found fauour before all flesh.

The

Exo. xlviii. c

Gene. vii. d

Eccle. xlii. c

Gene. v. c

Eccle. xlii. c

ge vi. vii. b

Gene. ix. b

rit. a. xv.

xvii. a.

Gen. xxi. a

Gen. xxi. a

gen. xxi. c

c. xxi. v. xxx



The.xlv.Chapter.

The praise of Moses, Aaron, and Phinehes

Exo. xl. c.  
Act. vii. c.



\*Moses beloued of God & men, whose remembraunce is in hye prayse: hym that the Lord made lyke in the glory of the sayntes and magnified hym so that the enemyes stode in awe of hym, thow his woordes he did great wonders. He made him great in the syght of kynges, gaue him commaundement before his people, and shewed him his glorious power. He stablyshed hym with faythfulnes and mekenes, and chose hym out of al men. For he herde his voyce, and led him in the darcke cloude, and there he gaue hym the commaundementes, yea the law of lyfe & wisdom, þe he might teach Jacob the couenaunt, & Israel his lawes.

Rume. xli. a

Exod. iii. f  
Ex. xxviii. a

He chose Aaron his brother also out of the tribes of Leui, exalted hym, and made hym such lyke. An euerlastyng couenaunt made he with him, & gaue him þe priesthode in þe people. He made him glorious in bewtiful aray, and clothed him with the garmente of honoure. He put perfecte love vpon hym, and girded him with strength. He decked hym with sode clothes, and a tunicle, with an ouerboddy cote also and a gyrdle. Round about made he hym belles of gold, and that many: that when he went in, the sounde myght be hearde, that they myght make a noyse in the Sanctuary, and geue the people warnyng. The holy garmente was wrought and broderd with gold, yelow sylke, and purple. And in the breastplate ther was a goodly work, wherein was fastened lyght and perfectnesse.

Upon the same also ther was a woork fastened, & set with costly precious stones, al bound with gold: and this he broughte in his ministracion. The stones wer fastened for a remembraunce, after the twelue tribes of Israel. Vpon his miter, ther was a plate of pure gold, a grauen image of holynes, a famous & noble worke, garnished and pleasaunt to looke vpon. Before hym were ther sene no such fayre ornamentes, and these it behoued hym alwaye to vse: There myght none other put them on, but only his chyldren and his chylders chyldre perpetually. Dayly perfourmed he his burntofferenges. ii. tymes, Moses fylled his handes, & annoynted him wth holy oyle.

Leui. viii. a

Thys was now confirmed hym with an euerlastyng couenaunte, and to his secede, as the dayes of heauen: namely, that his chyldren shoulde alwaye mynister before hym, and perfourme the offyce of the priesthode, and wyshe the people good in his name. Before all mēshypnge chose he hym, that he shoulde offer before the Lord, and make odoures for a sweete sauoure and remembraunce, that he shoulde reconcile the people of the Lord with hym agayne. He gaue hym auctorite also in his commaundementes, and in the

Deut. xxi. c  
and. xxi. a.  
Mal. ii. a.

couenaunte, that he shoulde teache Jacob the statutes and testimonyes, and to enfourme Israel in his law.

Therfore ther stode vp certayne against hym, and had enuye at hym in the wylder-nes: namelye, they that were of Dathan, and Abirams syde, and the furvous congregation of Chore. Thys the Lord saw, and it dyspleased hym, and in his wrothefull indignacion were they consumed. A great wonder dyd he vpon them, and consumed them with the fyre.

Beside thys, he made Aaron yet more honourable and glorious. He gaue hym an herptage, and parted the fyre stutes vnto hym. Vnto hym speciallye he appoynted the breade for sustinaunce (for the priestes eate of the offerenges of the Lord) thys gaue he vnto hym and his secede. Else had he no heritage nor porcion in the lande with the people. For the Lord hym selfe is his porcion and enherptance.

Exod. xxv. f  
Leuit. xxiii

The thyrde noble and excellent man is Phinehes the son of Eliazar, whych pleased the God of Israel, because he had the zeale and feare of the Lord. For when the people wer touned backe, he put him selfe forth ryghte soone, and that with a good wyll, to pacify the wrath of the Lord toward Israel. Therfore was there a couenaunte of peace made with hym, that he shoulde be the pryncypal among the righteous and the people, that he and his posterite shoulde haue the offyce of the priesthode for euer: Lyke as there was made a couenaunt with Dauid of the tribe of Iuda, that from among his sonnes only ther shoulde be a kyng: And that Aaron also and his secede shoulde be the herptage, to geue vs wysdome in our herte, to iudge his people in the ryghteousnes: that his goodes shuld not come into forgetfulnes, and that they honoure myght endure for euer.

Rume. xv. a

The.xlv.Chapter.

The prayse of Josue, Coleb, and Samuel.



Any and strong in bataille was Jesus the sonne of Naue, whych in steade of Moses the prophet was geuen to be captayne of the people, whych accordyng vnto his name was a great sautour vnto the elect of god, to punish the enemies that rose vp against Israel, that Israel myght obtayne theyr inherptance. How greate, noble, and excellent was he, when he lyft vp his hand and drew out his sword against the cities? Who stode so manly before hym? For the Lord hym selfe brought in the enemyes. Stode not the sunne styl at his commaundement, and one day was as long as two? He called vpon the hiest and most myghty, when the enemyes pressed vpon hym on euery syde: and the Lord hearde hym with the hayle stones. They smote the Heathenly people myghtely, and in fallinge downe, they leu al the aduersaries, so that the Heathen knew his hooste, and

Josu. xii. e.  
Nu. xxi. d  
De xxxiii. b  
Josu. i. a.

Josu. x. c.

Al. iii.

al his



# Jesus the sonne of Sirach.

# The. xlvii. Chapter.

all hys defence, that the Lorde hym selfe fought agaynst them, for he folowed vpon the myghty men of them.

In the tyme of Moyse also he & Caleb the sonne of Iephune, dyd a good worke, whych stode agaynst the enemies, withheld the people from synne, and styllled the wicked murmuring. \* And of spce. C. thousand people of foote, they two were preserued, when they wer brought into the heritage, namely, a land that floweth wth mylke & honey. The Lorde gaue strength also vnto Caleb, whych remayned wth hym vnto hys age: so that he wente vpon into the hye places of the land, and hys seide conquered the same for an heritage: that all the chyldren of Israel myght se how good a thing it is, to be obedient vnto the Lorde. And the iudges or rulers (euery one after his name) whose herte went not a whorng, nor departed from the Lorde, and that forsoke not the Lorde vnfaythfully, whose remembraunce hath a good report: Yea they bones shal be oute of theyr place, and theyr name shal neuer be chaunged.

\* Samuel the prophete beloued of the Lorde, ordeyned a kynge, and anoynted the princes ouer the people. In the law of the Lorde ruled he, and iudged the congregation, and the Lorde had respect vnto Jacob. The prophete was founde dyligent in his saythfulness: yea in hys saythfulness was the saythfulness of the byspon knowne.

\* He called vpon the Lorde almyghty, when the enemies pleased vpon hym on euery syde, what tyme as he offered the suckynge lambes. And the Lorde thondred from heauen, and made hys voyce to be herd wth a great noyse. He dyscomforted the princes of Tyre, all the rulers of the Philistines. \* Before hys last end he made protestacion in the syght of the Lorde, and hys anoynted, that he tooke neyther substaunce nor good of any man, not so muche as a shoe: and no man myght accuse him.

\* After this he told that hys ende was at hand, and shewed the kynge also hys ende and deathe: and from the earth lyfte he vpon hys voyce in the prophete, that the vngodly people shoulde perishe.

## The. xlvii. Chapter.

The praise of Nathan Dauid, and Salomon.

Afterwarde in the tyme of kynge Dauid, there rose vpon a prophete called Nathan: For lyke as the fat is taken away from the offerynge, so was Dauid chosen oute of the chyldren of Israel. He tooke hys pastyme wth the Lyons and wth kyddes, and wth beastes lyke as wth lambes. Slew he not a gaunt whē he was yet but yong, and tooke awaye rebuke from hys people what tyme as he tooke the stone in hys hande, and smote downe proude Goliath wth the stynge? For he called vpon the best Lorde, whych gaue hym strengthe in hys ryghte hande, so that he ouerthrew

the myghty graunte in the battayle, that he myghte set vpon the borne of hys people agayne. Thus broughte he hym to worshyppe aboue all princes, and made hym to haue a good reporte in the prayse of the Lorde, that he shoulde weare a crowne of glorie. For he stroped the ennemyes on euery syde, rooted oute the Philistynes his aduersaries, and brake theyr borne in sundry lyke as it is broken yet this daye. In all hys workes he praysed the best and holpest, and ascribed the honour vnto him. Wth hys whole hearte dyd he praise and loue hym that made hym. He sette fingers also before the altare, and in theyr tyme he made swete songes. He ordeyned to keepe the holy dayes worshypfully, and that the solempne feastes throughte the whole yere shoulde be honourably holden wth prayse the name of the Lorde, and wth hys synngynge by tymes in the morninge in the Sanctuarye.

The Lorde tooke away hys synnes, and exalted hys borne for euer. He gaue hym the couenaunte of the kyngdome, and the throne of worshyp in Israel. After him ther arose vpon the wyse sonne called Salomon, and for hys sake he droue the enemies away far of. This Salomon raygned with peace in hys tyme (for God gaue hym rest from hys ennemyes on euery syde, that he myghte buyld hym an house in hys name, and prepare the Sanctuarye for euer) lyke as he was wel instruct in hys pouth, and fylled wth wysdome and vnderstandynge, as it were wth a water foud. He couered and fylled the whole land wth simplytudes and wyse prudente sentences.

Hys name went abroad in the fles, because of hys peace he was beloued. All landes marueled at his songes, proverbes, similitudes, & at hys peace, & at the name of the Lord God, which is called the God of Israel. He gathered gold as tynne, and he had as muche syluer as lead. He was moued in vngodly loue towarde women, & was overcome in affection. He stained his honour and worshyp, yea hys posteritye defyled he also, in buyngynge the wythe of the Lorde vpon hys chyldren, and sorowe after hys ioye: so that hys kyngdome was deuided, and Ephraim became an vnfaythfull, and an vncoustant kyngedome. Nevertheless God forsoke not hys mercy, neither was he utterly destroyed because of hys workes that he shoulde leaue hym no posteritye.

As for the seed that came vpon hym, whych he loued, he broughte it not vnto naughte, but gaue yet a remnaunce vnto Jacob, and a roote vnto Dauid oute of hym. Thus rested Salomon wth hys father, and out of hys seede he lefte behind hym a verie foolynesse of the people, and suche one as had no vnderstandynge: namely Roboam, whych turned away the people throughte hys counsell, and Jeroboam the

Am. xlviii  
Deut. i.  
Iosua. xliii

1. Reg. x. a.  
and .xvi. c.

1. Reg. vii.

1. Reg. xii. a

1. Reg. xvi. c

1. Reg. xii. a

1. Reg. xvii. c

1. Reg. xii. a

ii. Paral. xvi. a,

ii. Reg. xii. c.

ii. Reg. iii. c.

iii. Reg. x. c

iii. Reg. xi. a

iii. Reg. xii. e

ii. Reg. vii. e.



the sonne of Abat, whych caused Israell to sinne, and shewed Ephraim the waye of vngodlynes: In so much that they synnes and misdoedes had the vpper hand so sore, that at the last they were dzyuen out of the land for the same. Yea he sought out, and brought vp al wyckednes, tyll the vengeance of God came vpon them.

The. xlviii. Chapter.

The prayle of Eljah, Elizeus, Hezekiah, and Ilaye.



He stode vp Eliah the prophete as a fyre, and hys worde brente lyke a cresset. He brought an vnderget vpon them, & in hys zeile he made the fewe in number. For they might not away wyth the commaundementes of the Lorde. Thowhe the woorde of the Lorde he shut the heauen, and the tymes brought he the fyre downe.

Thus became Eliah honorable in hys wonderous deedes. Who maye make hys boast to be lyke hym? One that was deade raysed he from deathe, and in the woorde of the byest he brought him out of þ graue agayne. He cast downe kynge and destroyed the, and the honourable from theyr seat. Upon the mount Sina he herd the punishment, and vpon Horeb the iudgemente of the vengeance. He prophesied recompensynge vnto kynge, and ordeyned prophetes after hym. He was taken in the forme of fyre in a charette of horses of the Lord. He was ordeyned in the reprovynge in tyme to pacyfy the wraethe, to turne the hertes of the fathers vnto the children, and to set vp the trybes of Iacob agayne. Blessed were they that saw the, and were gathered in loue: for we lyue in lyfe.

Eliah was couered in the storme, but Heliseus was fylled wyth hys mouth. While he liued he was feared of no prince, and no man myghte ouercome hym. Ther could no woorde dysceyue hym, and after hys deathe, hys body prophesied. He dyd wonders in hys lyfe, and in deathe were hys woorkes maruelous. For al thys the people ameded not, neyther departed they from theyr synnes: tyll they were caried awaye prysoners out of the lande, and wer scattered abrode in al countreys, so that of them ther remayned but a verie lytle people and a prince vnto the house of Dauid. Howbeit some of the dyd ryght, and some heaped vp vngodlynes.

Hezekiah made hys ctyte strong, conueyed water into it, dygged thowhe the stoune rocke wyth yron, and made vppe a well by the water syde. In hys tyme came Sennacherib vp, and sent Rabshakeh, lyf fre vp hys hande agaynst Spon, and defred them wyth greate pryde. Then trembled they: heartes and handes. So that they forrowed lyke a woman trauaplynge wyth chyld. So they called vpon the Lorde, whych is merciful, and lyft vp theyr handes before hym. Immediately the Lorde,

heard them out of heauen, and deliuered them by the hande of Elaye. \* He smote the hooste of the Assyrians, and hys angel destroyed them. For Hezekiah hadde done the thyng that pleased the Lorde, and remayned stedfast in the waye of Dauid hys father. Whych Elaye was greate and faythful in hys vyspons. In hys tyme the Sunne wente backwarde. And he lengthened the kynge's lyfe. Wyth a ryght spryrt prophesied he what shoulde come to passe at the laste: and to suche as were sorowful in Spon, he gaue consolacion. wherewith they myghte comforte them selues for euermore. He shewed thynges that were for to come and secrete, or euer they came to passe.

The. xlix. Chapter.

Of Josiah, Hezekiah, Dauid, Jeremi, Ezechiel, Zorobabel, Jesus, Nehemiah, Enoch, & Joseph.



He remembraunce of Josiah is lyke as when the Apotecary maketh many precious swete smelling things together. His remembraunce shalbe swete as hony in al mouthes, and as the playing of musycke by the myne. He was appointed to turne the people agayne, and to take awaye al abhominacions of the vngodlye. He dyrected hys hert vnto the Lorde, and in the tyme of the vngodlye, he sette vp the worshyp of God agayne: al kynge, except Dauid, Hezekiah and Josiah committed wyckednes, for euen the kynge of Iuda also forsoke the law of God. For they gaue theyr honye vnto other, theyr honoure and worship also to a straunge people.

Therefore was the electe cty of the sanctuary brent wyth fyre, and the stretes ther of laye desolate and wast: \* for they intreated Jeremi eurl, whych neuertheles was a prophete ordayned from hys mothers wombe, that he myght rote out, breake of, and destroye: and that he myght buyld vp and plante agayne. Ezechiel saw the glory of the Lorde in a vyspon whiche was shewed him vpon the charet of the Cherubyns. For he thought vpon the enemies in the rayne, to do good vnto suche as hadde ordred theyr waies aright. \* And þ bones of the twelue prophets stoynd fro out of theyr place: for they gaue comfort & consolacion vnto Iacob, & deliuered them sayth fulli. How shal we praisse zorobabel, which was as a ryng in the ryght hand.

So was Jesus also the sone of Iosedec: these me in their times buylded the house, and set vp the Sanctuary of þ Lord agayne, whiche was prepared for an euerclastynge worship. And Nehemiah is alwaye to be commended, which set vp for vs the wals that wer broken downe, made the portes & barres agayne, and buylded our houses of the neme. But vpon earth is there no man created lyke Enoche, for he was taken vp from the earth. And Joseph, whych was Lorde

iii. Re. xli. b  
iii. Re. xlii. d

iii. re. xlvii. a

iii. Re. xlviii. a  
iii. Re. l. c. a

iii. Re. xli. c

iii. Re. li. c

iii. Re. li. c  
iii. and. iiii.  
iii. reg. xv. c  
iii. re. v. vi.  
iii. and. i. ix.  
iii. re. xlviii.

ii. reg. xx. xii.  
ii. pa. xxvii. a  
iii. re. xlviii.

iii. re. xli. g

iii. re. xx. b.

Esa. xlviii.

iii. re. xlii. o  
ii. pa.  
xxxiii. a.

iii. re. xlv. d  
Jeremi. i. a.

Ezech. i.

Ecl. xlv.

Agge. ii. a.  
i. Es. iii. a.  
iii. Es. v. a.

Agge. i. c.  
ii. Es. vii. a

Ecc. xliii. b.  
Ez. xi. a.



## Jesus the sonne of Syrach.

Lozde of hys brethren, and the upholder of hys people: hys bones were couered and kept. Seth and Sem wer in great honour among the people: and so was Adam aboue al the beastes, when he was created.

The. i. Chapter.

¶ Of Symon the sonne of Oniah.

**S**ymon the sonne of Oniah the hye pypste, whiche in hys lyfe set vp the house agayne and in hys dayes made fast the temple.

The heythe of the temple was founded of hym, the double buyldeing and the hie walles of the temple. In hys dayes the welles of water flowed oute, and were excedyng ful as the sea. He toke care for hys people, and delpyered them from destruction. He kept hys cytie, and made it strong, that it should not be besieged. He dwelt in honoz and worship among his people, and enlarged the intrance of the house and þ court. He geuerh lyght as the moornyng starre in þ myddest of the cloudes, and as the mone when it is ful. He shyneth as the sunne in the temple of God. He is as bryght as the raynebown in the sayre cloudes, and as fowres as floures and roses in the spryng of the peare, and as lylres by the ryuers of water. Lyke as the braunches vpon the mount Lybanus in the tyme of Somer: as a fyre and incense that is kyndled: lyke as an whole ornament of pure golde set wyth all maner of pzeious stones: and as an olyue tre that is frutefull, and as a Syper tre whiche groweth vp on hys. When he put on the garmēt of honour, and was clothed wyth al beuty, when he went to the holy aulter to garnyshe the coueryng of the sanctuary: when he toke the porcions out of the pzeistes hand, he hym selfe stode by the harte of the aulter, and hys brethren round about hym. And as braiches of Cedre vpon the mount Lybanus, so stode they rounde aboute hym. And as the braunches of the olyue tre, so stode al the sonnes of Aaron in thei glorie. And that he myghte sufficiently performe hys seruyce vpon the aulter, and garnyshe the offeryng of the hiest god, he stretched out hys hand & toke of the drynckofferyng, and poured in of the wyne: and so he poured vpon the botome of the aulter a good smell vnto the hiest wynde.

Then beganne the sonnes of Aaron to sounge, and to blow the trompettes, and to make a greute noyse, for a remembraunce, and prayse vnto the Lorde. Then were the people afrayed and fel doone to the earth vpon thei faces, to worshippe the Lorde thei God, and to geue thanks to the almighty God. They sounge goodlye also wyth thei voyces, so there was a pleasant noyse in the great house of the Lorde. And the people in thei prayer besoughte the Lorde the hiest, that he would be mercifull, tyl the honoure of the Lorde were persourmed. Thus ended they thei minis-

## The. ii. Chapter.

tracion and seruyce. Then went he doone, and stretched oute hys handes ouer the whole multitude of the people of Israel, that they shoulde geue prayse and thankes oute of thei lippes vnto the Lorde, to restoyse in hys name. He began yet once also to praye, that he myght openly shewe the thanksgyunge before the hiest, namelye thus: O geue prayse and thankes (ye all) vnto þ Lorde our god which hath euer done noble and greute thynges: whiche hath increased our dates from our mothers wybe, and dealt wyth vs accordyng to hys mercy: that he wyll geue vs the ioyfulness of hert, & peace for our time in Israel. Which saythfully keepeth hys mercy for vs euermore, & alway deliuereth vs in due season.

There betwocomaner of people that I abhorre fro my harte: as for the thyde, whome I hate, it is so people: They that spt vpon the mountayne of Samaria, the Philistynes, and the foolyshe people that dwel in Sichimis.

I Jesus the sonne of Sirache Eleazarus of Jerusalem, haue tokened vp these informations and documentes of wysedd and vnderstandyng in this booke, and poured out the wysedome of my herte. Blessed is he that exercyseth hym selfe therein, and who so taketh such to hert, shal be wyse. If he do these thynges, he shal be strong in all. For the lyght of the Lorde leaderh hym.

The. ii. Chapter.

¶ The prayer of Jesus the sonne of Syrach.

**I** thanke the O Lorde and kyng, and prayse the O God my sauoure. I wyll yelde prayse vnto thy name: for thou art my defender and helper, and hast pzeised my body from destruction, from the snare of traiterous tounge, and from the lippes that are occupied wyth lyes. Thou haste bene my helper from such as stode vp agaynst me, and haste delpyered me after the multitude of thy mercy, & for thy holpe names sake. Thou hast deliuered me from the roaryng of them that prepared them selues to deuoure me, oute of the handes of suche as sought after my lyfe: from the multitude of them that troubled me, and wente aboute to sette fyre vpon me on euery syde, so that I am not byente in the myddest of the fyre. From the depe of hel, from an vncleane tounge, from lymg wordes, from the wycked kyng, and from an vnyghteous tounge. My soule shal prayse the Lorde vnto death, for my lyfe drew nye vnto hel.

They compassed me rounde aboute on euery syde, and there was no man to helpe me. I looked about me, if there were anye man that would socoure me: and ther was none. Then thought I vpon thy mercy, O Lorde, and vpon thy actes that thou haste done euer of olde, namelye, that thou delpyeredst such as put thei trust in thee, and ryddest them out of the handes of the bea-

then. Thus lyft I vp my prayer sed earth, and

ii. Macha.  
xxiii.  
ii. Mac. iiii.  
and. iiii.



# Jesus the sone of Sirach.

and prayed for deliuerance from deathe. I called vpon the Lorde my father, that he would not leaue me without helpe, in the daye of my trouble, and in the tyme of the proude. I praysed thy name continuallye, yeldyng honour and thanks vnto it and so my prayer was herd. Thou sauedest me from destruction, and deliueredst me from the vntygthrouse tyme. Therefore wyl I acknowledge and prayse the, and magnify the name of the Lorde.

When I was yet but younge, or euer I went astraye, I desyred wysdome openlye in my prayer. I came therefore before the temple, and sought her vnto the last. Then floozshed she vnto me, as a grape that is soone ripe. My heart reioysed in her, then wext my foote the ryght way, pea from my pouthe vp soughte I after her: I bowed downe myne eare and receiued her. I found me much wysdome, and prospered greatlye in her. Therefore wyl I ascribe the glorie vnto hym, that geueth me wysdome: for I am aduised to do thereafter. I wyl be gelous to cleue vnto the thyng that is good, so shall I not be confounded. My soule hath wrestled with her, and I haue bene diligent to be occupied in her. I lyfte vp mine handes on hie, then was my soule lightened tho to the wysdome, that I knoweledged my foolishnes. I ordred my soule after her, she and I were one hert from the begynnyng, and I found her in clenness. And therefore shall I not be forsaken.

My herte longed after her, and I gat a good treasure. I bozow her the Lorde hath geuen me a new tonge, wherewith I wyl prayse him. Come vnto me re vberned, and dwell in the house of wysdome, with drawe not your selues from her, but talke and commen these thyngs, for your soules are very thyrsty, I opened my mouth and spake: \* Come and bye wysdome without money, bowe downe your necke vnder her yoke, and your soule shal receyue wisdom. She is hard at hand, and is content to be found. Behold with your eyes, howe that I haue had but lytle labour, and yet haue found much rest. Receyue wisdom, and ye shall haue plenteousnes of syluer, & golde in possession. Lette your mynde reioyse in hys mercye, and be not ashamed of his praise. Worke hys worke berymes, and he shal gyue you your rewarde in due tyme.

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The ende of the booke of Jesus the sone of Sirach, whiche is called in Latyn Ecclesiasticus.

# The booke of the Prophet Baruch.

## The fyrst Chapter.

Baruche wrote a booke during the captiuitie of Babylon, whych he redde before Iechoniah, and al the people. The Jewes sent the booke with money to Hierusalem to theyr other brethren, to the entent that they shoulde praye for them.



And Baruch dyd read the wordes of this booke before Iechoniah the sone of Ihoiachin king of Iuda might heare: and in the presence of al the people that were come to heare the booke: pea, and before al the noble kynge's sonnes, before the Lordes of the counsaile and elders: and before the whole people, from the lowest to the hiest, before al the that dwelle at Babylon, by the water of Eodys: which when they heard it, wept, fasted, and prayed before the Lorde.

They made a collection also of money, accordinge to euery mannes power, and sente it to Hierusalem vnto Ihoachyn the sone of Helkiah, the sone of Salou priest, with the other priestes: and to al the people whych were with hym at Hierusalem, what tyme as they had gotten the ornaments of the temple of the Lorde (that were taken away out of the temple) that they myght bring them agayne into the lande of Iuda the x. day of the moneth Siban: namely syluer vessels, whiche Sedechiab the sone of Iosiah king of Iuda had made. After that Nabuchodonosor kynge of Babylon hadde taken Iechoniah with all hys prynces, lordes, and al the people, and ledde them captiue from Hierusalem vnto Babylon.

And they sayde: \* Behold, we haue sent you money, to bye you burntofferings and incense withal: make you unleuened bread, and offer for synne vpon the aulter of the Lorde our God. \* And pray for the prosperitie of Nabuchodonosor kynge of Babylon, and of Baltasar hys sone: that their dayes may be vpon earth, as the dayes of heauē: that god also may geue vs strengthe, and lyghte our eyes: that we may lyue vnder the defence of Nabuchodonosor kynge of Babylon, and vnder the protection of Baltasar hys sone: that we maye longe do them seruple, and synde fauoure in their syghte. Prare for vs also vnto the Lords our God, for we haue synned agaynst the Lord our god, to this day is not his wrath turned yet away from vs. And see that ye reade this booke (whych we haue sent vnto you to be rehearsed in the temple of the Lorde) vpon the hye dayes, and at tyme conueniente.

Thus shal ye saye: The lord our God



# Jesus the sone of Sirach.

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Baruche wrote a booke during the captiuitie of Babylon, whych he redde before Jeconiah, and al the people. The Jewes sent the booke with money to Hierusalem to theyr other brethren, to the entent that they shoulde praye for them.



And Baruch dyd read the wordes of this booke before Jeconiah the sone of Joachin king of Iuda might heare: and in the presence of al the people that were come to heare the booke: pea, and before al the noble kynge's sonnes, before the Lordes of the counsaile and elders: and before the whole people, from the lowest to the hiest, before al the that dwelle at Babylon, by the water of Euphrate: which when they heard it, wept, fasted, and prayed before the Lorde.

They made a collection also of money, accordinge to euery mannes power, and sente it to Hierusalem vnto Ioaquyn the sone of Helkiah, the sone of Salou priest, with the other priestes: and to al the people whych were with hym at Hierusalem, what tyme as they had gotten the ornaments of the temple of the Lorde (that were taken away out of the temple) that they myght bring them agayne into the lande of Iuda the x. day of the moneth Siban: namely syluer vessels, whiche Sedechiah the sone of Josiah king of Iuda had made. After that Nabuchodonosor kynge of Babylon hadde taken Jeconiah with all hys prynces, lordes, and al the people, and ledde them captiue from Hierusalem vnto Babylon.

And they sayde: \* Behold, we haue sent you money, to bye you burntofferings and incense withal: make you unleuened bread, and offer for synne vpon the aulter of the Lorde our God. \* And pray for the prosperitie of Nabuchodonosor kynge of Babylon, and of Baltasar hys sone: that their dayes may be vpon earth, as the dayes of heauē: that god also may geue vs strengthe, and lyghte our eyes: that we may lyue vnder the defence of Nabuchodonosor kynge of Babylon, and vnder the protection of Baltasar hys sone: that we maye longe do them seruple, and synde fauoure in their syghte. Prare for vs also vnto the Lords our God, for we haue synned agaynst the Lord our god, to this day is not his wrath turned yet away from vs. And see that ye reade this booke (whych we haue sent vnto you to be rehearsed in the temple of the Lorde) vpon the hye dayes, and at tyme conueniente.

Thus shal ye saye: The lord our God



is ryghteous, but we are worthy of confusion and shame: lyke as it is come to passe Baruch. ii. 6 this day, vnto al Iuda, and to euery one Dan. ix. 2, that dwelleth at Hierusalem: to our kyn- ges, prynces, priestes, prophets, and to our fathers. We haue sinned before the Lorde our God, we haue not put our trust in hym nor geuen hym credence, we haue not obeyed hym, we haue not harkened vnto the voyce of the Lorde our God, to walke in the commaundementes that he gaue vs. Sence the day that he brought our forefathers out of the lande of Egypt vnto this present day, we haue bene euer a mysbeli- uinge, and an vnfaithful people vnto the Lorde our God, destroying our selues vt- terly, and shrynckynge backe, that we shuld not heare his voyce.

¶ Wherefore ther are come vpon vs greate plagues and dyuerse curses, like as the lord dynged by Moyses his seruante whiche brought our forefathers out of the land of Egypt, to geue vs a land that floweth with mylke and honye, lyke as it is to see this day. Neuerthelesse, we haue not hearkened vnto the voyce of the Lord our God, accordyng to al the wordes of the prophetes, whiche he sent vnto vs and to our rulers: but euery man folowed his owne mynde and wicked ymaginacion: to offer vnto straunge Gods, and to doo euyl in the syghte of the Lorde our God.

The.ii. Chapter.

¶ The Jewes confesse that they suffer iustly for they synnes. The true confession of the Christen. The Jewes desyre to haue the wrath of God turned from them. The lord wyl that we obey vnto prynces althoughe they be euyl. He promyseth that he wyl call agayn the people from captiuitie, and geue them a new and euerylastyng testament.

¶ Of the whiche cause the Lorde our God hath perfourmed his deuyce, whereof he certyfied vs and our heads that ruled in Hierusalem, yea and our kinges, oure prynces, with al Irael and Iuda. And such plagues hath the Lord brought vpon vs, as neuer came to passe vnder the heauen, lyke as it is fulfilled in Hierusalem, accordyng as it is mytten in the lawe of Moyses that a man shoulde eat the flesh of his owne sone, and the flesh of his owne daughter. Moreouer, he hath deliuered them into the handes of al kynges, that are rounde aboute vs (to be confounded and desolate) and scattered them abroad in al landes and nations. Thus are we brought beneth, and not aboue, for we haue sinned against the lord God, and not bene obedyent to his voyce.

¶ Therefore the Lorde our God is ryghteous, and we with oure fathers (as reason is) are broughte to open shame, as it is to see this daye. And as for these plagues that are come vpon vs alreadye, the Lorde hadde deuyced them for vs: yet woulde we not praye vnto the Lorde our God, that

we myght euery man turne from his vngodly wayes. So the Lorde hath caused such plagues to come vpon vs, for he is ryghteous in al his woorkes whiche he hath commaunded vs: which we also haue not done nor harkened vnto his voyce, for to walke in the commaundementes of the Lorde that he had geuen vnto vs.

\* And nowe O Lord God of Irael thou that haste brought thy people out of the land of Egypt wth a myghty hand, wth tokens and wonders, wth thy greate power and outstretched arme: and hast gotten thy selfe a name, as it is come to passe this day. O Lord our God, we haue sinned, we haue done wyckedly, we haue behaued our selues vngodly in al thy ryghteousnes- ses. Turne thy wrath from vs (we beseeche the) for we are but fewe leste amonge the Heathen, where thou haste scattered vs. Heare our prayers (O Lorde) and our petiti- ons, bring vs out of captiuitie, for thine owne sake: get vs fauoure in the syghte of them which haue led vs away: that al lan- des may knowe that thou art the Lord our God, and that Irael and his generation calleth vpon thy name.

O Lord, loke downe from thy holy house vpon vs, encline thyn eare, and heare vs. For the dead, that be gone downe to theyr graues, whose soules are oute of theyr bodies, ascribethe vnto the Lord neither prayse nor ryghteousness making, but the soule that is bereft for multitude of her sins whiche goeth on heauily and weakely, whose eyes begyn to fayle, yea suche a soule ascribeth prayse and rightousnes vnto the Lord. O Lord, we poure out our prayers before the, and requyre mercy in thy syghte, O Lorde, our God, not for any godlynes of oure forefathers, but because thou hast sente out thy wrath and indignacion vpon vs: accordyng as thou dydest threaten by thy ser- uantes the prophetes, saying.

\* Thus sayeth the Lorde: Bowe downe your shoulders and neckes, and serue the kyng of Babilon, so shal ye remayne stil in the lande, that I gaue vnto your fathers. Yf ye wyl not do this, nor heare the voyce of the Lorde your God, to serue the kyng of Babilon, I shal destroy you in the cities of Iuda, wthin Hierusalem and without. I wyl also take fro you the voyce of mirth and the voice of ioye, the voice of the bride- grome and the voyce of the byrde, and ther shall no man dwell more in the lande. But they woulde not hearken vnto the voyce to do the kyng of Babilon serupre: and therfore hast thou perfourmed the wordes that thou spakest by thy seruantes the pro- phetes: namely that the bones of our kin- ges, and the bones of oure fathers shoulde be translated out of theyr place.

And lo, nowe they are layed oute in the heate of the Sunne, and in the colde of the nyghte, and dead in greate miserie: wth hunger, wth sword, wth pestilence, and are

Deut. ix. d.

Exod. vii. d. viii. and. ix.

ii. Para. vi.

Deut. xvi. d. Esay. lxi. c.

D

Ier. xvi.

E



are cleane caste forthe. As for the temple wherein thy name was called vpon, thou hast layd it wast, as it is to se this day: and that for the wyckednes of the house of Israel and the house of Iuda. O Lord our God thou hast intreated vs after all thy goodnes, and accordyng to al that greates louyng mercy of thyne, \*lyke as thou spakest by thy seruaunte Moyses, in the daye when thou dydest commaunde hym to wyte thy lawe before the chyldren of Israel, saying: If ye wyl not hearken vnto my voyce, then shall thys greates multitude be turned into a very small people: for I wyl scatter them abroade. Notwithstandyng I am sure that thys folke wyl not heare me: for it is an hard necked people. But in the land of theyr captiuitie, they shall remember them selues, and learne to know, that I am the Lord theyr God, when I geue the an herte to vnderstand and eares to heare. Then shall they prayse me in the land of theyr captiuitie, and thynke vpon my name. Then shall they turne them from theyr hard backes, and from theyr vngodlynes: Then shall they remember the thynges that happened vnto theyr forefathers, whych synned against me. So wyl I bring them agayne into the land, whych I promysed wth an oth vnto theyr fathers Abraham, Isaac, and Iacob: and they shall be Lordes of it, yea I wyl increase them, and not mynyshe them. And I wyl make another couenaunte wth them, such one as shal endure for euer: namely, that I wyl be theyr God, and they shall be my people: and I wyl no more dryue my people the chyldren of Israel, oute of the land that I haue geuen them.

## The.iii. Chapter.

The people continually in theyr prayer begone for theyr deliuerance. He prayeth wylsome vnto the people, shewyng that so great aduersities came vnto them for the dyspyng therof. Only God is the synder of wisdom. Of the incarnation of Christ.

**A**nd now O Lord almyghty, thou God of Israel: our soule that is in trouble, and our spirite that is bereaved, cryeth vnto the: heare thou (O Lord) and haue ppyty vpon vs for thou art a merciful God: be gracious vnto vs, for we haue synned before thee. Thou endurest for euer, shoulde we then utterly perishe? O Lord almyghty thou God of Israel: Heare now the prayer of the dead Israelites and of theyr chyldren whych haue synned before thee, and not harkened vnto the voyce of the Lord theyr God, for the which cause these plagges hange now vpon vs. O Lord, remember not the wyckednes of oure forefathers, but thynke vpon thy power and name nowe at thys tyme, for thou art the Lord our god, and the (O Lord) wyl we prayse. For thou hast put thy feare in our hartes, to the intent that we should call vpon thy name, and prayse the in oure

captiuitie: and that we myght turne fro the wyckednesse of oure forefathers, that synned before thee.

Behold, we are yet this day in our captiuitie, wher as thou hast scattered vs, to be an abhominacion, curse, and synne: like as it hath happened vnto our fathers also because of al theyr wyckednes and departing from the. O Israel hear the commaundementes of Iyse: ponder them well wth thyne eares, that thou maist learne wysdome. But howe happeneth it Israel that thou art in thyne enemyes land: thou art waxen old in a straunge country, and despyled wth the dead. Why art thou become lyke them that goo downe to theyr graues? But because thou hast forsake the way of wysdome. For if thou haddest walked in the way of god, truly thou shouldest haue remayned safe in thine own land.

Learn then wher discrecion is, wher vertue is, wher vnderstanding is: that thou maist know also from whence cometh long life, a necessary lyuing, flyght of the eyes and quietnes. Who euer found out her place, or who came euer into her treasures?

Where are the pyruces of the Beathan become and suche as ruled the beastes vpon the earth? They that had theyr pastime wth the foules of the ayre, they that boorded wth syluer and gold (wherin men truste so much) and made no ende of theyr gatherynge: What is worth of them that couered syluer, and were so carefule, and coulde not byrynge theyr woorkes to passe? They be rotted out, and gone downe to hell, and other menne are come vp in theyr steades. Younge menne haue sene lyght, and dwelt vpon earth, but the waye of the reformation haue they not knowen, nor vnderstand the pathes therof: neither haue theyr chyldren receyued it, yea righte sacre is it from them. It hath not bene heard of in the lande of Canaan, neyther hath it bene sene at Theman.

The Agarenes sought after wysedome, but that which is earthly, lyke as the marchauntes of the land do. They of Theman are connyng also, and they labour for wysdome and vnderstandyng: but the waye of true wysdome they know not, neyther doo they thynke vpon the pathes thereof. O Israel, howe great is the house of God: and howe large is the place of bys confelssion. Create is he, and hath none ende: bye and bymesurable. What is become of those famous giauntes, that were so great of bodye, and so worthy mē of war? Those had not the Lord chose, neyther haue they found the waye of reformation, therefore were they destroyed: and for so muche as they had no wysdome, they perished because of theyr folyes.

Who hath gone by into heauen to take wysdome there, and broughte her downe from the cloudes? Who hath gone ouer the sea to fynde her, and hath cho-



Gen. i. sen her aboue golde, and so brought her his  
cher: No man knoweth the wayes of my  
Josa. i. c. dome, neyther is ther any that can seke out  
Ec. xxxviii. her pathes. But he that wotech al thinges,  
Ec. xlii. a. knoweth her, and he hath founde her oute  
with his foreknowledge. The same is he  
which prepared earth at the beginninge,  
and filled it with all manner of foules and  
beastes. When he sendeth out the lyght, it  
goeth: and when he calleth it agayne, it o-  
beyeth hym with feare. The starres keepe  
theyr watche, and geve theyr lyghte, pray-  
and that gladly. When he calleth the, they  
saye: here we be. And so with chearefulnes  
they sheweth lyght vnto a hym that made the.  
Deut. xlii. a. This is our God, and other: hal none other  
be compared to hym. It is he that hath  
founde oute all wysdome, and hath ge-  
uen her vnto Jacob his seruante, and to  
Israel his beloved. Afterward did he shew  
him selfe vpon earch, and dwelt among me.

## The xiiii. Chapter.

The rewarde of them that kepe the law, and  
the punishment of them that despoile it. A  
comforting of the people being in captiui-  
tie. A complaint of Ierusalem, and vnder the  
figure thereof, of the church. A consolacion  
and comforting of the same.

**T**his is the booke of the comman-  
dementes of God, and the lawe  
that endureth for ever. All they  
that kepe it, shall come to lyfe:  
but such as forsake it, shall come to deathe.  
Turne the O Jacob, and take holde of it:  
walke by his way thorow his byrgenes  
and shyne. Seue not thyne honour to ano-  
ther, and thy worship to a straunge people.  
O Israel, how happy are we, seying O God  
hath shewed vs such thynges as are plea-  
saunte vnto hym. Be of good cheate thou  
people of God, O thou anciente Israel.  
Now are ye sold among the heathen, how  
be it, not for your vnter destruction: but be-  
cause ye prouoked God the Lord to wrath  
and dyspleasure, therefore were ye deliue-  
red vnto your enemies, for ye dyspleased O  
euerlastyng God that made you, offerynge  
vnto deuils and not to God. Ye haue for-  
gotten hym that brought you vp, and your  
nursle haue ye greued, O Ierusalem.

**W**hen the same that the wrath of God  
was commyng vpon you, he sayd: Herken  
O ye that dwel about Sion, for god hath  
brought me into great heuines: and why?  
I se the captiuitie of my people, of my son-  
nes and daughters, whych the euerlastyng  
God wyll brynge vpon them. With ioye  
dyd I noyssh them, and now must I leaue  
them with wepyng and sorowe.

Let no man reioyce ouer me wyddowe,  
and forsaken: wherby for the synnes of my  
chyliden, and desolate of euerye man. For  
why they departed from the lawe of God,  
they woulde not knowe his ryghtuousnes,  
nor walke in the waye of his comman-  
dementes: and as for the pathes of the  
truthe and godlynesse, they hadde no luste

to go in them. O ye dwellers aboute Sion, come and  
lette vs call to remembraunce the captiui-  
tie, that the euerlastyng God hath brought  
vpon my sonnes and my daughters. He  
hath broughte a people vpon them from  
far, an vncomfiteous people and of a straunge  
language: whych neyther regarde the old  
nor ppyte the younge.

These haue caried awaye the deare be-  
loued of my wyddowes, leauyng me alone,  
both desolate and childles. But alas, what  
can I helpe you? Now he hath brought  
these plagis vpon you, deliuer you also  
from the bandes of our enemies.

**G**o your way (O my chyliden) go your  
way: for I am desolate and forsaken, I  
haue put of the clochyng of peace, and put  
on me the sacke cloth of praper, and for my  
tymis I wyll call vpon the most hyst. Be of  
good cheate, O my chyliden, crye vnto the  
Lorde, and he shall deliuer you from the po-  
wer of the bynnes, your enemies.

For verely, I haue euer a good hope of  
your prosperous healthe: yea a very glad-  
nes is come vpon me from the holy one, be-  
cause of the mercy that ye shall haue of our  
euerlastyng sauoure.

With mournyng and wepyng dyd I see  
you go from me, but with ioy and perpetuall  
gladnes, shall the Lord bring you agayne vnto  
me. Lyke as the neighbours of Sidon saw  
your captiuitie from God: Euen so shall  
they also se shortly your healthe in God,  
whych shall come on you with great honor  
and euerlastyng worshyppe.

**O** my chyliden, suffer patiently the wrath  
that shall come vpon you. For the enemye  
hath persecuted the, but shortly thou shalt  
se his destruction, and shalt treade vpon  
his necke. My dearelyngs haue gon rough  
harde wayes, for they are led awaye, as a  
flocke that is scattered abroad with the en-  
emyes. But be of good comforte (O my  
chyliden) and crye vnto the lord: For he that  
led you away, hath you yet in remembraunce:  
and like as ye haue bene minded to swarue  
from your God, so shall ye now endeouor  
your selues. r. tymes more to turne again,  
and to seeke him. For he that hath brought  
these plagis vpon you, shall brynge you e-  
uerlastyng ioy agayne with your healthe.  
Take a good heart vnto thee, O Ierusa-  
lem: for he whych gaue thee that name ex-  
horteth the so to do.

The wicked doers that now put thee to  
trouble, shall perishe: and such as haue re-  
ioysed at thy sal, shall be punished. The ci-  
ties whom thy chyliden serue, and that  
haue caried awaye thy sonnes, shall be cor-  
recte. For lyke as they be now glad of thy  
decaye, so shall they mourne in theyr ob-  
struction. The ioye of theyr multitude  
shall be taken awaye, and theyr cheate shall  
be turned into sorowe. For a fyre shall fall  
vpon them from the euerlastyng God, long  
to endure: and it shall be inhabyted of dy-

De. xlii. e  
Iere. vi.Deut. lxxi. c.  
and. xxx. a.  
Ical. cxxx. a.

I. reg. xli. e

Ezay. lv. b.

Ier. l. a. b. c.



upls for a greate season.

The.vi. Chapter.

Jerusalem is moued vnto gladnes for the re-  
turne of her people, and vnder the fygure  
therof, the church.

**J**erusalem, looke aboute the to-  
warde the east, and beholde the  
loy that cometh vnto the from  
God. For lo, thy sonnes (whome  
thou hast forsaken, and that wer scattered  
abysade) come gathered together from the  
east and west, reioysing in the woorde of  
the holy one, vnto the honour of God.

Put of thy mourning clothes (O Jeru-  
salem) and thy sorowe, and decke the with  
the worshyppe and honoure that cometh  
vnto thee from God, wyth euertlasting glo-  
ry. God shal put a cloke of ryghtuousnesse  
vpon thee, and set a crowne of euertlastinge  
worshyppe vpon thyne heade: for vpon the  
wyl God declare hys bryghtnesse that is  
vnder the heauen: Yea an euertlastynge  
name shal be gauen the of God, with peace  
of ryghtuousnesse, and the honoure of gods  
des seare.

**A**ryse O Jerusalem, stande vp on hye:  
looke about thee towarde the east, and be-  
holde thy chyldren gathered from the east,  
vnto the west, whiche reioyce in the holpe  
worde, haupnge God in remembraunce.  
They departed from the one fore, and wer  
led away of theyr enemies: but now shall  
the Lorde brynge them caried wyth ho-  
noure, as chyldren of the kyngdome. For  
God is purposed to bryng downe al stoute  
mountaynes, yea and al hye rockes, to fyll  
the valleres, and so to make them euen  
wyth the grounde, that Israel may be dy-  
lygent to liue vnto the honour of god. The  
wooddes and al pleasaunt trees shal ouer-  
shadowe Israel, at the commaundemente  
of God. For hyther shal God bryng Israel  
wyth ioyful myrthe, and in the light of his  
magesty: wyth the mercy and ryghtouse-  
nes that cometh of hym selfe.

The.vi. Chapter.

A copy of the Epistle that Jeremy sent vnto the  
Jewes, whych were led awaye prysoners by  
the kynge of Babylon: wherin he certyfieth  
them of the thyng that was commaunded  
hym of God.

**B**ecause of the syns that ye haue  
done agaynste God, ye shall be  
ledde awaye captiue vnto Baby-  
lon euen of Nabuchodonosor the  
kyng of Babylon. So when ye be come  
into Babylon, ye shal remayne there ma-  
nye yeares, and for a longe season, namely  
seuen generacions: and after that wyl I  
brynge you awaye peaceably from thence.

\* Nowe shall ye see in Babylon, Goddes  
of golde, of syluer, of woodde, and of stone,  
borne vpon mennes shoulders, to cast oute  
a fearefulnesse before the Heathen. But  
looke that ye dooe not as the other: be not  
ye afrayed, and lette not the feare of them  
ouercome you.

Therefore, when ye se the multitude of  
people, worshyppe them behynde and  
before, say ye in your heartes: \* O Lord, it  
is thou that oughtest onely to be worshyp-  
ped. Myne angell also shall be wyth you, Deut. vi.  
and I my selfe wyl care for youre soules.  
As for the tymber of those goddes, the car-  
penter hath polished them: yea, gylted be Deut. vii. 6  
they, and layed ouer wyth syluer, yet are  
they but vayne things, and can not speake.  
Lyke as a wench that loueth peramoures,  
is trymly dected, euen so are these made and  
hanged wyth golde. Crownes of golde be-  
relve haue they: goddes vpon theyr hea-  
des: so the pryestes them selues take the  
golde and syluer from them, and put it to  
theyr owne vses: yea, they geue of the same  
vnto harlots, and trymme theyr whoores  
wythall: agayne, they take it frome theyr  
whoores, and decke theyr gods therewith.  
\* Yet can not these gods deliuer the selues  
fro rust and mothes. Whether haue coue- Jer. x. a.  
red the with clothynge of purple, they wipe  
theyr faces for the dust of the temple, wher  
of ther is much among them. One barhe a  
septer in his hand, as though he wer iudge  
of the countrey, yet can he not say such as  
offende him. Another hath a swearde or an  
axe in hys hand: for al that is he neyther  
able to defende hym selfe from battayl, nor  
from murderers.

By this ye maye vnderstand, that they  
be no goddes: therefore se that ye neyther  
worshyppe them, nor feare them. For lyke  
as a vessel that a manne vseth is not brynge  
worth when it is broken, euen so is it with  
theyr Goddes. When they be set vp in the  
temple, theyr eyes be ful of dust, thorow the  
fete of those that come in. And lyke as the  
doores are shutte in rounde aboute vpon  
hym that hath offended the kyng: Or as  
it were a dead body kept besyde the graue:  
Euen so the pryestes keepe the doores with  
barres, and lockes, leaste theyr Goddes be  
spoyled wyth robbers. They sette vp can-  
delles before them, yea verpyre and that  
manye, wherof they can not se one, but e-  
uen as blockes, so stande they in the tem-  
ple. It is sayd that the serpentes and wor-  
mes whych come of the earth, gnawe oute  
theyr hertes, eatynge them and theyr clo-  
thes also: and yet they fele it not. Their fa-  
ces are blacke, thorow the smoke that is in  
the temple. The Owles, Swalowes, and  
byrdes flye vpon them, yea and the cattes  
runne ouer theyr heades.

If this ye maye be sure that they are  
not goddes, therefore feare them not. The  
golde that they haue, is to make them beu-  
tiful: for all that, except some body dyshe  
of theyr rust, they wyl geue no hyne: and  
when they were caste into a fourme, they  
felt it not. They are bought for money, and  
haue no bryth of life wythin them. \* They  
muste be borne vpon mennes shoulders, as  
those that haue no feet: wherby they de-  
clare vnto menne, that they be not brynge  
worth.

Esa. xlii. b.  
Esa. xlv. a.  
Sapte. xiii.  
ind. xlii.

Esa. xlii. b.



worth. Confounded be they then that wor-  
shipppe them. For yf they fall to the ground,  
they can not rylse by agayne of them sel-  
ues. Yea, though one healte them by and  
sette them ryghte, yet are they not able to  
stande alone: but muste haue proppes sette  
vnder them, lyke deade menne. As for the  
thynges that is offered vnto them, they  
priestes sell it, and abuse it: yea, the pre-  
stes wyues take therof, but vnto the sicke  
and poore, they geue nothyng of it, the  
women wyth chylde, and the menstruous  
lape handes of they: offerynges. By this  
ye maye be sure that they are no Goddes,  
therfore be not ye afrayed of them. From  
whence cometh it then that they be cal-  
led Gods? The women syt before the gods  
of syluer, golde and woodde, and the pre-  
stes syt in they: temples, haung open clo-  
thes, whose heades and beardes ar shauen  
and haue nothyng vpon they: heades: roa-  
ryng and cryng vpon they: gods, as men  
do at the feast, when one is deade.

**E** The priestes also take awaye the gar-  
mentes of the ymages, and decke they:  
wyues and chyliden wythall. Whether it  
be good or euill that anye manne do vnto  
them, they are not able to recompence it:  
they can neyther set vp a kynge nor putte  
hym downe. In lyke maner they may nei-  
ther geue ryches, nor rewarde euell.

Eccles. v. a.

\* Though a man make a vowe vnto them  
and keepe it not, they wyll not requyre it.  
They can not restore a blynde man to his  
sight, nor helpe any man at his nede. They  
can shewe no mercye to the wyddow, nor  
do good to the fatherles. They: goddes of  
woodde, stone, golde and syluer, are but e-  
uen as other stones, that be hewen of the  
mountayne. They that worshipppe them,  
shal be confounded. How shuld they the be  
taken for goddes? yea, howe dare men call  
them gods? And though the Caldees wor-  
shypped them, not hearyng that they were  
but domme and coude not speake, Yet  
they them selues offer vnto Belle, & would  
sayne haue hym to speake: as who saye,  
they coude feeles, that may not moue. But  
whē these mē come to vnderstanding, they  
shal forsake them, for they: Gods haue no  
felyng. A greate sorte of women gyrt wyth  
coardes syt in the stretes and burne olyue  
beryes. Now if one of them be conueyed a-  
way, and lye wyth any such as come by: she  
casteth her neyghbours in the teeth, because  
she was so worthely reputed, nor her coard  
broken. Whatsoeuer is done for them, it is  
but vayne and lost: Howe maye it then be  
thought or sayed, that they are gods? Car-  
penters and goldsmithes make them, nei-  
ther be theye any other thyng, but euen  
what the woorkmen wyll make of them.  
Yea, golde smithes them selues that make  
them, are of no longe continuance: How  
shoulde then the thynges that are made of  
them, be goddes?

Wayne therfore are the thynges (yea be-  
ry shame is it) that they leaue bebynde the  
for they: posteritye. For as soone as there  
cometh anye warre or plage vpon them,  
then the priestes ymagine where they  
maye hyde them selues wyth them. Howe  
can men thynke then that they be goddes,  
whycher neyther maye defende them sel-  
ues from warre, nor deliuer them from mis-  
fortune? For seynge they be but of wood, of  
stone, of syluer, and of golde: al people and  
kynge shal knowe here after, that they be  
but vayne thyngs, yea it shal be openly de-  
clared that they be no gods: \*but euen the  
very woorkes of mennes handes, and that  
God hath nothyng to dooe wyth them.  
They can sette no kynge in the lande, nor  
geue rayne vnto men. They canne geue no  
sentence of a matter, neyther defende the  
lande from wronge: For they are not able  
to do so muche as the crowe that flyeth be-  
twixt heauen and earth.

Psal. cxi.  
Sap. xiii. b


When there happeneth a fyre into the  
house of those gods of wood, of syluer, and  
of golde, the priestes wyll escape and saue  
them selues, but the gods burne as the bal-  
kes therin. They can not wythstande anye  
kynge or bartell: howe maye it then be  
thought or graunted that they be goddes?  
Moreouer these gods of wood, of stone, of  
golde and syluer may neyther defend them  
selues from theues nor robbers: yea the ve-  
ry wycked are stronger then they. These  
stryppe them out of they: apparell that  
they be clothed wythall, these take they:  
golde and syluer from them, and so gette  
them awaye: yet can they not healte them  
selues. Therefore it is muche better for a  
manne to be a kynge and so to shewe his  
power: or els a profitable vessel in a house,  
wherein he that oweth it, myghte haue  
pleasure: yea or to be a doore in a house, to  
keepe suche thynges safe as be therein, then  
to be suche a vayne God. The Sunne, the  
Moone, and al the starres, when they geue  
they: shyne and lyght, are obedyente and  
doe men good. When the lyghtnyng  
glistereth, al is cleare: The winde bloweth  
in euery countrey, and when God com-  
maunderth the cloudes to goo round about  
the whole world, they dooe as they ar byd-  
den: when the fyre is sent downe from a-  
boue and commaunded, it burneth up hyls  
and wooddes: But as for those Goddes,  
they are not lyke one of these thynges,  
neyther in beautye nor strengthe. Where-  
fore men shoulde not thynke nor saye that  
they be gods, seing they can neyther geue  
sentence in iudgemente, nor do men good.  
For so much as ye are sure that they be no  
gods, then feare them not. For they canne  
neyther speake euill nor good of kynge.  
They can shewe no tokens in heauen for  
the heathen, neyther shyne as the Sunne,  
nor geue lyghte as the Moone: yea the un-  
reasonable beastes are better then they,  
for they can get them vnder y rose, and doo  
them



the selues good. So can ye be certified by  
no maner of meanes, that they be Gods:  
therefore feare them not. For like as a frai-  
buggarde in a garden of Cucumbers ke-  
peth nothyng, euen so are they: Goddes of  
woodde, of syluer and gold: and lyke as a  
whyte thorne in an orcharde, that euer ye  
bynde sytterth vpon: yea lyke as a dead bo-  
dy that is caste in the darcke: Euen so is it  
wyth those Goddes of woodde, syluer and  
gold. By þ purple and scarlet whiche they  
haue vpon them, and soone fadeth awaye,  
ye maye vnderstand that they be no gods;  
yea they themselves shall be consumed at  
the last, whych shall be a greate confusion  
of the land. Blessed is the Godly man that  
hath no Images, and wo: theyppeth none:  
for he shall be far from reprose.

**T**he songe of the three  
chyldezen, whych were put into the  
hote burning Duen. The common  
translation readerb thys  
song in 3. iiii. Chap.  
of Dantel.



 And they walked in the myddest of the same pray-  
syng God, and magnify-  
yng the Lorde. Asaraph  
stode vp and praycd on  
thys maner. Euen in the  
myddest of the fyre ope-  
ned he hys mouthe, and  
said: Blessed be thou (O Lord God of oure  
fathers) ryght worthy to be prayled and  
honoured is that name of thyne for euer-  
more: for thou art rightuous in al the thin-  
ges that thou hast done to vs: Yea faithful  
are al thy woorkes, thy wayes are ryghte,  
and thy iudgementes true. In al the thyng-  
es that thou hast broughte vpon vs, and  
vpon the holy ctry of our fathers, euen Je-  
rusalem, thou haste executed true iudge-  
ment: yea accordyng to ryght and equitye  
hast thou broughte these thynges vpon vs  
because of our synnes.

For wher we haue offended, and done  
wickedlye, departynge from the: In all  
thynges we haue trespassed and not obeyed  
thy commaundementes, nor kept them,  
neether done as thou haste bydden vs that  
we myght prosper. Wherfore al that thou  
haste broughte vpon vs, and euery thyng  
that thou haste done to vs, thou haste done  
them in true iudgemente: As in deli-  
uering vs into the handes of oure ennemys  
amonge vngodly and wicked abhomy-  
nations, and to an vncynguous kynge, yea  
the most frowarde vpon earthe. And now  
we maye not open oure mouthes, we are  
become a shame and reuerse vnto thy ser-  
uantes, and to them that worshippinge thee.  
Yet for thy names sake (we beseeche thee)  
geue vs not vj for euer, breake not thy co-  
uen. xv. c. uenante, and take not auaile thy mer-  
cy. xii. c. xvi. from vs, for thy beloued Abrahams sake,  
Deut. x. b.

for thy seruaunte Isaacs sake, and for thy  
help Isaacs sake: to whom thou hast spo-  
ken and promised that thou wouldest mul-  
tiplie theyr seede as the starrs of heauen,  
and as the sande that lyeth vpon the sea  
shore. For we (D Dorde) are become les the  
any people, and be kept vnder thy day, in  
all the world, because of our sinnes: So that  
now we haue neither prince, duke, prophet,  
burntoffering, sacrifice, oblation, incense,  
nor Sanctuary before thee.

Neuertheles in a contryte herte and an humble spyrte let vs be receyued, that we maye obtayne thy mercye. Lyke as in the burnt offering of rams and bullockes, and lyke as in a thousand of fat lambes: so let our offeringe be in thy syghte this daye, that it may please thee, for there is no confusyon vnto them that put their truste in thee. And nowe we solome thee wyth all our heart, we feare thee, and seke thy face. Put vs not to shame, but deale to vs after thy louyng kyndnes, and accordyng to the multitude of thy mercyes. Deliuere vs by thy miracles (o lord) and get thy name an honour: that al they whiche do thy seruantes euyl, may be confounded. Let them be a shamed thowgh thy almighty power, and lette their strengthe be broken: that they maye know how þ thou onely art the lord God, and honoure worthe thowghout all the worlde.

And the kynges seruauntes that put the  
in, ceased not to make the ouen hote w<sup>th</sup>  
wylde fyre, drye straw, pytche, and sagots:  
so that the flame went out of the ouen v<sup>pe</sup>  
on a .xliv. cubites: yea it toke a way & brent  
v<sup>pe</sup> those Caldrees. that it gat hold vpon be-  
side the ouen. But the Angell of the Lorde  
came downe in the ouen to Artioch and v<sup>pe</sup>  
felowes, and smote the flame of the fyre  
out of the ouen, and made the myddest of  
the oue as it had bene a cold wynde blow-  
ing: so that the fyre neyther touched them,  
grieved them, nor dyd them hurt. The<sup>se</sup> these  
thre (as out of one mouth) praised, honozed,  
and blessed god in the furnace, saying: Bles-  
sed be thou, O Lorde God of oure fathers:  
for thou art prayse and honoure worthe,  
yea and to be magnifyed for euermore. Psa. lxxi. e  
Blessed be the holpe name of thy glorie,  
for it is worthe to be praysed, and mag-  
nified in al worldes. Blessed be thou in the  
halve temple of thy glorie, for aboute all  
thynges thou arte to be praysed yea and  
more then worthe to be magnified for e-  
uer. Blessed be thou in the trone of thy  
kyngdome, for aboute al thou arte worthe  
to be well spoken of, and to be more then  
magnified for euer. Blessed be thou that lo-  
kest thow we the depe, and syttest vpon the  
Cherubins: for thou arte worthe to be prai-  
sed, and aboute al to be magnified for euer.  
Blessed be thou in the stemaunt of hea-  
uen, for thou arte prayse and honour wor-  
the for euer.

¶ All ye worshes of the Lorde, speake  
Bbb.iii. good



the selues good. So can ye be certified by no maner of meanes, that they be Gods: therefore feare them not. For like as a scabbuggarde in a garden of Cucumbers keepeth nothyng, euen so are they: Goddes of woodde, of syluer and gold: and lyke as a thyrte thorne in an orcharde, that euer ye byrde syteth vpon: yea lyke as a dead booby that is caste in the darcke: Euen so is it wyth those Goddes of woodde, syluer and gold. By þ purple and scarlet whiche they haue vpon them, and soone faderth away, ye maye vnderstand that they be no gods, yea they themselves shall be consumed at the last, whych shal be a greate confusion of the land. Blessed is the Godly man that hath no Images, and worshippeth none: for he shalbe far from reprose.

**The songe of the three chyliden, whych were put into the hote burning Ouen. The common translation readerth thys song in þ. iii. Chap. of Dantel.**



And they walked in the myddest of the flame praisynge God, and magnifyng the Lorde. Asarad stood vpon and prayed in thys maner. Euen in the myddest of the fyre opened he his mouth, and

said: Blessed be thou (O Lorde God of oure fathers) ryght worthy to be prayesed and honoured is that name of thine for euermore: for thou art rightuous in al the thynges that thou hast done to vs: Yea faithful are al thy woorkes, thy wayes are ryghte, and thy iudgementes true. In al the thynges that thou hast broughte vpon vs, and vpon the holy ctry of oure fathers, euen Jerusalem, thou haste executed true iudgement: yea accordyng to ryght and equitye hast thou broughte these thynges vpon vs because of our synnes.

For wher we haue offended, and done wyckedlye, departynge from the: In al thynges we haue trespassed and not obeyed thy commaundementes, nor kept them, neither done as thou haste bydden vs that we myght prosper. Wherfore al that thou haste broughte vpon vs, and euer ye thynge that thou haste done to vs, thou haste done them in true iudgemente: As in deliuerynge vs into the handes of oure ennemyes amonge vngodly and wycked abhomyntions, and to an vngodly kyng, yea the most frowarde vpon earthe. And now we maye not open oure mouthes, we are become a shame and reprose vnto thy seruantes, and to them that worshype thee. Yet for thy names sake (we beseeche thee) geue vs not vpon for euer, breake not thy couenaunte, and take not awaye thy mercye from vs, for thy beloued Abrahams sake,

for thy seruante Isaacs sake, and for thy holy Israels sake: to whom thou hast spoken and promised that thou wouldest multiplye they: seide as the starrs of heauen, and as the sande that lyeth vpon the sea shore. For we (O Lorde) are become les the any people, and be kept vnder thys day, in al the world, because of our synnes: So that now we haue neither prince, duke, prophet, burntofferynge, sacrifice, oblation, incense, nor Sanctuary before the.

Neuertheles in a contryte herte and an humble sprite let vs be receyued, that we maye obtayne thy mercye. Lyke as in the burntofferynge of rams and bullockes, and lyke as in a thousand of fat lambes: so let oure offerynge be in thy syghte thys daye, that it may please thee, for there is no confusion vnto them that put their truste in thee. And nowe we solome thee wyth all our heart, we feare thee, and seke thy face. Put vs not to shame, but deale to vs after thy louyng kyndnes, and accordyng to the multitude of thy mercyes. Deliuere vs by thy miracles (O lord) and get thy name an honour: that al they whych do thy seruantes euyl, may be confounded. Let them be a shamed thowgh thy almighty power, and lette their strengthe be broken: that they maye know how þ thou only art the lord God, and honoure worthy thowghout all the worlde.

And the kynges seruantes that put the in, ceased not to make the ouen hote wyth wyldre fyre, drye straw, pytche, and sagots: so that the flame went out of the ouen vpon a. xlii. cubites: yea it toke a way & brent by those Caldrees. that it gat hold vpon beside the ouen. But the Angell of the Lorde came downe in the ouen to Arioch and bys felowes, and smote the flame of the fyre out of the ouen, and made the myddest of the oue as it had bene a cold wynde blowing: so that the fyre neyther touched them, greued them, nor dyd them hurt. The thes thre (as out of one mouth) praised, honored, and blessed god in the furnace, sayng: Blessed be thou, O Lorde God of oure fathers: for thou art prayse and honoure worthy, yea and to be magnified for euermore. Blessed be the holpe name of thy glorie, for it is worthy to be prayesed, and magnified in al worldes. Blessed be thou in the holpe temple of thy glorie, for aboute all thynges thou arte to be prayesed yea and more then worthy to be magnified for euer. Blessed be thou in the throne of thy kyngdome, for aboute al thou arte worthy to be well spoken of, and to be more then magnified for euer. Blessed be thou that lokest thowgh the depe, and syttest vpon the Cherubins: for thou arte worthy to be praised, and aboute al to be magnified for euer. Blessed be thou in the firmament of heauen, for thou arte prayse and honoure worthy for euer.

All ye woorkes of the Lorde, speake good

1. Pet. ii. 8.  
Rom. x. c.  
Eccl. xii. d.  
Rom. ix. 5.

Ps. lxxi. c.

Dani. ix. c.

Baruc. ii. b

Jerem. li. b


Gen. xv. c.  
xli. c. xxi.  
Deut. x. b.



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woodde, of syluer and gold: and lyke as a  
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bynde sytterth vpon: yea lyke as a dead bo-  
dy that is caste in the darcke: Euen so is it  
wyth those Goddes of woodde, syluer and  
gold. By þ purple and scarlet whiche they  
haue vpon them, and soone fadeth awaye,  
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yea they themselves shall be consumed at  
the last, whych shal be a greate confusion  
of the land. Blessed is the Godly man that  
hath no Images, and wo: theyppeth none:  
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**T**he songe of the three  
chyldezen, whych were put into the  
hote burning Duen. The common  
translation readerb thys  
song in 3. ut. Chap.  
of Dantel.



 And they walked in the myddest of the same pray-  
syng God, and magnify-  
yng the Lorde. Asaraph  
stode vp and praycd on  
thys maner. Euen in the  
myddest of the fyre ope-  
ned he hys mouthe, and  
sard: Blessed be thou (O Lord God of oure  
fathers) ryght worthy to be prayled and  
honoured is that name of thyne for euer:  
more: for thou art rightuous in al the thin-  
ges that thou hast done to vs: Yea faithful  
are al thy woorkes, thy wayes are ryghte,  
and thy iudgementes true. In al the thyng-  
es that thou hast broughte vpon vs, and  
vpon the holy ctry of our fathers, euen Je-  
rusalem, thou haste executed true iudge-  
ment: yea accordyng to ryght and equitye  
hast thou broughte these thynges vpon vs  
because of our synnes.

For why? we haue offended, and done  
wickedlye, departinge from the: In all  
thynges we haue trespassed and not obeyed  
thy commaundementes, nor kept them,  
neither done as thou haste bydden vs that  
we myght prosper. Wherfore al that thou  
haste broughte vpon vs, and euery thyng  
that thou haste done to vs, thou haste done  
them in true iudgemente: As in deli-  
uering vs into the handes of oure ennemys  
amonge vngodly and wicked abhomy-  
nations, and to an vncircurous kynge, yea  
the most frowarde vpon earthe. And now  
we maye not open oure mouthes, we are  
become a shame and reuerse vnto thy ser-  
uantes, and to them that worshippinge thee.  
Yet for thy names sake (we beseeche thee)  
geue vs not vj for euer, breake not thy co-  
uen. xv. c. uenante, and take not auaile thy mer-  
cy. xii. c. xv. c. from vs, for thy beloued Abrahams sake,  
Deut. x. b.

for thy seruaunte Isaacs sake, and for thy  
help Isaacs sake: to whom thou hast spo-  
ken and promised that thou wouldest mul-  
tiplie theyr seede as the starrs of heauen,  
and as the sande that lyeth vpon the sea  
shore. For we (D Dorde) are become les the  
any people, and be kept vnder thy day, in  
all the world, because of our sinnes: So that  
now we haue neither prince, duke, prophet,  
burntoffering, sacrifice, oblation, incense,  
nor Sanctuary before thee.

Neuertheles in a contryte herte and an humble spyrte let vs be receyued, that we maye obtayne thy mercye. Lyke as in the burnt offering of rams and bullockes, and lyke as in a thousand of fat lambes: so let our offeringe be in thy syghte this daye, that it may please thee, for there is no confusyon vnto them that put their truste in thee. And nowe we solome thee wyth all our heart, we feare thee, and seke thy face. Put vs not to shame, but deale to vs after thy louyng kyndnes, and accordyng to the multitude of thy mercyes. Deliuere vs by thy miracles (o lord) and get thy name an honour: that al they whiche do thy seruantes euyl, may be confounded. Let them be a shamed thorow thy almighty power, and lette their strengthe be broken: that they maye know how þ thou onely art the lord God, and honoure worthe thorowout all the worlde.

And the kynges seruauntes that put the  
in, ceased not to make the ouen hote w<sup>th</sup>  
wylde fyre, drye straw, pytche, and sagots:  
so that the flame went out of the ouen v<sup>pe</sup>  
on a .xliv. cubites: yea it toke a way & brent  
v<sup>pe</sup> those Caldrees. that it gat hold vpon be-  
side the ouen. But the Angell of the Lorde  
came downe in the ouen to Artioch and v<sup>pe</sup>  
felowes, and smote the flame of the fyre  
out of the ouen, and made the myddest of  
the oue as it had bene a cold wynde blow-  
ing: so that the fyre neyther touched them,  
grieved them, nor dyd them hurt. The<sup>se</sup> these  
thre (as out of one mouth) praised, honozed,  
and blessed god in the furnace, saying: Bles-  
sed be thou, O Lorde God of oure fathers:  
for thou art prayse and honoure worthe,  
yea and to be magnifyed for euermore. Psa. lxxi. e  
Blessed be the holpe name of thy glorie,  
for it is worthe to be praysed, and mag-  
nified in al worldes. Blessed be thou in the  
halve temple of thy glorie, for aboute all  
thynges thou arte to be praysed yea and  
more then worthe to be magnified for e-  
uer. Blessed be thou in the trone of thy  
kyngdome, for aboute al thou arte worthe  
to be well spoken of, and to be more then  
magnified for euer. Blessed be thou that lo-  
kest thow we the depe, and syttest vpon the  
Cherubins: for thou arte worthe to be prai-  
sed, and aboute al to be magnified for euer.  
Blessed be thou in the stemaunt of hea-  
uen, for thou arte prayse and honour wor-  
the for euer.

¶ All ye worshes of the Lorde, speake  
Bless. ill. good



## The song of the.iii. childre

good of the Lorde: prayse hym and set him  
Psal. cxl. c. up for euer.  
and. cxlix. a.

O ye angels of the Lord, speake good of  
 þe Lorde: prayse him, & set hym vp for euer.

O ye heauens speake good of the Lord:  
 prayse hym, and set hym vp for euer.

O al ye waters that be aboue the firma-  
 ment, speake good of the Lord: prayse him  
 and set hym vp for euer.

O al ye powers of þe Lord, speake good of  
 the Lord: praisse him, & set him vp for euer.

Psal. cxlix. a. O ye Sunne and Moone, speake good of  
 the Lord: prayse him, & set hym vp for euer.

Psal. cxix. b. O ye stars of heauen, speake good of the  
 Lord: prayse hym, and set hym vp for euer.

O ye howers & dew, speake good of the  
 Lord: prayse hym, and set him vp for euer.

O al ye windes of god, speake good of þe  
 Lord: prayse hym, and set hym vp for euer.

O ye fire & heat, speake good of the lord:  
 prayse hym and set hym vp for euer.

O ye winter & sommer, speake good of  
 the Lord: praisse him, & set him vp for euer.

O ye dewes and frostes, speake good of  
 the Lord: prayse hym & set him vp for euer.

O ye frost and colde, speake good of the  
 Lord: prayse hym, and set hym vp for euer.

O ye yse and snowe, speake good of the  
 Lord: prayse hym, and set hym vp for euer.

O ye nyghres and dayes, speake good of  
 the Lord: praisse him & set hym vp for euer.

O ye lyght and darknes, speake good of  
 the Lord: praisse him, & set hym vp for euer.

O ye lyghnynges and cloudes, speake  
 good of the Lorde: prayse hym, and set him  
 vp for euer.

O lette the earthe speake good of the  
 Lorde, yea lette it prayse hym, and set hym  
 vp for euer.

O ye mountaynes and hylles, speake  
 good of the Lord: praisse hym, and set hym  
 vp for euer.

O al ye grene thynges vpon the earth,  
 speake good of the Lorde: prayse hym, and  
 set hym vp for euer.

O ye welles, speake good of the Lorde:  
 prayse hym, and set hym vp for euer.

O ye seas and flouds, speake good of the  
 Lord: prayse hym and set hym vp for euer.

O ye whales & al that lyue in the wa-  
 ters, speake good of the Lorde: prayse hym  
 and set hym vp for euer.

O al ye foules of the ayre, speake good  
 of the Lorde: prayse hym, and sette hym vp  
 for euer.

O al ye bestes and cattel, speake good  
 of the Lorde: prayse hym, and sette hym vp  
 for euer.

O ye chyldre of men, sprake good of the  
 Lord: prayse hym, and set hym vp for euer.

O let Israel speake good of the Lorde:  
 prayse hym, and set hym vp for euer.

Psal. cxlii. a. O ye prestis of the Lord, speake good of  
cxliii. a. v. the Lord, praisse him, & set him vp for euer.

cxlv. a. O ye seruantes of the Lorde, speake  
Isa. xli. a. good of the Lorde: prayse hym, and set hym  
 vp for euer.

## The story of Susanna.

O ye spirites and soules of the righteous  
 speake good of the Lord: prayse hym, & set  
 hym vp for euer

O ye holy and blisble men of hert, speake  
 ye good of the Lorde: praisse ye hym, and set  
 hym vp for euer.

O Ananias, Asarias, & Mysael, speake  
 ye good of the Lorde: prayse hym, and set  
 hym vp for euer. Jer. xx. c. Whycher hath deliuered  
 vs from the hel, kept vs from the hande of  
 death, tydde vs from the myddest of the  
 burnynge flame, and saued vs euen in the  
 myddest of the fyre. Isay. xliii. a. O geue thankes there:  
Isal. cxv. a. for vnto the Lord: for he is kynde harted, and. cxi.  
 and hys mercye endureth for euer.

O al deuout mē, speake good of þe Lord,  
 euen the God of all Gods: O prayse hym,  
 and geue hym thankes for hys mercye en-  
 dureth world wythout ende.

## The story of Susanna,

whych is the. xiii. Chapter of  
 Daniel, after the Latyne.



Here dwelt a mā in  
 Babylon, called Jo-  
 achym, that tooke a  
 wyfe, whose name  
 was Susanna, the  
 daughter of Belchi-  
 ab, a very sapie wo-  
 mā, and such one as  
 feared God. Her fa-

ther and mōther also were godly people, &  
 raught their daughter accordyng to þe law  
 of Moyses. Nowe Joachim her husbāde  
 was a great ryche man, and had a fayre or-  
 chard loynyng vnto hys house. And to him  
 resorted the Jewes communlye, because he  
 was a man of reputacion amonge them.  
 The same yere wer ther made two iudges,  
 such as the Lord speaketh of: Al the wicked-  
 nes of Babylō, cometh fro the elders (that  
 is) fro the iudges, whych seme to rule the  
 people. These came oft to Joachims house  
 and al such as had any thyng to do in the  
 law, came thither vnto them.

Now when the people came agayne af-  
 ter noone, Susanna wēt into her husbā-  
 des orcharde, to walke. The elders sepyng  
 this, that she went in dayly, & walked, they  
 burned for luste to her, yea, they were al-  
 most out of theyr wytes, & cast down thes  
 eyes, that they shuld not se beauen, nor re-  
 member that God is a righteous iudge. For  
 they wer both woldded with þe loue of her,  
 neither durst one shew another hys grieve.  
 And for shame they durst not tel her theyr  
 inordinatē lust that they would faine haue  
 had to do wyth her. Yea they layd wayte  
 for her earnestly fro day to day, that they  
 might (at þe lest) haue a sight of her. And þe  
 one said to another: Wyllet vs go home, for  
 it is dinner tyme. So they went theyr way  
 from her. When they turned agayne, they  
 came together enquyringe oute the mat-  
 ter betwyxte them selues: yea, the one tolde  
 the



## The song of the.iii. childre

good of the Lorde: prayse hym and set him  
Psal. cxl. c. up for euer.  
and. cxlix. a.

O ye angels of the Lord, speake good of  
 þe Lorde: prayse him, & set hym vp for euer.

O ye heauens speake good of the Lord:  
 prayse hym, and set hym vp for euer.

O al ye waters that be aboue the firma-  
 ment, speake good of the Lord: prayse him  
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Psal. cxlix. a. O ye Sunne and Moone, speake good of  
 the Lord: prayse him, & set hym vp for euer.

Psal. cxix. b. O ye stars of heauen, speake good of the  
 Lord: prayse hym, and set hym vp for euer.

O ye howers & dew, speake good of the  
 Lord: prayse hym, and set him vp for euer.

O al ye windes of god, speake good of þe  
 Lord: prayse hym, and set hym vp for euer.

O ye fire & heat, speake good of the lord:  
 prayse hym and set hym vp for euer.

O ye winter & sommer, speake good of  
 the Lord: prayse him, & set him vp for euer.

O ye dewes and frostes, speake good of  
 the Lord: prayse hym & set him vp for euer.

O ye frost and colde, speake good of the  
 Lord: prayse hym, and set hym vp for euer.

O ye yse and snowe, speake good of the  
 Lord: prayse hym, and set hym vp for euer.

O ye nyghres and dayes, speake good of  
 the Lord: prayse him & set hym vp for euer.

O ye lyght and darknes, speake good of  
 the Lord: prayse him, & set hym vp for euer.

O ye lyghnynges and cloudes, speake  
 good of the Lorde: prayse hym, and set him  
 vp for euer.

O lette the earthe speake good of the  
 Lorde, yea lette it prayse hym, and set hym  
 vp for euer.

O ye mountaynes and hylles, speake  
 good of the Lord: prayse hym, and set hym  
 vp for euer.

O al ye grene thynges vpon the earth,  
 speake good of the Lorde: prayse hym, and  
 set hym vp for euer.

O ye welles, speake good of the Lorde:  
 prayse hym, and set hym vp for euer.

O ye seas and fouds, speake good of the  
 Lord: prayse hym and set hym vp for euer.

O ye whales & al that lyue in the wa-  
 ters, speake good of the Lorde: prayse hym  
 and set hym vp for euer.

O al ye foules of the ayre, speake good  
 of the Lorde: prayse hym, and sette hym vp  
 for euer.

O al ye bestes and cattel, speake good  
 of the Lorde: prayse hym, and sette hym vp  
 for euer.

O ye chyldre of men, sprake good of the  
 Lord: prayse hym, and set hym vp for euer.

O let Israel speake good of the Lorde:  
 prayse hym, and set hym vp for euer.

Psal. cxlii. a. O ye prestis of the Lord, speake good of  
cxliii. a. v. the Lord, prayse him, & set him vp for euer.

cxlv. a. O ye seruantes of the Lorde, speake  
Isa. xli. a. good of the Lorde: prayse hym, and set hym  
 vp for euer.

## The story of Susanna.

O ye spirites and soules of the righteous  
 speake good of the Lord: prayse hym, & set  
 hym vp for euer

O ye holy and blisble men of hert, speake  
 ye good of the Lorde: prayse ye hym, and set  
 hym vp for euer.

O Ananias, Asarias, & Mysael, speake  
 ye good of the Lorde: prayse hym, and set  
 hym vp for euer. Isa. xlii. c. Whycher hath deliuered  
 vs from the hel, kept vs from the hande of  
 death, tydde vs from the myddest of the  
 burnynge flame, and saued vs euen in the  
 myddest of the fyre. O geue thanks there-  
 fore vnto the Lord: for he is kynde harted, Isa. xlii. a.  
 and bys mercede endureth for euer, and, cbi,

O al deuout mē, speake good of þe Lord,  
 euen the God of all Gods: O prayse hym,  
 and geue hym thanks for bys mercede en-  
 dureth world wythout ende.

## The story of Susanna,

whych is the. xiii. Chapter of  
 Daniel, after the Latyne.



Here dwelt a mā in  
 Babylon, called Jo-  
 achym, that tooke a  
 wyfe, whose name  
 was Susanna, the  
 daughter of Belchi-  
 ab, a very sapie wo-  
 mā, and such one as  
 feared God. Her fa-  
 ther and mother also were godly people, &  
 taught their daughter accordyng to þe law  
 of Moyses. Nowe Joachim her husbände  
 was a great ryche man, and had a fayre or-  
 chard lounyng vnto bys house. And to him  
 resorted the Jewes communlye, because he  
 was a man of reputacion amonge them.  
 The same yere wer ther made two iudges,  
 such as the Lord speaketh of: Al the wicked-  
 nes of Babylō, cometh fro the elders (that  
 is) fro the iudges, whych seme to rule the  
 people. These came oft to Joachims house  
 and al such as had any thyng to do in the  
 law, came thither vnto them.

Now when the people came agayne af-  
 ter noone, Susanna went into her husbā-  
 des orcharde, to walke. The elders seynge  
 this, that she went in dayly, & walked, they  
 burned for luste to her, yea, they were al-  
 most out of theyr wytes, & cast down thes  
 eyes, that they shuld not se beauen, nor re-  
 member that God is a righteous iudge. For  
 they wer both wolded with þe loue of her,  
 neither durst one shew another bys grieve.  
 And for shame they durst not tel her theyr  
 inordinatē lust that they would faine haue  
 had to do wyth her. Yea they layd wayte  
 for her earnestly fro day to day, that they  
 might (at þe lest) haue a sight of her. And þe  
 one said to another: Wylle we go home, for  
 it is dinner tyme. So they went theyr way  
 from her. When they turned agayne, they  
 came together enquyringe oute the mat-  
 ter betwyxte them selues: yea, the one tolde  
 the



the other of hye wycked lust. The appoynted they a tyme when they myghte take Susanna alone.

**E**t happened also, that they spyed oute a conuenient tyme, when she wente forth to walke (as her maner was) and no body wyth her, but two maidens, & thoughte to wash her selfe in the garden, for it was an hote season: And ther was not one person there, except the two elders, that had hye them selves, to beholde her. So she said to her maidens: go fet me oyle and sope and shut the orcharde doore, that I maye washe me. And they dyd as she bad them, and shut the orchard doore, and went oute the selfe at a backe doore, to fet the thyng that she had commaunded: but Susanna knew not þ the elders laye ther hid wythin. Nowe when the maidens were gone forth, the two elders gat them by: & canne upon her, saying: nowe the orcharde doores are shut, that no man can se vs, we haue a lust vnto the, therfore consent vnto vs, and lye wyth vs.

If thou wilt not, we shal byynge a testimonial agaynst the: that ther was a yonge felowe wyth the, & that þ hast sent away thy maidens from the for the same cause. Susanna syghed, and sayde: Alas, I am in trouble on euery syde. Though I folow youre mynde, it wyll be my deathe: and if I consente not vnto you, I canne not escape youre handes. Well, it is better for me too falle into youre hande wythoute þ deede doyng, the to synne in the syghte of the Lorde, and wyth that she cryed oute wyth a loude voyce: the elders also cryed out agaynst her.

Then ran there one to þ orcharde doore, and smote it open. Nowe when the seruantes of the house herde the crye in the orcharde they rushed in at the backe doore to se what the matter was. So when the elders told them, the seruantes wer greately ashamed: for whye there was neuer suche reporte made of Susanna. On the morow after came the people to Joachim her househonde, and the two elders came also, full of mischeuous imagynacions agaynst Susanna, to byynge her vnto deathe, and spake thus before the people: Sende for Susanna the daughter of Helkias, Joachims wyfe. And immediatly they sent for her. So she came wyth her father and mother, her chyldren and all her kinred. Nowe Susanna was a tender personne, and marvelous fayre of face. Therefore the wicked men commaunded to take the clothes fro her face (for she was couered) that at the leaste they myght so be satisfied in her bewtie. The her scēdes, yea, & al they that knew her, beganne to wepe.

These two elders stode vp in the mydd of the people, and layed theyr handes vpon the heade of Susanna, whyche wepte, and loked vp toward heauen, for her hert hadde a sure truste in the Lorde. And the

elders sayed: As we were walkyng in the orcharde alone, this woman came in with her two maidens: whome she sent away from her, and sparrd the orchard doores. Wyth that, a yonge felowe (whyche there was hye) came vnto her, and laye wyth her. As for vs, we stode in a corner of the orcharde. And when we sawe thys wyckednes, we canne to her, and perceyued, that they had medled together. But we coulde not holde hym, for he was stronger then we: thus he opened the doore, and gat hym awaye. Nowe when we had taken this woman, we asked her what yonge felow thys was, but she would not tel vs. Thys is the matter, and we be wytnesses of the same. The commē sorte beleued the as those that were elders and iudges of þ people, and so they condēned her to deathe. **Heb. iiii. c.** Susanna cryed out wyth a loude voyce, & sayed. O euerlastinge God, thou sercher of secrettes, thou that knowest all thynges afore they come to passe, thou wotest that they haue borne false witness against me: and beholde, I muste dye, where as I neuer dyd anre suche thynges, as these men haue malyciously inuented agaynst me. And the Lorde herde her voyce. For whē she was ledde forth to deathe, the Lorde raysed vp þ spyrte of a yonge chyld, whose name was Daniel whyche cryed wyth a loude voyce: I am cleane frome thys bloud. The all the people turned them towarde hym, and sayed. What meane these words, that thou hast spoken? Danuell stode in þ myddeste of the and sayed: Are ye suche fooles, O ye chyldre of Israel, that ye cannot discern? Ye haue here condemned a daughter of Israel vnto deathe, and knowe not the truerth wherfore: So syt on iudgement agayne, for they haue spoken false wytnes agaynst her.

Wherefore the people turned agayne in all the haste. And the elders (that is, the principall heades) sayed vnto hym: come sit downe here amonge vs, and shewe vs thys matter, seynge God hath geuen the as greate honoure as an elder. And Danuell sayde vnto the: Put these two aside one from another, and then shall I heare them. When they were put a sūder one from another, he called one of the and said vnto hym: O thou olde cankerd carle, that hast vsed thy wyckednes so long, thyne vngacious deedes whyche thou haste done afore, are nowe come to lpyght. For þ haste geuen false iudgements, thou haste oppressed the innocēte, and letten the gyltles go free, wher as yet the Lorde saith: The innocent and ryghteous se thou shalve not. Well thā, if thou haste sene her, tell me vnder what tree sawest thou them talckyng together? He answered: Under a mulberry tree. And Daniel sayde: verye well, now thou lveste euen vpon thyne heade. So the messenger of the Lorde hath receyued the sentence of hym, to cut the in two. **Exod. xxi. c.** **1020. xviii. c.**



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Heb. iiii. c.

ii. reg. iii. c. Actes. x. d.

ii. reg. iii. d.

Pro. xxi. a. Job. xvii. c.



## The story of Bell.

Then put he hym asyde, and called for the orther and sayde vnto hym: O thou sede of Canaan, but not of Iuda: fayrenesse hath disceyued the, & luste hath subuerted thine herte. Thus dealt ye afore wth þe daughters of Israel, and they (for feare) consented vnto you: but the daughter of Iuda wold not abyde your wickednesse. Now tel me than vnder what tree dydest thou take them, speakinge together? He answered: Vnder a pomegranat tree. Then sayd Danpell vnto hym: Very well, now thou lyest also euen vpon thine head. The messenger of the Lorde standeth wapyng wth the sword to cut the in two, and to slay you both.

With that, al the whole multitude gaue a greate shout, and praysed God, whiche alwaie deliuereth the that put their truste in hym. And they came vpon the two elders (whome Danpell had conuycte wth theyr owne mouth: that they had geuen false wytnesse) and dealt wth them, euen lyke wyle as they woulde haue done wth theyr neyghbours: yea, they dyd accordyng to the lawe of Moyses, and put the to deathe. Thus the innocent blood was saued the same day.

Then Helchiah and his wyfe praysed God, for theyr daughter Susanna, wth Joachim her housbande, and all the kynred: that there was no dishonestie founde in her. From that day forth was Daniel had in greate reputation in the syghte of the people.

The ende of the storye of Susanna.

## The storye of Bell, & the Dragon, which is the. xliii. Chapter of Daniel after the Latin.



Here was at Babilon an ymage, called Bell: and ther wer sette vpon hym euery day. xlii. cakes and .xl. shepe, and sixe great portes of wine. Hym dyd the kynge worship

hym selfe, and wente daylye to honour hym: but Danpell worshipped his owne God. And the kynge sayed vnto hym: Why dost thou not worshyp Bell? He answered and sayed: Because I maye not worshyppe thynges that be made wth handes, but the lyuynge God whiche made heauyn and earth, hath power vpon al these. The kynge sayed vnto hym: thynkest thou not that Bell is a lyuynge God? Or seest thou

## The. xliii. Chapter.

not howe muche he eateth and dryncketh euery daye? Daniell smiled, and sayed: O kynge deceyue not thy selfe: this is but made of clay wythin, & of metal wythout, neyther eateth he euer any thyng.

Then the kynge was wroth, and called for his prestes, and sayed vnto them: If ye tell me not who this is, that eateth vp these expenses, ye shall dye: but if ye can certifie me þe Bell eateth them, then Daniell shall dye, for he hath spoken blasphemie agaynst Bel. And Daniell sayed vnto the kynge: let it so be, accordyng as thou hast sayed. The prestes of Bell wer. lxx. besyde theyr wyues and chyldren. And the kynge wente wth Danpell into the temple of Bel. So Bels prestes sayed: Lorde, we wyl go oute, and set thou the meate there (O kynge) and pour in the wyne: then shut the doore fast, and seall it wth thine owne signet: and to morow when thou comest in, yf thou syndest not that Bell hath eaten vp al, we wyl suffer deathe. Or else Daniell, þe hath lyed vpon vs. The prestes thoughte them selues sure ynoughe, for vnder the altare they hadde made a prentie intrance, and there wente they in euer, & eate vp what there was.

So whē they were gone forthe the king set meates before Bel. Nowe Daniell had commaunded his seruantes to bryng ashes, and these he sifted thorow oute all the temple, that the kynge myght se. Then went they oute, & sharrd the doore, sealing it wth the kynges signet, and so departed. In the nyghte came the prestes wth theyr wyues and chyldren (as they were wonte to do) and eate and dronke vp all. In the mornynge betymes at the breake of the daye, the kynge arose, and Daniell wroth hym. And the kynge sayd: Daniell, are the scales whole yet? He answered yea, O kynge they be whole. Nowe as soone as he had opened the doore, the kynge looked vnto the altare, & cryed wth a loud voice: Great art thou O Bell, and wth the is no deceat. Then laughed Daniell, and held the kynge þe shoulde not go in, & sayed: Beholde the pauement, mark well whose footesteps are these? The kynge sayd: I se þe footesteps of men, women and chyldren.

Wherefore the kynge was angry, & toke the prestes, wth theyr wyues & chyldren, & they shewed hym the pryuy doores, wher they came in and eat vp suche thynges as wer on the altare. For þe whiche cause the kynge slew the, & deliuered Bel into Daniells power, whiche destroyed hym & his temple. And in that same place there was a greate Dragon, whiche they of Babilon worshipped. And the kynge sayed vnto Daniell: sayst þe, that this is but a God of metall also? loo, he lyueth, he eateth and dryncketh: so that thou canst not saye, that he is no lyuynge God, therfore worshyppe hym. Daniell sayd vnto the kynge: I wyl worshyppe the Lorde my God, he

Deut. xliii. and. v. a. 1 Cro. xi. a. Deut. vi. d. Math. xliii. a.

Jer. li. g. 1 say. lvi. a. Jer. li. a.



## The story of Bell.

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psal. xlii. a.

Deut. xix. d.  
Deut. xix. a.

Ecc. xxx. c.

Isa. xliii. c.

Jer. li. g.

Isa. lvi. c.

Jer. li. c.

Deut. xlii. c.

and. v. a.

Exo. xi. a.

Deut. vi. d.

math. xlii. a.



is the true lyvinge God: as for thys, he  
is not the God of lyfe. But geue me leaue  
(O kynge) and I shall destroye thys Dra-  
gon withoute swearde or staf. The kynge  
saped: I geue y<sup>e</sup> leaue. Then Danyell toke  
pyche, fat and hearry woll, and dyd set the  
together, and made lompes therof: this he  
putte in the Dragons mouth, & so the Dra-  
gon braste in sunder: and Daniel sayed: lo,  
there is he to whome ye worshypped. When  
they of Babylon bearde y<sup>e</sup>, they toke great  
indignation, and gathered the together a-  
gaynste the kynge, sayinge: The kynge is  
become a Jew also, he hath destroyed Bel,  
he hath slayne the Dragon, and put the  
p<sup>r</sup>iestes to deathe. So they came to the  
kynge, and sayd: let vs have Daniell, or els  
we wyl destroye the and thine house. Now  
when the kynge sawe that they rushed in so  
foure vpon hym, & that necessitie constrained  
hym, he deliuered Daniel vnto the: which  
cast hym in to the Lyons den, wher he was  
vi. dayes. In the den ther wer seven Lions,  
and they had geuen the euery day two bo-  
dyes and two shepe: whych then were not  
geuen then, y<sup>e</sup> they might deuour Daniell.

There was in Jewrye a Prophet cal-  
led Abachuch, to whiche had made porage &  
broken breade in a deepe platter, and was  
gorging into the selde, for to bringe it to his  
mothers. But the aungel of the Lord saied  
vnto Abachuch: go carie the meate þ thou  
hast into Babylon, vnto Daniel, whiche  
is in the Lions den. And Abachuch saied:  
Lorde, I neuer saw Babilon: and as for þ  
denne, I knowe it not. Then the aungel of  
the Lorde toke hym by the toppe, and bare  
hym by the herre of the head, and (thorow  
a myghtie wynde) set him in Babilon vpon  
his den. And Abacuch cryed, sayinge: O Da-  
niel thou seruante of God, haue, take the  
bryakefast þ God hath sent the. And Da-  
niel sayd: O God, hast thou thought vpon  
me? wel, thou neuer saydest them that loue  
the. So Daniel arose and ate: and the as-  
siggell of the Lord set Abachuch in his owne  
place agayne immediatlye.

Upon the seuenthe day, the kynge went  
to bewepe Daniell: and whē he cam to the  
denne, he looked in: and behoulde, Daniel  
sate in the myddst of the Lyons. Then cried  
the kyng with a loud voice, saying: Breac  
arte thou, O Lorde God of Daniel: and he  
drew hym oute of the denne. As for those  
that wer þ cause of hys destruction, he dyd  
cast them into the den, and they were de-  
voured in a moment before hys face.

After this wrote the kyng vnto al peo-  
ple, kynredes and tounes, that dwelte in  
al countreys, sayinge: peace be multiplied  
w<sup>th</sup> you. My commaundement is, in all  
the domynion of my realm, that men feare  
and stand in awe of Daniels God, for he is  
the liuinge God whych endureth euer: his  
kyngdome abyderth vncorrupt, and his vo-  
luntie is euerlasting. It is he that can deli-  
uer and saue: he dothe wonders and mira-

uclous woꝝkes in heauen and earth, for he  
hath ſaued Daniell from the power of the Dan. xiii. 3  
Lions.

The ende of the story of Bell.

The prayer of Manasse  
kyng of Iuda when he was  
holden captiue in  
Babilon.



Lorde almygh-  
 tie, god of oure  
 fathers, Abra-  
 hā, Isaac, and  
 Iacob, and of  
 the ryghteous  
 seede of them:  
 whyche haste  
 made heauen &  
 earth, wyth all  
 the ornamente  
 thereof, whych

haste ordeyned the sea by the worde of thy  
commāndement: whych hast shurte by the  
depe, and hast sealed it for thy fearefull &  
laudable name, whych al men fear, & trem-  
ble before the face of thy vertue, and for  
anger of thy threatnyng, the whych is im-  
portable to sinners.

But the mercye of thy promys is greate and vnsearchable: for thou arte the Lorde god most hyghe, aboue all the earthe, long sufferynge, and exceldyng merciful, and repentaunce for the malice of me. Thou Lorde after thy goodnes haste promysed repentaunce for the remission of synnes: and thou that arte the God of the ryghteous, haste not put repentaunce to the rygdreous Abraham, Isaac and Iacob, vnto them that haue not sinned agaynste the: But because I haue sinned aboue the nūber of the sandes of the sea, & that myne iniquities are multiplied, I am humbled wryth many bandes of pryn, and there is in me no breathyng. I haue prouoked thine anger, and haue done euell before the in commyttynge abhominaciōs and multiplying offences. And now I bow the knees of my hert, requyringe goodnes of the O Lorde: I haue sinned, Lorde I haue sinned, and knowe mine iniquitie. I desyre the by prayer, O Lorde forgeue me: for geue me, and destroy

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Lions.

The ende of the story of Bell.

The prayer of Manasseh  
kyng of Iuda when he was  
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五



# The first booke of the Machabees.

## The first Chapter.

After the death of Alexander the kynge of Macedonia, Antiochus taketh the kingdome. Manie of the chyldren of Israel make couenaunte wyth the Gentiles. Antiochus subdueth Egypte and Ierusalem vnto his domination. Ierusalem beinge burnte maketh lawes of her owne, and forbyddeth to kepe goddes lawes. Antiochus setteth vp an Idoll ouer the altare of God.



After that Alexander the sonne of Philippe, kynge of Macedonia wēt south of the lande of Cethim, and slew Darius kynge of the Persians & Medes: It happened, that he toke great warres in

had, wan very many strong cityes, & slew manye kynges of the earth, goinge thowtwe to the endes of the worlde, and gettinge manye poples of the people: In so muche that the worlde stode in great awe of hym, and therefore was he proude in his herre. Nowe when he had gathered a myghty strong host, and subdued the landes and people wyth theyr prynces, so that they became tributaries vnto hym: he fell sycke. And when he perceyued that he must nedes dye, he called for his noble estates (whiche hadde bene broughte vp wyth hym of chyldren) and parted his kyngdom among the, whyle he was yet a lyue. So alexander raygned. xii. yere, and then dyed. After his death fell the kyngedome vnto his prynces, & they obteyned it euery one in his rounne, & caused them selues to be crowned as kynges: and so dyd theyr chyldren after them many yeres, and muche wyckednes increased in the worlde. Oute of these came the vngacious rote, noble Antiochus the sonne of Antiochus the kynge \* (whiche had bene a pledge at Rome) and he raygned in the. C. xxxvii. yere of the raygne of the Grekes.

In those daies went there oute of Israel wycked men, whiche moued muche people wyth theyr couysable, saying: \* Let vs goo and make a couenaunte wyth the heathen that are rounde aboute vs: \* for sence we departed from the, we haue had muche sorowe. So this deuice pleased the well and certayne of the people toke vpon them for to go vnto the kynge, whiche gaue the licence to do after the ordinaunce of the heathen. They set then \* vp an open schole (at Ierusalem) of the lawes of the heathen, and wer no more circūcised: but forsoke the holy Testament, and turned the selues to the heathen, & wer clean sold to do mischefe.

So when Antiochus began to be mighty in his kyngdom, he went aboute to obtayn the lad of Egypte also, that he might haue the dominion of two realmes. Upon

## The first Chapter.

this entred he into Egypte wyth a strong host, wyth charrettes, Elephantes, horsemen & a great number of hypps, & began to warre agaynst Ptolomey the kynge of Egypte. But Ptolomey was afcaped of hym, and fled, & manye of his people were wounded to death. Thus Antiochus wan many stronge cityes, and toke away great good oute of the land of Egypt.

And after that Antiochus had smitten Egypte, he turned agayn in the. C. xliii. yere, and went toward Israell: & came vp to Ierusalem wyth a myghty people: & entred proude into the Sanctuare, and toke away the golden altare, the candell sticke, and all the ornaumes therof, the table of the shewbread, the pouring vessel, the chargers, the golden spoues, the vaille, the crownes, and golden apparell of the temple, and brake down al. He toke al so the siluer and gold, the precious Jewels and the secret treasures that he founde. And when he had taken away altogether, caused a great murder of men, and so fulfilled his malicious pryde, he departed into his owne lād. Thus ther arose great heuines and mysery in all the land of Israell. The prynces and the elders of the people mourned, the yong men & the maidens were defiled, and the fayre beuty of womē was chaunged: the bydgrom & the byde toke them to mourning: the land & those that dwelt therein, was moued: for all the house of Iacob was brought to confusio.

\* After two yeres the kynge sent his chiefe treasurer vnto the cyties of Iuda, whiche came to Ierusalem wyth a great multitude of people, speakyng peaceable wordes vnto them, but all was dysceate: \* for when they had geuen hym credence, he fell sodenlye vpon the cytye, and smote it sore, and destroyed muche people of Israell. \* And when he hadde spoyled the cytye, he set fyre on it, castyng downe houses and walles on euery syde.

The women and theyr chyldre toke theyr captiue, and led away theyr cattel. Then builded they the castell of Dauid wyth a great and thicke wal, and wyth myghty towres, and made it a strōge holde for the. Beside al this they set wycked people and vngodly men to kepe it, shored it w weapons and vitayles: gathered the goodes of Ierusalem, and layd them by ther: thus became it a theuyshe castell.

And this was done to laye wayte for the people that wente into the Sanctuare, and for the cruell destruction of Israell. Thus they shed innocent bloude on euery side of the sanctuare, and despyled it: In so muche the cytyens were fayne to departe, and the cytye became an habitacon of straungers beinge desolate of her own sede: For her own natyues wer fayne to leaue her. Her Sanctuare was cleane wasted, her holy dates were turned into mourning, her Saboths were had in derision,

ii. mach. v.

ii. mach. v. c. That is, after that Seleus began to reign

ii. mach. v.

ii. mach. v. a

ii. mach. v. c.

i. mach. vii. b

i. mach. vii.

Amos. viii.

Cobi. ii. b.

tion,

i. mach. vii. a.

Judith. i. b

Josephus. Dani. vii. a. and. viii. d.

i. mach. vii. a.

Deu. vii. a. Judi. ii. a. \* Jer. xlii. a.

ii. mach. iii. b.

iii. Reg. xii



tyson, & her honoure brought to naught. Loke howe great her glorie was afore, so great was her confusion, and her ioye turned into sorowe.

**¶** Antiochus also the kynge sente oute a commission vnto all his kyngedome, that all the people should be one. Then they leste euery man his lawe, and all the heathen agreed to the commaundement of kynge Antiochus: Yea manye of the Israelites consented therevnto, offeringe vnto Idols, and despyng the Sabbath.

*Josephus in his antiquities of the Iues Cap. vi. vii*

**¶** So the kynge Antiochus sent his messengers with his commission to Jerusalem, and to all the cities of Iuda: that they should forsake the lawes of the heathen, & forbad ether burnt offering, meat offering, or peace offering to be made in the temple of God, and that there should no Sabbath nor hyfeast day be kept: but commaunded that the Sanctuary and the holpe people of Israel shoulde be despoiled.

**¶** He commaunded also that there should be sette vpon other auliers, temples and Idols, to offer vpon swynes flethe and other vncleane beastes, that none shoulde leaue their chyldren vncircumcised to defyle their soules with all manner of vncleaneesse, & abhominacion: that they myghte so forsake the law, and chaunge all the holy ordynaunces of God: and that whosoever would not do accordinge to the commaundement of kynge Antiochus, shoulde suffer deathe. In lyke maner commaunded he thorow oute all his realme, and sette rulers ouer the people, for to compel the to do these thynges, commaundyng the cyties of Iuda to do sacrifice vnto Idols.

**¶** Then went the people vnto the heathen by heapes, forsoke the lawe of the Lorde, & committed muche euell in the lande: pease chased oute the secrete Israelites whiche had hid themselves in corners and many places. The xv. day of the moneth Gallie, in the xlv. yere, set kynge Antiochus an abhominable Idoll of desolacion vpon the altare of God, and they buylded altares thorow oute all the cities of Iuda on euery syde, before the doores of the houses, and in the stretes: wher they brente incense, & dyd sacrifice.

*Actes. xix. b*

**¶** And as for the bookes of the lawe of God, they brent them in the fyre, and rente them in peces. Whatsoeuer he was that had a booke of the testament of the Lorde, founde by hym, pease whosoever endeuoured hym selfe to kepe the lawe of the Lorde, the kynges commaundement was, that they shoulde put hym to deathe. And thorow his auctoritie they executed these thynges euery monethe, vpon the people of Israel that were founde in the cyties.

*1 Mac. vii. b*

**¶** The fyue and twentye daye of the moneth what tyme as they dyd sacrifice vpon the alter (whych stode in stead of the alter of the Lorde) accordyng to the commaundement of kynge Antiochus, they put certeyn women to deathe, whiche had caused

theyr chyldren to be crucified: Not onely that, but they hanged vpon the chyldren by the neckes thorow oute all their houses, and cleme the circumcysers of them.

Yet were there manye of the people of Israel, whiche determyned in them selues, that they woulde not eate vncleane thynges: but chose rather to suffer deathe, then to be defiled with vncleane meates. So because they woulde not breake the blessed lawe of God, they were cruellly slayne. And this greates tyranye increased verpe soze vpon the people of Israel.

The.ii. Chapter.

**¶** The mourninge of Mathathiah & his sonnes for the destruction of the holpe ctye. They refuse to do sacrifice vnto Idols. The zeale of Mathathiah for the lawe of god. They are slayne and wyl not fyght agayne because of the Sabbath day. Mathathiah dyng, commaundeth his sonnes to stycke by the worde of god after the example of the fathers.



**¶** In those dayes there dyd stand vpon one Mathathiah & sonne of Symeon the pryeste (oute of the kyndred of Hoarys) first Jerusalem and dwelt vpon the mount of Modin, & hadde v. sonnes: John called Gods: Simon called Thasi, Judas otherwys called Machabeus: Eleazer, otherwys called Abarone: and Jonathan, whose sur name was Apibus. These same the euell that was done among the people of Iuda and Jerusalem, and Mathathiah sayd: Wo is me, alas & euer I was born, to se this miserie of my people, and the pitous destruction of the holy cite, & thus to sit so still it being deliuered into the handes of the enemies. Her Sanctuary is come in to the power of straungers, her temple is as it were a man that hath lost his good name. Her precious ornametes are caried awaye captiue, her olde men are slaine in the stretes, and her yonge men are fallen thorow the sword of the enemyes.

*Josephus in antiquities. the. xii. Chapter.*

What people is it, that hath not some possession in her kyngdome? Or who hath not gotten some of her spoyle? Al her glorie is taken awaye. She was a Quene, & now she is become an handmayde. Beholde oure Sanctuarye, oure betwre and danoure is wasted a way, and defiled by the Gentiles. What helpeth it vs then to lye? And Mathathiah rent his clothes he and his sonnes, and put sackcloth vpon them, and mourned very sore.

**¶** Then came the menne thither whiche were sente of kynge Antiochus, to compell such as were fled into the ctye of Modin, for to do sacrifice and to burn incense vnto Idols, and to forsake the lawe of God. So manye of the people of Israel consented and encloned vnto them, but Mathathiah and his sonnes remayned stedfast. Then spake the commissioners of kynge Antiochus,



## The.i. booke of the Mach.

Antiochus, & said vnto mathathiah: Thou art a noble man of hye reputaciō, & great in this citty, hauyng sayre chyldren and brythren. Come thou therefore syfte, and fulfyll the kynges commaundement, lyke as al the heathen haue done, yea and the men of Iuda and such as remaine at Jerusalem: so shalte thou and thy chyldren be in the kynges sauour, and enriched wth gold, syluer and greete rewards.

**Actes. v. b.** \* Mathathiah answered, and spake wth a loude voice: I thoughte all nacions obeyethe kyng Antiochus, and sal awaye euerye man from keepyng the lawe of their fathers, though they consente to his commaundements, yet wyl I and my sonnes and my brythren, not fall from the lawe of oure fathers. God forbyd we shulde: that we not good for vs, that we shuld forsake the lawe and ordinaunces of God, and to agre vnto the commaundement of kyng Antiochus. Therefore we wyl do no suche sacrifice, neither breake the statuts of oure lawe \* to go another way. And when he had spokē these wordes, there came one of the Jewes whiche opely in the sight of al dyd sacrifice vnto the Idols, vpon the altar in the city of Godin, accordyng to the kynges commaundement.

**Exo. xlii. c.** When Mathathiah sawe this, it grieved hym at the herte, so that his raynes shoke wthal, and his wythe kyndled for verye zeale of the lawe. Wth that he gaue a kyppe for the and kyled the Jew besyde the altar: Yea, and slew the kynges commissioner, that compelled hym to do sacrifice, and destroyed the altar at the same tyme: such a zeale hadde he vnto the lawe of God, \* lyke as Phinehes dyd vnto Zebur by the sōne of Salomē. And Mathathiah cryed wth a loud voyce throughe the citty, saying: Who so is feruent in the lawe, and wyl kepe the couenaunte, let hym folow me. \* So he and his sonnes fled into the mountaynes and left al that euer they had in the citty. Manye other godly men also departed into the wilderness wth their chyldren, their wyues and their cattell, and remayned there: for the tyranny increased so sore vpon them.

**Num. xxi. b.** Nowe when the kynges seruantes, and the host, whiche was at Jerusalem in the citty of Dauid, herde that certayn men had broken the kynges commaundement & were gone their waye to the wilderness into the secreete places, and ther wer many departed after the: they solowed vpon them to fight agaynst them in Sabbath daye, and sayed: Wyl ye yet rebel? Gette you hence and do the commaundement of kyng Antiochus & ye shall lyue. They answered: \* We wil not go for the, neyther wyl we do the kynges commaundement, to defyle the Sabbath day. They began they to fight agaynst them, neuer theles they gaue the none other answer, neither cast they one stone at the, nor made

## The.ii. Chapter.

faste they in pryue places, but sayed. We wyl dye al in oure innocencie, heauen and earth shal testify wth vs, that ye put vs to deathe wrongously. Thus they fought agaynst them vpon the Sabbath, & slew bothe men and cattell: they wyles & their chyldre, to the nūbre of a thousand people.

When Mathathiah and his frendes herde this, they moued for their ryghte soe, and sayed one to another: If so be that we all do as oure brythren haue done, and fyghte not for oure lyues & for oure lawes agaynst the heathen, then shall they the soner roote vs oute of the earth. So they concluded amonge them selves at the same tyme, saying: Whatsoeuer be he that cometh to make battayll wth vs vpon the Sabbath daye, we wyl fyghte agaynst hym, and not dye all, as our brythren that were murdered so hapnously. Vpon this came the Synagog of the Jewes vnto the: stronge men of Israel, all such as were feruent in the lawe. And all they that were fled for persecution came to help the, and to stande by them: In so muche that they gathered an host of mē, and slew the wicked doers in their gelousy, & the vngodly men in their wrath. Some of the wicked fled vnto the heathen, and escaped.

Thus Mathathias and his frendes wente about, and destroyed the altars, & circumcysed the chyldren, that had not yet receyued circumcision, as manye as they found within the coastes of Israel: and so lorded mightily vpon the chyldre of pryde, and this acte prospered in their handes: In so much, that they kept the lawe agaynst the power of the gentiles and the kynges, and gaue not ouer their dominion vnto wicked doers.

After this when the tyme drew on fast that Mathathiah shuld dye, he sayed vnto his sonnes: Nowe is pryde and persecutiō increased, nowe is the tyme of destruction & wrathful displeasure: therefore (O my sonnes) be ye feruent in the lawe, and reoparde your lyues for the Testament of the fathers: cal to remembrance what accers oure fathers dyd in their tyme, so shal ye receyue great honour and an euerlastyng name.

Remember Abraham, was not he found saythfull in temptaciō, and it was rekeened vnto hym for rightuousnes? \* Joseph in tyme of his trouble kept the commaundement, and was made a Lorde of Egypt, \* Phinehes oure father was so feruente for the honour of God, that he obayned the couenaunte of an euerlastyng priestehode. Josue for fulfyllinge the worde of God was made the captayne of Israel. Caleb bare recorde before the congregaciō, and receyued an heritage. Dauid also in his mercifull kyndnes, obayned the throne of an euerlastyng kyngdome.

\* Elyah being gelous and feruent in the law, was taken vp into beauen. Dananias, Azarias and Misael remayned stedfast

faste



**Dani.vi.c.** fast in faith, & wer deliuered out of þ fire.  
In lyke maner Danyel beynge vngolpe,  
was saued from the mouthe of the Lyons.

**Heb.xi.b.** And thus ye may consider thorow oute  
all ages sence the world began, that who-  
soener put their truste in God, were not  
ouercome. Feare not ye then the wordes  
of an vngodly man, for hys gloire is but  
dong and wormes: to day is he set vp, and  
to morow is he gone: for he is turned in-  
to earthe, and hys memorypall is come to  
naught. Wherefore (O myr sonnes) take  
good hertes vnto you, and quyre your sel-  
ues lyke men in the lawe: for if ye do the  
thynges that are commaunded you in the  
lawe of the Lorde your God, ye shall ob-  
tayne greate honoure therein.

And beholde, I knowe that your bro-  
ther Simon is a man of wisdom: se that  
ye geue eare vnto hym alway, he shalbe a  
father vnto you. As for Judas Machabe-  
us, he hath euer bene myghty and stronge  
from hys yowth vp: let hym be your cap-  
taine, and order the batayle of the people,  
thus shal ye bring vnto you all those þ sa-  
uoure þ law, & se þ ye auerge the wronge of  
your people, & recompence the heathen  
agayn, and apply your selues whole to þ  
commaundement of the law. So he gaue  
them hys blessing, and was layed by his  
fathers: and dyed in the .C. and .xlvj. yere  
at Modin, wher hys sonnes buryed hym  
in hys fathers sepulchre, and all Israell  
made greate lamentacion for hym.

## The.iii.Chapter.

**J**udas is made ruler ouer the Jewes. He kil-  
leth Appolonius and Seron the Prince of  
Syrja. The confidence of Judas toward  
God. Judas determineth to fyghte agaynst  
Aristas, whome Antiochus had made cap-  
taine ouer his hoste. The prayer of the ab-  
steyners.



**Joseph.ca.**  
viii.ix.li.  
xii.Antiq.

**H**e stode vp Judas Ma-  
chabeus in hys fathers  
seide & all hys brethren  
helped hym, & so dyd all  
they þ helde with his fa-  
ther, & foughte w chear-  
fulnesse for Israell. So

Judas gat the people greate honoure: he  
put on a byestplate as a graunte, & arated  
hym selfe w his barneffe, and defended the  
hoste wyth his swerde. In hys actes he  
was lyke a Lion, and as a Lions whelp  
roarunge at hys praye.

**ii. Mach.**  
viii.a.

\*He was an enemye to the wycked, &  
hunted them oute, and brent vp those that  
bered hys people: So that hys ennemyes  
fledde for feare of hym, and al the workers  
of vngodlynes wer put to trouble: suche  
lucke and prosperytie was in hys hande.  
Thys greued dyuerse kynges, but Iacob  
was greatly reioysed thorow hys acts, &  
he gat hym selfe a great name for euer.

He wote thorow þ cities of Iuda, de-  
stroyinge the vngodlye oute of them, tur-  
nyng awaye the wraethe of Israell, & re-  
sepyng suche as were oppressed: & the

fame of hym wot vnto þ uttermoste parte  
of the earth. \* The Apollonius (a Prince  
of Sirtia) gathered a myghty great hoste  
of the heathen and oute of Samaria, to  
ficht agaynst Israell. Whiche when Iu-  
das perceyued, he went forth to meete hym,  
fought w hym, slew hym, & a great multi-  
tude w hym: the remuante fled, and he toke  
their substance. Judas also toke Appollo-  
nius own swerd, & fought w it all his life  
long. Now when Seron (another Prince  
of Syrja) hearde saye that Judas hadde  
gathered vnto hym the congregacion and  
churche of the saythfull, he sayed: I wyl  
gette me a name and prayse thorow oute  
the realme: for I wyl go fyght wyth Iu-  
das and them that are wyth hym as ma-  
nye as haue despyled the krynges com-  
maundement. So he made hym readye,  
and there wot wyth hym a great myghty  
host of the vngodly, to stand by hym, and  
to be auenged of the chyldren of Israell.  
And when they came nye vnto Bethoron,  
Judas went forth agaynst them wyth a  
small cōpany. And when hys people sawe  
such an host before them, they sayed vnto  
Judas: How are we able, (being so fewe)  
to fyght agaynst so great a multitude & so  
stronge, syng we be so wycke, and haue  
fasted all thys daye?

But Judas sayde: It is a smalle mat-  
ter for many to be ouercome w fewe: yea  
there is no differēce to þ God of heauē, to  
deliuer by a great multitude, or by a smal  
company: \* for the victorie of the battell  
standeth not in the multitude of the hoste, b.  
but the strength cometh from heauē. Be-  
holde they come agaynst vs wyth a pre-  
sumptuous and proude multitude, to de-  
stroye vs, our wyues and our children, and  
to robbe vs. But we wyl fyght for our li-  
ues, and for our lawes, and the Lorde  
hym selfe shal destroye them before our  
face: therefore be not ye afraied of them.

As sone as he had spoken these wordes,  
he leapt sodenlye vpon them. Thus was  
Seron smitten, and hys host put to flyght,  
and Judas folowed vpon them beyonde  
Bethoron vnto the plaine feld: wher ther  
wer slayne eight hundred men of the,  
& the resydue fled into the lande of the Philis-  
tynes. The al the heathen on euery syde  
wer afraied for Judas and hys brethren:  
so that the rumoure of hym came vnto the  
krynges eares, for all the Gentyles coulde  
telle of the warres of Judas.

So when kyng Antiochus heard these  
tydynes, he was angrie in hys mynde:  
wherefore he sente forth and gathered an  
hoste of hys whole realme, very stronge  
armyes: and opened hys treasury, & gaue  
hys host a yeres wages in hand, commaū-  
dyng them to be readye at all tymes.

Nevertheless when he sawe that there  
was not moneye ynough in hys treasury,  
and that thorow the discord and persecu-  
cion, whiche he made in the lande (to put  
downe



## The. i. booke of the Mach.

downe the lawes that hadde bene of olde tymes) bys customes and tributes of the lād were minished, he feared that he was not able to beare the costes and charges any longer: no: to haue such gifts, to geue so liberally as he dyd afore, more then the kynges þat were before hym. \* Wherefore he was heauy in bys mynde, and thought to goo into Persides, for to take tributes of the land, and so to gather much mony.

1. mac. vi. a

1. mac. vi. c.

\* So he left Lysias (a noble man of the kynge's bloude) to euersee the kynge's busynesses, from the water Euphrates vnto the borders of Egypt: and to kepe wel his sonne Antiochus, tyll he came agayne.

Moreover, he gaue hym halfe of bys hooft and Elephantes, & committed vnto hym euerie thyng of bys mynde, concerning those whiche dwelt in Iuda & Hierusalem: that he shoulde sende out an army agaynst them, to destroye and to rote out the power of Israel and the remnant of Hierusalem: to put out theyr memorial from that place, to set straungers for to inhabyt al their quarters, and to part their lande amonge them. Thus the kyng toke the other parte of the hooft, and departed from Antioche (a cite of bys realme) ouer the water of Euphrates, in the hundredth and xlviij. yere, and went thowhe the hie countreys.

Joseph cap. x. ii. att.

1. mac. viii. b.

\* And Lysias chose vnto hym Ptolome the sonne of Doriminius, Nicanor & Gorgas myghty men, and the kynge's frendes. These he sent wyth. xl. m. footemen & viij. thousand horsmen, for to go into the land of Iuda, and to destroy it, as þe kyng commanded. So they went forth wyth all their power, and came to Emmaus into the playne felde. When the machauntes heard the rumoure of them, they and their seruauntes toke verie muche syluer and golde, for to bye the chyldren of Israel to be their bāde men. There came vnto them also yet mo men of war on euery side, out of Syria & from the Palestines.

Now when Judas and bys bretheren sawe that trouble increased, and that the hooft drew nye vnto theyr borders: consideringe the kynge's wordes whiche he commaunded vnto the people: namely, þe they shuld utterly wast and destroy them: They sayd one to another: Let vs redresse the decaye of our people, let vs fighte for our folke and for oure Sanctuary. Then the congregacion were soone readye gathered to fight, to pray and to make supplication vnto God for mercy and grace.

1. mac. i. c.

As for Hierusalem, it lay boyd, and was as it had bene a wyldernes. There wente no man in nor out at it, and the Sanctuary was troden doune. The aleaunts kept the castel, ther was the habitation of the Heathen. The myrth of Jacob was take away, the pyper and the harpe was gone from amonge them.

The Israelytes gathered them toge-

## The. iiii. Chapter.

ther, and came to Maspha before Hierusalem: for in Maspha was the place wher they prayed afore tyme. So they fasted þe day, and put sacke clothes vpon them, cast ashes vpon their heads, &ēt their clothes, and laid forth the booke of the law (wher out the Heathen soughte the lykenesse of their ymages) and broughte the pyrestes ornaments, the firstlynge & the tithe.

\* They set there also the abstayners (whiche had fulfilled their dayes) before God, and cryed wyth a loud voice toward heauen, sayinge: What shall we do wyth these? & whither shal we cary the awaye? For the Sanctuary is troden doune and defiled, thy pyrestes are come to heynes and dishonoure: and beholde, the Heathen are come together for to destroy vs. Thou knowest what thynges they imagine agaynst vs. How may we stand before the, except thou (O God) be our help?

They blew out the trumpet also wyth a loude voyce. Then Judas ordeined capytaynes ouer the people: ouer thousandes, ouer hundredes, ouer fiftye, and ouer ten. But as for suche as builded them houses, married wyues, planted them vineyardes, and those that were fearfull, he commaunded the euery man to go home, accordyng to the law. So the host remoued, and pitched vpon the southsyde of Emmaus.

Deut. xx. a. Iud. vii. a

And Judas sayd: Arme your selues, be stronge (O my chyldren) make you redye agaynst to morow in the morning, that ye maye fyght wyth these people, whiche are agreed together to destroy vs & oure Sanctuary. Better it is for vs to dye in bataille, the to se our people and our Sanctuary in such a miserable case. Neuertheles, as the wyll is in heauen, so be it.

## The. iiii. Chapter.

Judas goeth agaynst Gorgias whiche lieth in wayte. He putteth Gorgias & his hooft to flighte. Lysias innadeth Jewe, but Judas dyueth hym oute. Judas purifieth the temple and dedicateth the altier.



When toke Gorgias fyue thousand men of foote, & a thousand of the best horsmen: & remoued by nyghte, to come nyther the Jewes hooft lay, & so to slay the sodenlye. Nowe the menne þe kept the castel, were the conueyers of the. The arose Judas to smyte þe cheife & principall of the kynge's hooft at Emmaus, for the army was not yet come together.

In the meane season came Gorgias by nyghte into Judas tentes: and when he founde no man there, he sought them in the mostaynes, and thoughte they had bene fled awaye because of hym. But whē it was day, Judas shewed hym selfe in the feilde wyth thre thousande men onely, whiche hadde neyther harnesse nor swordes to theyr myndes.

But on the othersyde, they sawe that the heathen were myghtye and well harnessed,

Josephus his antiq. the. xii. Chapter.



The .i. boke of the Mach:

exo. xiii, f.  
i. mac. ix. c.

Æ. mac. viii.

psal. cxviii.  
psal. cxviii.  
a.

2231

The.iii. Chapter. Fol. lxi.

i. 15 c. xviii.  
6.

311.ii. and



# The .i. booke of the Mach.

# The .v. Chapter.

ii. Mach.  
x. a, b.

ii. Para.  
vii. a.

ii. Mach.  
x. a, b.

i. Mach.  
vi.

ii. Mach.  
x. a, b.

ii. Mach.  
x. a, b.

ii. Mach.  
x. a, b.

hanged up the vaile, and set up the temple, as it was afore. And vpon the .xxv. day of .p. month, whiche was called .p. month of Casleu in .p. c. xlviii. yere: they rose up by tymes in the morninge for to do sacrifice (accordyng to .p. law) vpon the newe burnt offering altar .p. they had made after .p. time & season .p. the hearthe had defiled it. The same day was it set up agayn, wyth songs, pipes, harps & cimbales. And al the people fell vpon their faces, worshipping & thankyng the god of heauē whych had geuē the the victory. So they kept the dedicaciō of the altar .viii. dayes, offering burnt sacrifices & thankoffring wyth gladnesse. They deckt the temple also w crownes and shylde of golde, & halowed the ports and celles, and hanged doores vpon the. Thus there was very greate gladnes amōg .p. people, because the blasphemy of .p. Heathen was put away. So Judas & hys brethren w the whole congregacion of Israel, ordayned that the time of the dedicacion of the aulter should be kepte in hys season from yere to yere, by the space of .viii. dayes, from the .xxv. day of the month Casleu, yea and that wyth myrth and gladnes.

And at the same tyme buylded they up the mount Sion with hie walles & strong towres round about: lest the gentils shuld come & tread it doune, as they dyd afore. Therfore Judas set men of war in it, to kepe it: and made it strong, for to defend Bethsura: that the people myghte haue a refuge agaynst the Edomites.

## The .v. Chapter.

Judas vanquished the Heathē .p. goe about to destroye Israel, is holpen of hys brethren Symō and Jonathas. He ouerthroweth the cty of Ephron because they denied hym passage thowow it.



It happened also .p. whā .p. hearthe rounde aboute, heard how .p. the aulter & the Sacruary were set up in their olde estate: it displeased them very sore, wherfore they thought to

destroy .p. generaciō of Jacob .p. was amōg the: In so muche .p. they beganne to slaye & to persecute certayne of the people. Then Judas fought agaynst .p. chyl dren of Esau in Idumea, & agaynst those which were at Arabathane (for they dwelt round about .p. Israelites) wher he slew & spoyled a great multitude of them. He thoughte also vpon the malice and unfaithfulnes of the chyl dren of Ben, howe they were a snare and stop vnto the people, and howe they layed wayte for the in in the bye waye: wherfore he shut the up into towres, and came vnto them, condemned them, and dynt vp their towres, wyth al that were in them.

Afterward went he agaynst the chyl dren of Ammō, wherof he sold a myghty power & a great multitude of people w Timorby their captaine. So he strake many battai-

les wth them, whych were destroyed before hym. And when he had slayne them, he wā Bazet the ctye, w the towres belōggyng thereto, and so turned agayne into Jewry. The Hethen also in Galaad gathered the together agaynst the Israelites .p. were in their quarters to slay them: but they fled to the Castel of Darchemā, & sent letters vnto Judas & hys brethren, saying: The Hethen are gathered agaynst vs on euery side, to destroy vs, & nowe they make the for to come, and lay sege to the castell, wherunto we are fled, & Timorby is .p. captain of their host: come therfore, & deliuer vs oute of their hādes: for there is a great multitude of vs slayne all redy. Yea, & our brethren that were at Tubin are slayne & destroyed (welyng a thousand men) & they wyues, they chyl dren, and they goodes haue the enemyes led away captiue.

While the letters wer yet a redyng, behold, ther came other messengers fro Galile w rente clothes, whych tolde euen the same tidinges, & sayd that they of Stolcā may, of Atrus, & of Sidon, were gathered agaynst them, and that al Galile was fylled w enemyes to destroy Israel. Whē Judas, and the people heard thes, they came together (a great congregacion) to deuyse what they myght do for their brethren that were in trouble, and besieged of their enemyes. And Judas sayde vnto Simon hys brother: chose the oute certayn men, and go deliuer thy brethren in Galilee: As for me and my brother Jonathas, we wyl go into Galaadithim. So he left Josephus the sonne of Zacharye, and Azarias to be captaines of the people, and to kepe the remnant of the host in Jewry, and commaunded them, saying: Take the ouersight of this people, & se that ye make no warre agaynst the Heathen, vntill the tyme that we come agayne. And vnto Simon he gaue thre thousande menne for to goe into Galilee, but Judas hym selfe hadde eyght thousande in Galaadithim.

Then wente Symon into Galyle, and stroke diuerse battayles wyth the heathē: whom he discomfited, and folowed vpon them vnto the porte of Stolomais. And there were slayne of the Heathen almost iii. thousande men. So he toke the spoyle of them, and caried away the Israelites .p. were in Galyle and Arbatis, wyth they wyues, they chyl dren and al that they had, & broughte them into Jewry wyth greate gladnes. Judas Machabeus also and his brother Jonathas, wente ouer Iordaine, and traualled .iii. daies iourney in .p. wilderness: Where the Nabuthes met the, and receyued them louyngly, and told the euery thing that had happened vnto their brethren in Galypadithim, and howe that many of them were besieged in Barasa, Bosor, Alimis, Casphor, Magab and Caraim (all these are stronge walled and myghty great ctyes) and that they were kept

ii. mac. viii



kept in other cities of Galaad also: and to morowe they are appointed too bynge they: hooſte vnto the cities, to take them and to wyne them in one daye.

So Judas and hys hooſte turned in all the haſte in the wylderneſſe toward Boſor, and wanne the ctyte, ſlew all þ males in the ſmeard, tooke all their goodes, and ſette fyre vpon the ctyte. And in the night they toke they: iourney fro thence, & came to the caſtel. And by tymes in the morning when they looked vp, beholde, ther was an innumerable people bearyng ladders and other instrumentes of warre to take the caſtell, and to ouercome them.

When Judas ſaw that the battayl began, and that the noyſe thereof wente vp and range vnto the heauen, and that ther was ſo greate a crye in the ctyte, he ſayde vnto hys hooſte: ſyghte this daye for your brethren. And ſo came behynde they: enemies in thre companies, and blew vpon the trumpets, & cryed in they: prayer to God.

But as ſoone as Timothies hoſte perceived that Machabeus was there, they fled from hym, & the other ſlew the downe ryghte ſore, ſo that there were kyled of the that ſame daye, almoſte eyghte thouſand men. Then departed Judas vnto Maſpha, laid ſiege vnto it, and tooke it, ſlew all the males in it, ſpoiled it, and ſet fyre vpon it. From thence went he and toke Caſbod, Mageth, Boſor and the other cities in Galaad. After thys gathered Timothy another hoſt, whych pyched they: tentes before Rapha beyond þ water. Judas ſent to ſpy þ hoſt, & they brought hym word agayn, ſayinge: All the heathen that be round about vs are gathered vnto him, & the hoſt is very great: Yea they haue byred the Arabians to help them, & haue pyched they: tentes beyond the water, & are ready to come and ſyght agaynſte the. So Judas went on to mete them.

And Timothy ſayd to the captaynes of hys hoſt: when Judas and hys hoſt come npe the ryuer, if he go ouer fyrſt, we ſhall not be able to wythſtande hym: for whye he wyll be ſo ſtronge for vs: But if he dare not come ouer, ſo that he pych hys tente beyonde the water, then wyll we go ouer: ſo: we ſhalbe ſtrong inough agaynſt hym. Nowe as ſoone as Judas came to the ryuer, he appoynted certayne ſcrybes of the people, and commaunded them, ſaying: ſe that ye leaue none behynd vpon thys ſpde of the ryuer, but let euery mā come to the batayll. So he wente fyrſt ouer vnto the hys people after hym.

And all the heathen wer diſcomfited before hym, and let they: weapons fall, & ran into þ temple that was at Carnaim, which ctyte Judas wanne, and brente the temple wyth all that were in it: So was Carnaim ſubdued, and myghte not wythſtande Judas. Then Judas gathered all the Iſraelites that wer in Galaad with hym, fro the

leaſt vnto the moſt, wyth they: wyues and they: chyldren (a verpe great hoſt) ſo: to come into the lande of Iſrael.

So they came into Ephyron, whych was a myghty, great and ſtronge ctyte, & laye in they: waye. For they coulde not go by it neither of the righte hande nor of the left, but muſt go thorow it. Neuertheles they that wer in þ city wolde not let them go thorow, but walled by the ports wyth ſtones. And Judas ſente vnto them wyth peaceable wordes, ſayinge: \* Let vs paſſe thorow your land that we maye goo in to our owne countre: ther ſhall no body do you harme, we wyll but only go thorow. But they woulde not let them in.

Therfore Judas commaunded a proclamation to be made thorow oute the hoſt, that euery man ſhuld kepe hys order: and ſo they did they: beſt lyke valiant men.

And Judas beſieged the city all that day and all that nyghte, and ſo wanne it: wher they ſlew as many as were males, and deſtroyed the ctyte, and ſpoiled it, & went thorow all the ctyte, ouer the þ were waye. Then wente they ouer Jordan into the playne ſield before Bethſan. And Judas bealped thoſe forward þ came behynd, & gaue the people good exhortacion al the way thorow, till they were come into the lad of Iuda. \* Thus they wēt vp vnto the mount Sion, wher they offered wmyth & ſhakesgeuinge: becauſe ther were none of the ſain, but came home again peaceably.

Nowe what time as Judas and Jonathan were in the lande of Galaad, & Symon they: brother in Galile before Ptolomays: Then Joſephus the ſonne of Zacharye and Alaryah the captaynes, bearynge of the actes that were done, and of the battels that were ſtroken, ſayde: Let vs get vs a name alſo, and go ſight agaynſt þ heathen that are round about vs.

So they gaue their hoſt commaundement, and went toward Jampah. Then came Gorgias & hys men oute of the city, to ſyght agaynſt them: Joſephus alſo and Alaryah were chaſed vnto the borders of Jewry, and ther were ſlayne that day of þ people of Iſrael. ii. my. men: ſo that there was a greate miſerpe amonge the people, and all becauſe they were \* not obedyente vnto Judas and his brethren, but thought they ſhulde quyte them ſelues manfully. Neuertheles they came not of the ſeede of thoſe men, by whome Iſrael was helped. But the men þ were wyth Judas, were greatlye commended in the ſyght of al Iſrael and all heathen, wherſoeuer they: name was heard vpon, and the people came vnto them byddynge them welcome.

After thys went Judas forth wyth hys brethren, and ſought agaynſt the chyldren of Eſau, in the land that lieth toward the ſouth, wher he man the city of Hebron and the towneſ that lye beſide it: and as ſo: the walles and towres rounde aboute



## The .i. booke of the Mach:

it, he bzent the vp. The remoued he to goe into the lande of the Iſhlypſtines, & wente thowow Samaria. All that ſame time wer ther many pꝛeſtes ſaine in the battayle, whiche wiſſullye & without aduyllemente wente oute ſoz to fighte to gette them honoure. And when Judas came to Azore in the Iſhlypſtines lande, \* he brake doune their altares, bzente the ymages of theyr Idoles, ſpoyled the cytyes, and came againe into the lande of Iuda.

### The .vi. Chapter.

Antiochus willing to take the cytye of Elymas ſoz a praye is dyuen away of the Elyteins. He falleth into ſpkenes and dyeth. Hys ſonne Antiochus is made kynge. The beſeige of the towre of Syon. Eupator cometh into Jewry wyth a greate armye. The boldnes of Eleazer.

**A**ntiochus kynge Antiochus traueiled thowow the hys coſttries, he heard that Elymas in Perſia was a noble and plenteous city in ſyluer, and golde, & that there was in it a very rich temple: wher as were clothes, cote armours and ſhyldes of golde whiche Alexander ſonne of Philippe king of Macedonia, had left behind him. Wherfore he went about to take the cite and to ſpoil it, but he was not able, ſoz the citizens wer warned of it, and foughte w him. And ſo he fled & departed wyth great heuineſſe, and came again into Babilon. Mozeouer ther came one whiche brought hym tydinges in Perſide, that hys hoſtes which wer in the lad of Iuda, were dyſtuen away, and howe that Lyſias wente furth fyrſt wyth a greate power, and was dyſtuen away of the Jewes: howe ſ they had won the victory, and gotten great goodes out of the hoſtes that perſhed: how they had broke doune the abhominacion: whiche he ſet vp vpon the auſter at Ieruſalem, & ſenced the Sanctuary wyth hys walles, like as it was afore: pca and Bethſura hys cytye alſo.

So it chaunced, that when the kynge had heard theſe wordes, he was aſtayed, and greued very ſore. Wherfore he layed hym doune vpon hys bed, and ſel ſicke ſoz very ſozowe: and all becauſe it had not happened as he had deuylled. And ther continued he long, ſoz hys greif was euer moze and moze, ſo that he ſawe he muſt needes dye. Wherfore he ſent ſoz hys frendes, and ſaid vnto them: the ſepe is gone fro mine eyes, ſoz the very ſozowe and veracion of hert that I haue. For when I conſider in my mind the greate aduerſitie that I am come vnto, and the ſtouds of heuines whiche I am come in, wher as afore tyme I was ſo mery, and ſo greatly ſet by (by reaſon of my power) Againe, conſiderynge the euyl that I haue done at Ieruſalem fro whiche I toke all the ryches of golde and ſiluer ſ that wer in it, and ſent to ſetch away the inhabitoures of Jewry wythout any reaſon why: I knowe ſ theſe troubls are come

## The .vi. Chapter:

vpon me ſoz the ſame cauſe. And beholde, I muſt die wyth great ſozow in a ſtraunge lad. Then called he ſoz one Iſhlyp a friend of his, whiche he made ruler of al his realme, & gaue hym the crowne, hys robe and hys cyng, ſ he ſhulde take hys ſonne Antiochus vnto hym, and byngge hym vp tyll he myght raygne hym ſelfe. \* So the kynge Antiochus dyed ther in ſ. cclix. pere. Whiche Liſias knewe ſ the kynge was dead, he ordeyned Antiochus hys ſonne \* (whom he had brought vp) to raygne in hys fathers ſtede, & called hym Eupator. \* Howe they that were in the caſtell at Ieruſalem, kepte the Jewes rounde aboute the Sanctuary, and foughte euer ſtyll to do them harme, ſoz ſ ſtrengthening of the Hearben.

Wherfore Judas thought to deſtroye them, and called all the people together, that they myght laye ſiege vnto them. So they came together in ſ. Cl. pere, and beſieged them, layinge forth theyr ordynance and instrumentes of war. Then certeine of them that were beſieged wente forth (vnto whiche ſome vngodly men of Iſrael ſpued them ſelues alſo) and wente vnto the kynge, ſaying: Howe longe wyll it be, or thou punyſhe and auenge our brethren? We haue euer ben minded to do thy father ſeruite, to walke in hys ſtatutes, & to obey his commaundementes. Wherfore oure people ſel from vs, and wher ſoeuer they founde anye of vs, they ſlew them: and they haue not onlpe medled wyth vs, but wyth al our contreys: and behold, this daye are they beſieging the caſtell at Ieruſalem, \* and haue made by the ſtronge hold in Bethſura: And if ſ doeſte not preuente the right ſoone, they wil do moze theſe, & thou ſhalte not be able to overcome the.

\* When the kynge heard theſe, he was very angry, and called hys frends the Cap taines of hys ſote men, & of al hys horſemen together. He byred men of warre alſo out of other reames & out of the Iles of ſ ſea, whiche came vnto hym. And the number of his hoſt was an. C. M. footemen, & xx. M. horſemen. xxii. Elephantes well exerciſed to battayle. \* Theſe came thowow Idumea vnto Bethſura, and beſieged it a longe ſeaſon, & made diuerſe instrumentes of war againſte it. But the Jewes came oute and bzente them, & fought lyke men. Then departed Judas from the caſtell at Ieruſalem, & remoued the hoſt toward Bethſacaran oute againſt ſ kynges army.

So the kynge aroſe before the day, and brought the power of hys Hoſte into the way to Bethſacaran, wher the Hoſtes made them to ſ battayles blowynge the trumpettes. And to prouoke the Elephantes ſoz to fyghte, they ſhewed them the ſappe of read grapes and mulberies. And deuylled the Elephantes among the Hoſte: ſo that by euerpe Elephate there ſtode a. M. men well harned, and helmets of ſcle vpon theyr heads: Yea vnto euerpe one

Deu. vii. a.

ll. mac. ix. a.  
Joſeph. ca.  
xii. lib. xii.  
antiqui.

l. mac. lli. c.  
and. llii.

l. mach. i. f.

ll. mac. ix. a.  
b. c. d. e.

Joſeph. cap.  
xii. lib. xii.  
l. mac. lli. d.  
Eupator  
Antiochus  
ſonne.

l. mac. llii. g.

l. mac. xlii. a.

Joſephus i  
his antiqui  
ties. p. xii. v  
xlii. Chap.

l. mac. llii.  
g. and. vi. f.



of the Elephantes also, were ordeined. vi. C. horsemen of the best, whych wayted on the Elephant going wher so euer he wēt, and departed not from hym. Euerie Elephant was couered wth a stronge tower of wood, wher vpon wer. xxxii. valeaunte men wth weapens to fyght, and wthyn it was a man of Inde to rule the beast.

**E** As for the remnaunt of the horsemen, he set them vpo both the sydes in two partes with trompets, to prouoke the hoste, and to styre vp such as wer flow in the army. And when the sunne shone vpon their shieldes of gold and stele, the mountaines glistered agayne at them, and were as bright as the cressets of fyre. The kynges host also was deuyded, one parte vpon the hye mountaynes, the other lowe benethe: so they went en, takyng good heede, and keepyng theyr order. And al they that dwelte in the lande, were astryed at the noyse of theyr host, whē the multitude went forth, and when the weapons smot together, for the hoste was bothe greate and myghtye.

**\* Judas also and his host entred into the battayle, and newe. vi. C. men of the kynges army. Now when Eleasar the sonne of Saura did se one of the Elephants deckt wth the kynges badge, and was a more goodly beast then the other: he thought the kyng shoulde be vpon hym, and leoparde hym selfe to deliuer his people, and to get hym a perpetual name.**

Wherfore he ran wth a corage vnto the Elephant in the myddest of the hoste smytynge them downe of both the sydes, and newe many about hym. So went he to the Elephantes feete, and gat him vnder him, and newe hym: then fel the Elephant down vpon hym, and ther he dyed. Judas also and his men seying the power of the king, and the myghty vpolence of his hoste, departed from them. And the kynges army went vp agaynst them toward Ierusalem, and pitched theyr tentes in Ieruzale besyde mount Sion. **\* Moreover the kyng took truce wth them that were at Bethsura.**

**But when they came oute of the ctyte (because they had no vytayles within, and the land lay vntilled) the king took Bethsura, and set me to kepe it, and turned his host to the place of the sanctuary, and layed siege to it a great while. Wher he made al maner ordinaunces, handbowes, fyre bartes, rackets to cast stones, scorpions to shote arrowes, and synners. The Iewes also made ordinaunce agaynst theys, and fought a long season.**

**But in the cite there were no vytayles for it was the seuenth yere of the wars, and those beathen that remayned in Ieruzale had eaten vp al theyr stoare. And in the Sanctuary wer fewe men left, for the hunger came so vpon them, that they wer scattered abroad euerie man to his own place.**

**\* So when Lysias hearde that whilip (whom Antiochus the king whyle he was**

pet luyng, had ordeined to bring by Antiochus his sonne, that he might be king) was come agayne out of Persia and Medea wth the kynges host, and thought to obtayne the kyngdom: he gat hym to the kyng in al the haste, and to the capitaines of the host, and said: we decrease daily, and our vytayles are but small: Agayne, the place that we lay siege vnto, is very stryg, and it were our parte to se for the realme. Let vs agre wth these me and take truce wth them, and wth al theyr people, and graunte them to lye after theyr lawe, as they dyd afore. For they be greued and do all these thynges agaynst vs, because we haue despyled theyr law. So the king and the princes were contente, and sente vnto them to make peace, and they receaued it. Now when the kyng and the princes had made an oth vnto them, they came oute of the castel, and the kyng went vp to mount Sion. But when he sawe that the place was well fenced, he brake the othe that he had made, and commaunded to destroy the wal round about. Then departed he in all the hast, and returned vnto Antioch, wher he found whilip haunyng dominion of the ctyte. So he fought agaynst hym, and took the ctyte agayne into his bandes.

## The.vii. Chapter.

**Demetrius raygneth after he had killed Antiochus and Lysias. He troubleth the children of Israel thow the counsell of certayne wycked persons. The prayer of the priestes agaynst Ricano. Judas killeth Ricano, after he had made his prayer.**



**In the. Cii. yere came Demetrius the sonne of Selcucus from the ctyte of Rome wth a smal company of men, vnto a ctyte of the sea coaste, and there he bare rule. And it chaunced that when he came to Antioche the cite of his progenitours, his host tooke Antiochus and Lysias, to bring them vnto him. But when it was told hym, he sayd: let me not se their faces. So the host put the to death. Now when Demetrius was set vpon the throne of his kyngdome, there came vnto hym wycked and vngodly men of Israel: whose captayne was Alcimus, that wold haue bene made hye priest. These men accused the people of Israel vnto the kyng, saying: Judas & his brethren haue slayne thy frendes, and driuen vs out of our own lande. Wherfore, sende now some men (to whom thou geuest credence) that he may go and se al the destruction, which he hath done vnto vs, and to the kynges land, and let hym be punished wth al his frendes and fauourers.**

Then the kyng chose Bachydes a frend of his, whych was a man of great power in the realme (beyond the greate water) and saythfull vnto the kyng: and sente hym to se the destruction that Judas had done. And as for that wycked Alcimus, he

III. iii. made

i. ma. xlii. a  
Josephus  
in his antis  
quities.



made hym hys pryeste, and commaunded hym to be auenged of the chyldren of Israel. So they stode vp, and came w<sup>th</sup> a great host into the land of Iuda, sendyng messangers to Judas and hys brethren, and speakyng vnto them w<sup>th</sup> peacable wordes: but vnder dyscreete. \* Therefore Judas and hys people beleued not they saying, for they sawe that they were come w<sup>th</sup> a greate host.

After this came they scribes together vnto Alcimus and Barchides, trustyng they best vnto them. And first the Asydeans requyred peace of them, sayinge: Alcimus the priest is come of the seede of Aaron, howe can he deceyue vs? So they gaue them louyng wordes, and swore vnto them, and sayde: we wyl doo you no harme, neyther your frendes, and they beleued them. But the very same day toke they .lx. menne of them and slewe them accordyng to the wordes that are wyrtten: \* They haue cast the flesh of thy sanctes, and shed their blood round aboute Hierusalem, and there was no man that wold burye the. So ther came a great fear and dread among the people, sayyng: ther is neyther truth nor rightynousnes in them, for they haue broken the appoyntmente and othe that they made. And Barchides remoued hys host from Hierusalem, and pitched hys tent at Bethzabab: wher he sent forth, and toke many of them that had forsaken hym: He slew many of the people also, and cast them into a great pit. Then comitted he the land vnto Alcimus, and left men of war with him to helpe him, and Barchides hym selfe went vnto the kyng. And thus Alcimus defed his hie priesthoode, and all suche as vered Israel, resorted vnto him: In so much that they obtrayned the lande of Iuda, and dyd much euyl vnto the Israelites.

Now when Judas sawe al the mischief that Alcimus and hys company had done (yea, more then the Heathen them selues) vnto the Israelites: He went forth round about al the borders of Iewry, and punished those unfaithful rennagates, so that they came no more out into the countrey. So when Alcimus sawe that Judas and his people had gotten the vpperhand, and that he was not able to abyde them: he went agayne to the kyng, and sayed all the worste of them that he coude. \* Then the kyng sent Ricanoz, one of hys chyefe prynces (whych bare euyl wyl vnto Israel) and commaunded him that he shoulde vtterly destroye the people.

So Ricanoz came to Hierusalem w<sup>th</sup> a great host, and sent vnto Judas and his brethren w<sup>th</sup> frendly wordes (but vnder dyscreete) sayyng: ther shal be no warre betwixte me and you: I wyl come w<sup>th</sup> a fewe men to se how ye do, w<sup>th</sup> frendship. Upon this he came vnto Judas, and they saluted one another peacablye: but the enemyes were appoynted to take Judas

by ypolente. Neuertheles it was told Judas that he came vnto hym but vnder dyscreete, wherfore he gatte him awaye from hym, and woulde see hys face no more. When Ricanoz perceyued that his counsaile was betrayed, he went out to fight agaynst Judas, besyde Capbarsalama wher there were thre of Ricanoz's hoste syue thousande men, the resydue fled vnto the castel of Dauid.

After this came Ricanoz vnto mount Sion: and the priestes w<sup>th</sup> the elders of the people went forth to salute him peacablye, and to shew hym the burnt sacryfices that wer offered for the kyng. \* But he laughed them to scorn, mocked them, despyled theyr offerpuges, and spake dysdaynfully, yea, and swore in hys wrath, sayyng: If Judas and hys hoste be not deliuered now into my handes, as soone as euer I come agayne (and farewell) I shal burne vnto this house. With that went he out in a greate anger. Then the priestes came in, and stode before the auter of the temple, wepyng and sayyng: \* For so much as thou (O Lorde) haste chosen this house that thy name myght be called vpon therein, and that it shoulde be an house of prayer and peticion vnto the people, Be auenged of this man and hys hoste, and let them be slayn w<sup>th</sup> the sword: remember the blasphemies of them, and suffer them not to continue anye longer.

When Ricanoz was gon from Hierusalem, he pitched hys tent at Bethoron, and ther an host met hym oute of Syria. And Judas came to Adarsa w<sup>th</sup> thre thousand men, and made hys prayer vnto god, sayyng: O Lorde \* because the messengers of kyng Senacherib blasphemed thee, the angel went forth, and slewe .C. lxxv. of them: Euen so destroye thou this hoste before vs to daye, that other people maye know how that he hath blasphemed thy sanctuarie: and punyssh the hym accordyng to his maliciousnes.

And so the hostes stroke the selfe the thyrtyenth daye of the moneth Adar: and Ricanoz's hoste was dyscomfyred, and he hym selfe was fyrste slayne in the battayle. When Ricanoz's menne of warre sawe that he was kyled, they cast awaye theyr weapons and fled: but the Iewes followed vpon them an whole dayes iourney, from Adazer vnto Bazara, blowyng w<sup>th</sup> the trompets, and makyng tokens after them. So the Iewes came forth on al the townes there about, and blew oute their hornes vnto them, and turned against the: Thus were they al slayne, and not one of them lefte.

Then they toke theyr substance for a prayse and smot of Ricanoz's head, and his right hand (whych he helde vp so proudly) and brought it w<sup>th</sup> them, and hanged it vnto the fore Hierusalem. Wherefore the people were exceedingly reioyced, and passed ouer

II. mac. x. liii

III. re. viii. f

Esa. xlii. v

II. Pa. vi

Mat. xx. v

Esa. xxxviii. f

II. ma. viii. d

and xv. d.

III. re. xix. e

II. Pa. xv. d

I. Reg. xvi. f

Judi. xiii. b

II. ma. xliii. f



that day in great gladnes. And Judas ordeyned that same daye (namelye the. xiiij. day of the month Adar) should be kepte in myghte every yere. Thus the land of Iuda was in rest a lytle whyle.

## The. viii. Chapter.

Judas consydering the power and godly pollicie of the Romaynes, maketh peace with them. The rescript of the Romaynes sent vnto the Jewes.

Joseph in  
his booke of  
antiquities. iii.  
chap. xvii.



Judas heard also the fame of the Romaynes, & they were myghty and valiant men, and agreeable to all thynges that are requyred of the, and make

peace wth al men, whych come vnto the, and howe they were doughty menne of strength. Besydes that it was tolde hym of theyr barayles and noble actes whych they dyd in Galacta, howe they had conquered them, and brought them vnder tribute: and what greates thynges they had done in Spayne, howe that wth theyr wysedome, and sober behauoure they had wonne the mines of syluer and gold that are ther, and obtrayned al the lande, wth other places farre fro them: how they had dyscomfited and slayne downe the kings that came vpon them, from the uttermost part of the earth, and howe other people gaue them tribute every yere: how they had slayne and ouercome Philip and Perseus king of Terhin, and other mo (in barayle) whych had brought theyr ordynance agaynst them: how they dyscomfited greates

1. Mach. i. a

\* Antiochus kyng of Asia (that would nedes fyght wth them) hauing an hundred and. xx. Elephantes, with horsemen, charretts, and a very great host: how they toke him selfe alyue, and ordeyned hym wth such as shoulde raygne after hym, to paye them a great tribute, yea, and to fynde the good sureties and pledges: besides al this, how they had take from hym India, Gedecia, and Lydia (his best landes) and geue them to kyng Eumenes. Againe how they perceyving that the Grekes wer comyng to bere them, sent agaynst them a captain of an host, whych gaue them barayle: slew many of them, led away theyr wyues and chyldren captiue, spoyled the, toke possession of theyr land, destroyed theyr stronge hold, and subdued them to be theyr bonde men, vnto this day: Moreover, howe that as for other kyngdomes and Isles, whych sometyme wthstode them, they destroyed them and brought them vnder theyr domination: But helped euer theyr owne frendes and those that wer confederat wth them, and conquered kyngdomes bothe sea and nye: and that whosoever herd of theyr renowne, was afrayed of them. For whome they wold helpe to theyr kyngdoms, those raygned: and whom it lyked not them to raygne, they put hym downe: And howe they wer come to great preeminence, having no kyng among them, neyther anye

man clothed in purple, to be magnified ther thorow, but had ordeyned them selfe a parliament, wher in they sat. iij. C. and twenty Senatours dayly vpon the counsaile, to dyspatch euer the busynesse of the people, and to kepe good order. And howe that euery yere they chose a Maire, to haue the gouernaunce of al theyr land, to whom euery man was obedient: and that ther was neyther euil wyl nor discencion among them.

Then Judas chose Eupolemus the son of Ithon, the sonne of Jacob, and Jason the sonne of Eleazar, and set the to Rome for to make frendshyppe and a bonde of loue wth them, that they myght take fro them the bondage of the Grekes, for the Jewes sawe that the Grekes would subdue the kyngdome of Israel.

So they went vnto Rome (a very great iourney) and came into the Parliamente, and sayed: Judas Machabeus wth his brether, and the people of the Jewes hath sent vs vnto you, to make a bonde of frendshyppe and peace wth you, and ye to note vs as your louers and frendes. And the matter pleased the Romaynes very wel, wherfore it was wrytten vp: of the which the Romaynes made a wrytyng in tables of Lattin, and sente it to Ierusalem, that they myght haue by them a memorie of the same peace and bonde of frendshyp, after this maner: God saue the Romaynes and the people of the Jewes bothe by sea and by land, and kepe the sword and enemy from them for euer more. If ther come fyrst any war vpon the Romaynes or any of theyr frends thorow out al theyr domination, the people of the Jewes shall helpe them (as the tyme requyret) and that wth al theyr hartes. Also they shal neyther geue nor send vnto theyr enemyes vittayles, weapons, money, nor shippes, but fulfill this charge at the Romaynes pleasure, and take nothyng from the. therfore. Agayne if the people of the Jewes happen fyrst to haue war, the Romaynes shall stand by them wth a good wyl, according as the tyme wyl suffer. Neyther shal they geue vnto the Jewes enemyes, vittayles, weapons, money, nor shippes. Thus are the Romaynes content to do, and shal fulfill theyr charge wthout any dysceite.

Accordyng to these articles, the Romaynes made the bond wth the Jewes. Rome after these articles (sayed they) if anye of the parties wyl putte to them, or take any thyng from them, they shal doo it wth the consent of bothe: and whatsoeuer they ad vnto them, or take from the, it shal stande faste. And as touchyng the euil that Demetrius hath done vnto the Jewes, we haue wrytten vnto him sayng: Wherfore sayest thou thy beaue yoke vpon the Jewes our frendes and louers? If they make any complaynte of the agayne vnto vs, we shal defende them, and fyghte wth



# The .i. booke of the Mach.

with the, by sea and by lande.

The .i. Chapter.

After the death of Alcenor, Demetrius ledeth  
hys army agaynst Judas. Judas is slayne.  
Jonathas is put in the stede of hys brother.  
The streyfe betwene Jonathas and Bachides.  
Alcimus is taken with the palseye, and  
dyeth. Bachides retourneth agayne vnto the  
kyng. He cometh vpon Jonathas by the  
counsaile of certayne wycked persons, and  
is overcome. The trace of Jonathas with  
Bachides.



In the meane season whē De-  
metrius heard that Alcenor  
and hys host was slaine in the  
fildes, he proceeded further to  
send Bachides and Alcimus  
agayne into Jewry, and those that were  
in the ryght wyng of hys host, with them.  
So they went forth by the way that lead-  
eth vnto Balaia, and pitched their ten-  
tes before Belaloth, whiche is in Arbel-  
hys, and wā the cite, and slew much peo-  
ple. In the first moneth of the .C. lii. yere  
they brought their host to Jerusalem, and  
rose vp and came to Betea, with .xx. M.  
footemen, and ii. M. horsemen.

Now Judas had pitched hys tente at  
Laisa, with the thousande chosen men.  
And when they saw the multitude of the  
other army that it was so great, they were  
fore afrayed, and many conueyed them sel-  
ues out of the host. In so muche that there  
abode no more of them but .viii. C. mē. Whē  
Judas saw that hys host failed hym, and  
that he must nedes fyght, it brake his heart,  
that he had no tyme to gather them toge-  
ther: wherefore the man was in extreme  
trouble. Nevertheless, he said vnto them,  
that remained with hym: Up, let vs goo  
agaynst our enemies, yet aduenture we  
shal be able to fyght with them. But they  
would haue stopped hym, saying: we shall  
not be able, therefore let vs hope saue our  
lyues, and turne agayne to our brethren,  
and they wil fyght agaynst them, for  
we are here but fewe. And Judas sayed:  
God forbid that we should fly from them.  
Wherefore if our tyme be come, let vs dye  
manfully for our brethren, & let vs not stain  
our honour. Then the host remoued oute  
of the tentes, and stode agaynst them. The  
horsemen were deuided in two parties: the  
strong casters and the archers went before  
the host, and all the mighty men were for-  
most in the fildes. Bachides hym self was  
in the ryght wyng of the battail: and the  
host drew vpe in two parts, and blew the  
trumpets. They of Judas blew the trum-  
pets also, and the earth thoke at the noyse  
of the hostes, and they stoke a fildes from  
the morow till nyght. And when Judas  
saw that Bachides hoste was strongest of  
the ryght syde, heooke with hym all the  
hardy men, and brake the ryght wyng of  
that order, and folowed vpon them vnto  
the mount Azot.

Nowe when they whiche were on the

# The .ix. Chapter.

left wyng, sawe that the ryghte syde was  
dyscomfited, they persecuted Judas and  
them that were with hym. Then was there  
a sore battayle, for manye were slayne and  
wounded of both partes. Judas also hym  
selfe was kyled, and the remnaunte fled.  
So Jonathas & Simon toke Judas their  
brother, and buried hym in hys fathers  
sepulchre in the cite of Modin. At the pro-  
ple of Israell made great lamentacion for  
hym, and mourned longe, sayinge: Alas,  
that this worthy should be slayne, whiche  
deliuered the people of Israell. As for o-  
ther thynges pertaining to the battails  
of Judas, the noble actes that he did, and  
of hys worthynes, they are not wyrtten,  
for they were very many.

And after the death of Judas, wycked  
men came vp in all the coastes of Israell, and  
there arose al such as worke vngodlynes. For  
those dayes was there a great dearth in  
the land, and all the country gaue ouer the  
selues and their vnto Bachides. So Ba-  
chides chose wycked men, and made them  
Lordes in the land. These sought out and  
made seach for Judas frends, & brought  
them vnto Bachides: whiche auenged him  
selfe vpon them with great despyte. And  
there came so greute trouble in Israell as  
was not sence the tyme that any prophet  
was sence ther.

Then came al Judas frendes together,  
and said vnto Jonathas: For so much as  
thy brother Judas is deade, there is none  
like hym to go forth agaynst our enemies,  
agaynst Bachides, and such as are aduer-  
saries vnto our people. Wherefore this  
day we chose the for hym, to be our prince  
and captayne to order our battayle. And  
Jonathas toke the gouernance vpon him  
at the same tyme, and ruled in steade of  
his brother Judas. When Bachides gat  
knowledge therof, he soughte for to slaye  
him. But Jonathas and Simon hys bro-  
thers, perceyvinge that, fled into the wyl-  
dernes of Iherusa with all their compa-  
nye, pitched their tentes by the water  
poule of Asphar.

Whiche when Bachides vnderstode, he  
came ouer Iordane with al hys host vpon  
the Saboth daye. Now had Jonathas set  
his brother Jhon (a caprayne of the peo-  
ple) to pray hys frendes the Saboth dayes,  
that they would lend the their ordinaunce,  
for they had much. So the childre of Iam-  
bry came out of Gadaba, and toke Jhon  
and al that he had, and wente they waye  
wythal. When came word vnto Jonathas  
and Simon hys brother that the childre  
of Iambry made a greute marriage, and  
broughte the wyde from Gadaba with  
great pompe, for she was daughter to one  
of the noblest prynces of Canaan. Where-  
fore they remembered the bloude of Jhon  
their brother, & wāt vp, and hid the selues  
vnder the shadowe of the mountayne.  
So they lyft vp their eyes, and looked:  
and

1. mar. vii. f.  
Joseph. ca.  
xvii. lib. xii

1. mar. vii. f.  
Joseph. ca.  
xvii. lib. xii



and behold, ther was much ado, & greate repayre: for the bypdegrome came forth, and hys friendes, and hys brethren mette them wyth tympanes, instrumentes of musycke, and many weapons. Then Jonathas, and they that wer with hym, met hym, rose out of theyr larkynge places agaynst them, and slewe many of them. As for the remnaunt, they fled into the mountaynes, and they toke al theyr substance. Thus the marriage was tourned to mourning, and the noyse of theyr melodye into lamentacion. And so when they had auenged the bloude of theyr brother, they turned agayne vnto Iordane.

**B**achides hearing this, came vnto the very border of Iordane wyth great power vpon the Sabbath day. And Jonathas sayd to hys company: let vs go vp and fyght agaynst our enemyes: for it standeth not wyth vs to day, as in tymes past. Behold our enemyes are in our waye, the water of Iordane vpon the one syde of vs, wyth bankes, and fennes, and wooddes of the other syde, so that there is no place for vs to depart vnto. Wherfore cry now vnto heauen, that ye may be deliuered from your enemyes. So they stroke battayle. And Jonathas stretched out hys bande to smyte Bachides, but he fled backward. Then Jonathas, and they that wer with hym leapt into Iordā, and swymmed ouer Iordane vnto hym, and ther wer slayne of Bachides syde that day. **M. men.**

Therfore Bachides with hys host turned agayne to Hierusalem, and buylte vp the castels and strong holdes that were in Iewry, Iericho, Emaus, Bethoron, Bethel, Thamnata, Shara, and Topo, with hie walles, wyth portes, and wyth lockes, and set men to kepe them, that they might vse theyr malice vpon Israel. He walled vp Bethsura, Bazarah, and the castell at Hierusalem also, and prouided them with men, and vittayles: he toke also the chiefest mens sonnes in the countrey for pledges, and put the in the castell of Hierusalem to be kept. Afterward in the. **C. liii.** yere in the second moneth, Alcimus commaunded that the walles of the inmost sanctuary should be destroyed, and the buildyngs of the prophetes also. And when he began to destroy them, the thynge that he went about, wer hyndred: for he was smytten with a palsy, and his mouth so shut that he coude nomore speake, nor commaunde any of hys house concerning his busynes.

**T**hus died Alcimus in great miserie at the same tyme. And when Bachides sawe that Alcimus was dead, he turned agayne to the kyng, and so the land was in rest. **ii. yeres.** Then al the vngodly men held a counsaile, saying: Behold, Jonathas and hys company are at ease, and dwell wythoute care. Wherfore let vs bypnyng Bachides hither, and he shal take them al in one night.

So they went and gaue Bachides this

counsaile, whiche arose to come wyth a greate host, and sent letters pryuely to his adherents whiche were in Iewry, to take Jonathas and those that were wyth hym: but they myght not: for the other had gotten knowledge of theyr deuyce. \* And Jonathas toke. **i. men** of the countrey (whiche wer the ringleaders of them) and slew the. Then Jonathas and Simon wyth theyr company departed vnto the cite Bethbessen, whiche lyeth in the wyldernes, and repaired the decay therof, and made it strong. When Bachides knew this, he gathered al hys host, and sente woorde to them that were of Iewrye. Then came he and layed siege to Bethbessen, and fought agaynst it a longe season, and made instrumentes of war. Now Jonathas left his brother Simon in the cite, and went forth hym selfe into the countrey, and came wyth a certain number and slew Odates and his brethren, and the children of Shaceron in theyr tentes: so that he began to be stronge and to increase in power.

As for Simon and hys company, they went out of the cite, and bent vp the instrumentes of warre, and fought agaynst Bachides, and discomfited hym. And Bachides was sore vexed, because hys counsaile and trauaile was in vayne. Wherfore he was wroth at the wicked men (that gaue him counsaile to come into their land) and slew many of them. Then purposed he wyth hys company to go awaye into hys owne countrey: whereof when Jonathas had knowledge, he sent Embassadors to hym, for to make peace with him, and that he shoulde deliuer hym hys prisoners agayne. To the whiche Bachides consented gladly, and dyd accordynge to hys desyre: pea, and made an othe that he shoulde neuer do him harme at the dayes of hys life. So he restored vnto hym all the prisoners that he had taken out of the land of Iuda, and then turned and went hys waye into hys owne land, neyther proceeded he anye further to come to the borders of Iuda. Thus Israel had no more war. And Jonathas dwelt at Bethsura, and began ther to gouerne the people, and destroyed the vngodly men out of Israel.

The.ii. Chapter.

Demetrius despyeth to haue peace wyth Jonathas. Alexander moueth war agaynst Demetrius. Demetrius is slayne. The frendshipp of Ptolomeus and Alexander.



**I**n the. **C. li.** yere came Alexander the sonne of Noble Antiochus, and toke Ptolomeus whose citizens receyued him, and there he reigned. When Demetrius herd therof, he gathered an exceeding grea host, and went forth agaynst hym to fyght. Wherfore Demetrius sent letters vnto Jonathas wyth louring wordes, and prapled him greatly. For he sayde: we wyl fyrst make peace wyth hym before

ii. Re. xx. c.

ii. Par. x. a.  
i. Mac. iiii.

Joseph cap.  
ii. iii. li. xiii.



## The.i.boke of the Mach.

he bynde hym selfe wyth Alexander agaynst vs, els he shall remember the euill that we haue done agaynst hym, bys brother and his people. And so he gaue Ionathas leaue to gather an host, to make weapons, and to be confederate with him, and commaunded the pledges that wer in the castel, to be deliuered vnto hym.

Then came Ionathas to Iherusalem, and red the letters in the audyence of all the people, and of them that wer in the castel. And therfore wer they sore afraied, because they herd that the kyng had geuen him licence to gather an host. \* Thus were the pledges deliuered vnto Ionathas, which restored them to theyr elders. Ionathas dwelt at Iherusalem, and began to buyde by and to repaire the city: commaunding the worke men to walle it, and the mount Syon round about wyth free stone, to be a strong holde, and so they dyd. As for the heathen that were in the castels whiche Babilides hadde made by, they fledde: so that euery manne lefte the place, and wente into his owne countrey. Onely at Bethsura remayned certayne of the Jewes, whiche had forsaken the lawe and commaundementes of God: for Bethsura was theyr refuge.

Now when kynge Alexander heard of the promyses that Demetrius had made vnto Ionathas, and whē it was told him of the battayles and noble actes which he and his brethren had done, and of the great traualles that they hadde taken, he sayed: where shal we fynde suche a man? Wel, we wyll make hym oure frende, and be confederate wyth hym. Upon this he wrote a letter vnto hym, wyth these wordes: kynge Alexander salueth his brother Ionathas. We haue hearde of the that thou art a valiaunte man, and mete to be oure frende: wherefore this daye we ordayne the to be the hye pryest of thy people, and to be called the kynges frende. (Upon this he sent hym a purple clothynge, and a crowne of golde) that thou mayeste consider what is for our profit, & kepe friendship toward vs.

So in the vii. moneth of the C. lx. yere, upon the solemne feast day of the tabernacles, Ionathas put the holy raiment vpon hym. Then gathered he an host, & made many weapons. Whiche when Demetrius herd, he was maruelous sorre, and sayed: Alas, what haue we done, that Alexander hath prevented vs in gettyng the friendship of the Jewes, for his owne defence? Yet wyll I write louingly vnto them also, yea, and promyse them dygnities and rewardes, that they maye be of my syde.

Whereupon he wrote vnto them these wordes: Kynge Demetrius sendeth greetynge vnto the people of the Jewes. Where as ye haue kepte youre couenaunte toward vs, and continued in oure friendshippe, not enclinyng to our enemye. We were glad when we herd thereof. Wherefore remayne

## The.x.chapter.

styl and be saythful to vs, and we shal well recompence you for the thynges that ye haue done on our party: we shal relese you of many charges, and geue you rewardes. And now I dyscharge you and all the Jewes from tributes, I forgeue you the customes of salt, and relese you of the crountares, of the thirde parte of sedē, and halfe of the scute of trees, whiche is myne owne duty. These I leue for you, from this day forth, so that they shal not be taken of the lande of Iuda, nor \* of the thre cities whiche are added there vnto out of Samaria. I. Mac. xi. v. and Galile, from this day for euermore. Iherusalem also with all thynges belonging therto, shalbe holy and free, yea the tythes and tributes shal pertaine vnto it. As for the power of the castell whiche is at Iherusalem, I temptre and geue it vnto hye priest, that he may set in it such men, as he shal chose to kepe it. I freely deliuer al the Jewes that are prysoners thowtout al my Realme: so that euery one of them shal be free from payng anye tribute, yea, euen of theyr cattel.

All the solemne feastes, Sabbathes, new mones, the dayes appointed, the thre dayes before and after the feast, shalbe free for all the Jewes in my realme: so that in them no man shal haue power to do anye thyng, or to moue any busynes agaynst any of them in any maner of cause. There shal. xrr. M. also of the Jewes be writtē by in the kynges host, and haue theyr wages payed, as al other men of warre of the kynges shoulde haue: and of them shal be ordeyned certayne, to kepe hye kyngs strong holdes: yea, and some of them shalbe set ouer the kynges busynesse, that they maye saythfully deale wyth the same. The Jewes also shal haue prynces of theyr own, and walke in theyr own lawes, as hye kynge hath commaunded in the land of Iuda.

And the cities that are fallen vnto Iherusalem from the country of Samaria, and Galile, shalbe taken as Jewrye, and be vnder one: neyther be subiecte to anye straunge lord, but to the hye priest. As for Ioloma: is and the land pertaining therto, I geue it vnto the Sanctuary at Iherusalem, for the necessarye expences of the holpe thynges. Moreover, I wyll geue euery yere xv. thousand sicles of syluer out of the kynges cheker (whiche pertaineth vnto me) to the worke of the temple: yea, and looke what remayneth (whiche they that hadde our matters in hand in tymes paste, haue not payed) that same shal they geue vnto them also. And besides all this, the. v. M. sicles whiche they take yearly of the rentes of the Sanctuary, shal belōg vnto the priestes that do seruyce.

Item, whosoever they be that fle vnto the temple at Iherusalem or wythin the liberties thereof, where as they are fallen into the kynges daunger for anye maner of busynes, they shal be pardoned, and all the



## The.i. boke of the Mach.

Then brought Symon forth his host, and set them agaynste the footemen. For the horsemen were weary already. So he dyscomfyted them, and they fled. And they that were scattered in the feld, gat them to Azotus, and came into the temple of Dagon the ydole, that they myghte there saue theyr lyues. But Jonathas sette fyre vpon Azotus and al the cytyes rounde about it, and toke theyr goodes, and brente by the temple of Dagon with al them that were fled into it.

Thus were slaine and brent wel nix. viii. thousand men. So Jonathas remoued the host from thence, and brought them to Ascalon: wher the men of that cytye came forth, and met hym with greate worshyp. After this went Jonathas and his host agayne to Hierusalem, with great substance of good. And whē kyng Alexander herd these thynges, he thought to do Jonathas more worshyp, and sent hym a colar of golde, as the vse is to be geuen to suche as are of the kynges next bloud. He gaue hym also the cytye of Accaron (with the landes belonyng therto) in possession.

### The.xi. Chapter.

The dyscencion betwixt Ptolomeus and Alexander his sonne in law. The deathe of Alexander. Demetrius raygneth after the deathe of Ptolomeus. Dion is besyged of Jonathas. Demetrius seying that no man helpeth hym, sendeth his armie agayne. Tryphon moueth Antiochus agaynst Demetrius. Demetrius is deliuered by the fauour of Jonathas. After his deliuerance he breaketh his couenaunt that he had made.

Joseph. cap. vii. lib. xiii.



And the kyng of Egypt gathered an host, lyke the sand that lyeth vpon the sea shore, and many shippes: and went about thorow deccar to obtrayne the kingdom of Alexander, and to toyne it vnto his owne realme. Upon this he toke his iourney into Siria, and was letten in to the cytyes, and men came forth to mete hym: for kyng Alexander had commaunded them so to do, because he was his father in law. Now whē Ptolomey entred into any citie he left men of warre to kepe it, and this he dyd thorowoute all the cytyes. And whē he came to Azotus, they shewed hym the temple of Dagon and Azotus that was brente by with the other thynges whiche were destroyed, the deade bodies cast abrode, and the graues that they had made by the way syde for such as were slayne in the feld: And told the kyng that Jonathas had done all these thynges, to the intent that they myghte get hym euill wyl. But the kyng sayed not a word there to. And Jonathas mette the kyng with greate honoure at Hoppa, where they saluted one another, & toke theyr rest. So whē Jonathas had gone with the kyng vnto the water that was called Eleutherus, he turned agayne to Hierusalem. Nowe Ptolomey hadde gotten the dominion of the cy-

## The.xi. Chapter.

ties vnto Seleucia vpon the sea coast, ymagining wicked counsels agaynst Alexander, and sent Embassitours to Demetrius, saying: Come let vs make a bond betwixt vs, so shall I geue the my daughter that Alexander hath, and thou shalt raygne in thy fathers kingdō. I repent that I gaue Alexander my daughter, for he goeth about to sleie me. And thus he sciaundered Alexander, because he wold haue had his realme.

Thus he toke his daughter from hym, (1. Reg. xv. 9) gaue her vnto Demetrius, and forsoke Alexander, so that his malice was openely known. And Ptolome came to Antioche wher he set two crownes vpon his owne head: the crown of Egypt and of Asia. In the meane season was kyng Alexander in Cilicia, for they that dwelte in those places, had rebelled agaynst hym. But whē Alexander herd of this, he came to warre agaynst hym. So kyng Ptolome brought forth his host and met hym with a myghty power, and chased hym away.

Then fled Alexander into Araby, there to be defended, and kyng Ptolomeus his honour increased. And Zabdai the Arabian smote of Alexanders heade, and sent it vnto Ptolome. But the thrid day after dyed kyng Ptolome hym selfe: and they whom he hadde sette in the stronge holdes, were slayne of those that were within the cities. And Demetrius raygned in the hundred and seuen and forty yere.

At the same tyme gathered Jonathas them that were in Jewry to lay siege vnto the castel whiche was at Hierusalem, and so they made manie instrumentes of war agaynst it. Then went there certayne vngodly persons (whiche hated theyr owne people) vnto kyng Demetrius, and tolde hym that Jonathas besyged the castell. When he heard it, he was angry, and immediately came vnto Ptolomeys, and wrote vnto Jonathas, that he should not lay siege to the castel, but come and speake with him in al the hast. Neuertheles whē Jonathas heard this, he commaunded to besyge it. He chose also certayne of the elders, and priestes of Israell, and put hym selfe in the peryl, and toke with hym gold, syluer, clothynge, and dyuerse presentes, and went to Ptolomeis vnto the kyng, and found hym gracious.

And though certayne vngodly men of his owne people made complaints vpon hym, yet the kyng intreated hym lyke as his predecessours hadde done before: and promoted hym in the syght of al his frendes, confirmed hym in the hye priesthoode with al the worshyp that he had afore, and made hym his chiefe friend. Jonathas also despyred the kyng that he woulde make Jewry free, with the thre heade cyties of Samaria, and the landes pertainyng therto: vpon this did Jonathas promyse him thre hundred talentes, wherunto the kyng consented, and gaue Jonathas wytynges



the gooddes that they haue in my realme, shalbe free. For the buydynge also and repairing of the worke of the Sanctuary, expences shalbe geuen out of the kyngs cheker: Yea, and for the makynge of the wals round about Hierusalem, for þe breakinge doune of the old, and for settinge vp of the strong holdes in Jewry, shal the costs and charges be geuen out of the kyngs cheker.

But when Ionathas & the people herd these wordes, they gaue no credence vnto them, neyther receyued them: for they remembred the greates wyckednesse that he had done vnto Israell, and how sore he had vexed them. Wherefore they agreed vnto Alexander, for he was a prynee that hadde dealt frendly with them, and so they stode by hym alway. Then gathered king Alexander a great host, and brought hys army agaynst Demetrius. So the twoo kynges stroke battayle together, but Demetrius hoste fled, and Alexander folowed after and fel vpon hym. A myghty fore field was it, continuing tyl the sunne went doune, and Demetrius was slayne the same day.

Joseph. cap. v. lib. xiii. antiquit.

And Alexander sent Embassadors vnto Ptolomey the kyng of Egypt with these wordes, saying: For so much as I am come agayne to my realme, and am sette in the throne of my progenitours, and haue gotten the dominion, ouercomed Demetrius, conquered the lande, and stryken a spelde wyth hym, so that we haue dyscomfited both him and his hoste, and sit in þe throne of his kyngdom: let vs now make sypend: shyppe together, geue me thy daughter to wyfe: so shal I be thy sonne in law, & both geue the rewards, and her great dignitte. Ptolomey the king gaue answer, sayinge: Happy be the day wherin thou arte come agayne to the land of thy progenitours, & set in the throne of thy kyngdome. As now wil I fulfil thy writinge, but mete me at Ptolomais, þe we maye se one another, and that I maye marie my daughter vnto the, according to thy desyre. So Ptolomey went out of Egypt with his daughter Cleopatra, and came vnto Ptolomais in þe .xii. yere, wher king Alexander met hym, and he gaue Alexander his daughter Cleopatra, and married them at Ptolomais wyth great worshyp. lyke as the maner of kynges is to be: Then wrote kyng Alexander vnto Ionathas, that he should come and mete hym. So he went honorably vnto Ptolomais, & ther he met the two kynges, and gaue them great presents of gold and siluer, and found fauour in their sight. And ther cam together agaynst Ionathas certaine wicked men and vngacious persons of Israell, makynge complayntes of hym, but the kyng regarded them not. As for Ionathas, the kyng commanded to take of hys garmentes, and to clothe hym in purple: and so they dyd. When the kyng appoynted hym to spt by hym, and said vnto his prynces: Go wyth hym into

the myddest of þe city, & make a proclamacion, that no man complaine agaynst hym of any matter, and that no man trouble hym for any maner of cause.

So it happened that when his accusers saw the worship which was proclaymed of hym, and þe he was clothed in purple, they fled euerychone. And the kyng made much of hym, wrote hym among his chiefe frendes, made hym a duke, and partaker of his dominion. Thus Ionathas went agayne to Hierusalem with peace and gladnesse. Joseph. cap. v. lib. xiii. antiquit. In the .x. yere, came Demetrius the sonne of Demetrius from Creta into hys fathers land: wherof wher Alexander herd tel, he was right sorre, and returned vnto Antioche. And Demetrius chose Appollonius (which had the gouernauice of Celsicia) to be hys captaine.

So he gathered a greates host, and came vnto Hamma, and sent worde vnto Ionathas the hye prieste, sayinge: Darest thou wythstand vs thy selfe alone? As for me, I am but laughed to scoone and shamed, because thou prouedst thy strength agaynst vs in the mountaines. Nowe therefore if thou trustest in thynne own strength, come doune to vs into the plaine field, and ther let vs proue oure strength together: thou shalt finde that I haue valeaunte men of war wyth me: and shalt know whō I am, and the other that stande by me.

Whiche say, that your fote is not able to stand before our face, for thy fathers haue bene twise chased into theyr owne lande. And now, how wilt thou be able to abyde so great an host of horsemen and footemen in the field, wher as is neither rocke, stone, nor place to flye vnto?

When Ionathas herde the wordes of Appollonius, he was moued in his minde: wherfore he chose .x. thousand menne and went out of Hierusalem, & Symon his brother wyth him for to helpe hym. And they pyched theyr tentes at Hoppa, but the city kept him forth, for Hoppa was an holde of Appollonius. Then Ionathas layed siege to it, and they that were in the city, for very feare let him in: and so Ionathas won Hoppa. Appollonius hearing of this, toke thre thousand horsemen wyth a great host on foote, and went as though he would go to Azotus, and came immediatly into the playne spelde because he had so many horsemen, and put hys truste in them. So Ionathas folowed vpon hym to Azotus, and there they stroke the battayle. Nowe hadde Appollonius left a thousand horsemenne behynde them pryntlye in the tentes. And when Ionathas knewe that such wayte was layed behynde them, they went rounde aboute the cunempes booste, and shotte dartes at the people from the morning to the eueninge. As for Ionathas people, they kepte theyr order as he hadde commanded them, and the enemyes horses were euer labouryng.

Joseph. cap. vi. lib. xiii. antiquit.



of the same, containing these wordes. Kyng Demetrius sendeth gretynge vnto hys brother Ionathas, and to the people of the Jewes. We sende you here a coppe of the letter which we byd wyte vnto our elder Lathenus, concerning you, that ye shoulde knowe it.

**D** Kyng Demetrius sendeth gretynge vnto Lathenus hys elder. For the fapthfulnes that our frendes the people of the Jewes kepe vnto vs, and for the louing kindnes whych they beare toward vs, we are determynd to do them good. Wherefore we ordeine al the coastes of Jewrye wyth iii. cities, Lidia and Ramatha (whych are added vnto Jewry from Samaria) and al the landes partaynyng therunto, to be frely separated for such as do sacrifice in Jerusalem: both concerning the paymentes whych the kyng toke yearly afore tyme, & the frutes also of the earthe and trees. As for other tythes and tributes that belongeth vnto vs, we discharge them therof fro this tyme forth. In lyke maner we graunt vnto the al the customes of salte & crowne taxes whych were brought vnto vs. And this freedom shal they haue firme and steadfast, from this tyme forth for euer more. Therefore se that ye make a coppe of these our letters, & deliuer it to Ionathas that it may be kept vpon the holpe mount in a conuenient place. After this, when Demetrius the kyng saw that hys lande was in rest, and that no resistance was made him: he sent away al hys host euery man to his own place, except an army of straungers, whom he brought fro the Isles of the heathen, wherfore al hys fathers hoste had euyl wyl at him. \* Now was ther one Triphon (that had bene of Alexanders parte afore) whych when he saw that al the host murmured agaynst Demetrius: he wente to Emacluel the Arabian (that broughte by Antiochus, the sonne of Alexander) and laye sore vpon hym: to deliuer hym this yong Antiochus: that he might raygne in his fathers steade. He told hym also what great euil Demetrius had done, and how hys men of war loued hym not: and so remayned ther a long season.

**E** And Ionathas sent vnto kyng Demetrius, to dyue them oute whych were in the castell at Jerusalem, and in the other refuges, for they byd Israel great harme. So Demetrius sent word vnto Ionathas saying: I wyl not onely dooe these thynges for the and thy people, but at time conuenient I wyl do both the and thy people great worshyp. But now thou shalte doo me a pleasure, if thou wylt send me men to helpe me: for al myne army is gon fro me. So Ionathas sent him. iiii. M. strong men vnto Antioche, and they came vnto the kyng, wherfore the kyng was verie glad at theyr commynge. But they that were of the citie (euery an. C. xx. thousand men) gathered them to gether, and would haue

slayne the kyng, whych fled into his court: and the citisens kept the stretes of the cytyes, and began to fyght.

Then the kyng called for the Jewes helpe whych came vnto hym altogether, and went abroade thowowe the citie, and slawe the same day an hundred thousande menne: sette fyre vpon the cytye, gat manye spoyle in that day, and deliuered the kyng. So when the cytyens sawe that the Jewes hadde gotten theyr wyl of the cytye, and they them selues dysapoynted of theyr purpose, they made theyr supplication vnto the kyng, sayinge: Graunte vs peace, and lette the Jewes cease from troubling vs and the citie, and vpon this they cast away their weapens. Thus they made peace, and the Jewes gatte greate worshyppe in the syghte of the kyng, and in the syght of al that were in hys realme, and were spoken of thowowoute the kyngdome: and so they came agayne to Jerusalem wyth greate goodes.

So the kyng Demetrius satte in the throne of hys kyngdome, and had peace in hys lande. Neuerthelesse he dyssembled in al that euer he spake, and wyndrewe hym selfe from Ionathas, neyther rewarded hym accordyng to the benefytes whych he had done for hym, but troubled hym verie sore. After this came Triphon agayne wyth yonge Antiochus, whych raygned and was crowned kyng. Then there gathered vnto him al the men of war, whom Demetrius had put away: these foughte agaynst Demetrius, whych fled and turned his backe. So Triphon toke the Elephantes, and won Antioche. And yonge Antiochus wrote vnto Ionathas, sayinge: I cōspyme the in thy priesthode, and make the ruler of foure countreys, that thou maist be a frende of the kynges.

Upon this he sent him golden vessels to be serued in, and gaue him leaue to drinke in gold, to be clothed in purple, & to weare a collar of gold. He made hys brother Simon also captayne from the coastes of Tirus vnto the borders of Egypt.

Then Ionathas tooke his iourney, and went thowowe the cities beyonde the water (of Iordane) and all the men of warre of Siria gathered them vnto hym for to holde hym. So he came vnto Ascalon, and they of the cytie receyued hym honourably: and from thence went he vnto Gaza, but they would not let hym in: wherfore he laied siege vnto it burning vp and spoiling the places that wer about the cytye.

And the cytyzens of Gaza submytted them selues vnto Ionathas, whych made peace wyth them, but toke of theyr sonnes to pledge, sente them to Jerusalem, and went thowow the countrey vnto Damascus. Now when Ionathas herd that Demetrius princes wer come into Tades (whych is in Galile) wyth a great host, purposing to put Demetrius oute from medlynge in

1. Mac. xii. e

1. Mac. xii. e

1. Mac. xii. Joseph. in his. iiii. lib. viii. Chap.



## The.i. booke of the Mach.

the realme, he came agaynst them and left Simeon hys brother in the lande: whiche came to Bethsura, and layed syege to it a longe season, and dyscomfyted them. So they desyred to haue peace with him, whiche he graunted them, and after ward put them out from thence, tooke the citie, and set me to kepe it. And Jonathas with his host came to the water of Genesar, and by tymes in the mornynge gatte them to the playne felde of Asor.

And beholde, the hostes of the Heathen met them in the felde, and layd watch for them in the mountaynes: so that whē Jonathas came agaynst the, the other (which were layd to watch) rose oute of theyr places, and fought, and they that were of Jonathas syde, fled euery man: and there was not left one of them, excepte Mathathias the sonne of Absalomus, and Judas the sonne of Calphyr, the captayne of the hoste. Then Jonathas rent hys clothes, layed earth vpon hys head, made his prayer, and turned agayne to them \* in the felde where they fought together, and he put them to flight. Now when his own men that wer fled, sawe thys: they turned agayne to hym, and helped hym to folowe vpon all theyr enemyes vnto theyr tentes at Cades. So ther were slayne of the heathen the same day .lii. M. men, and Jonathas turned agayne to Jerusalem.

### The.xii. Chapter.

Jonathas sendeth Embassitours to Rome, and to the people of Sparta, to renue theyr couenaunte of frendshipp. Jonathas putteth to fyght the prynces of Demetrius. Crisphon taketh Jonathas by decepte.

Joseph. xiii. booke of antiquit. viii. Chapter.

**J**onathas seynge that the tyme was mete for him, chose certain men, and sent them vnto Rome for to stablyshe and to renue the frendshipp with them. He sent letters also vnto Sparta, and to other places in like maner. So they went vnto Rome, and entered into the counsel, and sayd: Jonathas the hye priest and the people of the Jewes sent vs vnto you, for to renue the old frendshyppe and bonde of loue. Upon thys the Romaynes gaue them fre passortes, that menne shoulde leade them home into the land of Iuda, peaceablye. And thys is the coppe of the letters that Jonathas wrote vnto the Spartians.

Jonathas the hye priest with the elders priestes, and the other people of the Jewes, send greting vnto the Spartians theyr brethren. Ther were letters sente longe ago vnto \* Onias the hye pryeste, from Arius, whiche then raygned amonge you: that ye are oure brethren, as the wrytynge made ther vpon, specifieth. And Onias entreated the Embassitoure that was sente honourablye, and receyued the letters wherein ther was mencyon made of the bonde of loue and frendship. But as for vs, we nede no such wrytynge: for whye, we haue the

## The.xii. Chapter.

holy booke of scripture in oure handes to our comfort. Neuertheles, we had rather send vnto you, for the renuyng of the brotherhoode and frendshyp, least we shoulde be straunge vnto you, for it is longe sence & time that ye sent words vnto vs. Wherefore in the sacrifices that we offer and other Ceremonies vpon the hye solempne dayes and other, we alway remember you without ceassyng (lyke as reason is, and as it becommeth vs to thynke vpon oure brethren) yea and are ryght glad of poure prosperouse honour.

And though we haue had greate troubles and warres, so that the kynge aboute vs haue foughten agaynst vs, yet would we not be greuous vnto you nor to other of oure louers and frendes in these warres. For we haue had helpe from heauen, so that we are deliuered, and our enemyes subdued. Wherefore we chose Numeuius the sonne of Antiochus, and Antipater the sonne of Jason, and sent them vnto the Romayns, for to renue the old bond of frendship and loue with them. We commaunded them also to come vnto you, to salute you, and to deliuer you our letters concernynge the renouacion of our brotherhoode. And now ye shall do ryghtwell, to geue vs an answer therunto.

\* And thys is the coppe of the wrytynge whiche Arius the kynge of Sparta sente Joseph. lib. vnto Onias: Arius kynge of the Sparta. xii. capit. v. and sendeth greetynge vnto Onias the hye priest. It is founde in wrytynge, that the Spartians and Jewes are brethren, and come out of the generacion of Abraham. And now for so much as this is come to our knowledge, ye shal do wel to wryte vnto vs of your prosperite. As for vs, we haue wrytten our mynde vnto you: Oure catell and goodes are pourses, and pourses oures. These thynges haue we commaunded to be shewed vnto you.

When Jonathas herd that Demetrius prynces were come forth to fyght agaynst him, with a greater host then afore, he wēt from Jerusalem, and met them in the land of Demath, for he gaue them not space to come into hys own countrey. And he sente spies vnto theyr tentes, which came agayne & tolde him & they wer appointed to come vpon him in the night season. Wherefore whē the sunne was gone down, Jonathas commaunded his me to watch all the nyght, and to be ready with weapōs for to fight: and set watchmen round about the hoste. But whē the aduersaries herd that Jonathas was ready with his me to the battel, they feared, and were afraied in their tentes, and kindled fiers in theyr tents, brake vp, and gat them away. Neuertheles Jonathas and his company knew it not, tyl the morning, for they saw & fiers burning.

Then Jonathas folowed vpon them, but he myght not ouertake them, for they were gone ouer the water Eleutherus.

So

Joseph. lib. xii. cap. v.



So Jonathan departed to the Arabians (whych wer called zababei) Newe the, and toke they gooddes. He proceeded further also, and came vnto Damascus, and went thorow al that country. But Symon hys brother toke hys iourney and came to Ascalon, and to the next strong holdes: departing vnto Joppa, and wan it. For he herde that they would stand of Demetrius party: wherfore he sent men of war into the citie, to kepe it. After this came Jonathan home agayne, and called the elders of the people together: and deuyled wth them for to buyld vp the strong holdes in Newe, and the walles of Jerusalem, to set vp an hye walle betwixt the castel and the citie, for to seperate it from the citie, that it myght be alone, and that men should neyther bye nor sel in it.

Upon thys they came together for to buyld vp the citie: and for asmuch as the wal vpon the broke of the west side (called Laphertheath) was fallen downe, they repaired it. And Symon set vp Abyadab in Joseph. cap. x. Sephelab, and made it strong, setting portes and lockes vpon it. Nowe when Tryphon purposed to raygne in Asya, to be crowned, and to slay the kynge Antiochus, he was afrayed that Jonathan would not suffer hym, but syghte agaynst hym. Wherfore he wet about to take Jonathan and to kyl hym.

So he departed, and came vnto Bethsa: Then went Jonathan forth agaynst hym to the battayle with xl. thousande chosen men, & came vnto Bethsan also. But whē Tryphon sawe that Jonathan came wth so great an host to destroy hym, he was afrayed: and therfore he receyued hym honorably, commended him vnto al his freundes, and gaue hym rewardes, and commaunded hys men of war to be as obedyent vnto hym, as to hym selfe.

And sayde vnto Jonathan: whys haste thou caused thys people to take such trauayle, seynge there is no warre betwixt vs? Therefore sende them home agayne, and chuse certayne menne to wayte vpon thee, & come thou wth me to Idolomais: for I wyl geue it the, wth the other strong holdes, men of warre and they officers. As for me, I must depart, thys is only the cause of my commynge. Jonathan beleued hym, and dyd as he sayd, puttynge awaye hys host, whych went into the land of Iuda. He kepe but. iiii. M. by hym, wherof he sent. ii. M. into Galile, and one. M. went wth hym selfe.

Now as soone as Jonathan entred into Idolomais, the cyprians sparmed the gates of the citie, and toke hym, and slewe all them wth the swerde, that came in wth hym. Then sent Tryphon an hoste of foote men and horsemen into Galilee and into the great playne felde, to destroy all Jonathan company. But whē they knew that Jonathan was taken, and all they

sayne that wayted vpon hym, they tooke counsel together, and came forth ready to the battayle. So when they whych soloed vpon them, saw that it was a matter of lyfe, they turned backe agayne. As for the other, they went into the lande of Iuda peaceablye, and bewayled Jonathan, and them that were wth hym right sore. And Israel made great lamentacion. The all the heathen that were rounde aboute them, soughte to destroye them. For they sayed: nowe haue they no captayne, nor anye man to helpe them. Therefore lette vs overcome them, and roote out they name from among men.

## The. xiii. Chapter.

After Jonathan was taken. Simon chose an captayne: of whome Tryphon takynge hys chyliden and money for the redemption of Jonathan, kylleth hym and hys chyliden. The graue of Jonathan. Tryphon kylleth Antiochus, and possesseth the realme. Demetrius taketh truce wth Simon. Simon wynneth Gaza. He possesseth the towne of Dion. He maketh hys sonne Jhon captaine.



Now when Simon herd that Tryphon had gathered a great hoste to come into the lande of Iuda and to destroy it: and sawe that the people was in greate fearefulness and care: He came vp to Jerusalem and gathered the people together, and gaue the exhortacion, saying: Ye knowe what greate battayles I and my brethren and my fathers house haue stryken for the lawe and the sanctuarie, and what manner of troubles we haue sene: thorow occasion wherof, all my brethren are sayne for Israels sake, and I am left alone. And now lette me not spare my owne lyfe in anye maner of trouble, for I am no better then my brethren: but wyl auenge my people and the Sanctuarie, our chyliden and our wiues: for all the heathen are gathered together, to destroy vs for very malice.

At these wordes the hartes of the people wer kyndled together, so that they cried wth a loude voyce, saying: Thou shalt be oure captayne in steade of Judas and Jonathan thy brethren, order thou our battayle, and what soeuer thou commaundest vs, we shall doo it. So he gathered all the men of war making hast to synnys al the wals of Jerusalem, which he made strong round about. Then sent he Jonathan the sonne of Absalomus wth a freche hoste vnto Joppa, whych droue them oute that were in the castel and remayned ther hym selfe. Tryphon also remoued from Idolomais wth a great army to come into the land of Iuda, and Jonathan wth hym in ward. And Simon pyched hys tentes at Addus before the playne felde.

But when Tryphon knewe that Simon stood vp in steade of hys brother Jonathan, and that he would warre agaynst hym.

Joseph. lib. xiii. cap. ix.

i. Mac. vi. e. ix. b. xiii. b.

Mach. iii. hym



## The.i. booke of the Mach.

him: he sent messengers vnto hym, saying: Where as we haue kepte Jonathas thy brother, it is for monye that he is owynge in the kynges accompte, concernynge the busynesse that he had in hand. Wherefore sende nowe an. C. talentes of syluer, and hys two sonnes for suretye, that when he is lettē forth he shal not forsake vs, and we shal send hym agayne.

Neuertheles Simon knew that he dissembled in hys wordes: yet commaunded he the mony and chyldren to be deliuered vnto hym, lest he should be the greater enemye agaynst the people of Israel, and say: because he sent hym not the mony and the chyldren, therefore is Jonathas dead.

So Symon sent hym the chyldren and an hundred talentes, but he dyssembled, & would not let Jonathas go. Afterward came Triphon in to the land, to destroy it, and went round aboute by the waye that leadeth vnto Ador. But wher so euer they went, thither went Simon and hys hoste also. Nowe they that were in the castell sent messengers vnto Triphon, that he should make haste to come by the wylder- nesse, and to send them vprayles: And Triphon made ready al hys horsmen to come that same nighte. Neuerthelesse it was a very greateshowe, so that he came not in Galaadithim. And when he drew nepe Baschama, he sawe Jonathas and hys sonnes ther, and the turned for to go home into hys owne land.

Then sent Symon for to sette hys brothers deade coarfe, and buryed it in Gordin hys fathers cyty. So al Israel bewailed hym with great lamentaciō, and mourned for hym very long. And Symon made vpon the sepulchre of hys father and hys brethren a burying hye to looke vnto, of fre stone behynde and before: and set vp seuen pylles, one agaynst another (for hys father, hys mother and four brethren) and set great pylles round about with armes vpon them for a perpetual memorie: and carued thys besyde the armes, that they myght be sene of men saylynge in the sea. Thys sepulchre whiche he made at Gordin, standeth yet vnto this day.

Now as Triphon went forth to walke with the yong kinge Antiochus, he sawe Joseph. cap. x. lib. iiii. him trayterously, and raigned in his stead, crowned hym selfe kyng of Asia, and dyd much euil in the land. Simon also buylte vp castels in Jewry, making them stronge with hye towars, great walles, ports and lockes, and layed vp vntales in the strong holdes. And Symon chose certayne men, and sent them to kyng Demetrius to desyre hym that he would discharge the land from al bondage, for Triphon had spoiled it verie sore. Where vpon Demetrius the kyng answered hym, and wrote vnto hym after this maner.

Demetrius the kyng sendeth greetynge vnto Simon the hye priest his frend, wish-

## The.iiii. Chapter.

the elders and people of the Jewes. The golden crowne and pzeious stone that ye sent vnto vs, haue we receyued: and are readye to make a stedfast peace wyth you, pea and to wyte vnto our officers, for to release you, concernynge the things wher- in we made you fre, and the appointment that we make with you, shalbe firme and stable. The strong holdes whiche ye haue builded, shal be your owne. As for any ouer syght or fault committed vnto this day, we forgeue it, and the crowne tace ye ought vs also. And wher as was anye other tribute in Jerusalem, it shal nowe be no tribute: and looke who are mete among you to be in our court, let them be wyrtten vp, that they may be peace betwyxt vs.

Thus the pocke of the Heathen was taken from Israel, in the hundred and se- uenty yeare. And the people of the Jewes began to write in theyr letters and actes on this maner: In the fyrste yere of Simō the hye priest, and pryncce of the Jewes.

In those dayes went Simon vnto Gaza. i. Ma. xlii. and besieged it round about, where he set vp ordinaunce of war, and wau a roue whych he toke. So they that gat into the towne, lept into the citie, whych was in a great feare: In so much that the people of the citie rent theyr clothes, and clumed vpon the walles wyth theyr wyues and chyldren, beseechynge Simon to be at one wyth the, saying: O rewarde vs not after our wyckednes, but be gracious vnto vs, and we shal do the seruyce. Then Simon for very pity, would fight no more agaynst them, but put them out of the cytye, and caused the houses (wherein the Images were) to be clenfed: and so entered the citie wyth psalmes of prayse, geuyng thanks vnto the Lorde. So when he had caste all abhominacions oute of the cytye, he sette such men in it as kept the law of god, and made the citie strong, and builded a dwelling place for hym selfe.

Now when they in the castel at Jerusalem were kept so straitly, that they could not come forth nor into the countrey, and myght neyther bre nor sel, they wer verie hungry & many of the samy shed to death: In so much that they besoughte Symon to be at one wyth them, whych he graunted them. So he put them out from thence and clenfed the castel from fylchynesse.

And vpon the. xlii. daye of the seconde moneth in the. C. lxxi. yeare, they entered in to it wyth thanks geuyng, & braunches of palme trees, with harpes, crowds, cim- bals, and lutes, syngynge psalmes and songs of prayse vnto God, for that the great enemye of Israel was overcome.

And Simon ordeined that the same day shuld be kept every yeare in gladnes, and made stronge the hyll of the temple that was besyde the castel, wher he dwelt hym selfe with his company. Simō also percei- uing that Jhon hys sonne was a myghty man



man of armes, made hym captayne of al þ  
hostes, and caused hym to dwell at Gaza.

The.xiii. Chapter.

Demetrius is ouercome of Arsaces. Simon  
beynge captayne, ther is great quietnes in  
Israel. The couenaunte of frendshyp wth  
the Romaines, & wth þ people of Sparta  
is renewed.

**I**n the. Cxxii. yere gathered  
kyng Demetrius hys hoste, and  
departed vnto Media, to gette  
hym helpe for to fyght agaynst  
Triphon. Howe when Arsaces the kyng  
of Persia and Media hearde that Deme-  
trius was wthin hys borders: he sente  
one of hys princes to take hym alque, and  
to bynge hym vnto hym. So he wente &  
Aewe Demetrius host, toke hym selfe,  
brought hym to Arsaces, whych kept hym  
in ward. And all the land of Iuda was in  
rest, so long as Simon liued, for he sought  
the wealthe of hys people, therfore were  
they glad to haue him for theyr ruler, and  
to do hym worshyp alway.

Simon wan the citty of Joppa also for  
an haueu to wne, and made it an intrance  
into the Isles of þ sea. He enlarged þ bor-  
ders of hys people, & conquered the more  
land: He gathered vp many of their peo-  
ple þ were prisoners: he had þ dominion  
of Gaza, Bethsura, & the castel, whych he  
cleused from filchynes, & ther was no ma-  
that resisted hym: So that every man til-  
led hys ground in peace: the lande of Ju-  
da and the trees gaue their fruyte and en-  
crease. The elders sat al in iudgemente, &  
toke theyr deuyce for the wealthe of the  
land: the yong men put on worshyp & har-  
nes upon them. He prouided vitayles for  
the ctyes and made goodly stronge hol-  
des of them: so that the fame of hys wor-  
shyp was spoken of vnto the ende of the  
world. For he made peace thorowout the  
land, and Israel was ful of myrth & ioy.

Gen. xvi. a  
iii. re. iiii. b Every man sat under hys vine and fig  
trees, and ther was no man to feare them  
away. There was none in þ land to fight  
agaynst them, for then the kynges were  
ouercome. He helped those that were in  
aduersytie among hys people, he was di-  
ligent to se the lawe kepte: as for suche as  
were vngodly and wycked, he toke them  
away. He set vp the Sanctuarie and in-  
creased the holy vessels of the temple.

When the Romaines and Spartans  
had gotten worde þ Jonathas was dead,  
they were right sorowful. But whē they heard  
that Simon hys brother was made hys  
pypste in hys steade, and howe he had  
wonne the lande agayne wth the ctyes  
in it, they wrot vnto him in tables of lat-  
tayne, to renewe the frendshyp, and bond of  
loue, whych they had made afore wth  
Judas and Jonathas hys brethren. Whiche  
writynges were red afore the congrega-  
tion at Jerusalem.

1. Ma. viii.  
c. d. x. fil. a. And thys is the copp. of the letters that

the Spartans sente: The Senatoures  
and cytyens of Sparta send gretynge vnto  
to Simon the great pypste wth the elders  
priests, & þ other people of þ Jewes theyr  
brethren: When your embassitours that  
were sent vnto our people, certified vs of  
your worshyp, honoure, and prosperous  
wealch, we were glad of theyr commynge:  
and haue wyrtten the errand whych they  
spake before þ coscel of the people: name-  
ly that Numenius the son of Antiochus,  
and Antipater þ sonne of Jason þ Jewes  
embassitours are come vnto vs for to  
renewe the olde frendshyp wth vs, Upon  
thys the people consented that the men  
shoulde be honorably intreated, and the  
coppe of theyr errand shoulde be wyrtten in  
the special booke of the people, for a per-  
petuall memory vnto the Spartans: yea  
and that we shoulde send a copp of þ same  
vnto Symon the great pypste.

After thys dyd Simō sende Numenius  
vnto Rome wth a golden shyld of a thou-  
sande pounde weyghre, to confirme the  
frendshyp wth them: whiche when the  
Romaines vnderstode, they sayde: what  
thankes shal we recompence agayne vnto  
Simon and hys chyldren? For he hath  
stablyshed his brethren, and ouercome the  
enemys of Israel. Wherfore they gran-  
ted hym to be fre. And all thys wrotte the  
Jewes in tables of Latine, & nayled it to  
the pillers vpon the mount Sion. The co-  
pie of the wyrtynge is thys.

The. xviii. day of the moneth Elul in þ  
Cxxii. yere, in the thirde yere of Symon  
the hys pypste, in the grete congregaciō  
of the pypsts, rulers of þ people, & elders  
of the countrie at Asaram, were these wor-  
des openly declared.

For so much as ther was much war in  
our land, therfore Simō the sonne of Ma-  
tathias (come of the chyldren of Iared) &  
hys brethren, put them selues in perill, and  
resisted the enemies of their people: that  
theyr Sanctuarie and lawe might be main-  
tained, and did theyr people grete wor-  
shyp. Jonathas in lyke maner, after that  
he had gouerned hys people and ben their  
hys pypste, dyed and lyeth buried beside  
hys elders.

After that woulde their ennemys haue  
troden theyr holy thynges vnder foote, de-  
stroyed their lande, and utterly wasted  
theyr Sanctuarie. Then Simō withstode  
thē, and fought for hys people, spēt muche  
of hys owne moneye, weaponed the vales-  
ant men of hys people, gaue them wages,  
made stronge the ctyes of Iuda, wth  
Bethsura that lyeth vpon the borders  
of Iewrye (where the ordinaunce of their  
enemys laye somtyme) and sette Jewes  
there for to kepe it.

He made fast Joppa also, whych lyeth  
vpon the sea, and Gaza that bordreth vpon  
Azotus (where þ enemies dwelt afore)  
and ther beset Jewes to kepe it: & what-  
soeuer



## The .i. booke of the Mach.

soeuer was mere for the subduynge of the aduersaries, that layed he therein. Nowe when the people sawe the noble actes of Simon, and what worshyp he purposed to do for them, bys godlye behauiour, and sayerbfulnesse whiche he kepte vnto the, and how he fought by all waies & wealth of bys people, because he dydde all thys, therfore they chose him to be theyr pryncce and hie prieste. And in his tyme they prospered well by hym, so that the Heathen were taken oute of theyr lande: and they also whiche were in the ctyte of Dauid at Ierusalem in the castell, where they went out and despyed al things that were aboute the Sanctuary, and dyd greate harme vnto cleanelines, and Symon put men of the Jewes in it, for the defence of the lande and the city, and set vp the walles of Ierusalem.

And kynge Demetrius confirmed hym in bys hie priesthode, made hym his frend, & dyd him great worshyp. For he herde that the Romaines called & Jewes their frends louers and brethren: how honorably they receyued Simons embassytours, how the Jewes & priestes consented & he shulde be theyr pryncce & hie priest perpetually (tyll God rayled by the true prophet) and that he shoulde be theyr captaine, to care for the Sanctuary, and to set officers vpon the workes therof, ouer the land, ouer the wepds, ouer the houses of defence, to make prouision for the holy thynges, and to be obeyed of euery man, and all the wytynges of the law to be made in bys name: that he shoulde be clothed in purple and gold, and that it shuld be lawfull for none of the people nor priestes to breake any of these thynges, to wythstand bys wordes, nor to call any congregacion in the lande wythoute hym: that he shuld be clothed in purple, & weare a collar of golde: And if ther wer anye whiche disobeyed or brake thys ordinaunce, that he shulde be punished.

So al & people consented to alowe Simon, & to do accordinge to these wordes. Simon also him selfe tooke it vpon him, & was content to be the hie priest, & captaine and pryncce of the Jewes, & priestes, and to gouerne the all. And they commaunded to make thys wytyng in tables of latine, & fasten it vnto the compas of the Sanctuary in an open place: and to laye vp a cōpye of the same in the treasure, that Symon, and bys posteritie myght haue it.

### The .xv. Chapter.

Antiochus maketh a couenaunte of frendshyp with Simon, and Triphonis persecuted. The Romaines wyte letters vnto kynge and naciōs in the defence of the Jewes. Antiochus refusinge the help that Simon sente hym, breaketh bys couenaunte.



Whereouer kynge Antiochus the sonne of Demetrius, sente letters fro the Isles of the sea, vnto Simon the hie priest & pryncce

## The .xv. Chapter.

of the Jewes, and to al the people, conteynyng these wordes: Antiochus the kynge sendeth greetynge vnto Symon the hie pryncce, & to the people of the Jewes. For so much as certain wycked men haue gotte the kyngdom of our progenitours, I am purposed to chalenge the realme agayne, to restore it to the olde estate.

Wherefore I haue gathered a greate hoste, and made shippes of warre: that I maye go thorowe the countrey, and be auenged of them whiche haue destroyed oure lande, and wasted manye ctytes in my realme. And therfore nowe I make the free also from all the tributes, wherof al kynges my progenitours haue discharged the, and from other customes (wher from they haue released the) what soeuer they be: Yea I geue the leaue to Smyte monye of thynne owne wythin thy lande. As for Ierusalem, I wyll that it be holy and free: and all the weapons and houses of defence whych thou hast builded and kept in thynne bandes, shalbe thine. Wher as any thyng is or shal be owynge vnto the kynge, I forgeue it the, from this tyme forth for euermore. And when we haue obteyned our kyngdom, we shal do the, thy people and the temple great worshyp, so that your honour shalbe knowne thorow out the whole worlde.

In the .Cxxiii. yere went Antiochus B in to bys fathers land, & all the mē of warre came together vnto hym, so that few were lefte wyth Triphon. So the kynge Antiochus folowed vpon hym, but he fledde vnto Dora, whiche lyeth by the sea syde: for he sawe that ther was myschefe comynge vnto hym, and that bys booste had forsaken hym. Then came Antiochus vnto Dora wyth an hundred and twentye thousande men of armes vpon foote, and eyght thousand horsemen. So he compassed the ctyte round about, and the shippes came by the sea. Thus they vexed the city i. mac. xliii. by land and by water, in so muche & they suffered no man to go in nor out.

In the meane season came Pumenys (and they that had bene wyth hym) from the ctyte of Rome, hauing letters wyrtten vnto the kynges, and prynces, wherein were conteyned these wordes: Lucius the Maire of Rome sendeth greetynge vnto Hierolomy the kynge. The embassytours of the Jewes oure frendes beyng sent from Symon the hie pryncce, and from the people of the Jewes, came vnto vs for to renewe the olde frendeshyppe (and bonde of loue) and broughte a shylde of golde weyynge a thousande pound, whiche we were contente to receyue of them. Wherefore we thought it good to wyte vnto the kynges and prynces, to do them no harme, nor to take parte agaynst them, theyr ctytes nor countreys, neyther to maintaine theyr ennemyes agaynst them. If there be any wycked personnes therfore fled fro their



their countrey vnto you, delpyer the vnto Symon the hye priest, that he may punyſhe them accordyng to their owne lawe.

**D** The ſame wordes wrote the Romaynes alſo vnto Demetrius the kyng, to Artalus, Araba, Arſaces; and to all regyons: as Samſanes, to the of Sparta, Delo, Mydo, Sydon, Caria, Samos, Pamphylia, Lycya, Alicarnaſſum, and to the Rhodes, to Faſelis, Coos, Sida, Scado, Gortina, Bupdum, to Cypres & to Cyren. And of euery letter they ſet a cōpy to Simon the hye pꝛeſt, and to the people of Jewes. So Antiochus the kyng brought hys hoſte vnto Doza the ſeconde tyme to take it: where he made dꝛuerſe ordynance of warre, and kepte Tryphon in, that he ſhoulde not come forth. Then ſent Simon to Antiochus, two thouſand choſen mē to helpe hym wyth gold, ſiluer and other pleceous geer: Neuertheles he wold not receyue the, but brake al þe couenant which he made wyth Symon afore, & wythdrew hym ſelfe from hym.

**E** He ſent Athenobius alſo a frend of his vnto Symon, for to reaſon wyth hym ſayinge: Ye withholde fro me Joppa and Gaza (wyth the caſſel that is at Jeruſalem) whyche are cytyes of my realme, whoſe borders ye haue deſtroyed; & done greaueuill in them, and haue the dominacon in manye other places of my kyngedome. Wherefore delpyer now the cytyes which ye haue taken, wyth the tributes of places that ye haue rule vpon, wythout þe borders of Jewrye: Or elſe geue me fyue hundredth talentes of ſiluer, yea and for the harm that ye haue done in the cytyes & for the tributes of the ſame, other fyue hundredth talentes. If ſuo, we ſhal come and fyght agaynſte you.

So Athenobius the kyngs frende came to Jeruſalem, and when he ſaw the great worſhyp, & honoure of Symon, in golde, ſiluer & ſo great plente of ornamēts, he marvelled: & coulde Symon as the kyng commanded him. The answered Simon and ſayd vnto him: As for vs we haue neither taken other mens land, ner wythholden the, but onely our fathers heritage, which our enemies had vntyrghrouſlye in poſſeſſion a certayne tyme. Thys heritage of our fathers haue we chalenged in pꝛoces of tyme. And where as thou complayneſt concernyng Joppa & Gaza, they dyd great harm to our people and in our lād, yet wyl we geue an. C. talentes for them.

Neuertheleſſe Athenobius answered hym not one worde, but touned agayne wrothfully vnto the kyng, and told him all theſe wordes, and the greaue dꝛignitye of Symon, wyth al that he had ſene: and the kyng was verie angꝛe. In the mean tyme fled Tryphon by ſhip vnto Dychoſaida. Then the kyng made Cendebeus captain of the ſea coſt, and gaue hym an hoſt of foote mē & horſmē, commaunding hym

to remoue the hoſte toward Jewry, and to buryde by the cytpe of Cedron, to make by the portes, & to war agaynſt the people of the Jewes. As for the kyng hym ſelfe, he folowed vpon Tryphon. So Cendebeus came vnto Janinia, & beganne to bere the people, to tread down Jewry, to take the people priſoners, to ſlape them & to builde by Cedron: where he ſette horſmenne and other menne of war, þe they myghte come forth & go thorowe the ſtreets of Jewry, lyke as the kyng had commaunded hym.

The.xvi. Chapter.

**C**endebeus the captaine of Antiochus hoſt is put to flight of the ſonnes of Simon. Ptolomeus the ſonne of Abobus kylleth Simon and his .ii. ſonnes at a banquet. Jhon kylleth them that lye in wayte for hys lyfe.



When came Jhon by from Gaza, and tolde Simon hys father, what Cendebeus had done amonge theyr people.

Upon thys called Symon two of hys eldeſt ſonnes, Judas and Jhon, & ſayed vnto them: I and my brethren and my fathers houſe, haue cuer from oure youthe by vnto this daye foughte agaynſt the enemies of Iſrael, and God gaue vs good fortune to deliuer Iſrael oft tymes. And nowe for ſo muche as I am olde, be ye in ſtead of me & my brethren, to go forth and fight for our people, & the help of god be wyth you. So he choſe .xx. fighting men of the countrey, wyth horſemen alſo which wente forth agaynſt Cendebeus, & reſted at Modin.

In the mornynge they aroſe, and wente into the playne felde: and behold, a myghty great hoſt came agaynſt them, bothe of foote mē and horſmen. Nowe was ther a water broke betwixt them, and Jhon remoued the hoſt toward them. And whē he ſawe that the people was afrayd to go ouer þe water broke, he wēt ouer fyrſt hym ſelfe: & the men ſeynge thys, folowed him.

Then Jhon ſet hys horſemen and foote men in order, the one by þe other, for theyr enemies horſmen were very manye. But when they blew by the pꝛeſtes trumpets, Cendebeus fled wyth hys hoſte, whereof many were ſlape, and the remnant gat them to theyr ſtronge holde. Judas alſo Jhons brother was wounded at þe ſame tyme. And Jhon folowed ſtyll vpon the enemies, & tyl he came to Cedron whyche he buryded. The enemies fled alſo vnto þe towres that were in the felde of Azotus, and thoſe dyd Jhon burne by. Thus ther were ſlape .ii. M. men of them, and Jhon turned agayne peaceably into Jewry.

And in the felde of Jericho was Ptolomeus the ſonne of Abobus made captayne: whyche becauſe he had abūdance of ſyluer and golde (for he had maried the daughter of Symonne the hye pꝛeſte) waxed proude in hys mynd, & thought to cōquere the lande, ymagynyng falſhed agaynſt Simon

i. Mac. xvi. Joseph. lib. xii. cap. xii

i. Mac. xv. Josephus lib. xii. ca. xii.

Judi. xi. c.



their countrey vnto you, delpyer the vnto Symon the hye priest, that he may punyſhe them accordynge to their owne lawe.

**D** The ſame wordes wrote the Romaynes alſo vnto Demetrius the kyng, to Artalus, Araba, Arſaces; and to all regyons: as Samſanes, to the of Sparta, Delo, Mydo, Sydon, Caria, Samos, Pamphylia, Lycya, Alicarnaſſum, and to the Rhodes, to Faſelis, Coos, Sida, Scado, Gortina, Bupdum, to Cypres & to Cyren. And of euery letter they ſet a coppy to Simon the hye pꝛieſt, and to the people of Jewes. So Antiochus the kyng brought hys hoſte vnto Doza the ſeconde tyme to take it: where he made dꝛuerſe ordinance of warre, and kepte Tryphon in, that he ſhoulde not come forth. Then ſent Simon to Antiochus, two thouſand choſen mē to helpe hym wyth gold, ſiluer and other pleceous geer: Neuertheles he wold not receyue the, but brake al þe couenant which he made wyth Symon afore, & wythdrew hym ſelfe from hym.

**E** He ſent Athenobꝛus alſo a frend of his vnto Symon, for to reaſon wyth hym ſayinge: Ye withholde fro me Joppa and Gaza (wyth the caſſel that is at Jeruſalem) whyche are cytyes of my realme, whoſe borders ye haue deſtroyed; & done greaueuill in them, and haue the dominacon in manye other places of my kyngedome. Wherefore delpyer now the cytyes which ye haue taken, wyth the tributes of places that ye haue rule vpon, wythout þe borders of Jewrye: Or elſe geue me fyue hundredth talentes of ſiluer, yea and for the harm that ye haue done in the cytyes & for the tributes of the ſame, other fyue hundredth talentes. If ſuo, we ſhal come and fyght agaynſte you.

**J** So Athenobꝛus the kyngs frende came to Jeruſalem, and when he ſaw the great worſhyp, & honoure of Symon, in golde, ſiluer & ſo great plente of ornamēts, he marvelled: & coulde Symon as the kyng commaunded him. The answered Simon and ſayd vnto him: As for vs we haue neither taken other mens land, ner wythholden the, but onely our fathers heritage, which our enemies had vntꝛyghtrouſlye in poſſeſſion a certayne tyme. Thys heritage of our fathers haue we chalenged in pꝛoces of tyme. And where as thou complaineſt concernyng Joppa & Gaza, they dyd great harm to our people and in our lād, yet wyl we geue an. C. talentes for them.

Neuertheleſſe Athenobꝛus answered hym not one worde, but touned agayne wrothfully vnto the kyng, and told him all theſe wordes, and the greaue dꝛignitye of Symon, wyth al that he had ſene: and the kyng was verie angꝛe. In the mean tyme fled Tryphon by ſhip vnto Dythoſaſda. Then the kyng made Cendebeus captain of the ſea coſt, and gaue hym an hoſt of foote mē & hoꝛſmē, commaunding hym

to remoue the hoſte towarde Jewry, and to burſde vpon the cytpe of Cedron, to make vpon the portes, & to war agaynſt the people of the Jewes. As for the kyng hym ſelfe, he folowed vpon Tryphon. So Cendebeus came vnto Janinia, & beganne to bere the people, to tread down Jewry, to take the people priſoners, to ſlaue them & to builde vpon Cedron: where he ſette hoꝛſmenne and other menne of war, & they myghte come forth & go thorowe the ſtreets of Jewry, lyke as the kyng had commaunded hym.

The.xvi. Chapter.

**C**endebeus the captaine of Antiochus hoſt is put to flight of the ſonnes of Simon. Ptolomeus the ſonne of Abobus kylleth Simon and his. ii. ſonnes at a banquet. Jhon kylleth them that lye in wayte for hys lyfe.



When came Jhon vpon from Gaza, and tolde Simon hys father, what Cendebeus had done amonge theyꝛ people.

**J**hon thys called Symon two of hys eldeſt ſonnes, Judas and Jhon, & ſayed vnto them: I and my brethern and my fathers houſe, haue cuer from oure youthe vpon vnto this daye foughte agaynſt the enemies of Iſrael, and God gaue vs good fortune to deliuer Iſrael oft tymes. And nowe for ſo muche as I am olde, be ye in ſtead of me & my brother, to go forth and fight for our people, & the help of god be wyth you. So he choſe. xx. fighting men of the countrey, wyth hoꝛſemen alſo which wente forth agaynſt Cendebeus, & reſted at Modin.

In the mornynge they aroſe, and wente into the playne felde: and behold, a myghty great hoſt came agaynſt them, bothe of foote mē and hoꝛſmen. Nowe was ther a water broke betwixt them, and Jhon remoued the hoſt to ward them. And whē he ſawe that the people was afraid to go ouer þe water broke, he wēt ouer fyrſt hym ſelfe: & the men ſeynge thys, folowed him.

**W**hen Jhon ſet hys hoꝛſemen and foote men in order, the one by þe other, for theyꝛ enemies hoꝛſmen were very manye. But when they blew vpon the pꝛieſtes trompets, Cendebeus fled wyth hys hoſte, whereof many were ſlayne, and the remnant gat them to theyꝛ ſtronge holde. Judas alſo Jhons brother was wounded at þe ſame tyme. And Jhon folowed ſtyll vpon the enemies, & tyl he came to Cedron whyche he buryed. The enemies fled alſo vnto þe towres that were in the felde of Azotus, and thoſe dyd Jhon burne vpon. Thus they were ſlayne. ii. M. men of them, and Jhon turned againe peaceably into Jewry.

And in the felde of Jericho was Ptolomeus the ſonne of Abobus made captayne: whyche becauſe he had abũdance of ſyluer and golde (for he had maried the daughter of Symonne the hye pꝛieſte) waxed proude in hys mynd, & thought to conquere the lande, ymagynynge falſhed agaynſt Simon

i. Mac. xix. Joseph. lib. xii. cap. xii

i. Mac. xv. Josephus lib. xii. ca. xii.

Judi. xi. c.



## The.ii. boke of the Mach.

Simon and hys sonnes, to destroy them. Now as Symon was goyng aboute thowme the cittyes, that were in the country of Jewry, and caringe for them: he came doune to Jericho, wyth Matathias and Judas hys sonnes, in the .C.lxxvi. yere, in .v. xi. moneth called Sabat. Then Ptolomy the sonne of Abobus receyued them (but wyth dysceate) into a stronge house of hys, called Doch, whych he had buylded, where he made them a bancker.

So when Symon and hys sonnes were mety and had droncken well, Ptolomy stode vp wyth his mē (whom he had ther) and toke their weapons, entred into the bancker house, & slewe Symon wyth hys two sonnes, & certayne of hys seruants. Suche great un faythfulnesse dyd Ptolomy in Israell, and recompensed euell for good. Then wrot thys Ptolomy the same vnto kynge Antiochus, requiringe hym þ he should send him an hooste to helpe him: and so should he delyuer hym the lande, w the ctyes, & tributes of the same. He sent other men also vnto Gaza, for to take John: & wrote vnto the captaynes to come to hym, and he shoulde geue them syluer, golde and rewarde. And to Hierusalē he sent other, to take it and the Sanctuarie.

Then ranne there one before, and tolde John in Gaza, þ hys father and hys brethren were slayne, & howe that Ptolome had sente to slaye hym also. When John heard thys, he was fore abashed, and layd hādes on them that were come to destroy hym, and slew them: for he knew that they went about to kyl hym.

As for other thynges concernyng Jho, of hys warres, of hys noble actes (where in he behaued hym selfe manfully) of the buyldyng of the walles whych he made, and other of hys dedes: They are wyrtte in the chronycles of his priesthode, fro the tyme forth that he was made hys pryeste after hys father.

The ende of the fyrst booke  
of the Machabees.

## The secōd boke of the Machabees.

### The fyrst Chapter.

An Epistle of the Jewes that dwelt in Jerusalem, sente vnto them whych dwelt in Egypt: wherein they exhort them to geue thākes for the death of Antiochus. Of the fyre that was hyd in the pyt. The prayer of Nehemiah.

A



He brethren of þ Jewes whych be at Jerusalem and in the land of Jewrye, wythe vnto those brethren of the Jewes that are thowme oute of Egypte, good fortune,

## The.i. Chapter.

health, and peace. God the Lorde be gracious vnto you, and thynke vpon hys cōu-  
naunt that he made wyth Abraham, Isa-  
ac, and Jacob hys faythfull seruantes:  
\* and geue you al suche an herre, that ye may loue and serue hym, pea, & perfourme hys wyl wyth a whole hert, and of a wyl-  
lynge mynde: He open your hertes in hys lawe, and in his cōmaundementes, sende you peace: heare your prayers, bee at one wyth you, & neuer forsake you in tyme of trouble. Thys is here our prater for you.

What tyme as Demetrius raigned, in the .C.lxx. yere, wee Jewes wrote vnto you in the trouble and violēce that came vnto vs. In those yeres after that Jason departed out of the holy lande and kyng-  
dome, they brēt vp the portes, and shed in-  
nocent blood. Then made we oure prayer vnto the Lord, and were heard: we offred and lighted the candels, settynge forth ca-  
kes & bread. And now we came ye vnto the \* feast of tabernacles in þ moneth Cassue.

In the .C.lxxviii. yere, the people that was at Jerusalem, and in Jewry, the coun-  
cell, and Judas hym selfe, sent this whol  
some salutation vnto Aristobolus kynge  
Ptolomeus master, which came of the ge-  
neracion of the anoynted priestes, and to  
the Jewes that were in Egypte: In so  
much as God hath deliuered vs fro greac  
perpyles, we thanke hym highlye, in that  
we resisted so myghty a kyng.

And why? he brought mē out of Persis by  
heapes, to fight against vs & þ holy ctye.  
For as he was in Persis (namely the cap-  
tein w the great hoste) he perished in the  
tēple of Paneas, being disceyued thowm  
the deuice of Paneas priestes. For as he  
was purposed to haue dwelt there, Antio-  
chus and hys friendes came thither, to re-  
ceyue much money for a dowry. So when  
Paneas priestes had laide forth þ money,  
he entred w a small cōpany into þ cōpasse  
of the temple, and so they shut the temple.

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nyng the pryue entraunce of the temple,  
the pryestes stoned the captayne to deat, &  
betwed them in peces that wer wyth him,  
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xxv. day of þ moneth Cassue, we thought  
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geuen vs when Nehemiah offred, after  
that he had set vp the temple, and the al-  
ter. For what tyme as oure fathers were  
led awaye vnto Persis, þ priestes (which  
then sought the honour of God) toke fyre  
pruelye from the alter, and hyd it in a  
valley, where as was a depe dytch: and  
therin they kept it, because the place was  
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## The.ii. boke of the Mach.

Simon and hys sonnes, to destroy them. Now as Symon was goyng aboute thowme the cittyes, that were in the country of Jewry, and caringe for them: he came doune to Jericho, wyth Matathias and Judas hys sonnes, in the .C.lxxviij. yere, in .v. xi. moneth called Sabat. Then Ptolomy the sonne of Abobus receyued them (but wyth dysceate) into a stronge house of hys, called Doch, whych he had buylded, where he made them a bancker.

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In the .C.lxxxviii. yere, the people that was at Jerusalem, and in Jewry, the counsell, and Judas hym selfe, sent this wholsome salutation vnto Aristobolus kynge Ptolomeus master, which came of the generation of the anoynted priestes, and to the Jewes that were in Egypte: In so much as God hath deliuered vs fro grea-  
perpyles, we thanke hym highlye, in that we resisted so myghty a kyng.

And why? he brought mē out of Persis by heapes, to fight against vs & þ holy ctye. For as he was in Persis (namely the cap-  
tein w the great hoste) he perished in the tēple of Paneas, being disceyued thowm the deuice of Paneas priestes. For as he was purposed to haue dwelt there, Antiochus and hys friendes came thither, to receyue much money for a dowry. So when Paneas priestes had laide forth þ money, he entred w a small cōpany into þ cōpasse of the temple, and so they shut the temple.

Now when Antiochus entred by openyng the pryue entraunce of the temple, the priestes stoned the captayne to death, betwed them in peces that wer wyth him, smote of theyr heades, and threwe the out in al thynges. God be praysed which hath deliuered the wycked into our handes.

Whereas we now we are purposed to kepe the purification of the temple vpon the xxv. day of þ moneth Cassue, we thought necessary to certifie you therof: that ye also myght kepe the tabernacles feaste dape, and the day of the fyre, whych was geuen vs when Nehemiah offred, after that he had set vp the temple, and the alter. For what tyme as oure fathers were led away vnto Persis, þ priestes (which then sought the honour of God) toke fyre pruelye from the alter, and hyd it in a valley, where as was a depe dytch: and therein they kept it, because the place was unknowne to euerye man. Nowe after  
manp



**Leuit. vi. a.** many peres when it pleased God \* that  
**2. a. 7. xvi. a.** Nehemias should be sente from the kynge  
of Persia, he sent the chylidrens chylidren  
of those ppeites (whiche had the fyre) to  
seke it. And as they tolde vs, they founde  
no fyre, but thicke water. The commaun-  
ded he them to drawe it vp, and to brynge  
it hym, and the offeringes wrythall. Nowe  
when the sacrifices wer layde on, and or-  
derd, y priest Nehemias commaunded to  
sprinkle them & the wood with y water.  
Wherthys was done, & the tyme come y  
the Sun shone, whiche afore was hyd in y  
cloud: ther was a great fyre kyndled, In  
so much y euery man marueled. Nowe al  
the ppeites prayed while y sacrifice was  
a makynge. Jonathas prayed fyrst, & the  
other gaue aunswere.

And Nehemias prayer was after this  
manner: O Lorde God maker of all thyng-  
ges, thou ferfull and stronge, thou rygh-  
teous and mercifull, thou that art onely  
a gracious kynge, onely lyberall, onely  
iuste, Almyghtye and euerlastynge, thou  
that deliuerest Israel from all trouble, y  
that haste chosen the fathers and halow-  
ed them: receyvinge the offerynge for the  
whole people of Israel, preserve thyne  
owne porcion and halow it. Gather those  
together, that are scattered abroad from  
vs: deliuer them that are vnder the hea-  
thens bondage, loke vpon them whiche  
are despyed and abhorred, that the hea-  
then maye knowe and se, howe that thou  
art our God: Duniye the the that oppresse,  
and woundly put vs to dishonour. \* Set  
thy people again in thy holy place, lyke as  
**Exo. xxi. a.** Moses hath spoken.

And the priestes song psalmes of than-  
kes geuyng, so longe as the sacrifice en-  
dured. Nowe wher the sacrifice was brete,  
Nehemias commaunded the great stones  
to be sprinkled wryth y resydue of the wa-  
ter. Whych, when it was done, ther was  
kyndled a flame of them also: but it was  
consumed thorow the lyght that shyned  
from the alter. So wher this matter was  
known, it was tolde the kinge of Persia,  
that the place wher the priestes (whiche  
were led awaye) had hyd fyre, there ap-  
peared water in steede of fyre, & that Ne-  
hemias and his company had purified y  
sacrifices wryth all. Then the kynge con-  
siderynge and ponderynge the matter di-  
ligentlye, made hym a temple to proue the  
thyng that was done. And when he found  
it so in deede, he gaue the priestes many  
gyftes, and diuerse rewardes: yea he toke  
them wryth his owne hande, and gaue  
the. And Nehemias called the same place  
Reptar, which is as much to say, as a clea-  
synge: but many men call it Rephy.

The.ii.Chapter.

Howe Jeremie hyd the tabernacle, the Arke,  
and the aultare in the hyll. Of the. v. bookes  
of Jason contained in one.



It is found also in the writynge  
of Jeremie the prophet, that he  
commaunded them which were  
carped awaye to take fyre, as it  
is sayd afore. He commaunded them also,  
that they shoulde not forget the lawe and  
commaundementes of the Lord, and that  
they shoulde not erre in their mindes, wher  
they se Images of silver and golde wryth  
their oznamentes. These and suche other  
thynges commaunded he them, and exhorted  
them, that they shoulde not let the lawe  
of God go out of their hertes.

It is wrytten also, howe the prophete  
(at the commaundement of God) charged  
them, to take the tabernacle and the arke  
wryth them: and he wente forth vnto the  
mountayne, wher Moses clymed vpp, and  
sawe the heretage of God. And when  
Jeremie came there, he founde an open  
caue wherein he layed the tabernacle, the  
arcke, and the aultar of incense, and so stop-  
ped the hoole. There came certayne men  
together also folowynge hym, to marcke  
the place, but they coulde not fynde it.  
Whych when Jeremie perceyued, he re-  
proued them, sayinge: As for that place,  
it shalbe vnkowne, vntill the tyme that  
God gather his people together agayne,  
and receyue them vnto mercy. Then shall  
God shew the these thynges, and the ma-  
iestye of the Lorde shall appeare, and the  
cloude also, lyke as it was shewed vnto  
Moses: and lyke as when Salomon despy-  
red that the place myght be sanctified, &  
it was shewed hym.

For he being a wyse man, handled ho-  
nourably & wisely y offerynge vnto God in  
the halowynge of the temple, wher it was fi-  
nyshed. And lyke as when Moses prayed  
vnto y Lord, y fyre came down from heauē,  
& consumed the burnt offerynge: Euen so  
prayed Salomon also, and the fyre came  
down from heauen and consumed y burnt-  
offerynge. And Moses sayd: because the sun  
offerynge was not eaten, therefore it is con-  
sumed. In like maner Salomon kept the  
dedication (for halowynge) eyngh dages.

In the Annotations and wrynges of  
\* Jeremie, were these thynges put also,  
howe he made a lybrary, and how he ga-  
thered out of al countreys y bookes of the  
prophetes, of Dauid, the Epistles of the  
kynge, and of the presentes: Euen so Ju-  
das also, looke what he learned by expe-  
rience of war, and suche thyngs as hath  
happened vnto vs, he gathered the al to-  
gether, and so we haue them by vs. If ye  
nowe desyre to haue the same, send some  
body to fetch the vnto you. Where as we  
then are aboute to celebrate the purifica-  
cion, we haue wrytten vnto you. Therfore  
ye shal do wel, if ye kepe the same dages.

We hope also, that the God (whiche deli-  
uered his people, and gaue them al y heri-  
tage, kyngdom, priest hode & Sanctuaty y  
he promised the in the law) wyl shortlye  
haue

ii. Ma. c. e.

Jer. xxi. b.

Baruch.  
vi. a.

Deu. xxi. a.

B

Exo. xxi. b.  
iii. re. vii. b

Leuit. ix. d.

ii. pa. vii. a

Some read  
Nehemias.

Deut. xxx. a



## The.ii. booke of the Mach.

haue mercy vpon vs, & gather vs together from vnder the heauē into his holy place: for he hath saued vs from greates perils, and hath cleansed the place.

**A**s concerning Judas Machabeus & his brethren, the purification of the greates temple, the dedicacyon of the altare, yea and of the warres that concerne Noble Antiochus, and Eupator his sonne, of the synnynges that came downe from heauen vpon those, whiche manfully defended the Jewes: For though they were but fewe, yet defended they the whole lande, drove away the enemies hoste, recovered agayne the temple, that was spoken of thowome oute all the world, despyered the ctyte, doinge theire beste that the lawe of the Lorde whiche was put downe, myghte with all tranquillyte be restored agayne vnto the Lorde that was so mercifull vnto them. As touchyng Jason also of Citē, we haue undertaken compendiously to bring into one booke, & things that wer comprehended of hym in syue. For we considering the multitude of & bookes & howe hard it shulde be for them & wolde medie w storyes & acts (as that because of so diuerse matters) haue undertaken so to comprehend the storyes, that such as are disposed to reade, myghte haue pleasure & pastyme therein: and that they whych are diligente in suche thynges, myghte better thincke vpon them: yea and that whosoever read the same, myght haue profit thereby.

**N**euerthelesse we our selues that haue medled with this mater for the shortning of it, haue taken no smal labour, but great diligence, watching and trauayle. Like as they that make a feaste, wold sayne do other men pleasure: Euen so we also (for many mens sakes) are very well content to take the labour, wher as we may shortly comprehend the thynges that other men haue truly wyrtten.

**F**or he that buyldeth an house a newe muste prouide for manye thynges, to the wholde buyldynge: but he that paynteth it afterward sekerh but only what is casy, mete & conuenient to garnish it withal, Euen so do we also in lyke manner. And why? He that begynnerh to wyrtte a story for the first, must with his vnderstanding gather the matter together, set his wordes in order, and diligently seke out of euery part: But he that afterward wyl shorten it, vserh fewe wordes, & toucheth not & matter at the largest. Let this be sufficient for a prologe, now wyl we begin to shew & matter: for it is but a folish thyng to make a long prolog, and to be short in the story it selfe.

## The.iii. Chapter.

**O**f the honoure done vnto the temple by the kynges of the Gentiles. Simon vetereth what treasure is in the temple. Heliodorus is sente to take them away. He is stricken of God, and healed at the prayer of Onias.

## The.iii. Chapter.



**W**hat tyme as the holy ctyte was inhabited in all peace, & welth, and when the lawes were perfectly well kepte, (For so was ordeyned by Onias the hye pryeste and other godlye meene, that wer enemies to wickednesse) It came therto, that euen & kynges and prynces them selues did the place greates worship, and garnished the temple with greates gyses: In so muche that Seleucus kyng of Asia of his owne rents bare al the costes belonging to the seruice of the offerings. Then Simon of the tribe of Ben Amin, a ruler of the temple, laboured to worke some myscheyse in the ctyte: but the hye pryest respyed hym.

**N**euertheles when he myghte not overcome Onias he gat hym to Appolonius the sonne of Thersa (whiche the was cheyfe Lorde in Celosyria and Phenices) and tolde hym, that the treasure in Ierusalem was ful of innumerable mony, & how that the comon goodes (whiche belonged not vnto the offerings) were exceedinge great also: yea and howe it were possible, that all these myght come vnder the kynges power.

**N**owe when Appolonius had shewed the kyng of the mony, as it was tolde hym, the kyng called for Heliodorus his steward, and sente him with a commadement, to bring him the same mony. Immediately Heliodorus toke his iourneye but vnder a coloure, as though he woulde go thowow Celosyria and Phenices to visit the cities; but his purpose was to satisfy the kyngs pleasure. So when he came to Ierusalem, and was lounge receyued of the hye pryeste into the ctyte: he tolde what was determyned concerning the money, and shewed the cause of his comynge: he asked also, if it were so in dede. Then the hye pryest tolde hym, that there was suche money layed vp for the vpholdinge of wyddowes and fatherlesse chyldren, and how that a certayne of it belonged vnto Hircanus Tobias a noble man, and that of all the mony (whych & wicked Simon had betrayed) ther were. iiii. hundred talents of siluer, and. ii. hundred of gold: yea & that it were impossible for those mens meaning to be disceined, that had layd vp theyr mony in the place & temple (whych is had in worship thowowe the whole world) for & maintenance & honoure of & same. Wherunto Heliodorus answered, that the kyng had commaunded hym in any wise, to bringe hym in the money.

**S**o then the daye appointed Heliodorus entered into the temple to order this matter. But there was no smalle feare thowowout & whole cite. The pryestes fel downe before the altare in their vestmentes, and called vnto heauen vpon hym, whiche had made a law concerning suffice geuen to kepe, that they shoulde be safely preserved, for such as committe them vnto the

ii. Mac. i. 18

ii. Mac. iiii. 18

ii. Mac. iiii. 18

ii. Mac. iiii. 18

ii. Mac. iiii. 18

Ero. iiii. 18



keppnge. Then who so had looked the hys  
pyeste in the face, it woulde haue greued  
hys herte: For hys countenance and chan-  
gynge of hys colour declared þe inward sor-  
row of hys mynde. The man was al in hea-  
uynes, & hys body in fear, wherby they þe  
looked vpon hym, myght perceiue the grief  
of hys herte. The other people also came  
out of their houses by heapes vnto þe com-  
mon prayre, because the place was like to  
come to confusyon. The women came toge-  
ther thorow the stretes, w<sup>th</sup> hearpe clothes  
about their brestes. The virgins also that  
wer kept in, ran to Onias, some to þe wal-  
les, other some looked out of þe windowes:  
þe they al helde vp their handes toward  
heauen, and prayed. A myserable thyng  
was it to loke vpon the common people, &  
the hys pyeste, beyng in suche trouble.  
But they besoughte almyghty God that  
the goods whiche were comyncted vnto  
them, myght be kept whole, for those that  
had deliuered them vnto their keppnge.  
Neuerthelesse the thyng that Helypodo-  
rus was determyned too doo, that per-  
soured he in the same place, he hym selfe  
personallye beyng about the treasury  
w<sup>th</sup> hys men of war. But the spryde of  
almyghty God shewed hym selfe open-  
lye, so that all they whiche presumed to  
obey Helydorus, fell thorow the power  
of God into a great fearfulness and drede.  
For ther appeared vnto them an horse  
w<sup>th</sup> a terrible man syttinge vpon hym,  
deceit in goodly aray, and the hors smot  
at Helypodus w<sup>th</sup> hys fore fete. Nowe  
he that sat vpon the hors, had harnesse of  
golde vpon hym.

Moreover, ther appeared.ii. sayre and  
bemyful yonge men in goodly aray, which  
stode by hym, scourged hym on bothe the  
sydes, and gaue hym many stryppes w<sup>th</sup>o-  
ute ceasinge. W<sup>th</sup> that fel Helypodus  
sodenlye vnto the grounde. So they toke  
hym vp (beyng compassed about w<sup>th</sup> greate  
darknes) and bare hym vpon a beere.  
Thus he that came w<sup>th</sup> so many ridders  
and men of warre into the sayed treasu-  
ry, was born out wher as no man myght  
helpe hym: and so the power of God was  
manifest and known. He lay styl domme  
also by the power of God destitute of all  
hope and lyfe. And they praised þe Lorde þe  
he had shewed hys power vpon hys place  
and temple, wherby a litle afore was ful of  
fear and trouble: and that thorow the re-  
uelacion of þe almyghty Lorde it was spl-  
led w<sup>th</sup> joy and gladnesse.

Then certayne of Helydorus frendes  
prayed Onias that in al hast he wold call  
vpon God, to graunte hym hys lyfe, which  
was geuynge by the gooste. So the hys  
pyest considered the matter, and lest the  
kyng shulde suspecte that the Jewes had  
done Helypodus some euell: he offered an  
healthe offeringe for hym. Nowe when the  
hys pyest had obteyned hys petition, the

same yonge men in the same clothyng ap-  
pered, & stode beside Helydorus, sayinge:  
Thanke Onias the hys pyeste, for hys  
sake hath the Lorde graunted the thy lyfe:  
therfore seynge that God hath scourged  
the, geue hym prayse and thanckes, and  
shewe euery man hys myght & power. And  
when they had spoken these wordes, they  
appeared no more.

So Helydorus offered vnto God, made  
greate vowes vnto hym which had grafi-  
ted hym hys lyfe, thanked Onias, toke  
hys hooft and went agayne to the kyng.  
Then testified he vnto euery man of the  
greate workes of God, that he had sene  
w<sup>th</sup> hys eyes. And when the kyng asked  
Helydorus who wer mete to be sent yet  
once agayne to Ierusalem, he said: if thou  
hast anye enemy or aduersary vnto thy  
realme, sende hym thither, and thou shalt  
haue hym punished, if he escape w<sup>th</sup> his lyfe:  
for in þe place (no doubt) ther is a specyall  
power and workinge of God. For he that  
dwelleth in heauen, visyeth & defendeth þe  
place: and al þe come to do it harme, he pun-  
nysheth the and plagerh the. This is now  
the matter concernyng Helypodus, & the  
keppng of the treasury at Ierusalem.

## The.iii.Chapter.

Simon reporteth the euell of Onias. Jason  
despying þe office of þe hys pyeste, corrupteth  
the kyng w<sup>th</sup> rewardes. The wyll & in-  
tent of Jason.



His Simon now (of whom we  
spoke afore) beyng a bewray-  
er of the mony and of hys owne  
natural countrey, reported the  
worste of Onias: as though he had mo-  
ued Helypodus vnto thys, and as though  
he had bene a byrnger vp of euell. Thus  
was he not ashamed to cal hym an enemy  
of the realme, that was so faythfull an o-  
uerseer and defender of the cytye, & of hys  
people: yea and so feruente in the lawe of  
God. But when the malice of Symon in-  
creased so far þe thorow his frendes there  
wer certeyne maulaughters comytted, On-  
ias considered the peril þe might come tho-  
rowe this stryfe, & how that Appolonius  
(namely the chief lord in Celosyria & Iude-  
nices) was all set vpon tyranny, and Sym-  
ons malice increased the same: He gat  
hym to the kyng, not as an accuser of the  
cytyens, but as one that by hym selfe in-  
tended the common wealth of the whole  
multitude. For he saw it was not possible  
to lyue in peace, neither Symon to leue of  
his falsshynes, except the king dyd loke  
thereto. But after þe deeth of Seleucus, wher  
Antiochus (whiche is called the noble)  
toke the kyngdom, Jason the brother of  
Onias laboured to be hys pyeste: For he  
came vnto the kyng, and promysed hym  
thre hundred. and. lx. talentes of syluer,  
and of other rentes. lxxx. talentes. Besi-  
des thys he promised hym yet an hundred  
and fiftye, if he myght haue the schole

ii. mac. x. c.  
and. xi. b.

ii. mac. v. c.

E

l. Mach. 6.



## The.ii.boke of the Mach.

of the chyldren, and that he myght call the of Jerusalem Antiochians. Whych when the kynge had graunted, and he had got þe superioritye; he beganne immediatlye to drawe his kynsmen to the custome of the Heathen, put downe the thynges that the Jewes had set vp of loue, by John the father of Eupolemius, whych was sent embassytoure vnto Rome, for to make the bond of frendship and loue. He put downe all the Jewes and libertyes of the Jewes, and set vp þe wycked statutes. He durst make a fyghtyng scole vnder the castell, and set sayre yonge men to lerne the maners of whores and brothels.

*ii. mac. viii* Thys was now the begynnynge of the Heathenish and straunge conuersacyon, brought in thorow the vngacious & vnderde wyckednesse of Jason, whych shuld not be called a Pryeste, but an vngodlye person. In so muche that the prestes were now no more occupied about the seruice of þe autter, but despised the temple, regarded not the offeryngs: yea gaue they dylygence to learne to fight, to wassle, to leape, to daunce, & to put at the stone: not setting by the honoure of the fathers, but lyked the glory of the Grekes best of all: for the whych they stroue perploulye, & were gedy to folow theyr statutes, yea thet luste was in all thynges to be lyke the, whych afore wer theyr enemyes and destroyers. Howe be it to do wickedly agaynst þe law of god, shal not escape unpunished, but of thys we shal speake here after.

*These were kepte euery daye here.* What tyme as þe Olympiades sportes were played at Tyrys (the kynge hym selfe beinge present) thys vngacious Jason sente wycked menne bearynge from them of Jerusalem (whych nowe were called Antiochians). iii. C. drachmes of syluer for an offeryng to Hercules. These had they that carped them, despyred vnder suche a fashyon, as though they shoulde not haue bene offered, but bestowed to other vses. Neuerthelesse he that sent the, sente them to thynente that they shoulde be offered vnto Hercules. But because of those that were presente, they were geuen as to the makynge of hyppes. And Appolonius the son of Nesteus was sente into Egypte, because of the Noble menne of kynge Ptolome Phylometor. Now whē Antiochus perceyued that he was put out from meddlynge in the realme, he sought his owne profit, departed fro thence, came to Ioppa, and then to Jerusalem: wher he was honorablye receyued of Jason and þe cyp, and was brought in with torch light and wpth great prayse and so he turned his host vnto Iherusalem.

*ii. Mach. viii. b.* After.iii. yere Jason sente Menelaus the foresayd Symons brother, to beare þe monye vnto the kynge, and to bringe hym answer of other necessarye matters. But he (when he was praised of the kynge for magnifyinge of his power) turned þe

## The.iii.Chapter.

priesthode vnto hym selfe, layinge vp. iii. hundred talentes of syluer for Jason.

So when he had gotten commaundements from the kynge, he came hauryng no thing þe becommeth a priest, but bearynge the stomacke of a cruel tyrante, and the wrath of a wylde brute beast. When Jason (whych had deceyued his owne brother) seing þe he hym selfe was begiled also, was fayne to fle into þe lade of the Ammonites, and Menelaus gat the dominion. But as for the monye þe he had promised vnto the kynge, he did nothing therein, whē Sosstratus the ruler of the castell requited it of hym. For Sosstratus was the man that gathered the customes: wherfore they were bothe called before the kinge. Thus was Menelaus put out of þe priesthode, & Lysimachus his brother came in his stead. Sosstratus also was made Lord of the Syrians. It happened in the meane season, that the Tharsians & Malloians made insurreccion, because they wer geuen for a present vnto kynge Antiochus concubine. Then came the kynge in all the haste, to styll them agayne, & to pacifye the matter, leauynge Andronicus there to be his deputye, as one mete therfore. Howe Menelaus supposinge þe he had gotten a ryghte conuenient tyme, stole certayne vessels of gold out of the temple, and gaue them to Andronicus for a present, & some he solde at Tyrys and in the cities therby.

Which when Onias knewe of a suertye he rejoyced hym: but he kepte hym in a Sanctuarie besyde Daphny, that lyeth by Antioch. Wherfore Menelaus gatte hym to Andronicus, and prayed hym that he woulde slaye Onias. So when he came to Onias, he counsayled hym craftely to come out of the Sanctuarie, geuyng him his hande with an othe (howe be it he suspect hym) and then he slew Onias, without any regarde of righteousnesse. For the whych cause not onelye the Jewes, but other nacjons also toke indignacyon, and wer displeased for the vnrightheous deatch of so godlye a man.

And when the kynge was come agayne from Cilicia, the Jewes and certayne of the Grekes went vnto hym, complaining for the vnrightheous deatch of Onias. Yea Antiochus hym selfe was soz in his mynd for Onias, so þe he pitied hym, and he wepte, remembryng his sobernes & manerly behauoure. Wherfore he was so kyndlyed in his mind, þe he comaunded Andronicus to be strypped out of his purple clothinge, and so to be led thorowout al the cyp: yea and the vngacious man to be layne in the same place, where he commytred his wyckednes vpon Onias. Thus the Lorde rewarded hym his punishment, as he had deserued. Howe when Lysimachus had done many wycked deedes in the temple thorowe the counsell of Menelaus, and the voide came abode, the multitude gathered



thered the together agaynste Lysimachus for he had caried out now much gold.

So when the people arose, and were full of dyspleasure, Lysimachus armed. iii. my. myrthes to defende hym: a certayne traunte beinge their captaune, which was growen both in age and woodnesse. But when the people understode the purpose of Lysimachus, some gat stones, some good stronge clubbes, and some castie ashes vpon Lysimachus. Thus there were manie of them wounded, some beinge slayne, and all the other chased awaye. But as for the wycked churche robber him selfe, they kyl led hym beside the treasury. Of these matters therfore there was kepte a court agaynst Menelaus. Nowe when the kynge came to Tyrys, they made a complaite to hym of Menelaus, concerninge this busynesse, and the embassytours were there. But Menelaus went and promised to stow to geue him much mony, if he would perswade the kynge. So Stow went to the kynge into a court, (wher as he was set to coole hym) & broughte hym out of hymnd. In so muche he discharged Menelaus from the accusations, that not standing was cause of al myschefe: & those poore men, whych if they had told their cause yea before the Scythians, they shuld haue bene iudged innocent, them he condemned to deathe.

Thus were they soone punished, which folowed vpon the matter for the cypre, for the people, and for the holy vessel. Wherefore therof Tyrys toke indignacion and buryed them honourablye. And so thorow the couetousnesse of the that wer in power, Menelaus remained still in authoritye, increasynge in malice, to the hurte of the cityzens.

## The.v.Chapter.

Of the signes & tokens sene in Jerusalem. Of the ende and offence of Jason. The pursute of Antiochus agaynst the Jewes. The spolyng of the temple.

l. Mach. i. b.  
iii. Re. vii  
Ezay. xlii.

**I**n the same tyme Antiochus made hym ready to go agayne into Egypte. Then were there sene at Jerusalem fourty dayes longe, horsemenne runnyng to and froo in the ayre, whiche hadde rayment of goulde, and speares. There were sene also wholl hostes of menne weapened, and horses running in an order, how they came together, how they held forth their shyl des, how they harnessed men drew out their swerdes, and shot their dardes.

The shine of the golden weapons was sene, and of al manner of armure. Wherefore euerye man prayed, that those tokens myghte turne to good. Nowe when there was gon forth a false tumult, as though Antiochus had ben deade, Jason toke a my. men. and came sodenlye vpon the cypre. The cityzens ran vnto the walles: at the last was the cypre taken, & Menelaus

fled into the castell.

As for Jason, he spared not hym on his cyprezens in the slaughter, neyther considered he what greate euell it were to destitute the prosperite of his owne kynne: but dyd as one that hadde gotten the victorie of his enemyes, and not of his frendes. For all this gatte he not the superlatiue, but at last receyued confusyon for his malice, and fled agayn lyke a vagabunde into the lande of the Ammonyres. ii. mach. iiii.

Finallye for a rewarde of his wyckednesse he was accused before Artabaz the kynge of the Arabians: In so muche that he was faine to fle from cypre to cite, beinge despyed of euerye man, as a forsaker of laws, and an abhominable person. And at the last (an open enemy of his owne natural country & of the cyprezens) he was dyu uen into Egypte.

Thus he that afore put many oute of their owne natue land, perished from home him selfe. He wente to Lacedemon, thinkinge there to haue gotten socour by reason of kynred. And he that afore had casten many one oute vnburyed, was throwen oute hym selfe, no man mounyng for hym, nor puttyng hym in his grave: so he neither entoyed burial of a stranger, neither was he partaker of his fathers sepulchre.

\* Nowe when this was done, the kynge suspected that the Jewes wold haue fallen froo hym: wherefore he came in a greate dyspleasure out of Egypte, and toke the cite by violence. He commaunded his men of war also that they shoulde kyl & not spare, but slay doune suche as withstode them, or clymbed vpon the houses. l. Mach. i. 6

Thus was there a greate slaughter of yonge men, and olde men, women, chyldren and virgins. In. iiii. dayes were ther slain lxxx. my. fourty thousande put in pryson, and no lesse solde. Yet was he not content wyth this, but durst go into the most holy temple (Menelaus that trayetoure to his lawes and to his owne naturall country, beinge his gyde) and wyth his wycked hands toke the holy vessel, whych other kyn ges & cities had geuen thyrther for the garnyng & hono of the place, them toke he in his handes vntoworthely, and defiled the. D

So mad was Antiochus, that he considered not howe that god was a little wroth for the synnes of them that dwelte in the cypre, for the whych suche confusion came vpon that place. And why? if it had not hapned them to haue bene lapped in many synnes, this Antiochus (as soone as he had come) had sodenly bene punished, and shutte out for his presumption, lyke as Herodorus was, whom Seleucus the kynge sent to rob the treasury. Neuertheles god hath not chosen the people for the places sake, but the place for the people sake: and therfore is the place become partaker of the peoples trouble, but afterwarde shall it enioye the wealth of them. And lyke as Judi. v. 6.  
ii. mach. iii. 6

Am. ii. it is



## The.ii. boke of the Mach.

It is now forsake in the wrath of almighty God, so when the great God is reconciled, it shall be set up in his worship agayn.

**S**o when Antiochus had taken .a. M. and .viii. talents out of the temple, he gat him to Antioch in all the hast, thinking in his pryde, that he myghte make menne sayle vpon the dyre lande and goe vpon the sea, suche an vye mynde had he. He leste debitties there to bere the people: At Hierusalem leste he Phylippe a Phrygian in maners more cruel then hym selfe that set him ther: At Garisim he left Andronicus and Ganelaus, which were more greuous to the cytefins then other. Nowe as he was thus set in malice against the Jewes, he sente Appollonius an hated prynce, with .xxii. M. commaundynge hym to slaye all those that were of perfecte age, and to sel the women, maydes & chyldren. When he came nowe to Hierusalem, he fawned peace, and kepte him still vntill the Sabbath day. And then he commaunded his men to take them to their weapons (for the Jewes kept holpe day) and so he slewe all that were gone forth to the open play, runnyng here and ther thorow the cyte with his men weaponed, and murdered a great nuber. \* But Judas Machabeus which was the tenth, fled into the wyldernesse, led his lyfe ther with his company amonge the wyld beasts and vpon the mountaynes, dwelling there, & eatynge grasse, lest they shoulde be partakers of the filthynesse.

### The.vi. Chapter.

**T**he Jewes are compelled to leaue the lawe of God. The temple is defiled. The readers are monished that they shall not abhorre aduersitie wherewith the Lord afflicteth them. The greuous pain of Eleazarus.



**A**t longe after this, sente the kynge a messenger of Antioche for to compell the Jewes to alter the ordinaunces of the fathers and the lawe of God, to desyle the temple that was at Hierusalem, and to call it the temple of Jupiter Olympius: & they shuld be in Gazarim as those which dwelt at the place of Jupiter the heretious. This wicked sedicion of vngodly was heauy vpon all the people: for the temple was ful of voluptuousnes, bibbinge & bollinge of the Heathen, of ribaunds, and harlots together. The womē went into the holy place, and bare in that was not lawfull. The altar also was ful of unlawfull thynges, which the law forbiddeth to lay vpon it. The Sabbath was not kepte, the other solempne feastes of the lande were not regarded. To be playne, there durste no man be a knowen that he was a Jew. In the day of the kynges birt they were compelled parforce to offer: and when the feast of Bacchus was kept they were constrained to wear garlands of pype, & so to goe about for the honour of Bacchus.

## The.vi. Chapter.

**M**oreouer thorow the counsaile of Stolomy there went oute a commaundement in the nexte cities of the Heathen, that they shoulde intreate the Jewes in lyke maner: namelpe, to compell them for to do sacrifice after the lawes of the gentils: & whoso wold not, to put the to death. A piteous thing was it to se. \* There were two women accused to haue circumcised their sones, who whē they had led rosd about the city (the babs hanging at their breasts) they cast the doune hedlings ouer the walles. Some were crepte into dens & had kept the Sabbath, were accused vnto Philip, & bren in fire: because they kept the commandment so stryde, & wold not desed the selfs. Now I beseech al those which read this boke, & they refuse it not for these fals of aduersitie, & iuge the things (that are hapned) for no destruction, but for a chastening of oure people. And why? When God suffereth not synners longe to folowe theyr owne mynde, but shortly punisheth them, it is a token of his great lounge kyndnesse. For this grace haue we of God more then other people, that he suffereth not vs long to sin unpunished like other nations, that when the day of iudgemente cometh, he may punish them in the fulnes of theyr synnes. If we sinne he correcteth vs, but he neuer withdraweth his mercye from vs: and though he punish with aduersitie, yet doth he neuer forsake his people. But let this that we haue spoken now in fewe wordes, be for a warning & exhortaciō of the heathē. Nowe wil we come to the declaring of the mater. Eleazer one of principall scribes, an aged mā, of a well fauored countenance, was constrained to gape with open mouth, & to eate swynes flesh. But he desiring rather to dye gloriously then to lyue with shame, offered him self willingly to the martyrdom. Now when he sawe that he muste nedes goo to it, he toke it pacientely: for he was at a poynte with hym selfe, that he wold consent to no unlawfull thyng for any pleasure of lyfe. They that stode by being moued with pitye (but not a ryghe) for the old frendshipp of the man, toke hym aspyde priuily, & praid him if he wold let such flesh be brought hym as it were lawfull to eate, & then to make a countenance as though he had eate of the flesh of the sacrifice, lyke as the kynge commaunded, for so he myghte be deliuered from deathe: and so for the olde frendshipp of the manne, they shewed hym this kyndnes. But he began to consider his discret & honorable age, his noble & worshipful stocke, & how he shoulde be had ben of an honest & good conuersaciō, yea, & how constantly he had kept the ordinances & laws commaunded by god: wherfore he gaue the this answer, & said. Yet had I rather first be layd in my graue. For it be cometh not mine age (sayde he) in any wyse to dyssemble, wherby many yōg persons

1. Mac. ii.

1. Mac. i. c.  
Josephus.  
ii. boke.  
vii. chap.

1. Mac. i.

1. Mac. iii. b

Leuit. xi. a

1. Cor. v. b



Amos .i.a.

sonnes mighte thinke þe Eleazar beyng  
lxxx. yere olde and .x. wete nowte gon to a  
straunge life: so thow to mine hypocrisie  
(for a litle tyme of a transitorye life) they  
myght be disceyued: by thys meanes also  
shuld I defile mine age, & make it abho-  
minable. For though I wer now deliue-  
red from the tormentes of me, yet \* shuld  
I not escape the hand of the almyghty  
God, neyther aloue nor deade. Wherefore  
I wyll dye manfully, and do as it beco-  
meth myne age: Wherby I may peradue-  
ture leaue an example of stedfastnesse for  
such as be yonge, if I wyth a ready mind  
manfully dye an honest death for the most  
worthy and holy lawes.

When he had said these words, imme-  
diatly he was drawen to þe torment. Now  
they þe led hym and wer mylde a lyttel a-  
fore, beganne to take displeasure because  
of þe words þe he sayd: for they thought he  
had spokē the of an bygh mind. But when  
he was in his martyrdom, he mourned and  
sayd: Thou (O Lord) whych hast the holy  
knowledge, knowest openly þe wher as I  
myght be deliuered from deathe, I suffer  
these sore paynes of my body: but in my  
mind I am wel cōtēt to suffer the, because  
I feare the. Thus this man died, leauinge  
the memory all of his death for an exāple,  
not onely vnto yonge men but vnto all  
the people, too bee stedfaste and manlye.

## The.vii.Chapter.

The punishmente of the.vii. brethren, and  
of theyr mother.

Genit. xi. a.

**I**t happened also that ther wer  
vii. brethren (wyth their mother)  
taken, and compelled by þe king  
agaynst the lawe, to eate swy-  
nes fleshe: namely wyth scourges & lette-  
ren whypps. And one of them whych was  
the chyefe, sayde: What seekst thou, and  
what requirreste thou of vs? As for vs we  
are ready rather to suffer deathe, then to  
offend the lawes of God and the fathers.  
Then was the kynge angry, and had heat  
cauldrons and brasen pottes. Whych  
when they were made hote, immediat-  
ly he commaunded the tonge of hym that  
spoke first, to be cut out, to pul the skynne  
ouer his head, to pare of the edges of his  
hands and fete: yea, and that in the sight  
of his mother, and the other of his brethren.  
Now whē he was cleane marded, he com-  
maunded a fyre to be made, and so (while  
there was any breth in him) to be scalded in  
þe cauld. In the whych whē he had bene  
long payned, the other brethren whiche mo-  
ther exhorted hym to dye manfully, sayng:  
The Lord God shall regarde the truth, &  
comfort vs, like as Moyses testifieth and  
declareth in his song, sayng: & he wyll  
haue compassion on his seruantes.

Deut. xxxii. c.

So when the fyrst was dead after thys  
maner, they broughte the seconde to haue  
hym in derpsyon, pulled the skynne wyth  
the hear ouer his heade, and asked hym if

he would eat swynes flesch, or he were payn-  
ted in the other members also thow oute  
his body. But he answered boldely, and  
sayd: I wyll not do it. And so was he tor-  
mented like as the fyrst, and when he was  
euē at the geupge by the goost, he saide:  
Thou most vngyracyous personne puttest  
vs towe to deathe, but the kynge of þe world  
shal raise vs up (wyth dyē for his lawes)  
in the resurreccyon of euerlastyng lyfe.

After hym, was the thyrde had in derps-  
yon, and when he was required, he put out  
his tonge, and that ryghte sone, holdyng  
forth his handes manfully, & spake wyth  
a stedfaste fayerth: These haue I of hea-  
uen, but now for the law of God I despise  
theym, for my truste is that I shal receyue  
theym of hym agayne. In so muche þe  
kynge and they whiche were wyth hym,  
marueled at the yong mans boldnes, that  
he nothyng regarded the paynes.

Nowe whē he was ded also, they vexed  
the fourth wyth tormētes in lyke maner.  
So when he was nowte at his deathe, he  
sayde: It is better that we beinge put to  
deathe of me, haue our hope & trust in god,  
for he shal raise vs up agayne. As for the,  
thou shalt haue no resurreccyon to lyfe.

Thon .v.c.

And when they had spoken to the fyrst,  
they tormented hym. Then looked he vnto  
the kynge, and sayed: thou hast power as  
monge meyne, for thou arte a mortal man  
also thy selfe, to do what thou wyll, but  
thynke not þe God hath forsaken oure ge-  
neracion. Abide the, tary styl a whyle, & þe  
shalt se the great power of God, howe he  
wil punish the, & thy sede. After hym they  
brought þe fyf, which being at the point of  
deathe, sayd: Be not disceiued (O king) for  
thys we suffer for oure own sakes because  
we haue offended our god, & therefore mar-  
uelous things are shewed vs. But thynke  
not thou, whych takest in hāde to strue a-  
gainst god, that þe shalt escape vnpunished.

Thys excellent mother (worthy to be  
well reported of, & had in remembrance)  
sawe her seuen sonnes dye in one daie, and  
suffered it paciently, because of the hope þe  
she had in god: yea she exhorted euery one  
of them in especiall, and that boldely and  
stedfastly wyth pacite wisdom, wakyng  
by her wyppth thoughte wyth a manly  
stomacke, and sayd vnto the: I can not tel  
howe ye came in my wombe, for I nether  
gaue you breath nor soul, no ner life. It is  
not I that ioyned the members of your  
bodies together, but þe maker of þe world,  
whych fasthonyed the birth of man, & be-  
gan all thyngs. Euen he also of his owne  
mercy shal geue you breath & lyfe agayne,  
lyke as ye now regard not your own sel-  
ues for his lawes sake.

Nowe thoughte Antiochus that she  
hadde despyled hym, therefore he let her  
go wher repones, & began to exhort the  
yongest sone (which yet was left) not on-  
ly wyth words, but swoze vnto hym wā

An. ii. othe



## The.ii.boke of the Mach.

othe, & he shulde make hym a ryche & weal-  
thy man (if he wolde forsake the lawes of  
hys fathers) yea & that he shuld geue him  
wharsoeuer were necessary for hym. But  
whē þe yong mā wolde not be moued, for al  
these thynges he called hys mother, & col-  
celed her to saue her sones life. And when  
he had exhorted her in many wordes, he  
promised hym þe shuld speake vnto her  
sonne. So she turned her vnto him (laugh-  
inge þe cruel tyrant to scorn) & spake wyth  
a bolde voice: O my sonne haue ppyty vpon  
me þe bare the .ix. monethes in my wombe,  
that gaue the sucke, nourished þe, & brought  
the vp vnto this age.

I beseeche the (my sonne) loke vpon hea-  
uen & earth & al that is therein, and consy-  
der þe God made them, and mans genera-  
cion of noughte: so shalte thou not feare  
this hangeman, but suffer death stedfast-  
lye, lyke as thy brethren haue done: that  
I may receyue the agayn in the same mer-  
cy wyth thy brethren.

Whyle she was yet speakyng these  
wordes, the yong men sayed: Whom loke  
ye for? Wherefore do ye tarpe? I wyl not  
obeye the kynges commaundemente, but  
the law that God gaue vs by Moyses. As  
for the that imagyneth al mischefe agaynst  
the Jewes, thou shalt not escape þe hand  
of God, for we suffer these thynges because  
of oure synnes.

And thoughte God be angere wyth vs  
alrile while (for our chastyng & reforma-  
cion) yet shal he be at one agayn wyth hys  
seruauntes. But thou (O shamefull and  
most abhomyable person,) pryde not thy  
selfe thowth vayne hope, in being so mali-  
cious vpon the seruauntes of God: for þe  
hast not escaped the iudgement of the God  
whych is almighty, and seeth al thynges.  
My brethren that haue suffered a lytle  
payne are now vnder the couenaunte of  
euertastynge life: but thowth þe iudgement  
of God, thou shalt be punyshed rightous-  
lye for thy pryde.

As for me (lyke as my brethren haue done)  
I off'r my soul and my body for þe lawes  
of our fathers, callinge vpon God that he  
wyl soone be merciful vnto oure people:  
\* yea and wyth payne and punyshemente  
to make the graunt, that he onely is god.  
In me nowe and in my brethren the wrath  
of almyghtye God is at an end, whych  
righteously is fallen vpon al our people.

Then the kyng beyng kyndled in an-  
ger was more cruell vpon hym then vpon  
al the other, and toke indignacion, that he  
was so lyghtly regarded. So this yonge  
man dyed vndefiled, and put hys trust stil  
in the Lorde. Laste of all after the sonnes,  
was the mother put to deth also. Let this  
now be ynough spoken, concernyng the  
offerings, and extrenis cruellnesse.

## The.viii.chapter.

Judas gathereth together hys host. Ricanor

## The.viii.chapter.

now is sente agaynst Judas. Judas exhorteth  
hys souldyars to constantnes. Ricanor is  
ouercome. The Jewes geue thanks after  
they haue put their enemyes to flight, dyui-  
dyng the spoiles vnto the fatherles, and  
vnto the wydowes. Ricanor flyeth vnto  
Antiochus.



Whē Judas Machabeus & they  
that were wyth hym, went pri-  
uelye into the townes, called  
theyr kynfolkes and frendes  
together, toke vnto them al suche as con-  
tynued yet in the sayth & law of þe Jewes,  
and brought forth .vi. my. men.

So they called vpon the Lorde, that he  
woulde haue an eye vnto hys people, whiche  
was troden doune of eueri mā, be gra-  
tyous vnto the temple, that was defiled  
of the vngodlye: to haue compassyon vpon  
the destruccio of þe cytye, which was shor-  
tlye like to be laied wast, to heare the voice  
of the bloud þe cryed vnto hym, to remeber  
the most vncyghtuous deathes of yonge  
innocent chyldren, the blasphemyes also  
done vnto his name, and to punysh them.

Nowe when Machabeus had gather-  
ed this myltitude together, he was to  
myghty for the Heathen (for the wrath  
of the Lorde was turned into mercy) he fel  
vpon the townes and cytyes vnwares,  
brente them, toke the moste commodous  
places and slew many of þe enemyes. But  
specyally he made suche chases by nyght,  
in so muche þe hys manlynes was spoken  
of euerie where.

So when Jhylyppe saw that the man  
increased by litle and litle, and that the  
matter prospered wyth hym for the moste  
parte, he wrote vnto Jtolomye (whych  
was a capytayne in Celosyrya and Jheni-  
ces) to helpe hym in the kynges busynes.  
Then sent he Ricanor Patrocle (a spes-  
yal frend of hys) in al the hast, and gaue  
hym of the comen forte of the Heathen no-  
leste them. .xx. my. harnessed men, to roote  
oute the whole generacion of the Jewes,  
hauyng to helpe hym one Gorgas a man  
of warre, whych in matters concernyng  
battayles hadde greate experience. Rycanor  
ordeined also the tribute (which the  
Romaynes shuld haue had) to be geuen  
vnto the kyng out of the captiuitie of the  
Jewes, namely .ii. my. talentes. And imme-  
diatly he sent to the cities of the sea coast,  
requyryng them for to bye Jewes to be  
theire seruauntes, & bondme, promysing to  
sel the .lxxx. & .x. for one talent: but he con-  
sidered not þe wrath of almyghty god, that  
was to come vpon hym.

When Judas knew of this, he told the  
Jewes that were wyth hym of Ricanors  
comminge. Nowe were there some of the  
feareful, not trustyng vnto the rightous-  
nes of God, and fled their waye.

But the other that remayned, came to-  
gether, and besought the Lorde to deliuer  
them from that wycked Ricanor, whych

Act. xxi. a.  
Deu. xii. a.

J

11. Mac. ix.



இ. ஐ. என். பி. பி

Deu. xx. 9.

11. 108. 55. 6.

had solde them or euer he came nye them:  
and thowghe he woulde not do it for theyr  
sakes, yet for the couenaunt that he made  
wyth theyr fathers, and because they cal-  
led on hys holy and glorvous name.\* And  
so Machabeus called hys men together,  
namely about .vi. M. exhortyng them not  
to agree vnto their enemyes, neither to be  
astayed for the multitude of theyr aduer-  
saries commyng agaynst them but yghte-  
ously: but to fyght manly, consideryng the  
reprofe that they had done to y<sup>e</sup> holy place  
wythout cause, how they had despised and  
oppressed the cyyte, yea and destroyed the  
lawes of the fathers. For they (sayde he)  
truste in theyr weapons and boldnes, but  
our confydence is in the almyghty Lorde;  
whych in the twinklyng of an eye maye  
both destroy them that come agaynst vs,  
and all the worlde.

3D

liti. cc. xix. g.

El. xxxviii

6. 22 a. vll. c

He exhorted them also to call to remembrance the helpe that God shewed vnto theyr fathers, as when they perished at **C. and. lxxv. M.** of Sennacheribbes people. And of the battayle that they had in Babylon agaynste the Gallacyans: howe that al the **Macedoniās** that came to help them, stode in feare: and howe they beyng but onelye,  shewe an. **C. and. x. M.** thow the helpe that was geuen them from heauen, whereby they also had receyued many benefites.

Therevpon these words the me take good  
herres vnto them, ready to dye for the law  
and the countrey. So he set vpon euery co-  
pany a captayne, one of his own brethren,  
Simon, Ioseph and Ionathas: geuyng  
eche one .xv. C. men. He caused Eldras al-  
so to read the holy booke vnto them, and to  
geue them a token of the helpe of God.

1. 198.1111 6

Then he hym selfe beyng captayne in  
the fore fronte of þe battayle, buckled myth  
Myrcator. And God was theyr helpe, in so  
much that they slew aboute. ix. my. men

**A**nd compelled the more part of Micanors  
host to flye, they were so wounded and fe-  
ble. Thus they toke the monye from those  
that came to by them, and folowed vpon  
them on euerye syde. But when the tyme  
came vpon them, they returned, for it was  
the Sabbothe, and therefore they folowed  
no more vpon them. So they tooke theyr  
weapens and spoyle, and kepte the Sab-  
b. both, geuyng thākes vnto the Lord, which  
c. had deliuered them that day, and shewed  
b. them bys mercy. After the Sabbothe they  
distributed the spoyle to the specke, to the  
fatherlesse, and to the wyddowes, and the  
resydue had they themselues with theyrs.  
When thys was done, and they all hadde  
made a generall prayer, they besought the  
mercifull Lorde to be at one with bys ser-  
uauntes.

Am. xxxi. 6.

1. **Исх.ггг.г.**

Deut. xx. b.

Of those also that were with Timotheus and Bachides, whych fought agaynst them, they slew. xx. M. wanne by & strögh holdes, and deuyded mo spoyles: euer ge-

upnge an equall porcion vnto the sycke, to  
 the fatherles, to wydows and to aged per  
 sonnes. And when they had diligently ga  
 thered their weapens together, they layed  
 them al in conuenyēt places, and the rem  
 nant of the spoiles brought they to Hieru  
 salem. They slew Philarches that wic  
 ked person, whych was wyth Timotheus,  
 and had vered manye Jewes. And when  
 they helde the thankesgeuyng at Jerusa  
 lem for the vyctory, they brente those that  
 had set fyre on the portes of the temple:  
 namely Calisthenes, whych was fled into  
 an house: and so they gat a worthy reward  
 for theyr wyckednesse. As for the most un  
 gracious Nicanor, whych had brought a  
 thousand marchauntes to bye the Jewes,  
 he was thorow the heaipes of the Lorde  
 brought downe euen of thē whō he regar  
 ded not: in so much that he put of hys glo  
 rious rayment, fled by sea, and came alone  
 to Antioche, wyth great shame and disho  
 neur, whych he gat thorow the destructi  
 on of his host. Thus he that promysed the  
 Romaines to pay them theyr tribute, whē  
 he toke Hierusalē: began now to say plain  
 ly, that God was the defender of the Je  
 wes, and therfore not possyble to wounde  
 thē, because they folowed the lawes which  
 God had made.

The. ix. Chapter.

**A**ntiochus wplyng to spoyle Persepolis is  
driven to flyght, As he persecuteth þe Jewes,  
he is strycken of the Lorde. The sayned re-  
pentaunte of Antiochus. He dyeth.

**A**t the same tyme came Antiochus agayne wpyth dyshonoure out of Persis. For when he came to Persopolis, and vnderooke to toke the temple and to subdue the citie, the people ranne together and defended them selues, in so muche that he and hys were fayne to fflye wpyth shame. And so after þat fflyght it happened that Antiochus came agayne wpyth dyshonour. But when he came to Egbatana he gat knowledge what was happened vnto Nicanor and Timotheus. Now as he was auantpryng hym selfe in hys wrath he thought he was able to auenge the iniurye that was done to them, vpon the Jewes: and therefore commaunded to make readye hys charret, hastpryng on hys iourney wpyth oute ceaspryng, the iudgemente of God prouokpryng hym, because he had spoken so proudeplye, that he woulde come to Iherusalem, and make it a graue of the Jewes. But the Lord God of Israel, that seeth al thynges, smote hym wpyth an inuysible plage, which no man coulde heale.

1. 20 ac. 1/2.

i. Mach. v.

For as soone as he hadde spoken these  
woordes, there came vpon hym an horre-  
ble payne of hys bowels, & a sore grefe of  
the thannes. And that was but right, for  
he had martyred other mens bowels with  
dyuerse and straunge tormentes, so that he  
would in no wyse cease from hys ma-

Pr. tit. lyse.



## The.ii.boke of the Mach.

lice. Yea, he was yet the prouder and more malicious agaynst the Jewes: But while he was commaunding to make hast in the matter, it happened that he fel downe violently fro the charet, so that it brosed his body, and dyd hym great payne.

And so he that thought he myght commaunde the floud of the sea (so proud was he beyond the condycyon of man) and to wey the hye molitaines in a paye of scales, was now brought downe to the grounde, and carped vpon an horselytter, knowledging the manifest power of god vpon hym: so that the wycked body of hym was full of wormes, whych in hym payne fel quicke out of hym flesh: In so much that hym bothe was greued wth the smel and stycke of hym. Thus he that a lytle afore thought he myght reach to the stars of beauen, him myght no man now abyde nor beare, for the vehemente of stycke.

Therefore he beyng broughte from hym great payne, began for to come to þ knowledg of hym selfe: for the punishmente of God warned hym, and hym payne increased euer more and more. And when he hym selfe myght not abyde hym owne stycke, he sayde these wordes: It is reason to be obedient vnto God, and that a man desyre not to helpe vnto hym. This wycked person prayed also vnto the Lord, of whom he shoulde haue obtayned no mercede. And as for the cite that he came vnto so hastily, to byng it downe to the grounde, and to make it a graue for deade men, now he desyeth to deliuer it free.

And as touchyng the Jewes, whom he had iudged not worthe to be buryed, but would haue cast them out for to be deuoured of the foules and wyld beasts, saying that he would haue destroyed both old and younge, now he promyseth to make them lyke the cyprians of Athens. And where as he had spoyled the holpe temple afore, now he maketh promyse to garnish it wth great gyftes, to increase the holy ornamente, and of hym owne rentes to beare the costes and charges belonging to the offeryng: yea, & that he would also become a Jewe him selfe, to go thorow euery place of the world, & to preache the power of God. But when his paines would not cease (for the righteous iudgement of God was come vpon him) out of a veri despayre he wrote vnto the Jewes a letter of intercession, containing these words: The king and pryncce Antiochus, wyshech vnto the vertuous citizes of þ Jewes, much health and good prosperitie.

If ye and your children farewell, and if al thynges go after youre mynde, we geue great thanks. In my sicknesse also do I remember you lounge: for as I came out of Persia, & was taken w soze disease, I thought it necessary to care for the common wealth. Neither despayre I in my self, but haue a good hope to escape this spekes

## The.x.chapter.

nes. But consyderinge that my father led an host sometyme in the hyer places, and shewed who shoulde raygne after hym, that if there happened anye controuersye or anye hard thyng were declared, they in the lande myght know theyr chiefe lord, that ther shoulde be no insurreccion: Agayne, when I ponder by my selfe, howe that all the myghty men and neyghbours round about, are laying wayre, and loke but for oportunitie to do harme, I haue ordeyned that my sonne Antiochus shall raygne after me, whom I oft commended to manye of you, whē I was in the hyer kyngdoms, and haue written vnto him as it foloweth hereafter. Therefore I praye you and requyre you, to remember the benefites that I haue done vnto you generally and in especial. For I hope that he shal be of sober and lounge behauiour, and if he folow my deuyce, he shal be indifferent vnto you.

\* Thus that murdherer and blasphemour of God was soze smytten: and lyke as he had intreated other men, so he dyed a miserable death in a straunge country vpon a mountaine. And his body did philip (that went with him) carry away: whiche fearing the sonne of Antiochus, went into Egypte to Ptolomee phylometor.

Dan. viii. e

## The.x.chapter.

Judas Machabeus taketh the city and the temple. He beginneth to shew the actes of Eupator. The Jewes fyght agaynst the Idumeans. Timotheus inuadeth Jewry, with whom Judas fought battayle. Iudas men appeare in the ayre to the helpe of the Jewes. Timothe is slayne.



Machabeus now and hym compaign (thorow the helpe of the lord) (I. Ma. iiii. e) wan the temple and the cite agayne, destroyed the altars and chapels that the Heathen hadde buylded thorow the stretes, cleansed the temple, made another altar of brycke stone, and after it, yea, they offered sacrifices, sette forth the incense, the lyghtes and shewe breade. When that was done, they fell downe flat vpon the ground, and besought the Lord that they might come no more in such trouble: but yf they synned any more agaynst him, he him self to chasten the with mercy, and not to come in the bandes of those auncies and blasphemous men.

Exod. xx. d.

Now vpon the same day that the straigers polluted the temple, it happened that on the very same daye, it was cleansed agayne: namely, the xxii. daye of the moneth called Cassiu. They kept viii. dayes in gladnesse lyke as in the feaste of the tabernacles: remembryng that not longe afore, they helde the feaste of the tabernacles vpon the mountaynes and in denes lyke beasts. And to the same token they bare grene boughes, braches and palmes before hym that had geuen them good fortune to cleanse hym place: they agreed also toge-

I. Ma. iiii. e



together, and made a statute, that euery peare those dayes should be solemnly kept of al the people of the Jewes.

**H**ow Antiochus then (that was called the noble) dyed, it is sufficiently told. Now we speake of Nicanor the sonne of that wycked Antiochus, how it happened wth hym: and so wth fewe wordes to comprehend the aduersity that chaunced in the wars. When he had taken the kyng dome, he made one Lysias (whych hadde bene captayne of the host in Phenices and Siria) ruler ouer þ matters of the realme. For Isidore that was called Macron, being a ruler for the Jewes (and specially to set in iudgement for such wronge as was done vnto them) vnder toke to deale peaceably wth them. For the which cause he was accused of the scendes before Eupator: and when he was suspecte to be a traitoure (because he had left Cyprus that Philometor had committed vnto him, and because he departed fro noble Antiochus, that he was come vnto) he poisoned hym selfe, and dyed.

**N**ow when Borgas was gouernoure of the same places, he tooke straungers, and vnder toke ofte times to war with the Jewes. Moreover the Idumeans that healde the stronge holdes, receiued those that were driven from Jerusalem, and rooke in hande to warre also. \* But they that were wth Machabeus, besoughte and prayed vnto the Lord, that he woulde be theyr helper: and so they fell into the strong holdes of þ Idumeans, & wan many places by strengthe: Suche as came agaynst them, they slewe, and kyled no lesse (of altogether) then twety thousand. Resuerchelesse some, no lesse then nyne thousande, were fledde into twoo stronge towres, haupnge all maner of ordynance to wythstande them.

**W**hen Machabeus leauynge Symon, Josephus, zachaus and those that were wth them (whych were very many) went to besiege them, & to fight wher most nede was. Nowe they that were wth Simon being led wth couctousnes, were intreased for mony, thorow certayn of those that hy in the towres: toke. lxx. M. Drachmes and lette some of them scape. But when it was tolde Machabeus what had happened, he called the captaynes of the people together, accusing those persons, that they had sold the brethre for mony, and let their nempes go. So he slewe those traitours, and immediately went in hande wth the two towres. And when they hadde ordred hem selues manlye wth theyr weapons and handes, they slewe in the twoo castels mo then twenty thousand.

**N**owe Timotheus towhome the Jewes had overcome afore, gathered a multitude of straunge people, broughte an hoste also of horsemen, of Asiars, to wyne Jewrye by strength. But when he drew neie, was

chabeus and they that were wth hym fel to their prater, sprinckled ashes vpon their heades, being gyrded wth heren cloth aboute theyr loynes, fell downe before the aulter, and besoughte the Lorde that he woulde be mercifull to them, but an enemye vnto theyr ennempes, and take parte agaynst theyr aduersaries, accordynge as it is promysed in the lawe. \* So after the prater, they went on farther from the ctyte: and when they came nye the ennempes, they prepared them selues agaynst them. And by tymes in the morning at the breake of the daye, doth the hostes buckled together. \* The one part had the lorde for theyr refuge, which is the geuer of prosperyte, strength and victorie. The other had a manlye stomacke, whiche is a captayne of warre.

The battayle now being great, there appeared vnto the enemyes from heauen v. men vpon horsebackes wth byrdels of gold, leading the Jewes, and two of them haupng Machabeus betwxt them, that kepte hym safe on euery syde wth theyr weapons, but shotte dartes and lightnynges vpon the enemyes: wher thorow they were confounded wth byndnesse and so fore afrayed, that they fell downe. There were slayne of fote men twenty thousand and syue hundred, and sixe hundred horsemen. As for Timotheus hym selfe, he fled vnto Gazar a very stronge holde, wherewith Cereas was captayne. But Machabeus and his compaigne layed siege to it cherefully. iiii. dayes.

**N**ow they that were wth in trustynge to the strengthe of the place, cursed and ban ned excedyngly, and made great creaking wth wycked wordes. Neuerthelesse vpon the xij. day in the mornynge, twenty yong men of Machabeus compaign, being set on fyre in theyr myndes, because of the blasphemie, came manfully vnto the wal, and wth bold stomackes they and theyr other compaignons clymed vp vpon the towres, vnder takinge to set fyre vpon the portes, and to burne those blasphemous persons quicke. Twoo dayes were they destroyinge the castell, whiche when they founde Timotheus that was crepte into a corner, they kyled hym. and slewe Cereas his brother in lyke manner wth Apolophanes.

When this was done, they song psalmes, wth prayes and thankesgeyunge vnto the Lorde, whych had deuie so greates trynges for Israell, and geuen them the victorie.

The.xi.Chapter.

**L**ias goeth about to overcome the Jewes. Succour is sent from heauen vnto the Jewes. The letter of Lysias to the Jewes. A letter of kynge Antiochus vnto Lysias. A letter of the same vnto the Jewes. A letter of the Romaynes to the Jewes.



2 Mach. x.



Of long after thys, Lysias the kynge's steward and a kynsman of hys (whych had the gouernance of his matters) toke fore displeasure for the thynges that had hapned: and when he had gathered. lxxx. men of fore, with al the host of the boylme, he came against the Jewes, thynking to win the cite, & to make it an habitacon for the Heathen, and the temple would he haue to be an house of lucre, lyke as the other gods houses of the Heathen are, and to sel the pyestes offyce every yere: Not considering the power of God \* but was wylde in his mynde, trustinge in the multitude of foremen, in thousandes of boylmen, and in hys. lxxx. Elephanes.

John. ii. b.

2 Mach. xvi. b.

So he came into Jewrye, and then to Bethsura (a castel of defence, lying in a narrow place. v. furlongs from Jerusalem) and wan it. Now when Machabeus and hys company knew that the strong holds were taken, they fel to theyr prayers with weping and teares before the Lord: and al the people in lyke maner besought hym, that he would send a good angell to deliuer Israell. Machabeus hym selfe was the firste that made hym ready to the battayle, exhorting the other that were with hym, to leoparde them selues, and to helpe theyr brethren. And when they were gathered forth of Jerusalem together with a ready and wyllynge mynde, they appeared before them vpon horsebacke a manne in whyte clothynge with harnessse of gold, shakynge hys speare. Thus they praised the Lord altogether, whiche had shewed them mercy, and were comforted in theyr myndes: in so much that they were ready, not onely to fight with men, but with the most cruel beastes, yea and to run thorow walles of yron.

2 Mach. x. r.

2 Mach. iii. b.  
2 Mach. v.

Thus they went on wyllyngly hauing an helper from heauen, and the Lord merciful vnto them. They fel myghtely vpon theyr enemyes lyke Lyons, brought doune xi. M. fote men. cvi. C. horsmen, put al the other to flight, many of them being wounded, and some gat away naked. Yea Lysias hym selfe was fayne to fye shamefullye, and so to escape. Neuertheles the ma was not without vnderstandynge, but considered by hym self that hys power was minished, and pondered how the Jewes being defended by the helpe of Almyghty God were not able to be overcome: wherefore he sente them wordes, and promysed that he would consent to al thynges which were resonable, and to make the kynge theyr friend. To the whych prater of Lysias, Machabeus agreed, sekynge in al thynges common wealthe: and whatsoeuer Machabeus wrote vnto Lysias concerning the Jewes, the king graunted it: For ther wer letters wyrtren vnto the Jewes from Lysias concerning these wordes.

Lysias sendeth greetynge to the people

of the Jewes. Upon and Absalon whiche wer sent fro you, deliuered me wryttings, and requyred me to fulfyll the thyngs concerning theyr errand. Wherefore loke what myght be graunted, I certifyed the king therof: and whatsoeuer was conuenient, I agreed thereto. If ye nowte wyll be saythfull in the matters, I shall endeeue my selfe hereafter also to do you good. As concernynge other thynges by euerye article thereof, I haue committed them to your messaungers, and to those whom I sent vnto you, to comen with you of the same, fare ye well. In the hundred. and xliiii. yere the. xliiii. daye of the moneth Dioscorinthius.

Now the kynge's letter conteyned these wordes: Kynge Antiochus sendeth greetynge vnto hys brother Lysias. For so muche as our father is now deade, our wyll is, that they whych are in our realme, lyue with out any insurrection, and euery man to be diligent in his owne matters. We vnderstand also, that the Jewes would not consent to our father, for to be brought vnto the custome of the Gentiles, but aspyre to kepe theyr owne statutes: for the whiche cause they requyre of vs also, to let the remaine styl by theyr owne lawes.

Wherefore our mynde is, that this people shal be in rest: we haue concluded and determined also, to restore them theyr temple agayne, that they may lyue accordynge to the vse and custom of their forefathers. Thou shalte doo vs a pleasure therfore, if thou send vnto them and agre with them, that when they are certified of our minde, they maye be of good cheare, and looke to theyr owne wealthe.

And thys was the letter that the kynge wrote vnto the Jewes: Kynge Antiochus sendeth greetynge vnto the counsell and the other people of the Jewes. If ye fare well we haue our desyre: as for vs, we are in good health. Menelaus came and told vs, how that your desyre was to come downe to your people, with vs.

Wherefore those that wil come, we gaue them fre liberty, vnto the. xxi. daye of the month of April, that they may vse the mettes of the Jewes and theyr owne lawes, lyke as afore: and none of them by any myner of wayes to haue harme, for thynges done in ignorance. Menelaus whom we haue sent vnto you, shal comen with you at large. Fare ye well. In the. Cxlviii. yere the. xv. daye of the moneth of April.

The Romaynes also sente a letter concerning these wordes. Quintus Metellus and Titus Manilius Ambassadors of the Romaynes, sende greetynge vnto the people of the Jewes. Looke what Lysias the kynge's kynsman hath graunted you, we graunt you the same also. But as concerning the thynges whych be referred to the king, send hither some with speed: and porder the matter diligently amonge your selues.



selues, that we may caste the best to your profit, for we must depart now vnto Antioche. And therfore wyte shortly agayne, that we may know your minde. Farewel. In the hundredth. xlviij. yere. the. xii. day of the moneth April.

## The.xii.Chapter.

**T**imothus troubleth the Jewes. The wycked dede of the Jamnites agaynst p. Jewes. Judas is auenged of them. He setteth fyre on the gate of Jamnia. The pursute of the Jewes agaynst Timothus. Timotheus taken and let go unhurt. Judas pursueth Gorgias. Judas offering sacrifice for the dead. Jeweth the hope of the resurrection.

**W**hen these couenautes wer made, Apstas went into the kyng, and the Jewes tyllid theyr ground. But Timotheus, Appolonius p. sonne of Bemei, Jerome and Demophon the proude, Nicanoz the captayne of Cipers, and they that laye in those places, would not let them lyue in rest and peace. They of Ioppa also dyd euē such a shamefull dede. They prayed the Jewes that dwelt amōg them to go wyth their wiues and children into the shippes whiche they had prepared, and dyd with thē, as though they had ought them no euyl wyll. For so much then as there was gone forth a general proclamaciō thoro the city because of peace, they consented thereto, and suspected nothyng: but whē they wer gone forth into the deepe, they drowned no lesse then two. C. of them.

**W**hen Judas knew of this cruelty shewed vnto his people, he commaunded those that were with him to make them ready, exhorting them to call vpon God the righteous iudge, wēt forth agaynst those murderers of his brethren, set fyre in the haueu by nyght, brent vpon the ships, and those that escaped frō the fyre, he slew wyth the sword. And when he had done this, he departed as though he would come agayne, and rote out al them of Ioppa. But when he had gotten woorde that the Jamnites were minded to do in like maner vnto the Jewes whych dwelt amōg them, he came vpon the Jamnites by nyght, and set fyre in the haueu with the ships: so that p. light of the fyre was sene at Ierusalem, vpon two. C. and. xl. furlonges.

**N**ow when they wer gone from thence ix. furlonges, in theyr iourney toward Timotheus. v. C. men of fote, and. h. C. horsemen of the Arabians fought with him. So when the battaile was earnest, and prospered with Judas thoro the help of god: the resydue of the Arabians beyng overcome, besoughte Judas to be at one wyth them, and promised to geue hym certayne pastures, and to do him good in other thinges. Judas thinckyng that they should in dede be profitable concerning many thinges, promysed them peace: wherupon they shoke hands, and so they departed to their tents. Judas wēt also vnto a city, whych

was verpe fast kept wyth bydges, fenced round about with wals, and diuers kinds of people dwelling therein, called Caspin.

**T**hey that wer within it, put such trust in the strength of the walles, and in theyr store of vitayles, that they wer the lacker in theyr doynge, cursing and reuiling Judas with blasphemies, and speaking such words as it becommeth not. But Machabeus calling vpon the great Prince of the world (whych without any battail rāmes of ordinaunces of war, dyd cast downe the wals of Iericho, in the tyme of Josue) fell manfully vpon the wals, toke the cite, and (thoro the help of the Lord) made an exceeding great slaughter: In so much that a lake of. ii. furlonges brode whych lay ther by, semed to flow with p. blood of the slain.

**T**hen departed they from thence. vii. C. and. l. furlonges, & came to Taraca vnto p. Jewes that are called Tubianei: but as for Timotheus, they coude not gette hym there: for (not one matter dysparched) he was departed from thence, and had left certayne men in a very strong holde. But Dosithus and Sosipater, whych were Captaynes wyth Machabeus, slewe those that Timotheus had left in the house of defence, euen. x. C. men. And Machabeus prepared hym with the. vi. C. menne that wer about hym, set thē in order by companies, and went forth agaynst Timotheus, whych had with him an hundredth and. xx. C. men of fote. ii. C. and. p. C. horsemen.

**W**hen Timotheus had knowledge of Judas coming, he sent the women, chyldre, and the other baggage vnto a castel called Carnion. (For it could not be won, & was hard to come vnto, the wayes of the same places wer so narrow) and whē Judas company came first in sight, the enemies were smitten with feare, thoro the presence of God whych seeth al thinges: In so much that they sleynge one here, another there, wer rather discomfited of theyr own people and wounded wyth the strokes of theyr owne swordes. Judas also was very earnest in folowing vpon thē, punishing those vngodly, and slewe. xxx. C. men of them. Timotheus also him selfe fel into the handes of Dosithus and Sosipater, whom he besought with manye prayers, to let hym go with his life: because he had many of p. Jewes fathers and brethren in prisō, whych (if they put hym to deathe) myght be dysappointed. So when he had promised faythfully to deliuer them agayne accordyng to the condiction made, they let hym go wyth out harme, for the healtbe of the brethren. And when Judas hadde slayne. xxx. C. he went from Carnion.

**N**ow after that he hadde chased away and slayne his ennemyes, he remoued the host toward\* Ephron a strong cite wher in dwelt many diuerse people of the Heathen, & the strong young men kept the walles, despoynge them mightely. In this city was

Josua. vi. 6

Judith. vii. 1  
i. re. xiii. c.  
ii. 108. xx. d.

i. Mach. 1



## The.ii.boke of the Mach.

## The.xiii.Chapter.

was much ordinaunce, and prouisiō of da-  
 ti. Mac. x. tes. But when Judas and his cōpany had  
 called vpon almyghty God, \*whych wryth  
 his power breaketh the strength of the en-  
 emies, they wan the citie, and slew. xxx.  
 of them that were wrythin. From thence  
 wente they to the ctyte of the Sitchians,  
 whych lye. vi. l. furlonges from Jeru-  
 salem. But when the Jewes whych were  
 in the citie testified, that the citisuns deale  
 iournglye wryth them, yea, and intreated  
 them kyndly in the tyme of theyr aduersi-  
 tie, Judas and hys companie gaue them  
 thankes, desyring them to be frendly styll  
 vnto them: and so they came to Jerusalem  
 the hye feast of the weekes beyng at hand.  
 And after the feast, they wēt forth against  
 Borgias the gouernour of Idumea, wryth  
 iii. M. men of foote, and. liti. l. horsemen.  
 Whych when they met together, it chaunc-  
 ced a fewe of the Jewes to be slayne. And  
 Dositheus one of the Bachanors a mygh-  
 ty horsman tooke holde of Borgias, and  
 woulde haue taken hym quicke: But an  
 horsman of Thracia fell vpon hym, and  
 smote hys arme, so that Borgias escaped  
 and fled into Mozeia. Whē they now that  
 were of Borgias syde, had foughten long  
 and were weareye. Judas called vpon the  
 Lorde that he woulde be theyr helper, and  
 captayne of the fyeelde: and wryth that he  
 began wryth a manlye voyce to take vp a  
 song of prayse, and a ctye: In so much that  
 he made the enemies afraied, and Borgi-  
 as men of war toke theyr flyghte. So Jus-  
 das gathered hys hoste, and came into the  
 citie of Odolla. And when the seueneth day  
 came vpon them, they cleused them selues  
 (as the custome was) and kepte the Sab-  
 both in the same place. And vpon the daye  
 folowynge, Judas and hys company came  
 to take vp the bodies of them that were  
 slayne, and to burye them in the fathers  
 graues. Now vnder the cotes of certayne  
 Jewes whych wer slaine, they found Jew-  
 els that they had taken oute of the temple  
 from the Idols of the Hamittes: whych  
 thing is forbidden the Jewes by the law.  
 Then euerye man sawe that thys was the  
 cause, wherfore they were slayne.

And so euerye man gaue thankes vnto  
 the Lorde for hys ryghtuous iudgemente  
 which had opened the thing that was hid.  
 They fell downe also vnto theyr prayes,  
 and besought God that the faute whych  
 was made, might be put out of remembra-  
 ce. Besydes that, Judas exhorted the people  
 earnestly to kepe them selues from such sin:  
 for so much as they sawe before theyr eyes,  
 that these men wer slayne for the same of-  
 fence. So he gathered of euerye one a cer-  
 taine, in so much that he brought together  
 two thousande drachmes of syluer, which  
 he sent vnto Jerusalem, that ther myghte  
 a sacrifice be offered for synne. In the  
 whych place he dyd wel and ryghte: for he  
 had some consyderacion and pondyring of

the lyfe that is after this tyme. For yf he  
 had not thoughte that they, whych were  
 slayne, did yet lyue, it had bene superfluous  
 and vayne, to make any voyme or sacrifice  
 \*for them that wer dead. But for so much  
 as he sawe that they whiche dye in the fa-  
 uoure and blesse of God, are in good rest  
 and ioye, he thought it to be good and ho-  
 norable for a reconcyling, to doo the same  
 for those whych were slayne, that the of-  
 fence myght be forgiven.

### The.xiii.Chapter.

The commynge of Eupator into Jewrye. The  
 death of Menelaus. Machabees goynge to  
 fight agaynst Eupator, mounth hys souldy-  
 ers vnto prayer. He killeth. xlii. thousande  
 incurre in the tentes of Antiochus. Rhodo-  
 rus the betrayer of the Jewes is taken. Anti-  
 ochus retaineth frendshipp with the Jewes.



In the. C. xlii. yere sat Ju-  
 das knowledge that Antio-  
 chus Eupator, was comming  
 wryth a great power into Jew-  
 ry, and Lysias hys steward and  
 ruler of his matters wryth hym: hauing an  
 C. and. x. M. men of foote, v. M. horsemen.  
 xxii. Elephantes, and. iiii. l. charretts, Me-  
 nelaus also tornd him selfe wryth the  
 wryth great dysceat) and spake saye to the  
 king, not for any good of the countrey, but  
 because he thought to haue ben made some  
 great man of authoryte. But the kyng of  
 kinges moued Antiochus mynde agaynst  
 thys vngodly person, and Lysias informed  
 the kyng that thys Menelaus was the  
 cause of al myschyce: so that the kyng com-  
 maunded to take hym, and (as the maner  
 of them is) to put hym vnto deathe in the  
 same place.

Ther was also in the same place a tow-  
 er of. l. cubytes highe, beaped wryth ashes:  
 but aboue it was so made, that men might  
 loke homone on euery syde. Wherunto the  
 king commaunded that shamefull person  
 to be cast amōg the ashes, as one that was  
 cause of all vngodlynes. And reason it  
 was, that the vnthriste should dye suche a  
 death, and not to be buried: for he had done  
 muche myschyce vnto the aulter of God  
 (whose fyre and ashes were holy) therfore  
 was it ryght, that he hym selfe also should  
 be destroyed wryth ashes.

But the king was wroth in his mynde, &  
 came to shew hym selfe more cruell to the  
 Jewes, the hys father was. \*Whych whē  
 Judas perceiued, he comaunded the people  
 to cal vpon the lord night and day: that he  
 would wote helpe them also, like as he had  
 done alway: For they wer afraied to be put  
 from theyr law, from theyr naturall coun-  
 try, and from the holy temple: and not to  
 suffer the people (which a lytle while afore  
 began to reconer) to be subdued agayne of  
 the blasphemous nacions.

So when they had done thys together  
 and besought the Lorde for merce, wryth  
 wepyng and fastyng thre dayes long, sat  
 vpon

Judas vpon  
 thys place  
 whether  
 opinio hath  
 ben to pray  
 for the dead  
 as to be bap-  
 tised forth  
 i. Cor. xv. v  
 whych thys  
 was onelye  
 done to con-  
 fyme hys  
 pe of the re-  
 surrec. io of  
 hys deade, not  
 to deliuer

them fro as  
 nye payne.  
 S. Paule  
 dyd not, as  
 low the cer-  
 remonye of  
 chastenynge  
 for hys dead  
 nomore doo  
 eth any pla-  
 ce of hys cano-  
 nical scrip-  
 tures allow  
 the ceremo-  
 ny for offer-  
 yng for hys  
 dead. Fur-  
 thermore:  
 thys hole  
 boke of the  
 Machabees  
 and special

lye thys ses-  
 cond is not  
 of sufficte  
 authoriti to  
 make an ar-  
 ticle of our  
 fayth, as is  
 before suffi-  
 ciently pro-  
 ued by the  
 authoryte  
 of saint Je-  
 come: in the  
 prologe of  
 these booke  
 called Apo-  
 cripha.

ii. Mach. x.

Deu. vii. c.  
 Hon. vii. a



## The .ii. boke of the Mach.

upon the ground: Judas exhorted them to make themselves ready. But he and the elders together devised, to go fourth first w<sup>th</sup> they<sup>r</sup> people, afore the kynge brought hys host into Jewry and afore he besieged the city, and so to comit the matter vnto God.

Wherefore he ascribed the power of all things vnto God & maker of the world, exhorting his people to fyght manfully (yea euē vnto death) for the lawes, the temple, citie, they<sup>r</sup> own native cōstrey, and to defend the cōtrelsyns: and sette hys host before Modyn. He gaue them also that wer with him, a token of the victorie of god: choosing out the manlyest yong men, went by night into the kynges pavilion, slew of the host xliii. M. men, and the greatest \* Elephants, w<sup>th</sup> those that sat vpon them.

Thus when they had brought a greatesse feare and rumour among & tentes of they<sup>r</sup> enemies, and all things went prosperously w<sup>th</sup> they<sup>r</sup> the, they departed in the breake of the day, God beyng they<sup>r</sup> helper and defender. Now whē the kynge perceiued the manlynes of the Jewes, he went about to take the strong places by craft, and remo-ued his host to Bethsura which was a wel kept house of defence, of & Jewes: but they wer chased away, hurt and dyscomfited.

And Judas sent vnto them that wer in it, such things as were necessarye. In the Jewes host also ther was one Rhodocus, w<sup>ch</sup> told the enemies they<sup>r</sup> secrets: but they sought hym out, & whē they had gotten him, they put hym in prysen. After this dyd the kynge comen w<sup>th</sup> they<sup>r</sup> that were in Bethsura, toke truce w<sup>th</sup> them, departed & stroke a battayle w<sup>th</sup> Judas w<sup>ch</sup> ouercame hym.

\* But when he understode, that Philis (whom he had left to be ouerseer of his busyness at Antioche) beganne to rebell agaynst hym, he was astoynd in his mynd: so that he yelded hym selfe to the Jewes, and made them an othe, to do whatsoeuer they thought ryght.

Now when he was reconciled w<sup>th</sup> they<sup>r</sup>, he offered, made muche of the temple, gaue great giftes vnto it, embraced Machabeus, making him captaine and gouernour fro Polomais to the Berrens.

Neuerthelesse when he came to Polomais, the people of the cōtrey were not content w<sup>th</sup> that bond of frendshipp: for they were afrayed, that he wold breake the cōuenante. Then went Lysias vnto the seate and enformed the people, shewed they<sup>r</sup> cause w<sup>ch</sup> waye, and pacified them. So he came agayne to Antioche. This is now the matter concernyng the kynges sournye, and hys returne.

### The .xliii. Chapter.

By the motion of the Lord, Demetrius sendeth Nicanor to hyl the Jewes. Nicanor maketh a compacte w<sup>th</sup> the Jewes, w<sup>ch</sup> he yet breaketh thow the motion of the king. Nicanor commaundeth Razia to be take. The boldnes of Razia.

## The .xliii. Chapter. Fol. lxxix.

After thre yeares was Judas informed, how that Demetrius the sonne of Seleucus was come vnto i. Mac. viii. w<sup>th</sup> a great power and shippes thow the haue of Tripolis, to take certayne commodious places and countreys agaynst Antiochus and hys captaine Lysias. Now Alcimus (w<sup>ch</sup> hadde bene hys priest, and wilfully defiled him selfe, in the time of the mixting) seing that by no meanes he could be helped, nor haue any more inuauce to the aultar, he came to kynge Demetrius in the hundreth and one and fiftieth yere, presentyng vnto hym a crowne of gold, a palme & an olyue tre, w<sup>ch</sup> (as men thought) belonged to the temple, and that day he held hys tounge. But when he had gotten oportunitie for hys madnesse, Demetrius called hym to counsaile and asked hym, what thynges so counsaile the Jewes leaned vnto? He answered: The Jewes that he called Atreides (whose captayne is Judas Machabeus) may put a newe wars, make insurreccions, and wil not let the realme be in peace.

For I being depriued of my fathers honour (I meane the hys priesthod) am come hither partly because I was faythful vnto the kynge, and partly because I soughte the profyte of the citifins. And whi? al our people thow the wickednes of they<sup>r</sup>, at not a lytle troubled. Wherefore I beseeche thee (O kynge) consyder al thynges diligently, and then make some prouision for the land and the people, according to thy kyndnes that thou hast offered vnto they<sup>r</sup>. For as long as Judas hath the vpperhande, it is not possible that men can lyue in peace.

When he had spoken these words other frendes also hauing an euyl wil at Judas, set kynge Demetrius on fyre agaynst hym. Which immediatlye sent Nicanor (ruler of the Elephants) a captain, into Jewry: commaunding him to take Judas him selfe alyue, but to slay they<sup>r</sup> that wer with him, & to make Alcimus high priest of the temple.

When the Heathen w<sup>ch</sup> fledde oute of Jewry from Judas, came to Nicanor by flockes, thynking the harme and decaye of the Jewes to be they<sup>r</sup> welfare. Now whē the Jewes herd of Nicanors commynge, and the gathering together of the heathē, they sprynckled they<sup>r</sup> selues w<sup>th</sup> earth, and besought hym which made they<sup>r</sup> his people, and euer defended hys own porcion w<sup>th</sup> euident tokens, that he wold preserue they<sup>r</sup> styl. So at the commaundement of the captayne, they remoued from they<sup>r</sup>, and came to a towne called Dessafan. And Symon Judas brother fel in hand w<sup>th</sup> Nicanor, but thow the sodaine commynge of the enemies, he was afrayed.

Neuertheles Nicanor hearpyng the manlynes of them that were w<sup>th</sup> Judas, and the bolde stomackes that they had to fyght for they<sup>r</sup> naturall cōtrey, durst not proue the matter w<sup>th</sup> bloudsheddyng.

¶ Do. i. Where



## The.iii.boke of the Mach.

Wherefore he sent Dositheus, Theodotus and Mathias before, to geue & to take peace. So when they had taken longe aduysment thereupon, & the captayne shewed it vnto the multitude, they were agreed in one mynde, to haue peace. And they appointed a day to sytte vpon these matters quietly among them selues, the stoles also were brought and set forth. Neuerthelesse Judas commaunded certayne men of armes to wayte in conuenient places, leaste they should sodenly aryse any euyl thowght the enemyes. And so they communed reasonably together.

**D** Nicanoz, whyle he abode at Hierusalem, ordred him self not vntreasonably, but sent away the people that were gathered together. He loued Judas euer with hys hart, and fauoured hym. He prayed him also to take a wyfe, and to bryng forth chyldren. So he married, liued in rest, and they led a comen lyfe. But Alcimus perceyvinge the loue that was betwixt them, and how they wer agreed together, came to Demetrius, and told hym that Nicanoz had taken straunge matters in hand, and ordeyned Judas (an enemy of the realme) to be the kynges successour. Then the kyng was sore displeased, and thow the wycked accusations whych Alcimus made of Nicanoz, he was so prouoked, that he wrote to Nicanoz, saying that he was very angrey for the frendshipp and agreement, whych he had made with Machabeus. Neuertheles he commaunded hym in al the hast, that he should take Machabeus prysouer, and sed hym to Antioche.

**W**hych letters whē Nicanoz had sene, he was at hys wyttes ende, and sore grieved that he should breake þe thyngs wher in they had agreed: specially, sernge Machabeus was the man, that neuer did him harme. But because he myghte not withstand the kyng, he soughte oportunitie to fulfyl hys commaundemente. Notwithstandyng when Machabeus sawe that Nicanoz began to be churlysh vnto hym, and that he intreated hym more roughlye then he was wonte, he perceiued that suche vnkynnesse came not of good, and therefore he gathered a fewe of hys men, and withdrew hym selfe from Nicanoz. Whych when he knewe that Machabeus had manfully preuented him, he came into the great and moste holpe temple: and commaunded the priestes (whych wer doing theyr vsual offerynges) to deliuer hym the man. And when they sware that they coulde not tell where the man was whome he soughte, he stretched out hys hand, and made an othe, saying: If ye wyll not deliuer me Judas captiue, I shal remoue this tēple of god into the plain field, I shal breake downe the altar, and cōsecrate this tēple vnto Bacchus. After these wordes he departed.

**T**hen the priestes lyfte vp theyr bandes toward heauen, and besoughte hym that

## The.xv.Chapter.

was euer the defender of theyr people saying: Thou O Lord of all, whych hast neede of nothyng woldst that the temple of thy habitation should be among vs. Wherefore now O most holpe Lorde, keepe this house euer vndefyled, whych lately was clesed. Nowe was there accused vnto Nicanoz, one Razis an Alderman of Hierusalem, a louer of the whole cite, and a man of good reporte, whych for the kynde herte that he bare vnto the people, was called a father of the Jewes. This man oft tymes, when the Jewes wer mynded to keepe them selues vndefyled, defended and deliuered the, being content stedfastly to speide hys body and hys lyfe for hys people. So Nicanoz wyllinge to declare the hate that he bare to the Jewes, sent syue. C. me to take him: for he thought if he gat him, he shuld bring the Jewes to great decay. Now when the people beganne to rushe in at hys house, to breake the doores, and to set fyre on it, he being now taken, wold haue defended hym selfe with hys sword, chosynge rather to dye manfully, then to yelde hym selfe to those wicked doers: & because of his noble stock, he hadde rather haue bene put to extreme cruelty. Not withstandyng what time as he mysted of hys stroke for hast, and þe multitude fell in vpolently betwixt the doores, he canne boldly to the wall, and caste hym selfe downe manfully among the beape of them, whych gaue sone place to hys fall, so that he fel vpon hys belipe. Neuerthelesse whyle ther was yet breathe withyn hym, he was kyndled in hys mynde: and whyle hys bloud gushed out excedynglye (for he was very sore wounded) he canne thow the myddest of the people, and gat hym to the toppe of the rocke. So when his bloud was now gon, he toke out hys owne bowels with both hys bandes, and throwe the vpon the people: calling vpon the Lord of lyfe and sytte, to reward him this again, and so he dyed.

## The.xvi.Chapter.

Nicanoz goeth aboute to come vpon Judas on the Sabbath day. The blasphemy of Nicanoz. Machabeus expoundyng vnto the Jewes the vylson, & oldeneth theyr hertes. The prayer of Machabeus. After the host of Nicanoz is once overcome, Machabeus commaunded hys heade and hys handes to be cut of, and hys tounge to be geuen vnto foules.



**N**owe when Nicanoz knewe that Judas was in the countrey of Samaria, he thoughte with all hys power to strike a feld with him on a sabbath day. Neuertheles þe Jewes that were compelled to goo with hym, sayde: O do not so cruelly and vnkynndlye, but valowe the Sabbath day, and worchip hym that seeth al thynges. For al this yet said þe vngacious persō. \* Is ther a myghty one in heauen, that commaunded þe sabbath day to be kept? And when they sayd: yea the lyuyng God, the myghty Lorde in heauen.

1. mac. iiii. a  
11. Mac. x.

1. mac. vii. d

iii. Re. xx. e

1. mac. vii. a



Exo. xx. d.

heauen\* commaunded the seuenth daye to be kept, he said: And I am mighty w<sup>th</sup> earth to commaund the so: to arme the selues, & to performe the kings busines. Notwithsta<sup>nd</sup>ing he myght not haue hys purpose.

**B**icanor had deuised w<sup>th</sup> great pryde to ouercome Judas, and to bring awai the victorie. But Machabeus had euer a faste confidence, and a perfect hope in god, that he would helpe him, and exhorted his people not to be afrayed at the cominge of the heathen: but alway to remeber the helpe that had ben shewed vnto them fro heauē, yea and to be sure now also, that almighty God would geue the victorie. He spake vnto the out of the law and prophets, putting the in remembraunce of the battailes that they had stricke afore, and made them to be of a good courage.

**S**o when their battes wer plucked vp, he shewed them also the disceatefulness of the heathen, and how they would kepe no countenance nor othe. Thus he weapened them not with armour of shylde and speare, but w<sup>th</sup> wholesome words and exhortaciōs. He shewed them a dreame also, wher thow he made al the glad, which was this: her thought that he saw Onias (which had bene hys priest, a vertuous and louing mā, sad, and of honest conuersation, wel spokē, and one that had bene exercised in godlynes from a chylde) holdynge vp his handes toward heauen, and praying for hys people. After this ther appeared vnto hym an other mā, whych was aged, honorable and glorious. And Onias said: This is the louer of the brethren, and of the people of Israel. This is he that prayeth much for the people, and for al the holy citi. Jeremy the the prophet of God. He thought also that Jeremy held out his right hand, and gaue hym (namely vnto Judas) a swerde of gold, sayng. Take this holy swerd a gifte from God, where w<sup>th</sup> thou shalt smyte down the enemies of the people of Israel.

**A**nd so they wer wel comforted thow the words of Judas, and toke corage vnto them, so that the pong men wer determyned in theyr myndes to fyght, and to hyde styll at it. In so much that in the chynge whych they toke in hande, they boldnesse shewed the same, because the cite and the temple were in perill: for the whiche they toke more care, then for theyr wyues, chyl- dren, brethren and kinsfolks. Agayne, they that were in the cite, wer most careful for those whych wer to fyght. Now whē they wer al in a hope that the iudgement of the matter was at hand, and y<sup>e</sup> enemies drew nye, the host beyng set in aray, the Elephantes and horsemen euer y<sup>e</sup> standynge in hys place, Machabeus considered the comynge of the multitude, the ordinaunce of diuerse weapens, the cruelnes of y<sup>e</sup> beastes, and held vp hys handes toward heauē calling vpon the Lord that doeth wonders, which geueth not the victorie after y<sup>e</sup> mul-

titude of weapons and power of the hoste, but to them that please hym accordyng to hys owne wysse. Therfore in hys prayer he sayde these wordes.

**O** Lord, thou that diddest send thine angel in the tyme of Ezekiah kyng of Iuda, and in the hoste of Sennacherib slewest an hundred, and foure score and syue thousand: send now also thy good angel before vs (O Lord of heauē) in the fearefulness & dread of thy mighty arme, that they which come against thy holy people to blasphemie the, may be afrayed. And so he made an ende of hys wordes. Then Bicanor and they that wer w<sup>th</sup> hym, drew nye w<sup>th</sup> shawmes and songes: but Judas and hys company w<sup>th</sup> prayer and calling vpon God. W<sup>th</sup> theyr handes they smote, but w<sup>th</sup> theyr herts they prayed to the lord, & slew no les the. xxxv. mē. For thow the presente helpe of God, they wer gloriously comforted.

**N**ow whē they lest of, and wer turning agayne w<sup>th</sup> theyr, they vnderstode that Bicanor hym selfe was slayn w<sup>th</sup> the other. Then they gaue a greate shout and a crye, praying the almyghty Lord with a loude voyce. And Judas (whych was euer ready to spend his body and lyfe for his citizens) commaunded to smyte of Bicanors head, w<sup>th</sup> his arme and hand, & to be broughte to Hierusalem. When he came ther he called al the people, and the priestes at the alter, w<sup>th</sup> those that wer in the castel, and shewed them Bicanors head, and his wycked hand, whych he had presumptuously holden by agaynst the temple of God. He caused the tong also of that vngodly Bicanor to be cut in litle peces, and to be cast to the foules, and the cruel mans hande to be hanged vp before the temple.

**S**o euerye man gaue thankes vnto the Lord, sayng: blessed be he that hath kepte hys place vnderfyled. \* As for Bicanors head, he hanged it vp vpon the hye castel, for an euident and plaine token of the help of God. And so they agreed al together to kepe the day holy, namely y<sup>e</sup> thyrtyenth day of the moneth Adar, which in the Syrians language is called y<sup>e</sup> next day before

Mardocheus day. Thus was Bicanor slayn, and from that tyme forth, the Jewes had the cite in possession: And here wyl I now make an ende.

**T**he ende of the second booke of the Machabes.

Do. ii.

ii. Pa. rllll.  
Judi. vli. b  
iii. re. xix. g  
Ec. xxxvii. f  
i. mac. vii. c  
i. ma. viii. d

Iud. xxi. c.



# The third booke of the Machabees.

## The first Chapter.

**Philopater ouercommeth Antiochus. The  
Jewes declare the love for hys victorie.  
He desyret to enter into the holiest place.  
They denye hym.**

Dani. xi. b.



**W**hen Philopator had vnderstand by those þ were comen agayne, that Antiochus had taken from hym suche holdes as he had, he raysed al hys armie, as v el footemen as horsemen, and takyng wyth hym his sister Arsinoe, he ran out euen as far as the cōtyes of Asaphia, that were bordering on hym, where Antiochus host camped. And one Theodorus thynkyng to byng the matter to passe by crafty meanes, when he had taken the strongest men of armes that were put vnto hym by Stolomeus, in the nyght he gat hym to Stolomes tent to kill hym vnwares, and so make an ende of the battayle. But Diosithus a Jewe boie, & afterwarde forsakynge the lawe and turned from hys fathers ordinaunces which was byed for the purpose, put in hys steade in the tente an other poore man whych chaunced to be slayne for hym. And as they soughte friste together (but Antiochus more) Arsinoe went dyligently about her men, wepyng ppytfully, her heare aboute her shoulders, and desyred them that they woulde helpe her valpantly, promysynge to geue vnto euery of theyr wyues and chyldren, if they had the victorie, thre poundes of golde. Thus it chaunced that theyr enemyes were ouerthrowen, and many taken. When whil he hadde thus dysapoynted their traies, he went about the cyties that were next, and thought to comforte them wyth wordes, whych when he had done, he gaue giftes vnto theyr churches, and comforted the subiects hartes. And when the Jewes had sent the elders of theyr counsellors to Philopater to salute hym, beryng gyftes and to shewe theyr love for the thynges that he had done, it fortuneth that he had a greater desyre to go to them, alioone as myght be. So he came to Jerusalem, and dyd sacrifice to the most myghty god: and when he hadde done, he dyd to the place as was conuenient.

And after when he was come in, he wōdred to se the collye woork, and merueyllynge at the fyne buyldynge of the temple, desyred to go also into the inner tabernacle that was holiest of al. But when they denyed hym, sayynge it was not lawefull no not to any that were boie there, to go in, not so muche as for the prestes them selues, saue onely for the chiefe Byshoppe,

## The. i. Chapter.

\*and that but once a yere only: yet woulde he not be turned one whit. And when they red vnto hym the lawe, yet woulde he not cease, but sayd he must nedes go in.

And although this honour was denyed to them, yet that it oughte not to be so to hym: and axed them why no man yet stopped hym from going into any temple? And when one hadde made answer vnadysfely, that they dyd euil because they did not, but thys (quod he) shal be done, and be the cause: what soeuer they lyst, he woulde in whether they woulde or not. \* And when the prestes had fallen theyr face vpon the ground, and were in al theyr vestimentes, and prayed vnto the best God, to healde them in theyr most neede, and that he wold put away hys strength that threathened to hurt them, and had fylled the temple with cryng and wepyng, the rest that were in the cite beyng greatly amased, and not knowyng what had happened, came oute as fast as they could. Wyngs that were in theyr chambers, and women in chyldbedde ranne forth, castyng dust vpon their heades, and fylling the stretes with mouynge and lamentacion. And the banners that they hadde alytle before prepared to goe meete hym, forgettynge the manner that became them, they bare them aboute the cite, and forsakynge the yonge infantes, both mothers and nurses ranne wanderyng aboute the stretes, some one way some another into the hye temple, and beyng gathered together, prayed dyuersly agaynst these thynges whych he wyckedly went about. Besyde thys the citezens moued wyth boldenesse, woulde not suffer hym to rushe in, and accomplysh his purpose, but toke them to theyr weapons, and wyth great cries redy to suffer death, they styrted by a great busynesse in that place, but yet remoued backe by the prestes and seniores, they came agayne to theyr olde place of prayer.

And the common people as they hadde begone in dede were sette to prayer, but the elders standynge aboute the kynge as sayde many wayes to remoue hys proude mynde from his purpose and entent. But he styfely agaynst them al purposed to go in, thynkyng to perfourme that, that he had once sayde.

Whych the thyng when they sawe, that held agaynst hym, turnynge them to hym, wyth whom al power is, called vpon hym, they and theyr people to healde them at that presente, and not to wynte at that proude and myscheuous dede, in so muche that for the greute noyse that was among the careful people, the ctye was incomparable. For it semed as thowgh they hadde runne thowre not onely other mens heades, but thowre the walles also, and all the pauement: all men then rather wyshynge to dye, then to haue the place despyled and vnhalowed.

Exod. xxx. d.  
Leu. xix. g.  
Heb. ix. a.

11. mac. iii. s.

D

The



## The.ii.Chapter.

The Jewes fel to prayer to let the kyng of hye purpose. He was punished by God, but he repented not.

**A**nd in deede Symon the hyrge priest, kneelinge & prayng before the halowed place, and holdynge up his handes decentlye, prayed after this fashion: Lord Lord kyng of heauen, and ruler of al thynges that be made, holiest amonge sayntes, kyng omnipotent, haue mercy vpon vs whiche are oppressed thowth boldnes and power. For thou arte he that hath made al thynges, a iust iudice, that rulest al, thou art iudge of those that do proudly and wrongfully. Thou dydest destroy in olde tyme the workers of wickednesse amonge whom were Spauites trusting in theyr strength and boldnes, and browndest them in the floude. Thou made hyrge the proude Sodomites that were geue to al mischefe an example to al that came after, burnedst them wth fyre and byrstone. Thou vnto the stubburne Pharaoh that kept in bondage the holpe people of Israel, dydest shewe thy power scourging hym wth many and diuerse punishments, wherby thy greate myghte was knowne: and when he folowed thy people wth his charyotes and al his company, thou browndest hym in the sea, and ledest them safe that trusted in the, the kyng of al thynges, whych knowledgyng al these thynges to be done by thy hande, prayed thee the Lorde omnipotent. Thou kyng and maker of this infinite & inmesurable earth, hast chosen this city, and hast halowed this place to honour the in, although thou haue nede of no thyng, and hast made it goodly to be scene, to thyne owne prayse and gloire of thy greate and royal name. For the loue also of þ house of Israel thou haste promysed that when we haue erred, wherby troubles shoulde come vpon vs, if we come into this place to pray, that thou wylt heare our prayers. And verely thou art sayntful and full of truth. And because thou hast often holpe our forefathers whiche they haue beene oppressed wth trouble, & hast deliuered them out of great perilles, and now also behold O holy kyng howe that we for our many and great synnes be pressed, and in our enemyes subiection fall down in our mysery for lacke of strength, and that this stubburn and uncleane person goeth aboute to defyle thy holy place whych is dedicate here in the earth to thy holpe name (for otherwyle thy house is in heauen a place that no man can come vnto) I say because that of thyne own good wilt thou haue geuen this gloire to thy people in decreasyng this place vnto the, lay not to our charge the uncleynesse of these men, or correcte vs for the unhalowynge, that these wycked persons maye not boast in theyr myndes and auanture wth theyr to unges that they haue destroyed our ho-

ly temple, as they do treade vnder foote al other temples that thou hateste. Put oute our synnes and stryke awaye our fautes, & nowe shewe thy mercye. Let vs haue thy mercye thowtelye, and make the mouthes of them that be fallen and broken, prayse the, and geue vs peace.

Then he that seeth al thynges, that God of al the most holpest, hearng the lawfull prayer, duryng hym hither and thither whiche was passed by by violence and greate stubburnesse, euen as the wynde dorbe the reede, dyd so scourge hym, that nowe he laye vpon the grounde meete for nothyng, lewised in al þ parts of his body, and iustlye wrapped in punishment, was not able to speake one woorde: wherefore his frendes and garde that keppe his body, beholdynge his sodayne punishment wherby he was oppressed, fearing also least he woulde die, strake wth great feare, they drew hym out. And after whiche he was come agayne to hym selfe, although he was punished, yet repented he nothing, but wēt his wayes, and threatened them soze. So when he was come again into Egypt, as wel by his owne encrease in mischefe, as by his other felowes that boalte hym, whych wer past al goodnes, not onely he gaue hym selfe to innumerable lustes, but waxed so madde, to speake euill euery where: and many of his frendes knowing the kynges mynde, folowed his wyl also. And when the kyng had determyned to put to open shame the nacion of þ Jewes, he caused to be engrauen wth letters in a tower that he had in his place, That no manne whiche woulde not dooe sacryfice shoulde enter into the temples of the Egyptians: and that all the Jewes, theyr goodes beyng ceased, shoulde be broughte to slaueyre. To the whiche thyng if anye gaynesayde, that they shoulde dye, and if any woulde become seruauntes that they shoulde be brente in the bodies wth the marke of an Aye lease, for that was Bacchus badge.

And such as woulde doo so, he woulde shoulde entoye this lawe and not dye. But because he woulde seme not to be angry wth al, he wrote vnderneath, that if any amonge them that were in solempne holy orders, had rather to dwell amongest them, that then they shoulde be taken for cytezens aswell as the Alexandrians. So some in the cities which hated the degrees of the religion in the cite, yelded them selues, as though they shoulde get great gloire by accompanyng wth the kyng, but many that were of valpant courage woulde not go from theyr godlynes, but redempyng theyr lyues for mony, went boldly to deliuer the selues, because they wold not become seruauntes, hauing good hope to haue healpe: and those that fell from them, they abhorred them and toke them for enemyes of theyr nacion, and thutred them.



## The.iii.boke of the Mach.

them from haupnge anye thyng to dooe wpyth them.

### The.iii. Chapter.

**T**he kyng maketh a soze decree agaynst the Jewes, and writeth a letter that they shuld be broughte to Egypte as traytours, and there kyllled.

**W**hen he understode these thinges, that wycked man was so angry, that not only he shewed hys anger at Alexandria, but waxed a greuous enemye to all them that dwelte in other partes of the country: and commaunded al to be gathered together assone as might be, and to be kyllled. Whyle these thinges wer doing agaynst the Jewes, ther wæs a great fame that now that those men which intended to do hurt, had occasyon geuen them, they wold so do, to let þat lawes that they myght not be kept amongst them. But the Jewes kept stil theyr fidelitie and loue toward the king: but because they worshipped god and lyued after hys lawes, they shut out some from amongst them, and sent them away: wherfore they appeared to some to be enemyes, when lyuyng commonly well and lusty, they wer worthy to be commended of al men. As for the good dedes that were spoken of in euery place of that nation, the straungers set nought by: But in theyr communicacijs, they reprovied the discension in theyr maners and worshippinges, saying, that they loued neither the kyng nor the powers, but that they were enemyes and cleane agaynst the common profites. And it were no smal thinges that these men found faute at: but the Grecians that were in the city wronged in nothing, perceyving thys sodayne tumult agaynst these men, and that people came hastily running together, seing they were not able to healpe because all was ruled by tyrannye, wer greatly angrey, and comforted them and looked for a chaunge, and that this hasty faction could not endure. Theyr neighbours also and frendes, and such as bargained wpyth them, calling some men prynces, promysed them theyr healpe, and all that they coulde make. But he wæren proude by thys prosperytye, and not consydering the power of the greatest God, but thynkinge that he shoulde haue alwayes hys purpose, wrote thys Epistle agaynst the Jewes.

Kyng Istolomeus Philopater, to the captaynes, and souldiours in Egypt wher soeuer they be, seiderb health, and gretynge. As for me, I am in good health, and my matters well, and in good state. After we hadde taken our iourney into Asia as you know, and that we had ready succours geuen vnto vs of the Goddes, and thowwe oure strengthe hadde synysed oure iourney, euen as we woulde desyre, we thought not by violence of armes, but to entyse by gentelnes and muche humanitie, the peo-

## The.iii. Chapter.

ple that dwel in Celosiria and Phenices, and to prouoke them wpyth our benefytes: and after we hadde sene many ctytes and churches, we were moued to go by to Jerusalem to honour the temple of those mischeuous persons, whych wyl euer be mad. And they in wordes shewed them selues glad of our commynge, but in dede were falsly mynded: when we desyred to go in to theyr holiest place, and to adourne it wpyth excellent and goodly gyfts, they moued after theyr olde pryde, would not lette vs come in, not knowynge our power, and the humanyte that we shewe vnto al mē. And shewynge theyr hateful hartte to vs, as though there were none but they, they woulde admit no lawfull offer, for the stubbornnes that they beare agaynst kynges, and glory in theyr benefactors. We moued with theyr madnes, and that after our victorie we wer come againe into Egypte, vsing gentelnes toward al nations, did as became vs, and by proclamacijs declaring to forget in thys matter al the inturpes of theyr kyndred, as well for theyr felowshyp, as for that in the begynnyng thoww simplicity we commytted vnto them infinite busynes, we enterprysed to chaunge theyr estate, and made them citizens of Alexandria, and receyued them to be partakers of the perpetual priesthoode. Yet they taking the thynge otherwys, and refusynge thys our goodnes, euen of a certayne natural euil bert, alwaies ready to euil, did not only shamefully refuse and dyspse our ctyte, but also in wordes and dedes fewe of them beare vs good wyl, trusting alwaies that shortlye we shall come to a shameful deathe.

Wherfore coniecturynge surely that they are all the meanes they canne euill mynded toward vs, and foreseeynge that they shoulde not sodaynely rayse a tumult, and that we shuld haue at our backs these wycked traytours, and cruell enemyes, we thought good to geue you in commaundement, that assoone as thys Epistle shall be deliuered vnto you, that euen the same day, those that be in wpytynge wpyth theyr wyues and chyldren faste bounde in pryncaines wpyth much veracion be sent vnto vs, to theyr great calamity, and shameful slaughter, and as is mere for enemyes. For assoone as we shal haue punysshed these, we thinke our matters shal afterwards stand sure and in good condicion. And if any mā from the hyst to the lowest, defende anye Jewe, yea, and it be but a suckynge chyld, lette hym wpyth al hys housholde be moste shamefully tormēted, & he that wyl bringe anye of theyr names, besydes that he shal haue al the goodes of the condemned person, he shal haue also of the kynges gyft. ff. thousand grotes of syluer, and a garlande of lybertye. And in what place so euer a Jewe shal be found to be receyued, let it be wasted wpyth fyre, and for euer be made vnmene



me for any man to dwell in. And this is the coppe of his Epistle.

## The.iii.Chapter.

The people had pity to see the so grievously handled, and said they were so many that the names could be written.

A



And whither soever this proclamation was brought, the people made common feastes with great joye and gladnes, & olde malice that was hardened in their mynd, now when they had licence, shewing it selfe forth. But the Jewes were in great mourning: and lamentably complained, groaning in their hartes & bewailing that sentence of death was thus suddenly geuen agaynst them. What offence or crime, or what place inhabited, what highway was not full of their wayling and mourning? For they were sente away by so bitter and cruell sentence of the chiefe officers in the cite, that for the straunge kinde of punishments, some of their enemies setting before their eyes the miseries that may happen to all men, and remembering in their mynd the incertain change of this lyfe, dyd bewaile their pitiful sendinge away. For there were ledde a greafe sorte of olde men with hore beds, & their legges croked for age, which were threatened and rebuked, and made good fast whether they wold or no.

And the maydes that were lately married in steade of pleasure hadde mourning, and they heare that was embawmed, was now all dusted, and they sang mourning songes in steade of ioyefull balads, and all to vexed with straunge women, they were bounde and harrowed even tyl they came to shyping. Their husbands also haupinge balgars about their neckes in steade of garlandes, being in their pong and florishing yeres, in steade of myght & quietnesse passed the rest of the marriage dayes in mourning, and sawe death before they were. And they were caried away lyke wild beastes, and drawen with chaynes, some were boord to the tops of shippes by the necke, and other were so fettered that they could not be vndone, and tables set over their heades, because they shulde not see, all the while they layed. When they had thus led the to shipp, when the sojney was done as the kynge commaunded, he had they shoulde be sette in the tentes, in the greafe roume, that is before the cite where horses do runne, for an example of punishment to all men that come into the cite, and that go out into the countrie, whether willing the to be amonge the men in his army. nor yet within the compasse of his walles. When this was done, and that he herde say that certayn of their nation was gone pryvely oute of the cite, and dyd ofte bewaile this shameful mis-

erye of their brethren, beinge angrey, he commaunded them also to be handled after the same manner that the other were, their punishment notwithstanding, and that all they kindred by name shulde be attaynted. For he sayde that he wolde not now take anye of them into paynfull seruyce, but that in one daye he wolde slea them all with suche punishment as hath not ben deuised. So they were proclaimed traytours mooste bitterly, and seassions was kept continually from the risinge of the sunne to the goinge downe, and yet was it not fourtye dayes. In the meane seasonne the kynge full of greafe and continually ioye, kepte feastes before all the images, his mynde farre frome the truthe, and with a myched mouthe prayeinge dumme thynges which he coulde nother speake nor helpe, & agaynst al reason blaspheming the God of myght. And after that, when the scribes had shewed the kynge, that they were habile to punish the Jewes no longer for the great multitude of them, for many of the were scattered abroad in the countrie, some yet at home, and some in other places, so that it was a thyng impossible to do for all the officers in Egypte. The kynge threatened the soier, as though he they had bene byrd to helpe them for grates. Yet so it fortuneth that they perswaded him, shewing evidently that they lacked both paper and penne to serue the. And this was the plaine worke of his prouidence, which dyd sende helpe to the Jewes from heauē.

## The.v.Chapter.

The kynge called for Hermon the Master of his Elephantes and had hym prepare that they myght kyll the Jewes, but by the myght of God the king fel in to such forgetfulness, that he wote not what he commaunded: and they were saved.



When after he had sent for Hermon master of the elephantes beinge full of greafe and vnpleasable anger, he commaunded that the nexte daye there shulde be geuen to his elephantes greafe quantitie of fragrant sence with muche wyne to dronke, that when they had myghtly dronke they myght be brought in starke mad to kyll the Jewes. And when he had commaunded these thynges, callinge together his frendes and the chiefe of his armye which were cruellye mynded agaynst the Jewes, he gat hym to his feaste. But Hermon the master of his Elephantes dyd his commaundementes hand somly, and his seruantes came aboute eueninge and boorde the selfe soules handes, and did all thynges that was to be done amongest them, thinking about twylight to kyll all the whole nation. Now the Jewes seemed to the gentiles to be destitute of all succour, because they were so harde bounde with handes, but all

Do.iii. they

i. Mach.  
vi. d.  
Josephus  
agaynst ap  
pion in his  
second boke



## The.iii.boke of the Mach.

they wyth one voyce, wyth teares called  
vpon the omnipotent Lord, & they mer-  
cyful God and father, whyche was aboue  
all power, desyringe hym to turne away  
this wycked deute taken agaynst them,  
and that by his royal compung, he wold  
take theyre fete oute of this destenye. And  
thus they prayed towarde heauen con-  
tinuallye. But Hermon, whiche had filled  
these cruel elephantes w<sup>th</sup> drinke ynoughe  
and stankensence, came erlye in the morn-  
ynge to the courte to tell the kynge of it.  
But that goodlye workemaushyp of day  
and nyght made from the begynnyng of  
the worlde, & whyche is sente of hym that  
geueth largely vnto all that he wyll, was  
partelye sente vnto the kynge, for he was  
faste in sleepe, and was muche deceyued of  
his cruel purpose and frustrate of his an-  
grye iudgemente. So þe Jewes when they  
had passed þe tyme þe was appoynted, they  
prayed thei<sup>r</sup> holpe God, and prayed vnto  
hym agayne, that he wold shewe vnto the  
proude gētilles the strengthe of his myghty  
hand. Nowe when it was halfe an houre  
past ten of the clocke, his seruants seing  
that manye were come that he had sente  
for, came and waked the kynge, and  
tolde hym the slepe yet skante oute of his  
eyes, that dynner tyme passed awaye, and  
tolde hym of the men that were come: and  
the kynge remembryng hym, went wher  
they were, & commaunded them that wer  
come to dinner to sit ryghte agaynst hym:  
and so doynge he exhorted them to eate, &  
to make merre al the dinner tyme. And as  
they sate in longe talkynge, the kynge sent  
for Hermon, and axed sherpelye, whye the  
Jewes were suffered al the daye. And  
when he had shewed that he had done his  
commaundement that nyght, and his  
frendes had borne mynes to the same, he  
more cruel then Jhalaris, wel quoth he,  
letre them thanke that I slepte so longe  
to day, but thou without sayng, prepare  
me the Ellyphantes agaynst to morowe,  
even after the same facyon to kyll these  
Jewes cruelly. When all they that wer  
ther wer glad, and prayed this commaun-  
dement of the kynge, every man went  
home to his own house, wher they bestow-  
ed þe nyght, not so muche in slepe but to de-  
uise as it was thoughte, all manner of  
meanes howe to mocke these selfe soules.  
So as sone as the cocke crew erlye in the  
mornynge, Hermon began to dryue these  
armed beastes in a great walkynge place,  
and all the people thowme oute the citty  
came to se this pytyful syght, lokynge euer  
when it wold be daye. But the Jewes al  
that whyle almooche deade, wyth weping  
prayers & wofull songes holding vp theyr  
handes to heauen, prayed almyghtye god  
that he wold helpe them shortlye agayne.  
And or euer it was day, whē the kynge re-  
ceyued his frendes, Hermon stode and cal-  
led this ouer, and declared vnto them that

## The.v.Chapter.

it was the kynge mynde: whyche thynge  
when the kynge hearde, meruaylynge at  
this cruell syght, as a man that had for-  
gotten al, axed what was the cause, whye  
he dyd such thynges so diligentelye?

\*But this was the myghty worke of  
God that ruleth al, whych made hym for-  
get al thynges that he thoughte vpon be-  
fore. And when Hermon sayde, both all  
thy frendes, beastes, and menne of armes  
& kynge are ready after thy pleasure, he  
for these saynges verie sore angrye that  
he hadde loste the remembraunce of all these  
thynges thowme the prouidence of God,  
lokyng fierlye and wyth great threate-  
nynges, saide: as manye as be here þe haue  
children, or that be borne of the parentes,  
that haue geuen vnto these cruell beastes  
this much meate, letre them be serued as  
the innocent Jewes shuld haue ben, whych  
haue excellentelye declared theyre sure and  
perfite faythfulnesse both to me and myne  
auncetours, althoughe no mā for fauoure  
that they haue bene brought by with vs &  
done seruice was euer deprived of his life  
for them. Thus Hermon had sore checkes  
vnloked for, & was marueylouslye abashed  
and afrayed, and euerye one of his frendes  
wente theyre waye wyth heuy chere, & sent  
away those that were come euery man to  
do by sown busynesse. And when þe Jewes  
knew what the kynge had sayed, they pray-  
ed the myghty Lord kynge of kynges, of  
whom they hadde gotte this helpe. And  
whē the kynge after his olde custome had  
prepared a feast, and exhorted them to be  
merre, callynge Hermon vnto hym wyth  
greate threates, he sayed. Thou wretche  
how ofte shal I commaunde the to do one  
thyng? Let se now at the last if thou canst  
prepare the elephantes to kyll the Jewes?  
The his kynnsfolkes that sat wyth hym,  
maruaylynge at the inconstantnesse of his  
mynde, sayd these wordes: O kynge howe  
longe wylte thou tempte vs as thoughe  
we were mad, whyche nowe commaun-  
dest the to be slayne the thyrde tyme, & chaū-  
ged agayne in doing the thyng, breakest þe  
thou haste appoynted.

Werelye the cytye for this cause is in a  
greate romblinge, and manye come toge-  
ther, threarynge that they wyl go away.  
Wherfor the kynge full of madnes euen in  
all poyntes like an other Jhalaris, not re-  
gardynge the chaungynge of his mynde to-  
ward the sauing of the Jewes, sware stiff-  
lye, that he wold kyll them without delay,  
that they shuld be all to troden wyth the  
fete and knees of the beastes, and that af-  
ter he wold go into Jewrye, and there  
wyth sword and fyre wast it all, and the ho-  
ly place also of the Jewes, that he myght  
not come into, and burn al them that ther  
dyd offer sacrifice. Then his frendes and  
kynnsfolke when they were gone, appoynt-  
ed for the army the most conuenient pla-  
ces of the citty to be surely kept. And þe ma-  
ny

Deu. xviii

iii. Mac. i.



ster of the elephantes, had brought hys  
beastes euen almost to madnesse w<sup>th</sup> swete  
drynkes tempred w<sup>th</sup> frankensence, and  
decked fearefullye to loke to. And nowe a  
boute the moynynge the cytye beyng re-  
plenished w<sup>th</sup> innumerable people a-  
bout the place wher horses be coured, one  
went vnto the kyng-mouing hym to come  
to thys syght. The he w<sup>th</sup> an angry and  
cruel mynde came out w<sup>th</sup> al hys mygh-  
tye Ollyphantes, w<sup>th</sup> a spers mynde, desi-  
ryng to see the lamentable destruction  
of the aforesayd helye soules. And when þ  
Jewes sawe about the gate the dust that  
the elephantes made in theyr commynge  
out, and the host that folowed in harnes,  
and the duste of the peoples fere, and herd  
the horribile noise, thynkinge it to be the  
laste momente of theyr lyfe, and the ende  
of theyr myserie that they looked for, tour-  
nyng them selues to mournyng, eche em-  
braced and kyssed other, and toke theyr  
knyssholke aboute theyr neckes, the father  
the sonnes, and the mothers the dought-  
ters, and some put theyr infants to theyr  
brestes to sucke theyr laste. And agayne  
myndfull of the helpe that they had before  
from heauen, w<sup>th</sup> one consente they fell  
flat to the grounde, takynge theyr chyl-  
dren from theyr pappes, & w<sup>th</sup> one voyce  
crept aloude makynge theyr prayes to all  
myghtye God, that he wolde come and  
helpe them that were nowe come to dea-  
thes dore.

## The.vi.Chapter.

**E**leazarus maketh hys prayer. The kyng co-  
maundeth yet agayne to kyll the Jewes by  
the force of Elephants. Angels appere and  
saue them. The kyng is tournd to mercey.



**A**d one Eleazarus a no-  
ble man, one of the pry-  
ests of that country, a  
verye aged man, & ver-  
tuous all hys lyfe, w<sup>th</sup>  
other sad mē about him,  
callinge vnto the holpe  
God, prayed thus.

**M**yghtye kyng and mooste myghty almygh-  
tye God, whych mercyfullye gouernest al  
thynges that thou haste made, loke vpon  
the fede of Abraham, and the chyliden of  
thy holpe Jacob, thy chosen people conse-  
crate vnto the beinge straungers in an o-  
ther land, and that shalbe sayne vniuste-  
lye, o father. Thou destroyedst pharaon ha-  
rynge manye chariottes, sometyme þ kyng  
of thys Egypt, puffed vp w<sup>th</sup> cruel stub-  
bernesse, & boastyng of tongue, thou brow-  
nedst hym and hys proude hoost in the sea,  
& w<sup>th</sup> thy lyght of mercey dyddest shine  
vnto the Israelytes. Thou o Lorde ouer-  
threwest Sennacherib the kyng of the  
Assyrians beinge proude for all hys inu-  
merable sort of men, whych he had subdued  
vnto hys power all the whole lande, and  
was lft vp agaynst the holpe cytye Ierusa-  
lem kyng cruel and proude wordes, shewyng o-  
penly vnto the gentiles thy power. Thou

sauest those thy thre frendes in Babylon, Dant. iii. v  
whych w<sup>th</sup> good chere gaue theyr lyues  
to the fyre, because they wold not worshyp  
vayne thyngs, and dydst cast dewe vnto þ  
burnynge fornace, and sauest them vn-  
hurt, euen the very beates of theyr head,  
turnyng the flame vpon al theyr enemies.  
Thou broughtest Daniell safe into lyghte Dant. vi. v  
out of the den, whych by false accusacyōs  
thow enuie was caste vnder the earthe  
to the lyons, to be deuoured of wyld bea-  
stes, and dyddest bring agayn Jonas safe Jona. ii. a  
vnto hys frendes, when he had ben sore  
troubled in þ whales bely that was bred  
in the sea. Nowe also O mercyfull behol-  
der of al thynges, rary not but shewe thy  
selfe vnto the people of Israell as thou ly-  
as maye be, that it is vniustly cruelly had-  
led of the vngacious and wycked genti-  
les. And if our stuttyge be waken lyghte by  
dwelling in a straunge country, take vs  
out of oure enemies handes, o Lorde, and  
destroie vs by what death thou wilt, least  
they that thynke vayne thyngs, reioyse  
vaine of those mens destruction whom  
thou hast loued, and saye: No not theyr  
owne God hath deliuered them. Wher-  
fore thou that arte strongest and myghtiest  
o eternal God, loke vpo vs now and haue  
mercey vpon vs, whych by the myghte of  
wycked men, be taken oute of oure lyfe as  
though we were traytours. Make the  
gentyles to wonder at thy myghty power,  
and vse thy strength to the healeth of the  
kyndred of Jacob. Al these pong infates be  
seche the hereof, and theyr fathers also w  
teares. Let it be sene to al gentiles o Lorde  
that thou helpest vs, & þ thou hast not tur-  
ned thy face fro vs, but that þ haste not for-  
gotten \* vs, no not in our ennemies land. Deu. xx. viii  
O lord do euen so. When Eleazarus had  
made an end of prayinge thus, þ kyng & al  
hys grear cōpany was come w hys beastes  
to þ horse coursing place: whych when the  
Jewes saw, they made a greate shoute to  
beaue in so much that all the valeys soun-  
ded therof, eue that the people wept sore.  
The þ glorious, omnipotent and true God  
shewing hys holie face, opened hys heuely  
gates, fro whence ther came two angels  
terrible to loke vpon, whom al dyd se, saue  
the Jewes. They let theyr enemies army, Josephus  
and fylled them w<sup>th</sup> feare and trouble, agaynst Ap-  
and bounde them w<sup>th</sup> suche fetters that pion second  
they myght not styre. Then trembled the booke.  
kynges bodye, & he began to forgette hys  
proude boldnesse.

**T**he beastes also turned agaynst the mē Dion. xvi.  
that were in harnesse & trode them vnder  
theyr fete and kyled them. So the kyng  
turned hys anger into pity, and to bewail  
these thynges that he had doue before.  
For when he herde the crye, after þ sawe  
them all troden to deathe, wepyng and  
angerye rebukynge hys frendes, Ye a-  
buse the kyng quoth he, and passe all ty-  
rantes in cruelty, pea and go aboute to  
take

Exo. xiii. f

Exo. xiii. f

Exo. xiii. f

Exo. xiii. f



## The. iiii. booke of the Mach.

take spirit and life from me, whych haue done for you, deuisinge pryncely thynges that be not for the profit of my realme. Who hather set byther and vntowther put oute of theyr houses these men, which kepte the holdes of oure realme saythful-lye: Who hather so cruellly punished those men, whiche euen from the begynnynge, haue bene aboue all other nations moste lounge vnto vs: Leuse the bondes þ they vniustly be bound wth al, I say leuse the, and let them go safe for theyr good dedes that they haue done before: let go the chil- dren of the omnipotent and liuynge god, whych from the tyme of our auctoures to this daye, hather kept the state of oure realme vntrobled. And these words spake he, and they incontynente being leused whē they had escaped deathe, praised the holpe God theyr sauoure. Then afterwarde the kyng commynge agayne into the cite, called vnto hym his steward, and com- maunded wyne and other thynges þ per- tayne to a feaste, to be geuen to the by the space of vii. dayes, and decreed that in the same place that they thought they shuld haue suffered deathe, eue there they shulde make merie. The the whych before were wronged and lyke to dye, pea goynge to theyr deathe, in steade of cruell and bytter deathe, keepynge an holysome feast, beyng full of gladnes, pointed out wth their stoles the place þ they wer apointed to be slayne in and buryed: and leaping theyr song of lamentacion, began a newe prayesynge theyr sauoure and marueylous God: and puttynge awaye all mounyng and cry- inge, daunced to thewe theyr gladnesse. Lykewys also the kyng keepynge a great feast gaue great praises to god in heauen for the healt that he had geuen vnto the vnloked for. And they that before appoi- nted the to be kylled & deuoured of byrds & appointed them to the swerde, were asha- med, and for theyr hotte boldenesse, kooled wth dishonestye. So the Jewes as we haue sayd, geuyng them selues to daun- singe and feasting, were full of ioye and synging, & made a lawe of these thynges to all þ came after, of theyr beyng in this straunge countrie: and appoynted the fore sayde dayes of theyr myrthe to be kepte, not to byb and bowle in for glottony, but for the healt that was geue to them by God: and afterwarde they wente vnto the kyng and desyred that they myghte go home to theyr owne houses. \* But theyr description was kept from the. xvi. day of Macho vnto the nyne daye of E- pyth, fourtye dayes longe: and to bestrope them they labored from the xij. daye of Epyth vnto the seuen the of the same that is. iiii. dayes, in the whiche the Lord of al shewing his merie wonderfullye, sa- ued the all wthout harme, and they kept feastes, the kyng geuyng the al thynges thereto euen to the. xiiii. day, in the whiche

## The. vii. Chapter.

they went, desyringe that they myghte go home. And when the kyng had prayesed the, he wrote this Epistle that foloweth, declaringe the greute vehemencie of his mynde.

### The. vii. Chapter.

The kyng wyreth to all the rulers in E- gypt to suffer the Jewes to go home. They take chippynge. They put theyr troubles in wytyng, and prayse the Lord God of Israel for euer.

**K**ynge Ptolome Philopater to all his rulers that be thowme Egypte, & al that beare any of- fice, sendeth gretinge and helth, for we and our chyldren be in healt. Af- ter þ the great God had sende vs as good sperde as we oure selfe wolde wythe, some of our frendes thowme theyr waywardnes made ofte instante laboure vnto vs, and perswaded vs to call together the Jewes that were vnder our subiectioun, and cru- elllye to punyche them as traytours: for they sayed we shall neuer be in quiete, be- cause of þ hatred that they bare agaynst all nations, tyll we hadde so done. And af- ter they had so vexed them, and broughe the byther bounde as slaues, or rather as theues & mutterers, wthoute alenquy- ryng or pleading of theyr cause they wold haue killed the more cruel the þ Scythias. But we rebuking them sharply for it, ac- cording to our gentylnes toward al men, and after we had muche worke to saue the alpye by oure fauour, and when we knew for a surtye that the heauenly God deser- ded the Jewes, and that in euery poynt he help them as the father his chyldren, and that also we dyd consyder the good wyll whych they bere vnto vs, as they haue to oure auctoures, we haue iustelye quyte them frome all fautes whatsoeuer was layed agaynst them: and haue commaun- ded euery man in euery place that they shulde be suffered to go to theyr own, and that no man shoulde hurte them, or caste them in the teethe wth any thyng that they haue suffered wrongfullye. For you shal vnderstand that if we haue done any hurte agaynst them maliciously or by any meanes haue made them sadde, that wee shal haue agaynst vs not a man, but þ hye God ruler of all power, to be reuenged of these dedes in euery poynt alwayes, and neuer dable to be auoided: Fare you wel. Yet when they had receyued this Epistle, they made not beste strapeways to go theyr wayes, but they desyred this thyng also of the kyng, that whosoever of the Jewes nacion had violatē the holy God, and willynge broken his lawe, þ they myghte be punished of them as they had deserued: sayinge that they whych hadde transgressed goddes lawe for theyr belye sake, would neuer be saythfull to the kyn- ges commaundement. The thynkinge the to say true, prayesed them, and gaue them power

psal. xix. a

Josephus  
agaynst Ap-  
pion second  
booke.

ii. mac. iiii.

Jer. xxx. a  
sacha. ii. b.

ii. mac. ii. b.



### The.iii.boke of the Mach.

power to kyl thowse oute al bys kynge:  
dome those that had broke þ law of God,  
& that they shulde not seke for anye pow-  
er fro the kinge. Then they as reson was,  
thankyng the kynge, they praystes and  
al the people with them cryng Alleluia,  
wente awaye wyth ioye: and as they wēt  
kylled euery one of they: nacið that was  
nought, for example to other: and in dede  
that dape, they kylled aboue. iiii. hundred  
menne, and were very isous as they kyl-  
led them. But those that stakke to God to  
death, hauinge þ ful fruite of they: healtþ,  
they went out of the cýte, crowned wyth  
verye swete floures of all sortes, wyth cry-  
ng and gladnesse, geuinge prayse to the  
holye God of they: fathers, the sauer of  
Israel. And when they wer come to Sto-  
loms Rodophoros, so called after the  
nature of the place, where a nauye taried  
for thē, they kepte a feaste there by theyre  
hole consente, seuen dapes, the kynge ge-  
uinge vnto them gladlye all chynges ne-

### The.vii.Chapter. Fol.lxxxiii.

cessary to they: iorny tyl they came home:  
So departyng false wyth worthy gratu-  
lacions, there also they purposed to kepe  
those glad dapes for the tyme of they: be-  
singe in a straunge land: and makyng and  
dedicating a pyllet of prayer in the place  
wher they feasted, they went they: waies  
false bothe by lande and by sea, fre & me-  
rye, and euery manne came home to bys  
house by the kynges commaundement,  
hauinge greater power agaynst they: e-  
nemyes wyth gloze and feate, then euer  
they had before: they were not let frome  
they: goodes by any man. For al men re-  
ceyued they: goodes, as they were named  
in the bil of atteindure, so that whosoever  
had any thing of they:s, restored it againe  
wyth greate feare, the hie God fi-  
nishing they: matters to al their  
healthes. Praysed be God  
the delpuer of Isra-  
ell worlde wyth-  
out ende.

*Thomas Mitton*

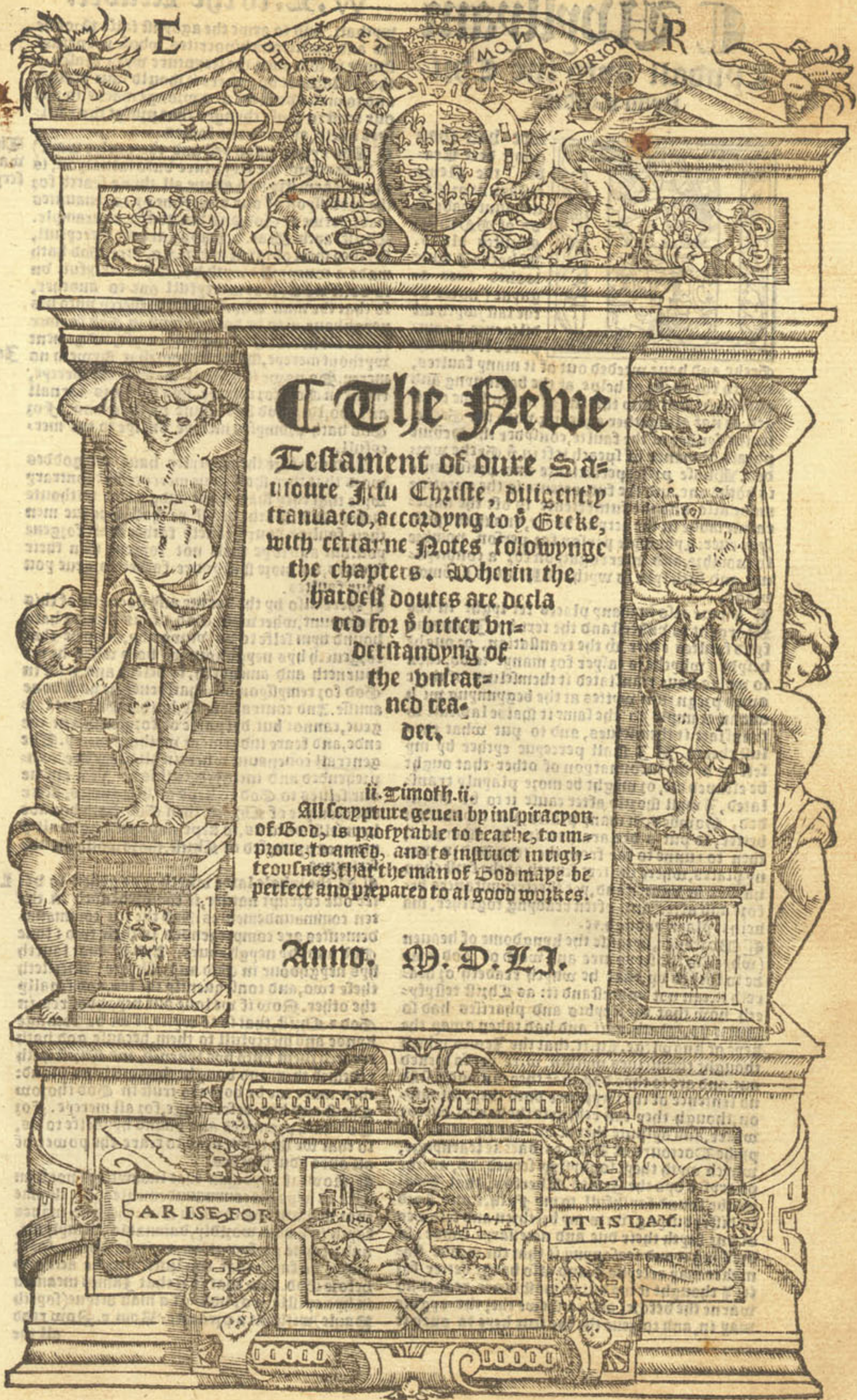
*His Book*  
*Arundominy*  
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*Mary: yf: 19: Aged 27: Years.*



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E

R

# The Newe

Testament of oure Sa-  
uoure Iesu Christe, diligently  
tranuared, accordyng to y<sup>e</sup> Eeke,  
with certayne Notes folowynge  
the chapters. wherin the  
hardest doubtis are decla-

red for y<sup>e</sup> better vn-  
derstandyng of  
the vnleat-  
ned tea-  
der.

ii. Timothy. ii.

All scripture geuen by inspiracon  
of God, is profytable to teache, to im-  
proue, to amonish, and to instruct in righ-  
teousnes, that the man of God maye be  
perfect and prepared to al good workes.

Anno. M. D. L. I.

ARISE FOR

IT IS DAY.



# W. Tyndall vnto the Chri- styan Reader.



**H**ere hast thou (most deere Reader) the Newe testament or Couenaunt made w<sup>th</sup> vs of GOD in Christes blood. Whiche I haue looked ouer agayne (nowe at the last) wyth all diligence, & compared it vnto the

Grece, and haue weeded out of it many faultes, whych for lacke of helpe at the begynnyng and ouersyght, dyd flow therein. If ought seme chaunged, or not altogether agreyng with the Grece, let the synder of the faulte, consider the Hebrue phrase, or maner of speech left in þe Grece wordes. Whose p<sup>er</sup>fectente and p<sup>re</sup>sentece is bothe one, and the futuretence is the optatiue mode also, and the futuretence is oft the imperative mode in the actyue voyce, and in the passive euer. Lyke wyse person for person, nombre for nombre, and interrogatyon for a condycional, and such lyke is wyth the Hebrues a comon v<sup>er</sup>ge.

I haue also in many places set lyght in the Margent to vnderstand the text by. If any man fynd faultes ether w<sup>th</sup> the translation, or ought helpe (whiche is easer for manye to do, then so wel to haue translated it themselves of their owne p<sup>re</sup>gnant wyttes at the begynnyng w<sup>th</sup> an example) to the same it shal be lawfull to translate it themselves, and to put what they lust thereto. If I shal perceyue eyther by myself, or by the informatyon of other that ought be escaped me, or myght be more playnly translated, I wyll shortly after cause it to be amended. Howbeit, in many places, me thynketh it better, to put a declaracyon in the Margent, then to runne to far from the text. And in many places, where the text semeth at the first chop hard to be vnderstand, yet the circumstances before and after, and often readyng together, maketh it playn ynough, &c.

Moreover, because the kyngdome of heauen (whych is the scrip<sup>tu</sup>re and word of God) may be so locked vp, that he whych readeth or heareth it, can not vnderstand it: as Christ testifieth how that the scribes and pharises had so shut it vp. Math. xxiii. and had taken away the keye of knowlege. Lu. xi. that the Jewes which thought themselves wythin, were yet so locked out, and are to this day, that they can vnderstand no sentence of the scrip<sup>tu</sup>re vnto their saluacyon, though they can rehearse the textes euerie where, and dyspute therof as subtilly as the popp<sup>er</sup> the Doctours of Dunces darke learnyng, whych wyth theyr sophystes serued vs, as the pharises dyd the Jewes. Therefore, that I myght be found faythfull to my Father and Lord in distributyng vnto my brethren and felowes of one fayth their due and necessary foode: so dyscussyng it and seasonyng it that the weake stomakes may receyue it, and also be the better for it: I thought it my dute (most deere reader) to warne the before, and to shewe the, the ryght way in, and to geue the the true keye to open it

## W. T. to the Reader.

wythall, and to arme the agaynst false p<sup>ro</sup>p<sup>h</sup>etes and malicious hypocrites, whose perpetual studie is to leauen the scrip<sup>tu</sup>re wyth gloses, & ther to locke it vp, where it shoulde saue soules, and to make vs shote at a w<sup>ro</sup>ng marke, to put our trust in those thynges that p<sup>ro</sup>fyt their belyes onely, and slea our soules.

The ryght waye (yea and the onely waye) to vnderstand the scrip<sup>tu</sup>re vnto saluacyon, is that we earnestly and aboue all thyng search for the professyon of our baptysme or couenautes made betwene God and vs: As for an example. Christ sayth. Mat. v. Happy are the mercyfull, for they shal obtayne mercy. Lo, here God hath made a couenaunt wyth vs, to be mercyfull vnto vs, if we wyll be mercyfull one to another, so that the man whych sheweth mercy vnto his neyghbour, may be bold to trust in God for mercy at all nedes. And contrary wyse, iudgement wythout mercy, shal be to hym that sheweth no mercy. So nowe if he that sheweth no mercy, truste in God for mercy, his fayth is carnall and worldly, and but vayne p<sup>re</sup>sumption. For God hath promysed mercy onely to the mercyfull.

The ryght way into þe scrip<sup>tu</sup>re.

Jacob. ii.

And therfore the mercyes haue not goddes word that they shal haue mercy: but contrary wyse that they shal haue iudgement withoute mercy. And Math. vi. If ye shal forgeue men their faultes, your heauyly father shal forgeue you: but and if ye shal not forgeue men their faultes, no more shal your father forgeue you your faultes.

There also by the vertue and strength of this couenaunt, wherwyth God of his mercy hath bound hym selfe to vs vnworthy, may he that forgeueth his neyghbour, be bold when he resourmeth and amendeth, to beleue and trust in God for remysyon of whatsoeuer he hath done amysse. And contrary wyse, he that will not forgeue, cannot but dyspayre of forgyuenes in the ende, and feare iudgement wythout mercy. The generall couenaunt wherewith all other are comprehended and included, is this. If we make our selues to God to kepe al his lawes, after the example of Christe, then God hath bounde hym selfe vnto vs, to kepe and make good all þe mercyes promysed in Christ, thorowout all the scrip<sup>tu</sup>re.

Al the whole lawe whych was geuen to vs: Lawe. ter our corrupt nature, is comprehended in the ten commaundementes. And the ten commaundementes are comprehended in these two: loue God and thy neyghbour. And he that loueth his neyghbour in God and Christe, fulfillerth these two, and consequently the ten, and finally the other. Now if we loue our neyghbours in God & Christe, that is to wytte, if we be louinge kynde and mercyfull to them, because god hath created them vnto his lyknes, and Christ hath redeemed them and bought them with his blood: then maye we be bolde to trust in God thorow Christ and his deservyng, for all mercy. For God hath promysed and bound hym selfe to vs, so that we shal not need to feare the power of all oure aduersaries.

Nowe if anye man that submytteth not hym selfe to kepe the commaundemente, do thynke that he hath any fayth in God: the same manes fayth is vayne, worldly, damnable, deuplythe, and playne p<sup>re</sup>sumption, as it is aboue sayd: and is no fayth that can iustify or be accepted before God. And that is it that James meanerth in his epistle. For how ca a man beleue (sayeth Paule) without a preacher? Rom. x. Now read all the



all the scripture, and se where God sent anye to preache merce to anye, saue vnto them onely that repente and turne to God wyth al theyr hertes, to kepe hys commandementes. Vnto þe disobedient that wil not turne, is threatened wrath, vengeance and damnacion, accordynge to all the terrible curses and fearfull examples of the Bible.

what faith  
it is that sa  
ueth.

Faith nowe in God the father thow oure Lorde Iesus Christ, accordynge to the couenautes and apowment made betwen God and vs, is our saluacion. Wherefore I haue euer noted the couenautes in the margentes, and also promyses. And ouer wher thou findest a promise and no couenaunt expessed therewith: ther must thou vnderstand a couenaunt, that we, whē we be receiued to grace, know it to be our duty to kepe the law. As for an example: When the scripture sayeth. Mat. vii. Tre and it shal be geuen you, seke and ye shall fynde, knocke and it shal be opened vnto you: It is to be vnderstand, if that when thy neighbour axeth, sekerh or knocketh to the, thou than shew him the same merce whiche thou desyrest of God, then hath god bound himselfe to helpe the again, & else not.

ii. thynges  
are requy-  
red to be-  
gin a Chri-  
sten man.

Also ye se that two thynges are required to begynne a chysten man. The firste is a stedfast fayth and truste in almighty god, to obayne al the merce that he hath promised vs, thow the deseruinge and merites of a hyestes bloude onely, without al respecte to our owne workes.

And the other is that we forsake euyl, & turne to god to kepe his lawes, and to fyght agaynst our selues and our corrupt nature perpetually, that we may do the wil of god euerye daye better and better.

This haue I sayed (moste deare reader) to warne the, leaue thou shouldest be deceyued, and shouldest not onely read the scriptures in vain, and to no profyte, but also vnto thy greater dampnacion. For the nature of goddes word is, that whosoever read it, or heare it reasoned, and disputed before hym, it wyl begynne immediatly to make him euery daye better and better, tyll he be grown into a perfecte man in the knowledge of Christ, & loue of the lawe of god: or else make hym worse and worse, tyll he be hardened that he openly resist the spirit of God, and the blasphemie, after þe exaple of Pharaon, Coran, Abiron, Balā, Judas, Simon Magus, & such other.

What the  
nature of  
gods word  
is,

Thys to be euen so, þe words of Christ, John iii. do well confirme. This is condempnacion (sayeth he) the lyght is come into the world, but the me loued darkenes more the lyght: for thei dedes were euil. Behold whē the lyght of gods word cometh to a man, whether he read it or heare it preached and testified, and he yet haue no loue therto, to fashyon his lyfe thereafter, but consenterh styll vnto hys olde dedes of ignorance, then beginneth his iust dampnacion immediatly, and he is henceforth without excuse in that he refused merce offered hym: for God offereth merce, vpon the condycion that he wil mende his liuing: but he wil not come vnder the couenaunt. And from that houre forwarde, he wareth worse and worse, God takynge hys spirite of merce and grace from him for his vnthankfulness sake. And Paule writeth. Roma. i. that the heathen because when they knewe God, they had no luste to honoure hym wyth Godly luyng, therefore god proued hys wrath vpon them, and toke his spirite from them, and gaue them vp to their hertes lustes, to lerne synne, from iniquity to iniquity, tyll they were thow hardened and pake repentance.

And Pharaon, because when the word of god was in his countrey, and gods people scattered thowout al hys land, and yet nether loued them nor it, therefore God gaue him vp: and in takynge his spirite of grace from him, so hardened his herte with couctousnes, that afterwarde no miracle could conuerter hym.

Hereto pertayneth the parable of the talentes. Mat. xxv. The lord commaundeth the talent to be taken awaye fro the euill and slothful seruaunte, and to bind him hand and fote, & to cast him into vtter darkness, and to geue the talent vnto hym that had ten, sayng: to al that haue, more shal be geuen. But fro him that hath not, that he hath shal be taken from him. That is to say: he that hath a good hert toward the word of god, and to garnish it with godly luyng, and to testify it to other, the same shal increase more & more dayly in the grace of Christ. But he that loueth it not to lye ther after and to edifye other, the same shal lose the grace of true know ledge, and be blynded agayn, and euery daye wareth worse and worse, and blinder and blinder, tyll he be an vtter enemy of the word of god, and his herte so hardened, that it shal be impossible to conuerter him.

And Luke. xii. The seruante that knoweth hys masters wyll, and preparerh not himselfe, shal be beaten with many strypps: that is, shal haue greater dampnacion. And Math. vii. All that heare the word of god, and do not thereafter, bylde on sand: that is: as the foundacyon layed of sand, cannot resist violence of water, but is undermined and ouerthrowen, euen so þe fayth of them that haue no luste, nor loue to the lawe of god, buyld vpon the sand of theyr owne Imaginacions, and not on the roche of Goddes word, accordyng to his couenaunts, turneth to desperacyon in tyme of tribulacion, & when God cometh to iudge.

And the vyneparde. Math. xxi. planted & hyed oute to the husbande men that wuld not render to the Lord of the fruite in due tyme, and therefore was taken from them, and hyed out to other, doth confirme the same. For Christ sayth to the Jewes: the kyngdome of heauen shal be taken from you, and geuen to a nation that wil byngne forth the frutes therof, as it is come to passe. For þe Jewes haue lost þe spiritual know ledge of his commandementes, and also of all the scripture, so that they can vnderstande nothyng godly. And the doze is locked vp that al their knockinge is in vayne, though manye of the take greate paine for Gods sake. And in Luke. iii. the fyg tre that beareth no fruite, is commaunded to be plucked vp.

And finallye, hereto pertayneth wyth infinite other, the terrible parable of the vncleane spirit (Luk. xi. whiche after he is cast out) when he cometh and fyndeth his house swept and garnished, taketh to him seuen worse then himselfe, and cometh and entreth in, and dwelleth there: and so is the end of the man worse then the begynnynge. The Jewes, they had clesed themselves with Goddes worde from all ourwarde idolatry and worshiping of idoles, But their hertes remayned styll saythlesse to Godwarde, and toward hys merce and truth: and therefore without loue also & luste to his lawe, & to their neighbour for hys sake: & thow false trust in their owne workes (to whiche herelpe, the childe of perdyon the wyched byshop of Rome with his lawiers hath brought vs Christen, more adhomynable ydolaters then before) became ten tymes worse in the end then at the begynnynge.



## W. T. to the Reader.

For the first idolatry was soone spied, and easy to be rebuked of the prophetes by the scriptur. But the latter is more subtle to beyle withal, and an hundred tymes of more difficultye to be wided oute of mennes hertes.

¶ This also is a conclusyon nothyng more certayne, or more proued by the testimonge & exam- ples of the scripture, that if any that sauoureth the worde of God, be so weake that he can not chastise his flesh, hym wyll the Lorde chastise, & scourge euery day wharper and wharper, with tribulacyon and mysfortune, that nothyng shal prosper wth hym, but all shal go agaynst him whatsoeuer he taketh in hande, and shal visite hym wth pouertie, with syncknesse and disea- ses, and shal plague him with plague vpon plague, eche more lothsome, terrible and feareful then other, tyl he be at bitter defiance with his flesh.

¶ Let vs therfore that haue nowe at thys tyme our eyes opened agayn thow the tender mer- cy of God, kepe a meane. Let vs so put oure truste in y<sup>e</sup> mercy of God thow Iesus Christ, that we knowe it our dute to kepe the lawe of God, and to loue our neyghbours for their sa- fety sake, whych created them and bought the so derelye wth hys bloud. Let vs walke in the feare of God, and haue our eyes open to bothe partes of Goddes couenauntes, certified that none shalbe partaker of the mercy, saue he that wyll fyght agaynst the flesh to kepe hys lawe. And let vs arme oure selues wth thys remem- brance, that as Christes workes iustifye from synne and set vs in the fauour of God, so oure owne dedes thow we workyng of the spirite of God, heape vs to contynue in the fauoure and the grace, vnto which Christe hath bought vs, & that we can no longer continue in fauour and grace, then whyle our hertes do kepe the lawe.

¶ Furthermore, concernyng the lawe of God, this is a generall conclusyon, that the whole lawe, (whether they be ceremonies, sacrifices, yea or sacramentes eyther, or preceptes of equi- tyte betwene man and man thow we out all de- grees of the worlde) all were geuen for our pro- fit and necessity onely, and not for anye nede that God hath of our keepyng them, or that hys ioye is encreased therby, or that the dede it self doth please hym. That is all that God requy- reth of vs when we be at one wth hym, and do put our truste in hym, and loue euerye man hys neyghbour to pitie hym, and to haue compassyō on hym in al hys nedes, and to be merciful vnto hym. Thys to be euen so, Christe testifieth.

¶ Math. vii. sayinge: thys is the lawe & the pro- phetes, That is, to do as thou wouldest be done to, (accordyng I meane to y<sup>e</sup> doctryne of the scrip- ture) and not to do as thou wouldest not haue done to the, is al that the lawe requyreth and y<sup>e</sup> Prophetes. And Paule to the Roma. xiii. affy- meth also, that loue is the fulfillyng of the law, and that he whych loueth, dothe of hys owne accord all that the lawe requyreth. And. i. Tim. i. Paule sayth that the loue of a pure hert and good conscience and fayth vnfaigned, is the end and fulfillyng of the lawe. For fayth vnfaigned in Christes bloud, causeth the to loue for Christes sake.

Fayth is  
cause of  
loue.

¶ Whych the loue is the pure loue onely, and the onely cause of a good conscience: for then is the conscience pure when the eye loueth Christe in al hys dedes, to do them for hys sake, and not for hys own synghular aduantage or any other wycked purpose. And John both in hys Gospel & also epistles, speaketh neuer of any other law then to loue one another purely, affyrmyng y<sup>e</sup>

## W. T. to the reader.

we haue God hym self dwelling in vs, and al that God desyreth, if we loue one the other.

¶ Seynge then that sayeth to God, and loue & mercifulnes to our neyghbours is al that we must vnderstande and interprete by them, so y<sup>e</sup> all inferiour lawes are to be kepte and obser- ued as long as they be seruantes to fayth and loue: and then to be broken immediatly, if tho- rowe anye occasyon, they hurte eyther the fayth whych we shoulde haue to Godward in the con- fydence of Christes bloude, or the loue whych we owe to oure neyghbours for Christes sake. ¶ And therfore when the blynd Pharises mur- mured and grudged at hym and hys discyples, that they brake the Saboth daye and trady- ons of the elders, and that hym self dyd eate w<sup>th</sup> the publycanes & synners, he answereth. Math. ix. alledgyng O leas the Prophet: So rather & learne what thys meaneth. I requyre mercy & not sacrifice. And Mathew. xii. Wh that ye wyll what thys meaneth. I requyre mercy and not sacrifice. For onely loue and mercifulnes vnderstande the lawe, and else nothyng. And he that hath not that wyrtten in hys herte, shal neuer vnderstand the lawe, no though al y<sup>e</sup> an- gels of heauen went about to teach hym. And he that hath that grauen in hys herte, shal not onely vnderstande the lawe, but also shal do of hys owne inclinacyon al that is requyred of the lawe, though neuer lawe had bene geuen: as all mothers do of themselves wythout lawe vnto theyr chyldren al y<sup>e</sup> can be requyred by any law, loue ouercomyng al payn, grieve, tediousnes or lothsomnes: and euen so no dout if we had con- tynued in our fyrst state of innocencye, we shuld euer haue fulfilled the lawe wythout compul- syon of the lawe.

Only loue  
vnderstan-  
deth y<sup>e</sup> lawe.

¶ And because the law whych as a doctryne, thow teachyng euery man hys dute, doth bre- ter our corrupt nature, is suffyciently dyscribed by Moyses, therfore is lytle mencyon made therof in the newe testament, saue of loue onely, wherin al the lawe is included: as seldom men- cyon is made of the newe testamente in the olde lawe, saue here and there are promyses made vnto them that Christe shoulde come and blesse them and deliuer them, and that the Gospel & newe Testament shoulde be preached and publi- shed vnto al nacjons.

¶ The Gospel is glad tydynge of mercy, & Gospel. grace, and that our corrupt nature shalbe hea- led agayne for Christes sake, and for y<sup>e</sup> myertes of hys deservynges only: yet on that condycyon that we wyl turne to God, to learn to kepe his lawes spirytually, that is to say, of loue for his sake, and wyl also suffer the curyng of our in- fymities.

¶ The new Testament is as much for to say, as a newe cowaunt. The old Testament is an old tempozall couenaunt made betwene God & the carnal chyldren of Abraham, Isaac, and Ia- cob, otherwyle called Israhel, vpon the dedes and the obseruyng of a tempozall lawe. Wher the reward of the keepyng is tempozall lyfe and prosperyte in the land of Canaan, and the brea- kyng is rewarded wth tempozall death and punyment.

Newe Tes-  
tament.

¶ But the newe Testament is an euertlasting couenaunt made vnto the chyldren of God tho- rough ayde in Christ, vpon the deservynges of Christ: Where eternal lyfe is promysed to al y<sup>e</sup> beleue, and death to all that are vnbelyng. My dedes if I kepe y<sup>e</sup> lawe are rewarded with the tempozall promyses of thys lyfe. But if I beleue in Christe, Christes dedes haue purcha- sed



sed for me the eternal promises of everlasting  
lyfe. If I commit nothing worthy of death, I  
deserve to my reward, that no man kill me, If  
I hurt no man, I am worthy that no man hurt  
me. If I helpe my neyghbour, I am worthy þ  
he helpe me agayne: So that with cura and de-  
des, with which I serve other men, I deserve  
that other men do lyke to me in this world, and  
they extende no further: But Chasties dedes ex-  
tende to lyfe everlasting vnto al that beleue. ac.  
These be suffice into in this place, concerninge  
the lawe and the Gospel, the newe Testamente  
and the olde: so that there is but one God, one  
Christ, one fayth, and one baptysme: euen so vn-  
derstande thou, that there is but one Gospel,  
though many wyte it, and many preache it.  
For all preache the same Christ, and bringe the  
same glad tydynges. And thereto Pauls Epi-  
stles with the Gospel of Ihon and hys lyfte  
Epistle, and the first Epistle of S. Peter, are  
most pure Gospel, and most playnly and rygh-  
lye describe the glo: of the grace of Christ: If  
ye requyre more of the law, like in the Prologe  
to the Romanes, and in other places, where  
it is sufficiently intreated of.

### Repentance.



Concerninge this worde repen-  
taunce (or as they vse to call it,  
penaunce) the Hebrew hath in the  
old testament generally (שוב) þ  
is to say, turne, to be converted.  
For whyche the translation that  
we take for S. Jeroms, hath most part (conuert)  
to turne or to be converted, and sometyme yet  
(agere penitentiam). And in the Greke the new  
testament hath perpetually (μετανοω) to turn  
in the herte and mynde, and to come to the ryght  
knowledge, and to a mans ryght wyte agayne.  
For whyche (μετανοω) Saint Jeroms trans-  
latyon hath sometyme (ago penitentiam) I do  
repent, sometyme (peniteo) I repente, sometyme  
(peniteor) I am repentaunce, sometyme (habeo  
penitentiam) I have repentaunce, sometyme (pe-  
nitetur me) it repenteth me. And Erasmus vseth  
much this worde (rectifico) I come to my selfe,  
or to my ryght mynde agayne. And þ very sence  
and significatyon both of the Hebrew and also  
of the Greke word is, to be converted & to turne  
to God with al the herte, to knowe hys wyll, &  
to lyue accordyng to hys lawes, and to be cured  
of our corrupt nature with the oyle of hys spy-  
rite, and wyne of obedyence to hys doctryne.  
Whych conuersyon or turnyng, if it be vnfa-  
med, these foure do accompany it, and are inclu-  
ded therein. Confessyon, not in the priestes care,  
for that is but mans inuentyon, but to God in  
thy herte, and before all the congregacyon of  
God, how that we be synners and synnefull,  
and that our whole nature is corrupt and incli-  
ned to synne and all vnrightheousnes, and there-  
fore euill, wycked, and damnable, and hys lawe  
holy and iuste, by which our synful nature is

The foure  
partes of  
repentaunce

rebuked, and also to our neyghbours, if we hau-  
e offended any person partycularly. Then con-  
trytyon and sorrowfulnes, that we be such dam-  
nable synners, and not only haue synned, but ar  
whole inclined to synne still.

Thyrdly fayth of which our olde doctours  
haue made no mencion at al in the descriptyon  
of their penaunce) that God for Christes sake  
doth forgjue vs, and receyue vs to merce, and  
is at one with vs, and wpll heale our corrupte  
nature. And fourthly satisfaccyon or amendes  
makynge, not to God with holy workes, but to  
my neyghbour, whom I haue hurt, and to the  
congregacyon of God, whom I haue offended  
(if any open crime be founde in me) and submit-  
tyng of a mans selfe vnto the congregacyon or  
churche of Christ, and to the officers of þ same,  
to haue his lyfe corrected and gouerned hence-  
forth of them, accordyng to the true doctryne of  
Christ. And note this: that as satisfaction or a-  
mendes makynge is counted ryghteousnes be-  
fore the world, and a purgynge of the synne, so  
that the world when I haue made a full amen-  
des hath no farther to complayne: Euen so faith  
in Christes bloude is counted ryghteousnes & a  
purgynge of al synne before God.

Satisfac-  
tion.

As ouer he that synneth agaynst his bro-  
ther, synneth also agaynst hys father almighty  
God. And as the synne committed agaynst hys  
brother, is purged before the worlde with ma-  
kyng amendes, or askyng forgiveness: euen so is  
the synne committed agaynst God, purged thro-  
row fayth in Christes bloud only. For Christ  
sayth. Ihon. vi. Excepte ye beleue that I am  
he, ye shall dye in your synnes. That is to saye,  
if ye thynke that there is anye other sacrifice  
or satisfaccyon to Godward then me, ye remain  
euer in synn before God, how soeuer righteous  
ye appeare before the worlde. Wherefore nowe  
whether ye call this (μετανοω) repentaunce,  
conuercion, or turning agayne to God, eyther  
amendyng, &c. whether ye say repent, be conuer-  
ted, turne to god, amend your lyuynge, or what  
ye luste, I am content so ye vnderstand what is  
ment therby, as I haue nowe declared.

### Elders.

In the old Testament the temporal  
heades and rulers of the Jewes,  
whych had the gouernaunce ouer þ  
lyue or commune people are called  
elders, as ye maye see in þ foure Euangelistes.  
Out of which custome, Paul in hys epistles, &  
also Peter, cal the presbiteres and spiritual gover-  
ners (whych are bishoppes and priestes) elders.  
Nowe whether ye cal them elders or priestes, it  
is to me al one, so that ye do vnderstande, that  
they be officers and seruantes of the word of  
God, vnto the which al men both hygh & lowe  
that wil not rebel agaynst Christ, must obeye as  
longe as they preache and rule  
truelye, and no lenger.



# A Prologe

upon the Gospell of S. Mathew.

This becometh a preacher, a feeder of soules, Salathiel.



A princie of the publicans, a feeder of soules.

**T**ouchyng the Evangelistes, ye se in the new Testament clearly, what they wer. First Mathew (as ye read Mathew ix. Mark. ii. Luk v.) was one of Christes Apostles, & was with Christ all the tyme of hys preachyng, and heard hys own selfe almost all that he wrote.

That is to say glad dynges.

## The \* Gospell of Saynt Mathew.

The first Chapter.

That he maye proue Iesus to bee the Messias, whom the Prophetes promysed, he counterth hys Genology euen from Abraham. Then describeth he the assurance of Mary & Joseph, & how Christ was conceived thorough the holy ghost, & howe Joseph warned by the Angell, toke Mary to hys wyfe.



Hys is the boke of the generation of (a) Iesus Christ, the sonne of (b) David, the sonne also of Abraham.

\* Abraham begat Isaac: Isaac begat Jacob:

\* Jacob begat Judas and his brethren.  
\* Judas begat Phares & Zarah of Thamar:  
Phares begat Esrom:  
Esrom begat Aram:  
Aram begat Aminadab:  
Aminadab begat Naasson:  
Naasson begat Salmon:  
Salmon begat Booz of Rachab:  
Booz begat Obed of Ruth:  
Obed begat Jesse:  
\* Jesse begat David the kyng:  
\* David the kyng begat Salomon, of hys wyfe: that was the wyfe of Uripe:

\* Salomon begat Roboam:  
Roboam begat Abia:  
Abia begat Asa:  
Asa begat Josaphat:

## of S. Mathew.

Josaphat begat Joiam:  
\* Joiam begat (c) Joias:  
\* Joias begat Joatham:  
\* Joatham begat Achaz:  
Achaz begat Ezechias:  
Ezechias begat Manasses:  
Manasses begat Amon:  
Amon begat Josias:  
Josias begat (d) Jechonias & his brethren about the tyme they were carped awaye to Babylon.

And after they were brought to Babilon, Jechonias begat Salathiel:  
Salathiel begat Zorobabel:  
Zorobabel begat Abiud:  
Abiud begat Eliacim:  
Eliacim begat Azor:  
Azor begat Sadoc:  
Sadoc begat Achin:  
Achin begat Eliud:  
Eliud begat Eleazar:  
Eleazar begat Matthan:  
Matthan begat Jacob:  
Jacob begat Joseph the husband of Mary, of whych was borne that Iesus, that is called (e) Christe. \*

All the generacions from Abraham to David, are. xiii. generacions. And from David vnto the captiuitie of Babilon, are. xiiii. generacions. And from the captiuitie of Babilon vnto Christ, are also fourtene generacions.

\* The birth of Iesus Christ was on this wise. When his mother Mary was betrothed to Joseph, before they came to dwell together, he was found with childe by the holy ghost. Then Joseph hys husband being a perfect man and loth to make an (f) example of hys, was minded to put hys away secretly. \* Whyle he thus thoughte, beholde the (g) Angell of the Lord apered vnto him in a dreame, saying: Joseph thou sonne of David, feare not to take vnto the Mary thy wyfe. For that which is conceived in her, is of the holy ghost. She shall bringe forth a sonne, and thou shalt call hys name Iesus. For he shal saue his people from theyr synnes. \*

All this was done to fulfill the whiche was spoken of the Lorde by the prophet, saying: Behold a mayd shal be with child, and shall bringe forth a sonne, & they shall call his name (h) Emanuel, which is by interpretation, God with vs. \*

And Joseph as sone as he awoke out of slepe, dyd as the Angell of the Lorde had bydden him, and toke his wyfe vnto hym, and knewe hys wyfe, & called his name Iesus.

### The Notes.

(a) Iesus, or after the Hebrue Iesus, is by interpretation, Saviour.  
(b) David and Abraham are first reherced, because Christ was especially promysed vnto the to be of theyr seide.  
(c) Read the. iii. chap. in the first boke of Paral. in the letter d. wher thou shalt se what hath becomen of Jechonias.

\* ii. Para. xvi. d.  
\* ii. Para. xvi. a. and xvi. d.  
\* iii. Regum xvi. a. & xvi. d.  
\* ii. Paral. xvi. d.  
\* iii. Paral. xvi. d.  
\* i. Paral. xvi. d.  
\* i. Paral. xvi. d.

Luke. i. b.

Deu. xliii. Luke. ii. c.

Isai. vii. a. Acta. iiii. a. Esaye. vii. Emanuel.



**Joachim.** be left out in this place.  
(d) In the booke of our tyme is left out Joachim, the father of Iechonias, as appeareth by the fyrst booke of Daralppo. the. ii. Chap. in the letter B. wher Iechonias is declared to be Iechonias sonne.

**Messias.** (e) Christ is in Hebrew, Messias, and signifyeth annointed, which name was geuen to all kyn- ges, priestes and Prophetes in the olde lawe, because they were annointed wth oyle: but to s sonne of the virgin, because he was annointed wth the oyle of the spyyt more aboundantlye then anye other, whiche annointynge was also signified by the other.

**Example.** (f) They be made examples, whiche be openlye punished as euyl doers, to put other in feare to do the lyke.

**Angel.** (g) Angell, is by interp[re]tatio[n], Messenger, wherfore the priestes and al other that do declare and set forth the wylle of worde of God, are in scrip- ture called Angels.

**Emanuel.** (h) Emanuel, is interpreted, God wth vs. Whiche name was geuen vnto Christ, because he being God, was as Paule witnesseth, found lyke vnto vs in all thyngs, synne only excepted.

**Fyrst borne sonne.** (i) The mynde of the Euangelist when he de- clared Christ to be the fyrst sonne of Mary, was to proue that he was the sonne of a vyrgyne, accord- yng to the prophesy that was spoken of hym, and not to declare that Mary had no chyldren after hym, as some phantasy.

The. ii. Chapter.

Wpsemen come from the east, and worshyp Christ wth worshippe gyftes, whom Herode by treason, despyed to destroy. But hyndred by God of his purpose herein, he slewe all the yong chyldren in Bethleem. But Christe at the warnyng of an Angel is carped into Egypt, and by counsaile of the same Angell returneth into Nazareth.

**W**hen Jesus was borne at Beth- leem in Jewry, in the tyme of He- rode the kynge: Beholde, there came (a) wpsemen from the east to Jerusalem, sayinge: Where is he that is borne kynge of Jewes? We haue sene his starre in the east, and are come to wor- shyp hym.

**Miche. v. a**  
**John. vii. d** When Herode the kynge had heard this, he was troubled, and al Jerusalem wth hym, and he gathered all the chiefe prie- stes and Scribes of the people, and axed of theim, where Christe shoulde be borne. And they sayed vnto him: at Bethlehem in Ju- dy. For thus it is wyrtten by the prophete. (b) And thou Bethleem in the land of Ju- dy, arte not the least, concernyng the prin- ces of Juda. For oute of the shall come the capitayne, that shall (c) gouerne my peo- ple Israel.

Then Herode priuily called the wpsemen, and diligently enquired of theim, the time of the ster that appeared, and sent them to Bethleem, sayinge: Go and search diliget- ly for the chylde. And when ye haue founde hym, bring me word, that I may come and worshyp hym also.

**Clare. ix. a**  
**Plal. lxxi. b** When they heard the kynge, they depar- ted: and lo, the ster whych they sawe in the east wente before them, tyll it came & stode ouer the place wher the chylde was. When

they sawe the starre, they were maruelous- ly glad: and went into the house, & founde the chylde wth Marye his mother, and kneeled downe and (d) worshipped hym, & opened their treasures and offered to hym gyftes, \* gold, frankincense & myrr. And after they wer warned of god in a dreame, that they shoulde not go agayn to Herode, they returned into theyr owne countrepe another waye.

When they were departed, Beholde the angel of the Lorde appered to Joseph in a dreame, sayinge: Arise, and take the chylde and his mother, and flee into Egypt, and abyde there tyll I byrnyng the word. For He- rode wyll seke the chylde to destroye hym. When he aroose, & toke the chylde, & his mo- ther by nyght, and departed into Egypte, & was ther vnto the death of Herod, to ful- fyll that whych was spoken of the Lorde by the prophet, whiche sayeth, \* Out of Egypt haue I called my sonne.

(e) When Herode percepyng that he was mocked of the wpse men, was excedynge wroth, and sent forth and sleue all the chyl- dren that were in Bethleem, and in all the coastes therof, as many as were two yere old and vnder (f) accordynge to the tyme which he had diligently searched out of the wpsemen.

Then was fulfilled that whych was spo- ken by the prophet Ieremye, sayinge: On the hilles was a voice hearde, mournynge, wepyng and great lamentacion. Rachell wepyng for hyr chyldren, and woulde not be comforted, because they (g) wer not.

\* When Herode was dead: behold, an an- gell of the Lorde appeared in a dreame to Joseph in Egypte, sayinge: aryse and take the chylde and his mother, and go into the land of Israel. For they are dead \* whiche sought the chylde's lyfe. When he aroose up, and toke the childe and his mother, & came into the land of Israel. But whē he heard that Archelaus dyd raygne in Iurpe in the roume of his father Herode, he was afraid to go thither. Notwithstandynge after he was warned of God in a dream, he turned asyde into the parties of Galile, and went & dwelt in a cytie called Nazareth, to ful- fyll that which was spokē by the prophete: he shalbe called (h) a Nazarite. \*

The Notes.

(a) Strabo (who was in the tyme of Christes byrth) sayeth, that the thre wpse men, were cer- tayne sage men among the Persians, as Moyses was among the Hebrewes. He sayth also, that they were the priestes of the Persians.

(b) Note, that wher it is sayd. And thou Beth- leem in the land of Iudye, arte not the least &c. The scrip[er]s dyd as our prelat[es] do, when they had rather rehearse a piece of scrip[tur]e, as they fynd it expounded by some of the doctours, then as it lyeth in the text. For the place of Michas, hath thus. And thou Bethlehem Ephrata, art lytle amonge the thousandes of Juda.

(c) To gouerne, is to rule the people by law. To gouerne

Mat. xxi. c  
De. xi. c

Iere. xxxi. c

Mat. i. d  
Luke. iii. d  
John. i. d

Judi. i. d  
Clap. i.

Wise men.

Note.

To gouerne



nyng and examples.  
**Worshyp.** (d) The Hebrewes do often vse thys worde worshyp for bowyng of reuerence with the inclination and bowyng of the body, as ye haue. Gene. xlii. a. And Reg. xxxix. c.  
**Herodes swyne.** (e) Macchabius, in the fourthe chap. of hys Historiales, maketh mention that Augustus Cesar hearing that Herodes had slayne his owne sonne among the other infantes, sayd: It is better to be Herodes swyne, then his sonne. Meaning that he would not kyll hys swyne, because the Jewes law forbode hys flesch.  
**Note.** (f) Accordyng to the tyme, &c. Here maye be gathered that it was, ii. yeares after the byrth of Christ, yer the wylmen had found him.  
**Were not.** (g) Were not, is as muche to saye, as they remayne not vnto hys. This prophete is one of the hys be verified & fulfilled diuers wayes, & at sundrye tymes, being truly spoken of the al. As appereth by the. cxi. chap. of Jeremy, wher immediately after this prophete is promised the returne of the child, en of Israel fro captiuite.  
**Parasite.** (h) He shalbe called a Parasite. This was spoken of Sampson. But for as much as the holye ghost had ordeyned Sampson to be a figure of Christ, it was necessary that the thynges spoken of him, should be fulfilled in Christ.

The.iii. Chapter.

John being comended for the hardnes of his lyfe, beginneth to set forth the gospell with preachyng and Baptysme. He reproveth the hypocryse of the Pharises, & consayleth the to repent. And Christ being baptised of him, is knowen by a voyce hys came fro above to be hys son of god.



In those daies John hys Baptiste came & preched in the (a) wyl-  
 dernes of Iurp, sayyng: \* Repent, hys  
 kingdom of heuē is at hande. \*  
 This is he of whom it is spoken by the prophet Esay which sayeth: The voyce of a cryer in wyl-  
 dernes prepare the Lordes way,  
 and make his pathes straight.

This John had his garment of Camels herre, and a girdell of a skynne aboute hys loynes. \* His meate was (b) Locustes and wild hony. Then went oute to hym, Ierusalem and al Iurpe, all the region round about Iordan, and were baptised of him in Iordan, confessyng theyr synnes. &

When he sawe manye of the Pharises and of the Saduces come to hys baptysme, he sayd vnto the: \* O generacion of (c) vy-  
 pers, who hath taught you to flee from the vengeance to come? Brynge forth there-  
 fore the frutes belonging to repentance. And se ye once thinke not to saye in your selues: we haue Abraham to our father. For I say vnto you, hys God is able of these stones to raise vp chyldren vnto Abraham. Euen now is the axe put vnto the roote of the trees: so hys every tre which bringeth not forth the good fruit, is hewen downe and cast into the fire.

I baptysse you in water in token of repentance, but he that cometh after me, is myghtyer then I, whose shyes I am not worthy to beare. He shall baptysse you with the holys ghoste and with fyre, whiche hath also hys fan in his hande, and will purge hys floure, and gather the (d) wheat into hys garner, and will burne the

chaffe wth vnquencheable fyre. &  
 Then came Iesus from Galyle to Ior-  
 dan, vnto John to be baptised of hym.  
 But John forbad hym, sayyng: I ought to be baptised of the: & comest thou to me? Ie-  
 sus answered and sayd to him: Let it be so now. For thus it becometh vs to fulfil (e) al righteousnes. & he suffered hym. And Iesus asone as he was baptised, came straight out of the water. And lo, heauen was open ouer hym: & John sawe the spirit of God descende lyke a doue, & lyght vpon him. And lo, there came a voyce fro heauen, sayyng: This is my beloued son, in who is my delyte. &

The Notes.

(a) Wyl-  
 dernes. This wyl-  
 dernes was not a  
 place altogether voyde of habitacions, but as  
 our forefathers be, smally inhabited.

(b) Locustes after Plinie, are certayne heastes,  
 whiche the Parthians and Ethiopians dyd co-  
 munly vse to eate. Reade the. xi. booke, and xi.  
 chapter. And. xvi. booke, xxx. chapter of Plinie.  
 Notwithstandyng some hold opinion that they  
 be toppes or budde of trees or frutes.

(c) Appres are certayne serpentes whose natur  
 is to creepe by hys mouth, wherby hys female biteth  
 of hys males head, & the yong gnaw out the dains  
 bealy. Reade Plinie in hys. x. booke. & xvi. cha.

(d) By wheat and chaffe, are ment good and yl.

(e) Al righteousnes, that is to do. al the ordina-  
 ces of god, for such purpose as god ordeined the  
 for.

The.iii. Chapter.

Iesus being led into the desert, fasteth, and  
 ouercometh Satans temptacions. Then he  
 goeth to Galyle and preacheth the Gospell, and  
 calling Peter and Andrew, John and Iames  
 to be hys disciples, approueth hys doctryne by  
 healynge miraculously many dyscales.

Then was Iesus (a) led awaye of  
 the spirite into wyl-  
 dernes, to be  
 tempted of the deuyll. And whē he  
 had fasted. xl. dayes & xl. nightes,  
 he was afterwarde an hūgred. & he  
 came to hym the temptoure, and sayed: if  
 thou be the sonne of God, command that  
 these stones be made bread. He answered &  
 sayde: it is witten, \* man shall not lyue by  
 bread onely, but by every word that proce-  
 deth out of the mouth of God.

Then the deuyll toke hym vp into the  
 holpe cypre, and set hym on a pynacle of  
 the temple, and sayd vnto hym: If thou be  
 the sonne of God, cast thy selfe down. \* or  
 it is witten, \* he shall geue hys aungels  
 charge ouer the, & wth theyr handes they  
 shal hold the vp, & thou shalt not thy foote  
 agaynst a stone. And Iesus sayd to hym, it  
 is witten also. Thou shalt not tempte thy  
 Lord God. The deuyll toke hym vp agayn,  
 & led him into an exceedyng hye mountayn,  
 and shewed him all the kyngdomes of the  
 world, and all the glory of them, and sayde  
 to hym: all these wyll I geue the, if thou  
 wilt fall downe and worshyp me. The said  
 Iesus vnto hym: auoyde Satan. For it is  
 witten, thou shalt worshyp the Lord thy  
 God, and hym onely shalt thou serue.

Then the deuyl left him, and beholde, the  
 angels came and ministered vnto hym. &  
 When

Mark. i. b.  
 Luke. iii. d.  
 John. i. c.  
 Mark. i. b.  
 Luke. iii. d.  
 Esay. lvi. a.  
 Mat. xxi. a.  
 Luke. iii. d.  
 Mark. i. b.  
 ii. Pet. i. d.

wyl-  
 dernes.

Locustes.

Appres.

Wheat.  
 All ryghte-  
 ousnes.

Mark. i. b.  
 Luke. iii. a

Gen. viii. a  
 Sap. xvi. c  
 Luke. iii. a

Psal. xc. c.

Deut. vi. c.  
 Luk. xiii. b.

Deut. vi. c.  
 and. x. d.  
 i. reg. viii. a

Make. i.  
 Luke. iii. a.  
 John. iii. a  
 Esay. xl. a.  
 and. xlv. c.  
 Zacha. i. a  
 Mat. iii. a  
 Mark. i. a  
 John. i. c  
 iii. Regum  
 xviii. b.  
 i. Re. xiii. d

Luke. iii. b

Mat. vii. b  
 Luke. iii. c.

Mark. i. a.  
 Luke. iii. c.  
 John. i. d.

Luke. iii. d.



**Luke. iiii. b.** When Iesus had hearde that John was taken, he departed into Galyle and lefte Nazareth, and went and dwelt in Capernaum, which is a cite vpon the sea, in the coastes of Zabulon and Neptalim, to fulfill that, which was spoken by Esay the prophet, saying, The land of zabulon & Neptalim, the way of the sea beyonde Jordan, Galyle of the Gentyls, the people whiche sat in darknes, sawe greate lpght, and to them which sat in the region and shadowe of death, light is begon to shyne.

**Mat. i. a.** From that tyme Iesus began to preach, and to say (b) repent: for the kyngdome of heauen is at hand. **Luke. v. a.** As Iesus walked by the sea of Galyle, he sawe two brethren: Peter and Simon which was called peter, and Andrew, his brother, casting a net into the sea, for they were fishers: and he said vnto them, folowe me, and I wil make you fyshers of men. And they straightway lefte their nettes, and folowed hym.

And he went forth fro thence, & saw other two brethren, James the sonne of zebede & John hys brother, in the shyp, with zebede his father mendinge theyr nettes, & he called the. And they wpthout taryng lefte the shyp and theyr father, and folowed hym.

**Mat. xix. d.** And Iesus wente about all Galyle, teaching in theyr synagoges, & preaching the gospel of the kyngdome, and healed al manner of syknes, and al maner of diseases amonge the people. And his fame spreade abroad throughout al Siria. And they brought vnto hym all likke people that were taken wpth dyuers diseases & grippings, & them þ wer possessed wpth deuyls: & those þ wer lunatyke, & those that had the palsy: & he healed the. And ther folowed him a great numbre of people from Ierusalē, & from Turpe, & from the regions that lye beyond Jordan.

The Notes,

**Led awaye into wildernes.** (a) Led awaye into wyldernes, &c. Not because no man can be tempted of the deuil oute of wyldernes, but because oure Sauoure (who vled to eate and dlyncke indifferently in all mens companye myghte not haue fasted so longe, and so straitely in those partes where he had bene before conuersaunte, wher by the deuyll myght haue iust occasyō to tempt him in such sort as he did.

**To repent.** (b) To repent is to sorow euē fro þ bottom of þ hert & euer we dyd þ. thynge wherof we repēt. & to endeuoure wā our might to do þ cōtrarie.

**Gospell.** (c) Gospell is the glad tydynges of the fre merce and redemption thozowe Chryste.

The. v. Chapter.

Here is described þ whol sermō of Chryst, in þ whych fyrst he sheweth what trow blessednes is: & what be the offices of those that shoud be chiefe. After that he declareth the true sence of þ law, by bringyng oute of examples of murder, adultery, swering, & loue of the neighbour.



**Mat. xvi. c.** When he saw the people, he went vp into a mountayne: & when he was set, his disciples came to him and he opened hys mouthe, and taughte them, sayinge: Blessed are the (a) poore in spyrte: for theyr is the kyngdome

of heauen. Blessed are they that moorne, for they shal be comforted. Blessed are the meke for they shal enherit the earth. Blessed are they which (b) hunger and thyrst for ryghtuousnes: for they shal be filled. Blessed are þ merciful, for they shal obtain mercy. Blessed are þ pure in herte: for they shal se God. Blessed are the (c) peacemakers: for they shal be called the children of God. Blessed are they whiche suffer (d) persecucion for ryghtuousnes sake, for theyr is the kyngdome of heauē. Blessed are ye when men reuile you, & persecut you, & shal falsely say al maner euill sayinges agaynst you for my sake. Reioyce & be glad, for great is your reward in heauē. For so persecuted they þ prophetes which were before your dayes. Ye are the salte of the earth: but if the salt haue lost her saltnes, what can be salted therewyth? It is thenceforth good for nothyng, but to be cast out, and to be trode vnder fote of men. Ye are the lpghte of the worlde. A cite that is set on an hil, can not be hid, neither do me light a candle and put it vnder a bushel, but on a candellsticke, and it lpghteth all that are in the house. Lette poure lpght so shyne before men, that they may se poure good woorkes, and glorifye your father which is in heauen.

Think not that I am come to destroy þ law or þ prophetes: no I am not come to destroy the, but to fulfill them. For truly I saye vnto you, tyll heauen and earthe perishe, one iote or one tittle of the lawe shal not escape, tyll al be fulfilled.

Whosoever breaketh one of these leaste commaundementes, and teacheth men so, he shal be called the least in the kyngedome of heuen. But whosoever (e) obserueth and techeth the same, shal be called greate in the kyngdome of heauen.

For I say vnto you, except your ryghtuousnes excede the rightuousnes, of the scribes and pharises, ye can not enter into the kyngdome of heauen.

Ye haue hearde howe it was sayed vnto them of the old tyme: Thou shalt not kyll. For whosoever kylleth, shal be in daunger of iudgement. But I say vnto you, whosoever is angry wpth his brother wthoute a cause, shal be in daunger of iudgemente. Whosoever sayth to his brother (f) Racha shal be in dāger of a coucel. But whosoever saith thou foole, shal be in dāger of hel fire.

Therefore when thou (g) offerest thy gyfte at the altare, and there rememberest that thy brother hath ought agaynst the: leue there thy offering before the altare, and goo thy way fyrst and be reconciled to thy brother, and then come and offer thy gyfte.

Agre wpth thynne aduersary quickly, whiles thou art in the way wpth hym, lest that thy aduersary deliuer the to the iudge, and the iudge delpyer th. to the mynister, & then thou be cast into prysen. I say vnto the verely: thou shalt not come out thence, til thou hast payed the vttermoste farthyng.

Ye

Ier. xxi. a.

i. Pet. ii. c. iii. c. iiii. c.

Act. v. c.

Salt.

Mar. ix. e. Luk. xiii. a. lpghte.

Mar. iiii. e. Luk. viii. b. and. xi. c. Mat. vi. a. i. Pet. ii. b.

Luk. xvi. d. Esay. xi. a. Lu. xvi. b. Iacob. ii. b. Esay. xlviii. b.

Exod. xx. c. xxi. b. Deute. v. b. Leui. xxi. c. Racha.

Well spze. Job. xlii. b. Gala. i. b. Reconcp. lpgte.

Luke. xii. f. Ro. xxi. c.



**E** Ye haue hearde howe it was said to them of old tyme: Thou shalt not commit adultery. But I say vnto you, that whosoever loketh on a wyfe lustynge after hir, hath comitted adultery with hir alredy in his hert.

**W**herfore if thy right eye offende the (h) plucke him out, & cast hym fro. Better it is for þ that one of thy members perishe, then that thy hole bodye shoulde be cast into hel. Also if thy right hand offend the, cut him of and caste hym from the. Better it is that one of thy members perishe, then that thy hole bodye shoulde be cast into hell.

**I**t is sayed, whosoever putteth awaye his wyfe let him geue her a testimonial also of the deuorcement. But I saye vnto you, whosoever putteth awaye his wyfe (excepte it be for fornicacion) causeth her to breake matymonpe. And whosoever marrieth her that is deuorced, breaketh wedlocke.

**A**gain ye haue heard how it was sayed to them of olde tyme, thou shalt not forswear thy selfe, but shalt performe thyne othe to god. But I say vnto you, sweare not at al, nether by heuē, for it is gods seat: nor by the earth, for it is hys fote stole: ne ther by Iherusalem, for it is the citie of that great kynge: nether shalt thou sweare by thy heade: because thou canst not make one whyte heare or blacke. But poure comunicaciō shalbe, pea, pea: nay nay. For whatsoeuer is more the þ, cometh of euil.

**Y**e haue hearde howe it is sayed: an eye for an eye, a tothe for a toth. But I say to you, that perespe not wronge. But whosoever geueth the a blow on thy right cheke, turn to hym the other. And if any man wyl sue the at the law, and take away thy cote, let hym haue thy cloake also. And whosoever wyl compell the to go a myle, go with hym twayne. Geue to him that axeth, and from him that woulde borowe tourne not away.

**Y**e haue heard how it is said: thou shalt loue thy neighbour, and (i) hate thine enemye. But I say vnto you, loue your enemies, Blesse them that curse you. Do good to them that hate you. pray for them whiche do you wronge and persecute you, that ye maye be the chyldren of your father that is in heauen: for he maketh hys sunne to aryse on the euil, and on the good, sendeth hys rayne on the iust and vniuste. For if ye loue them whych loue you: what rewarde shal ye haue? Do not the publicāns euē so? And if ye be frendely to your brethren only what singular thyng do ye? Do not the publicāns likewise? Ye shall therefore be perfect, euē as your father whych is in heauē, is perfect.

**The Notes.**

(a) Doye in spirit are such as let not there care vpon the gettinge or keepinge of ryches, but labour diligentliue in thyr vocation, because god hath commaunded so. And if the ryches of the world chaunce to the, they receyue it w thāke: & endeuoure to vse it as God hath comaunded.

(b) To hunger and thurst for righteousnesse, is to be as desirous of the right vnderstanding of þ word of God, and the framing of oure lyfe to þ

**Exod. xii. c.**  
**Ecc. xli. c.**  
**Iob. xxi. c.**  
**Adoutp.**  
**Mar. ix. g.**  
**Deut. xlii. a.**  
**Wpghte**  
**Mark. ix.**  
**Right hād**  
**Deut. xlii. a.**  
**math. xli. b.**  
**Deuorced-**  
**ment.**  
**Mar. x. b.**  
**Luk. xxi. d.**  
**6. Cor. vi. b.**  
**Lew. xix. c.**  
**Exo. xx. b.**  
**Deut. v. b.**  
**Iaco. v. c.**  
**Swere.**  
**Exo. xxi. c.**  
**Deut. xxi. c.**  
**Lew. xxi. c.**  
**Right**  
**cheke.**  
**Lew. xix. d.**  
**Leuit. vi. d.**  
**Ro. xi. xli. c.**  
**Cent. lli. c.**  
**Luke. vi. d.**  
**Publicāns.**  
**Leut. xix. a.**  
**Doye in**  
**spirit.**  
**Hunger.**

same: as the bodye is of meate and drinke.

(c) Peace makers are called the chyldren of god, Peace was not only þ makers of outward & worldly peace, but cheefly þ peace makers of þ cōscience, who do by the cōfortable promises of the scriptures, make attēment betwene god & our conscience.

(d) God rewardeth hys faithfull seruantes, not because they be persecutes, but because the persecution cometh for hys sake.

(e) This obseruynge & teaching, is not of þ outward letter: but of þ spirit. Which who lo obserueth & teacheth, shal be great in þ kyngdome of God: That is, myghty in preachynge the word of God. For hys dedes and wordes shal preach both one thyng. That is declared by that that foloweth: Except your righteousness. &c.

(f) Racha after Chrysostome, is a word of þ Syrians speche, by which is shewed that the mind is moued to anger. But vnder this word foole, doeth S. Augustine & Chrysostome vnderstande all intyre, opprobriouse and despitful wordes.

(g) This offerynge is mēcioned in Paul. Ro. xii. (h) To plucke out the eye, is to mortifye the concupiscence of the herte, proceeding by the meannes of the eye. And lykewise to cut of handes & fete, as Math. xviii. b. Mar. ix. g.

(i) Hate thyne enemye. This had the pharises added to the commaundemente, because of that they found wyrtten Exod. xxiii. b. Deut. vii. a. Iosue. xxi. c. concernynge the haung of no familiarity wth the Gentyles.

**The vi. Chapter.**

**H**e teacheth vs to geue almes to pore men. He sheweth a maner of fastinge & prayng. He forbiddeth courtesies, shewynge ther w whych be the true treasures, and how perillous it is to study to gather ryches. He taketh away distrust declarynge how great the prouidence of god the father is toward vs.

**M**ake hede to poure almes, that ye geue it not in the spghte of men to the intente that ye woulde be sene of them. Or els ye get no rewarde of your father whiche is in heauen. When soeuer therfore thou geueste thyne almes, thou shalt not make a trumpet to be blowne before the, as the hypocrites do in the sinagoges and in the stretes, for to be prapled of men. Verelpe I saye vnto you, they haue theyr rewarde. But when thou doest thyne almes, let not thy (a) left hand know what thy right hād doth, that thine almes may be secrete: and thy father which seeth in secrete, shal reward the openly. And when thou praisest, thou shalt not be as the hypocrites are. For they loue to stande and praye in the sinagoges, and in the corners of the stretes because they woulde be sene of men. Verelpe I saye vnto you, they haue theyr reward. But when thou prayest (b) enter into thy chamber, & shut thy doore to the, and praye to thy father which is in secrete: and thy father whiche seeth in secrete, shal rewarde the openly.

And when ye praye, bable not muche as the heathen do: for they thynke that they shal be herd for theyr muche babylng sake. Be ye not like the therfore. For your father knoweth wheredof ye haue nede, before ye are of him. After this maner therfore praye ye.

(c) Our father whiche art in heauen, ha lowed

**Peace makers.**  
**Racha.**  
**Offeringe.**  
**To plucke**  
**out the eye.**  
**Hate thyne**  
**enemye.**  
**Almes.**  
**Luk. xi. d.**  
**Trumpet.**  
**Prayer.**  
**iii. Regum.**  
**xviii. d.**  
**Esa. xli. c.**  
**Luke. xi. a.**  
**Actes. x. a.**  
**Esa. i. b.**  
**Babylng.**  
**Ro. viii. d.**  
**Luke. xi. a.**



The Pa-  
ter noster.

lowed be thy name (d) Let thy kyngdome  
come (e) Thy will be fulfilled as well in  
earth, as it is in heauen. (f) Geue vs thys  
day our daily bread. (g) And forgeue vs our  
trespasses, euē as we forgeue our trespass-  
ers. (h) And lead vs not into tēptacyō. (i)

Mar. xi. c  
Eccl. xvi. f  
Louenaut.  
mat. xvi. d  
Mar. i. c

But deliuer vs from euyl. For thynne is the  
kyngdome and the power, & the glorie for  
euer, Amen. For and if ye shall forgeue o-  
ther men theyr trespasses, your heavenly  
father shall also forgeue you. But & ye wil  
not forgeue mē theyr trespasses, nomore  
shall your father forgeue your trespasses.

Eccl. lvi. i.  
Math. ix. b  
Fastyng.

Moreover (k) whē ye fast, be not sad as  
the hypocrites ar. For they disfigure their  
faces, that they might be sene of men, how  
they fast: verely I say vnto you, they haue  
theyr reward. But thou, whē thou fastest,  
annoynt thine head, & washe thy face, that  
it appear not vnto men, how that thou fa-  
stest: but vnto thy father whiche is in se-  
crete, and thy father which seeth in secret,  
shall reward thy openly.

Luk. xii. d  
Eccl. xix. b  
pro. xiii. a  
Treasure.  
Jere. xxi. a  
Luk. xii. a

Se that ye gather you not trespure vpon  
the earth, where rust and mothes corrupt,  
and where theues breake through & steale.  
But gather ye treasure together in heauē,  
wher neither rust nor mothes corrupte, and  
wher theues neither breake vp nor pet  
steal. For wher soeuer your trespure is, ther  
will your hertes be also. k

Luk. xi. c

The (l) light of thy bodye is thynne eye.  
Wherfore if thynne eye be single, all thy bo-  
dy shall be full of lpyght. But and if thine eye  
be wicked, then all thy body shall be full of  
darknes. Wherfore if the light that is in  
the be darknes: how great is þ darknes?

Darkenes.

Two may-  
sters.  
Lu. xvi. c  
Luk. xii.  
Psa. lvi. c  
Luk. xii. c  
I. Pet. v. a

No man can serue two masters, for ey-  
ther he shall hate the one & loue the other:  
yea or elsse he shall leane to the one and di-  
spyse the other. Ye cannot serue God and  
Mammon. Therfore I saye vnto you (m)  
be not carefull for your lyfe, what ye shall  
eat, or what ye shall drynke, nor yet for  
your bodye, what ye shall put on: Is not  
the lyfe more worth then meate? And the  
body of more value then rayment? Behold  
the foules of the ayer, for they sowe not,  
nether reape, nor yet cary into the barnes:  
and yet your heavenly father feedeth them.  
Are ye not muche better then they?

Foules.

Lu. xii. a

Which of you (though he toke thought  
therefore,) could put one cubit vnto his sta-  
ture? And whye care ye then for rayment?  
Consydre the lilies of the fiede, how they  
growe. They labour not, nether spynne.  
And yet for all that, I saye vnto you, that  
euē Salomon in all hys royalte was not  
arrayed lyke vnto one of these.

Lilies.

Wherfore if God so clothe the grasse,  
whych is to daye in the fiede, and to mo-  
rowe shall be cast into the fornace: Shall he  
not much more do the same vnto you, o ye  
of lytle fapth?

Therfore take no thought saying: what  
shall we eat? or what shall we drynke? or  
wherewith shall we be clothed? After all

these thynges seeke the gentiles. For your  
heauēly father knoweth that ye haue nede  
of all these things. But rather seke ye first  
the kyngdome of heauen, and the ryghtu-  
ousnes therof, and all these thynges shall  
be ministred vnto you. k

Kyngdome  
of heauen.  
iii. Re. iii. b

Care not then for the morow, but let the  
morowe care for it self: for the day present  
hath euer ynough of hys owne trouble.

The Notes.

(a) Let not thy left hande &c. By thys left hand  
is ment the fleshy phantasy, whych wold haue  
all thynges done to the pomp of þ world. She  
must not therfore knowe of þ works of þ spirit.

Left hand.

(b) This entring into thy chambre & shutting  
of thy doore, to praye in secrete: is to declare that  
true prayer is the secrete lyfing vp of the herte  
vnto God, all worldly phantasies put out of þ  
minde. For it is the crye of the heart that soun-  
deth in the eares of the Lorde. The lyke is in  
Eccl. the. xvi. chapter. d

Enter into  
thy chamber.

(c) Allowed be thy name. That is, let al them  
that professe thy name, lyue holie as thou art  
holye, and so shall thy name be sanctified in the.

Fynde peti-  
ti. n.

(d) Thy kyngdome come &c. That is, the tyme  
when thy sonne shall surrender by kyngdome  
vnto the. As it is. i. Co. xv. This kyngdome is  
also mentioned in the. viii. to the Romanes in  
d. where is declared that all creatures desyre þ  
day as þ tyme of thir rest, perpetual laboure.

ii. Petition

(e) Thy will be done, &c. By this petition muste  
alwayes be the ende of all oure prayers and pe-  
titions, accordyng to the example of oure Sa-  
uioure in the. xvi. of Mathew. Wher he desy-  
reth to be deliuered from the dolorous death  
of the Crosse.

iii. petition

(f) Geue vs this day, &c. By this petition we ar  
admonished, that all we receiue in this life is þ  
mere gifte of God, though it seme to chaunce  
vnto vs by oure owne labour or otherwyle.

iiii. petition

(g) Forgeue vs our trespass. &c. This petition  
teacheth vs to do, as we should be done by.

v. petition.

(h) Lead vs nat &c. By this petition we are ad-  
monished of our weakenes, howe farre vnable  
we are to stande fast, yf God should proue vs,  
as he dyd Abraham: or suffer the Deuill to trye  
vs as he dyd Job.

vi. petition

(i) But deliuer vs, &c. This petition declareth  
mannes weakenes to be enuironed, and beset  
on euery syde with euill, that is: the wicked con-  
cupiscence of the fleshe, the vayne desyres of the  
world, and the subtile suggestyons of the ser-  
pente. From the whych God on ly deliuereth.

vii. petition.

(k) When ye fast &c. Here is to be noted that fa-  
styng is thre sorte. One is hypocritic: & h the  
our Sauour reprehendeth in the Phariseis,  
as vayne, and to be rewarded with the vayne  
praysle of the world. The other two are Gods  
lye, and are rewarded accordyng to the cause  
they procede of. The one procede of meete,  
when we sayntie the neadye, that wee refrepne  
our owne food to geue it vnto them, and that  
is rewarded with the man. fold merces of god  
towards vs. Eccl. lvi. The other procede  
of Godly care to subdue the fleshe to the spirit,  
that the heart maye continuallye crye vnto the  
Lorde with charitable prayer. And this is re-  
warded with the plentuous fulfillinge of all  
oure necessities, Eccl. xvi. c

Fasting.

(l) The light, &c. This light is knowlege, which  
if it be worldly, is ignorance before God. i. Co  
rinth. i.

The lyght.

(m) Be not careful, &c. Here is not forbidden þ  
honest



honest prouisyon that men make for themselves & their families (for Dauid sayeth that suche as make not thys prouisyon with their labour, are worse then Infydels) but the miserable feare to lacke: which declareth vs to thinke that God is not carefull for vs.

(u) The kyngdome. &c. Thys ryghteousnes can no man seke that labourerth not in hys vocacio.

The vii. Chapter.

He forbyddeth rather iudgements of other mens fautes. He exhorteth to continual praye: & sheweth the summe of the law, the way of saluation, and how to knowe false prophetes. Last of al, he sheweth that the worde of God not only must be heard, but also expressed in dedes.

**J**udge (a) not, that ye be not iudged. For as ye iudge, so shal ye be iudged. And wpth what measure ye mete, wpth the same shal it be measured to you agayne. Whye seekest thou a mote in thy brothers eye, & perceuest not the beame that is in thynne owne eye? Or why sayest thou to thy brother: suffer me to plucke out the mote out of thine eye, and beholde a beame is in thynne owne eye? Hypocrite, fyrste caste oute the beame out of thynne owne eye, and then shalt thou see clearelye to plucke out the mote out of thy brothers eye.

Beue (b) not þ whych is holy to dogges, neither caste ye your pearles before swine: least they tread them vnder theyr fete, and the other turne agayne and all to rent you.

Are and it shalbe geuen you. Seke and ye shall fynd. Knocke and it shalbe opened vnto you. For whosoever aareth, receiueth: & he that seeketh, fyndeth, and to hym that knocketh, it shalbe opened. Is there anye man amonge you which if hys sonne axed hym breade, would offer hym a stone? Or if he axed fysh, would he proffer hym a serpe? If ye then whych are euill, can geue your chyldren good gyftes, howe muche more shal your father whych is in heauen, geue good thynges to them that are hym.

Therefore whatsoeuer ye would that men should do to you, even so do ye to the. This is the lawe and the prophetes.

Enter in at the straighe gate: for wyde is the gate and brode is the waye that leadeth to destruction, & many ther be whiche go in therat. But strait is the gate, & narrowe is the way whiche leadeth vnto lyfe, and fewe there be that fynde it.

Beware of false (c) prophetes which come to you in shepes clothynge, but inwardlye they are rauenyng wolues. Ye shall knowe them by theyr frutes. Do men gadie grapes of thornes, or fygges of byers? Euen so euery good tree bringeth forth good frute. But a corrupt tre, bringeth forth euil frute. A good tree can not bring forth bad frute: nor yet a bad tre can bring forth good frute. Euery tree that bringeth not forth the good frute shall be hewen downe, and cast into the fyre. Wherefore by theyr frutes ye shall knowe them.

Not all they that say vnto me, Master,

Master, shall enter into the kyngedome of heauen: but he that doeth my fathers wpll which is in heauen. & Many wil saye to me in that day, Master, Master, haue we not in thy name prophesied? And in thy name haue caste oute deuylls? And in thy name haue done many miracles? And then wpll I knowlege vnto the, that I neuer knewe theym. Departe from me, ye workers of iniquyte.

Whosoever heareth of me these sayings and doeth the same, I wpll lpyken hym vnto a wise mā which (d) builde his house on a rocke, and aboundaunce of raine descended, and the flouds came, and the windes blew, and bet vpon that same house, and it felie not, because it was grounde on the rocke. And whosoever heareth of me these sayings and doeth them not, shalbe likened vnto a folsh man which builde his house vpon the sand: and aboundaunce of raine descended, and the flouds came, and the windes blew and bet vpon that house, and it fel, and great was the fall of it.

And it came to passe, that when Iesus had ended these sayings, the people were astonysed at hys doctryne. For he taught them as one (e) hadyng power and not as the Scribes.

The Notes. (a) Judge not, &c. Suche is the righteousness of God, that he wpll punyssh with the same: thynge that the offence is committed with all. As is mencioned in þ booke of Mysdome the. xi. Chapter. & Math. xvi. & So that if we mysdome othervpon lyght occasions, we shal in lyke maner be iudged of other. If we shewe smalle mercye, we shal fynd as litle. &c.

(b) Beue not, &c. Thys holy thyng, is the worde of God. The Dogges are the obstinate blynded whiche are ready to persecute al suche as go a-boute to instructe the. And swyne are such as deuyllish in folsh lpyng so muche, that if they be any tyme inforced to leaue theyr puddle: yet wpll they incontynente retorne to the same.

(c) Beware of false prophetes, &c. False prophetes are preachers that peruerse & wrest the word of God. Shepeshannes, signify the apperance of outward holynes, & auenynge wolues are hypocrites that delie in persecution, and murthering of innocent bloude. Act. xx. f.

(d) Whosoever heareth, &c. Thys similitude of buildinge declareth that we shoulde grounde our conscience vpon none other foundation, but the sure rocke of Gods worde.

(e) As one hadyng power, &c. This power is þ spirit of prophete, whiche appeared not in the Iherusalem. For they buyld altogether vpon old fathers constitucio.

The viii. Chapter.

Christ healing þ leaper by miracle, the mā that had the palsy, Peters mother in law, & many other, shewed the proues of his diuinitie, and of the power of fayth in hym: & also appoynting the tempest by and by with hys worde, and calling the deuils into hys gydes. And amonge these thynges he sheweth what mynde he woulde haue them to be of that folow hym.

**W**hen he was come downe frō the mountayne, muche people folowed hym. And lo, ther came a leper and worshipped hym say-

Master, Master. Luk xlii. Actes. xix. f

Mat. vi. b. mat. xvi. a. Luke. vi. e. Roma. ii. b

Jacob ii. b. Exod. xlii.

Mar. i. b. Luk. iiii. d

Judge not.

Beue not.

False prophetes.

Building.

Power.

Luke. vi. Roma. ii. a. Mar. iii. c. Luke. vi. a.

pro. xvi. c.

Pl. xviii. a.

Iere. xxi. Consequentes.

John. xvi. c. Luk. xi. b. Gene. vi. a.

Eccl. xxi. b. Tob. iiii. c. Lawe and prophetes. Luk. vi. c. Luk. xiii. c. Strait gate. Deu. xiii. a.

Luk. vi. c. Mat. xii. d. Iere. xi. c. Mar. iii. a. Luke. iii. b. Mat. xxi. a. Luk. vi. c. and, xiii. c.

Mar. i. b. Luk. v. b



ing: Master, if thou wilt, thou canst make me cleane. And Jesus put forth his hande and touched him, sayinge: I will be thou cleane, and immediatly his leprosie was clenched. And Jesus sayde vnto hym: Se thou tel no man, but go and shewe thy self to the prieste, and offer the (a) gyfte that Moses commaunded in wytnes to theim.

the Lepour  
Act. xiii. a.  
Luk. vii. a.  
John. iiii.

When Jesus was entred into Capernaum, ther came vnto hym a certayne Centurion, and besought hym sayinge: Mayster my seruaunte lyeth speke at home of the palsey, and is greuously payned. And Jesus sayde vnto hym: I will come and heale hym. The Centurion answered and sayde: Syr, I am not worthy that thou shouldst come vnder my rofe, but speake the worde onely, and my seruaunte shall be healed. For I also my selfe am a man vnder power, and haue souldiers vnder me: and I saye to one go, and he goeth, and to another come, and he cometh, and to my seruaunte, do thys, and he doeth it. When Jesus hearde that, he merueled and sayed to them that folowed hym: Verely I saye vnto you, I haue not found so great fayth no not in Israel. I saye therfore vnto you that manye shall come from the East and west, and (b) shall rest wpth Abram, Isaac, and Jacob in the kyngdome of heauen: & the chyldren of the kyngdome shall be cast out into vtter darckenes: there shall be weppinge and gnashynge of tethe. When Jesus sayed vnto the Centurion, go thy way, and as thou beleuest, so be it vnto the. And his seruaunt was healed, the selfe houre.

The Centurion.  
Isai. xli. c.

And then Jesus went to Peters house, and sawe his wyues mother lyinge speke of a fever, and touched hir hande, and the fever left hyr: and she arose, and mynystred vnto them.

Mar. x. c.  
Luk. viii. c.

When the euen was come, they brought vnto hym many that wer possessed with deuyls. And he caste out the spirites wpth a worde, and healed all that were speke, too fulfyll that whiche was spoken by Esaias the prophet, saying. He toke on hym oure infirmities, and bare our synkenesses.

Mar. i. d.  
Luk. xiii. d.

When Jesus sawe muche people about hym: he commaunded to go ouer the water. And there came a scribe and sayed vnto hym: master, I will folowe the whither so ever thou goest. And Jesus sayd vnto hym: the foxes haue holes, and the byrdes of the ayre haue nestes, but the (c) sonne of man hath not wherein to reste his heade. Another that was one of his Dysciples sayed vnto hym: master suffer me first to go & bury my father. But Jesus sayd vnto him, folow me: & let the deade (d) bury theyr dead.

Luk. ix. f

And he entred into a shyp, and his Dysciples folowed hym. And beholde there arose a greate tempest in the sea, in so much that the shyppe was couered wpth waues and he was a slepe. And his dysciples came vnto hym, and awoke hym, saying: master saue vs, we perishe. And he sayed vnto the

Mar. xiii. a.  
Luk. viii. d.

Jesus slepeth in the shyp.

whye are ye feareful, O ye of lytle fayeth? Then he arose, and rebuked the wyndes & the sea, and there folowed a greate calme. And the men maruailed and sayed: what man is thys, that both wyndes and sea obey hym? &

And when he was come to the othet syde into the countrey of the Bergesites, ther mete hym two possessed of deuyls, whiche came oute of the graues, and were oute of measure feare, so that no manne myghte go by that waye. And behold they cried out sayinge: O Jesu the sonne of God, what haue we to do wpth the? Art thou come hither to tormente vs before (e) the tyme be come? And there was a good waye of from them a greate herde of swyne fedynge. The deuyls besoughte hym saying: if thou caste vs out, suffer vs to go oure waye into the herde of swyne. And he sayed vnto the: go your wayes. Then wente they out and departed into the heard of swyne. And beholde the whole hearde of swyne was carryed wpth violence headlong into the sea, and perished in the water. Then the heard men fled and wente theyr wayes into the citie, and tolde euery thyng, and what had fortunied vnto the possessed of the deuyls. And beholde al the citie came out and met Jesus, and when they sawe hym, they besoughte hym for to departe oute of theyr coastes.

The Notes.  
(a) Offer thy gyfte. &c. Thys is gyfts mentioned in the xiii. of Leuiticus in the letter. B. And Chyist commaunded the Lepet to offer it, as a wytnes to the priestes that he woulde not haue one tote of the lawe left vndone tyl it were fulfilled in hym.

(b) Shall rest. &c. To rest with Abraham, Isaac and Jacob, is to be of the same fayth and hope that they were. The chyldren of the kyngdome are the people of the Jewes. Utter darckenes, is ignorance of gods misteries. Gnashynge of tethe is payne, the grefe wherof cannot be expressed wth tounge. The east and west, are all the partes of the world.

(c) The sonne of manne, is a name muche vbled amonge the prophetes, and communely geuen vnto them that shoulde consyder and rebuke synnes of the people. Wherefore Chyiste to declare hym selfe to be no lesse then a prophete, & yet to be a very naturall man, calleth hymselfe to be the sonne of man.

(d) Let the deade bury the deade: is as muche to saye, as let such as endeuoure not to folow my doctryne, wthout whiche no soule lyueth, bury the deade carcases: wherunto they may ryght well be compared.

(e) The tyme wherin the wycked spyrites shall be tormented, is the daye of Iudgement.

The ix. Chapter.  
Chyist healeth him that was speke of palsey. He taketh Mathew & the publican to be one of his disciples, & rebuketh the counterfet holines of the Pharisees, & of Johns disciples whiche stode in outward things. He healeth a woman that was speke of a bloody flux, he restoreth a madden that was deade to lyfe, healeth the dumman and hym that was possessed of the deuyll, he rebuketh the Pharisees that murmured agaynst hym, and hath pitie of the people.

Job. xxi. b.  
Isai. xvi. d.

D  
Mar. v. a.  
Luk. viii. d.  
Bergesites.

ii. Cor. vi. e.  
Math. v.

Actes. xvi. c.

The gyftes

To rest.

Sonne of man.

The deade.

The tyme



Mar. ii. a.  
Luke. v. d.  
John. v. d.



When he entred into a shippe and passed ouer, and came into hys owne citie. And lo they brought to hym a mā sicke of the palsey, lying in his bed. And when Iesus sawe the faythe of them, he sayde to the syncke of the palsey: sonne be of good cheare, thy synnes be forgiven the. And behold certayne of the scribes said in thē selues: this man blasphemeth. And whē Iesus sawe their thoughtes, he sayde: wherefore thynke ye euill in your hertes. Whether is easier to saye, thy synnes be forgiven the, or to saye: arise and walke. (a) That ye maye knowe that the sonne of man hath power to forgeue sins in earth, then sayde he vnto the syncke of the palsey: arise, take vp thy bedde, and go home to thy house. And he arose and departed to hys owne house. And when the people sawe it, they maruailed and glorified God whiche had geuen suche (b) power too menne.

Actes. ix. f.  
and. iii. a.

Mar. ii. b.  
Luke. v. f.  
and. xv. a.  
Mathew.

And as Iesus passed forth from thence, he saw a man sit, receiuinge of custome, named Mathew, and sayde to hym: folow me. And he arose and folowed him. And it came to passe, as he sat at meate in the house: behold manye publicans and sinners came and satte downe also wpth Iesus and hys Disciples.

When the pharises saw that, they said to hys Disciples: whye eateth your master with publicans and synners. When Iesus hearde that, he sayde vnto them: The whole nede not the phisicion, but they that are syncke. So and (c) learn what that meaneth: I haue pleasure in mercede, and not in offerpunge. For I am not come too call the ryghteous but synners vnto repentance.

Mat. vi. b.  
Mar. xii. a.  
1. Tim. i. f.

Then came the disciples of Ihon to hym sayinge: why do we and the pharises fast oft: but thy disciples fast not? And Iesus sayd vnto them. Can the wedding chylde moune as long as the bydegrome is with them? The tyme wyl come when the bydegrome shal be taken from them, and then (d) shall they fast. No man pieceth an olde garmente wpth a peice of new cloth. For the taketh he away the peice again from the garment & the rent is made greater. Neither do men put newe wine into old vessels, for then the vessels breake, and the wine runneth out, and the vessels perishe. But they poure newe wyne into newe vessels, and so are bothe saued together.

Act. ii. b.

Mar. v. b.  
Luke. xii. c.  
Lew. xv. d.

Whyles he thus spake vnto them, behold ther came a certayne ruler, and worshipped hym sayinge: my doughter is euen nowe deceased, but come and laye thy hand on hir, and she shal lyue. And Iesus arose & folowed him with his Disciples. And behold, a woman whych was dysceased with an issue of bloude. xii. yeres, came behinde hym & touched the hem of his vesture. For she sayde in hir selfe: if I may touch but euen his vesture onlpe, I shal be safe. Then Iesus turned him about and beheld her,

sayinge. Doughter be of good comfort, thy (e) faythe hath made the safe. And she was made whole euen that same houre.

And when Iesus came into the rulers house, and sawe the mynstrels and the people raginge, he saide vnto them: Gette you hence, for the mayde is not deade, but sleepe. And they laughed hym to scoorne. As sone as the people were putte forth, he wente in and toke her by the hand, and the mayde arose. And this was noised through out al that land.

Mar. v. a.  
Luk. vii. f.  
John. xii. d.

And as Iesus departed thence, two blind men folowed hym crying and sayinge: O thou sonne of Dauid haue mercede on vs. And when he was come home, the bynde came to hym. And Iesus sayde vnto them. (f) Beleue ye that I am able to do thys? And they sayde vnto him: yea Lorde. Then touched he theyr eyes, sayinge: accordyng to your fayth, be it vnto you. And their eyes were opened. And Iesus charged them, sayinge: Se that no manne knowe of it. But they assone as they were departed, spred abroad hys name throughtout al the lande.

As they were come oute, beholde a dumme man possessed of a deuill, was broughte too him. And as sone as the deuill was cast out, the dumme spake: And the people merueiled, sayinge: it was neuer so sene in Israel. But the pharises sayd: he casteth out deuils, by the power of the chiefe deuill.

Mark. vii. e  
Luk. xi. b.  
Dumme.  
Mar. vi. a.  
Chiefe.  
Deuill.  
Luk. xii. b.  
ez. xxi. i. a.  
Mar. v. d.  
Luk. x. a.

And Iesus wente aboute all cytyes and townes teachyng in theyr synagoges and preachyng the gladde tydings of the kingdome, and healyng al manner sicknes and disease amonge the people. But when he saw the people, he had compassion on them because they were pyned awape, and scattered abroad euen as shepe hauing no shepherde.

Then sayed he to hys Disciples (g) the haruest is greate but the labourers are few. Wherefore praye the Lord of the haruest to sende forth labourers into his haruest.

1. Cor. iii. a

The Notes.

- (a) This myracle shal be a signe vnto you, that I haue power to forgeue synne.  
(b) The Jewes takyng Ihesu to be none other but man: glorified God whiche had geuen suche power vnto men, as was the healyng of the syncke, whiche was comunely geuen vnto al the prophetes, as a confirmation of their doctryne. But the chiefe thyng to be noted here, is that suche as haue this power, haue also power too remitt syn. For he heled the syncke, that therby they might knowe he had power to remitt syn. This remitting of syn therfore is the certifying of the conscience of the synner that his syns be forgiven.  
(c) Learne what thys meaneth. By this was declared that the repentant wil seke to do the workes of mercy (omitting wherof he shal be charged at the later day) & not to appeale the wrath of god with sacrifice, for that must be the worke of such one as is already iust and perfect, & not of the synner that seeketh for iustice thowgh christ.  
(d) This is no superstitious fast upon prescript dayes, but suche as is mentioned in the Actes the xxvii. Chap. and in other places of the Epistles.

That ye may knowe power is to men.

Learne. etc.

They shall faste.

It



Fayeth.

(c) It is the phrase of speache to saye that the thyng which made vs apte to receiue any bene-  
fit, gaue vs the benefyte. The fayth of the wo-  
man healed hir not: but made hir apt to be hea-  
led of Christ. Euen so when we saye that fayth  
onely iustifyeth, we meane that fayth onely ma-  
keth vs apte to receiue iustyce from God by  
Christ, and for Christes sake.

Beleeue ye.  
sc.

(f) This questiō declareth that faith prepareth  
and maketh vs meete to receiue Goddes bene-  
fites. And the charge he gaue them, not to tell  
any man of it, declareth that he would not haue  
vs reioyce in temporall benefytes as that was.  
And they? spreadyng abrode of the thyng, de-  
clareth that they sought þ̄ glory of God, whose  
power they had afore confessed to be in Christ.

The heruest

(g) The heruest is the heretes of men prepared  
to receiue the worde, as it appereth of the Sa-  
maritane. John. iiii. f

The .i. Chapter.

Christ sendeth forth his twelue disciples to  
preache his worde, hauynge power to do mira-  
cles, with warnynges and commaundementes,  
what they shoulde do, and what they shoulde be-  
ware of, what rewardes they shoulde looke for  
of the worlde, and contrary what of God.  
Besyde this he sheweth what rewardes they  
shoulde haue that receiue them, and howe they  
shoulde be mynded that folow hym.

Mark. iii. b  
and. vi. a  
Lu. vi. b.  
ix. a. r. r. a.  
Apostles  
are sent.

**A**nd he called his .xii. disciples vnto  
him, and gaue them power o-  
uer vncleane spirites, to cast the  
oute, and to heale all maner of  
sickneses, and al maner of diseases. The  
names of the .xii. Apostles are these. The  
first Simon called also Peter: and Andrew  
hys brother. James the sonne of Zebede, &  
John his brother: Philip and Bartholo-  
mew, Thomas and Mathew the publi-  
can, James the sonne of Alphe, and Leb-  
beus, otherwyle called Thaddeus. Simon  
of Cane, and Judas Iscarioth, which al-  
so betrayed hym.

Luk. ix. a.

These .xii. sent Iesus, and commaunded  
them, sayinge: (a) Go not into the wayes  
that leade to the Gentyles, and into the ci-  
ties of the Samaritanes enter ye not. But  
go rather to the losse shepe of the house of  
Israel. So and preache, sayinge that the  
kingdome of heauen is at hande. Heal the  
sicke, cleanse the lepers, rapse the dead, cast  
out the deuyls. Frely ye haue receyued,  
frely geue agayne. Possesse not golde, nor  
syluer, or brasse in poure gyrdles, nor yet  
scrip towardes poure iourney: neither two  
coates, neither shues, nor yet a staffe. For  
the workman is worthy to haue hys meat.  
Into whatsoeuer citie, or towne ye shall  
come, enquire who is worthy in it, & there  
abide tyll ye (b) go thence.

Acte. xiii. e.  
and. xvi. a

And when ye come into an house, salute  
thesame: and if the house be worthy, your  
peace shall come vpon it. But if it be not  
worthy, your peace shall retourne to you  
agayne.

**B** And whosoever shall not receiue you,  
nor wll heare your preachyng, when ye  
depart out of that house or that citie, shak  
of the dust of your fete. Truly I saye vnto

Luke. x. a.

you: it shalbe (c) easier for þ̄ lād of zodoma  
and Gomorra in the daye of iudgemente,  
then for that citie.

Mat. xiii. d  
Lu. xxi. b.  
Jho. xvi. a.

Behold I send you forth as shepe among  
wolves. Be ye therefore (d) wyle as serpen-  
tes, and innocēt as doves. Beware of mē,  
for they shall delpuey you vp to the coun-  
cels, and shall scourge you in theyr syna-  
goges. And ye shalbe broughte to the head  
rulers and kynges for my sake, in wytnes  
to them and to the Gentyles.

Luke. xii. b.  
and. xxi. b  
John. v. d.  
mych. vii. a.

But when they deliuer you (e) take no  
thought, howe or what ye shall speake, for  
it shalbe geuen you, euen in þ̄ same houre,  
what ye shall saye. For it is not ye that  
speake, but the spirit of your father which  
speaketh in you.

The brother shall betraye the brother to  
death, and the father the sonne. And the  
chyl dren shall aryse agaynst their fathers  
and mothers, and shall put them to death:  
and ye shall be hated of all menne for my  
name. But he that endureth to the ende,  
shalbe saued.

When they persecute you in one citie,  
flee into another. I tell you for a truthe, ye  
shall not finishe all the cities of Israel till  
the sonne of man be come. The discypple is  
not aboue his maister, nor yet the seruant  
aboue his Lord. It is ynough for the discy-  
ple to be as his maister is: and that the ser-  
uaunt be as his Lorde is. If they haue cal-  
led the Lorde of the house (f) Beelzebub,  
how much more shall they call them of hys  
housholde so? Feare not therefore.

Mat. xxiii. a  
Jere. i. a.  
Mat. ii. c.  
Act viii. a.  
and. xiii. a  
Luk. vi. d  
Jhon. xiii. b  
and. xv.

There is nothing so close, that shall not be  
opened: and nothyng so hyd, that shall not  
be knowen. What I tell you in darcknes,  
that speake ye in lycht. And what ye heare  
in the eare, that preache ye on the house  
toppes.

Mark. iiii.  
Luk. viii.  
and. xii. a.  
Luk. xii. a

And feare ye not them which kyll the bo-  
dy, and be not able to kyll the soule. But  
rather feare him, whiche is able to destroye  
both soule and bode to hell. Are not two  
sparowes sold for a ferthing? And none of  
them doth lycht on the grounde, withoute  
your father. And now are all the heares of  
your heades numbred: Feare ye not therefore  
ye are of more value then many sparowes.

Act. viii. b.  
Lu. ix. a. r. a.

Philp. ii. a  
i. Timo. v. c  
Luk. x. c.

Whosoever therfore shall acknowledge  
me before mē, him wil I acknowledge also  
before my father, which is in heauen. But  
whosoever shall denye me before men, him  
wil I also denye before my father whiche  
is in heauē. Thinke not that I am come to  
sende peace into the earth. I came not to  
sende peace but a sweard: For I am come to  
set a mā at variance agaynst his father, & þ̄  
doughter agaynst her mother, & þ̄ doughter  
in law agaynst hir mother in lawe. And a  
mā foes shalbe they of his own houshold.  
He that loueth his father, or mother more  
then me, is not mete for me. And he that lo-  
ueth his sonne or doughter more then me,  
is not mete for me. And he that taketh not  
hys crosse and foloweth me, is not mete  
for

mar. viii. e  
Lu. ix. d.  
and. xii. a.  
Jhon. xix. b

Lu. xii. f.

mych. vii. a.



Luk. xiii. f for me. He that (g) fyndeth his lyfe, shall lose it, and he that loseth his lyfe for my sake, shall fynde it.

Mat. xvi. a He that recepueth you, recepueth me, and he that recepueth me, recepueth hym that sent me. He that recepueth a prophete in the name of a prophete, shall receiue a prophetes (h) reward. And he that recepueth a righteous man in the name of a righteous man, shall receiue the rewarde of a righteous man. And whosoever shall geue vnto one of these lyttle ones to dryncke a cup of colde water only in the name of a disciple: I tell you of a truth, he shall not lose his rewarde.

The Notes.

**Spue not.** (a) This forbyddynge was to declare that he was chiefly sent to the Israelites. And the forbyddynge of prouision, was to pull them from the cares of this worlde, agaynst he shuld sende them into the vniuersal worlde.

**Cyl ye go.** (b) Cyl ye go thence, is as much to saye, as till ye departe the citie. For it is not becomyng that the messengers of God should be so circumspect in placynge themselves to be lodged in a citie, that they should afterwarde suspect lodgynges.

**Easier, &c.** (c) Not that it shalbe easie to the sodomites in that daye: but in comparyson of the vengeance prepared for suche as refuse the true preachers.

**Wyle and innocent.** (d) The wyledome that is noted in the serpent is to auoyde the swete tonges of them, that goo about to destroye hym whyles he geueth eare to them, so by this wyledome he escapeth death at theyr handes. So shoulde we by this wyledome escape the handes of the persecutours. The innocencie noted in dones, is to hurt none other beaste, but simply to take her foode wher she fyndeth it: and if any other beaste profer hir wrong, she resisteth not but fleeth, and so endeuoureth to escape.

**Take no thought.** (e) Here are we admonysht not to defende our cause, or rather Christes cause, by the wytry answeres that we can inuente: but to truste vpon his wyledome that he shall gyue in the self instant, his spirite aunswerynge in vs.

**Belzebub.** (f) This word signifieth God or Lord of flies. And by this name dyd the Jewes call the great Idol Bel, because of the greates multitude of flies that resorted to the bloude and wyne that was shed in the sacryfices done therunto. And for the abomination of the Idol, they reputed it as Prince of Deuyls.

**The lyfe.** (g) To fynde his lyfe, is to satisfye the desyre of his hearte, refusynge or bychynge agaynst the crosse of Christe, that is the persecution that followeth the professynge of the truth, or whatsoever burden God layeth vpon vs.

**Rewarde.** (h) The rewarde of a prophete, is encrease of knowledge in this lyfe, and euerlastynge ioye in the lyfe to come, accordynge to the parable. To hym that hath shalbe geuen. And agayne. Wel done good seruant, enter into thy lordes ioye.

The. xi. Chapter.

John sendeth his disciples to Christe to enquire of hym, whom Christe sendeth agayne and prayeth John: than vpbryadeth he the Jewes wyth theyr ingratitude as well toward hym as John, yet prouoketh he all men to his very swete yoke.



And it came to passe when Jesus had made an ende of commaundynge his xii. disciples, he departed thence to teache & to preache in their cities.

When John being in prison, heard the workes of Christe, he sent two of his disciples and sayd vnto him. Art thou he that shall come: or shall we loke for another? He answered and sayd vnto them: (a) Go and shew John what ye haue heard & sene. The blind se, the halt go, the lepers are cleansed: the deafe heare, the dead ryse agayne, and the glad tydings is preached to the poore. And happy is he that is not offended by me.

And as they departed, Jesus beganne to speake vnto the people of John: What thyng wente ye out into the wylernes to see? went ye out to se a rede? Shall I shakē with the wynd? epyther what went ye oute for to see? A man clothed in soft raimēt? Behold they that weare softte clothynge, are in kinges houses. But what went ye out for to see? A prophete? Yea I say to you, and more then a prophete. For this is he of whom it is wyrtten. Beholde, I sende my messenger before thy face, which shall prepare thy way before the.

Verely I say vnto you, amonge the children of women arose ther not a greater then John the Baptist. Notwithstandynge he that is (c) lesse in the kingdome of heauen, is greater then he. From the tyme of John Baptiste hitherto, the kyngdome of heauen suffreth violence, and they that go to it wyth violence plucke it vnto them. For all the prophetes and the lawe prophesyed vnto the tyme of John. And if ye wyll receiue it, this is that Elias which should come. He that hath eares to heare, let hym heare.

But wherunto shal I liken this generation? It is lyke vnto children whych sit in the market and cal vnto theyr felowes, and saye: (d) we haue pyped vnto you, and ye haue not daunced: we haue mourned vnto you, & ye haue not sorowed. For John came nether eatynge nor drynkyng, & they saye, he hath the deuyl. The sonne of man came eatynge and drynkyng, and they say: behold a glutton & drynker of wine, and a frend vnto publicans & sinners. Where the later (e) wiledome is iustified of hir childre. Then began he to vpbryad the cities, in which most of his miracles were done, because they mended not. Wo be to the Chorazin: Wo be to the Bethsaida: for if the miracles, which were shewed in you, had bene done in Tyre & Sidon, they had repented long ago in sackcloth and ashes. Nevertheless I say to you: it shalbe easier for Tyre & Sidon at the day of iudgement, then for you. And thou Capernaum whiche art lift vp vnto heauen, shalt be brought down to hel. For if the miracles whych haue bene done in the, had bene shewed in zodom, they had



had remayned to this daye. Nevertheless I say vnto you, it shalbe easier for the land of Sodome in the daye of iudgement, then for the. At that tyme Iesus answered & sayde, I praye the, o father Lorde of heauen and earth, because thou hast hid these thynges from the wyse and prudente, and hast opened them vnto babes, euen so father, for so it pleased the. All thynges are geuen vnto me of my father. And no man knoweth the sonne but the father: neyther knoweth anye manne the father, save the sonne: and he to whome the sonne wyllo: pen hym.

Come vnto me all ye that (f)laboure and are laden, and I wyl ease you. Take my yoke on you & learne of me: for I am meke and lowlye in hearte: and ye shall fynd rest vnto your soules. For my yoke is easy: and my burden is lychte.

## The Notes.

(a) Go and shewe Ihon. x. This aunswere did playnlye declare, that he was the Messias looked for. For the workes wer the workes of messias. But the chiefe thyng too be noted, is the good hap of them that were not offended by him (that is) dyd not stumbe at him & so fall. For as it is sayd Eccl. viii. c. He is the stone to stumbe at: & the rocke to fall vpon, a snare to bothe the houses, Israhell, and the inhabytauntes of Ierusalem, And agayne, Luke. ii. e. He was the stumblinge stocke appoynted for manye to stumbe at: That is, all such as looked to haue hym reygne in great glorie as a kynge of greate power, and to deliuer them frome theyr ennemyes by the force of armes, and not by the sufferinge vpon the crosse.

(b) The reede is a fygure of the doctryne that is not of God, whiche wauereth wyth euery wind

(c) The sonne of the luyngge God equall wyth his father in power, coude not be inferiour to Iohn, who was but man, and therefore he sayth he that is lesse (that is) he that is humbled to the lowest degree of seruantes, reputed rather as a worme then a man, is greater then he, euen the sonne of God, of whome is sayd: I am a worme and no man, & opprobrie of the Gentiles, and an outcaste of the rascall people.

(d) Here is a prouerbe as is sayde. Eccl. xvi. a. Synnyfyinge thus muche. By dyuers wayes haue we gonne aboute too styre you too thankes geuyng: but you haue by no meanes bene moued therevnto.

(e) Mylde is iustified. &c. That is, they & at the chyliden of God, receyue his doctryne, and his worde as truthe and wysedome, although the contrarie parte doo not so receyue it.

(f) Ye that laboure. &c. Those are counted here to labour that acknowledge theyr syn, & fele the heavy burthen of the fleshe.

## The xii. Chapter.

Christ defendyng his Discyples whiche plucked the eares of corne vpon the Sabbath daye, and healyng hym whose hand was dyed by, and hym that was vexed w the deuell, rebuked and reproued the hypocryse and malice of the Pharisees. When they aied hym a sygne he denyed them, and being sought for of his parents: he shewed what they wer, & wer best beloued of hym.

and his Discyples were an hungred, and beganne to plucke the eares of corne, & to eate. When the Pharisees sawe that, they sayd vnto hym: Beholde, thy Discyples do that which is not lawefull to do vpon the Sabbath daye. He sayed vnto them: Haue ye not read what Dauid did, when he was an hungred, & they also whiche were wyth him: How he entered into the house of god, & ate the halowed loues, whiche were not lawefull for hym to eate, nether for theym whiche were wyth hym, but onely for the priestes? Or haue ye not reade in the lawe, howe that the priestes in the temple breake the Sabbath daye, and yet are blamelesse? But I saye vnto you: that here is one greater then the temple. Wherefore, if ye had wist what this sayinge meaneth: I require mercy & not sacrifice, ye wold neuer haue condemned innocentes. For the sonne of manne is Lorde euen of the Sabbath day.

And he departed thence, and wente in to theyr synagoge: and beholde there was a manne whiche had his hande dyed by. And they aied hym, saying: is it lawfull to heale vpon the Sabbath dayes? because they myghte accuse hym. And he sayde vnto them. Whiche of you woulde it be, if he had a shepe fallen into a pitte on the Sabbath daye, that woulde not take hym, and lyfte hym oute? And howe muche is a man better then a shepe? Wherefore, it is lawfull to do a good dede on the Sabbath dayes. Then sayde he to the manne: stretch forth thy hande. And he stretched it forth. And it was made whol agayne like vnto the other.

Then the Pharisees went oute, and held a councell agaynst hym, howe they might destroye hym. When Iesus knewe that, he departed thence, and muche people folowed hym, and he healed them all, and charged them, that they shoulde not make hym knowne, to fulfill that whiche was spoken by Esay the prophet, which saith. Beholde my child, whom I haue chosen, my beloued in whom my soul deliteth. I wil put my spirit on hym, and he shal shew iudgement to the Gentils. He shal not strue, nether shal any man heare his voice in the stretes, a brosed reede shal he not breake, and flaxe that beynneth to burne, he shal not quenche, tyl he send forth iudgement vnto byctory, and in his name shal the Gentyls trust.

Then was brought to hym one possessed wyth a diuel, whych was bothe blynde and dombe, and he healed hym: in so much that he whiche was blinde and dombe, both spake and saw. And all the people wer amazed and sayd: Is not this that sone of Dauid? But when the Pharisees hearde that, they sayd: This fellow dyueth the deuyls no nother wyse out, but by the helpe of Belzebub the chiefe of the deuyls.

But Iesus knewe theyr thoughtes, and sayd to them: Euerie kynge dome deuyled wyth

Come.  
Deu. xliiii.  
Sabbathe,  
i. reg. xii. d  
Leu. xx. b  
halowed  
loues.  
nu. xviii. b.

Mercy and  
not sacrificy.  
Deu. x. b.  
Mat. xi. b.  
Mar. iii. a.  
Luke. vi. b.  
Mythered  
hande,  
Is  
Luke. i. e.  
Sabbathe.  
Deut. xxi. a

Mat. xxi. a  
John. x. d.  
and. xi. e.

Mat. xxi. a  
John. x. d.  
and. xi. e.

Eccl. xlii. a.

Mat. ix. d  
Mar. xii. c  
Luke. xi. b.  
Blind and  
dombe.

Belzebub.

Pro. x. c.  
Luke. x. c.  
The wyse  
knewe not.  
Sabbes  
knewe.  
Mathew.  
xviii. c.  
Ihon. vii. b  
and. x. b.  
Eccl. vi. a.  
I. Joh. v. a.  
Yoke.  
I. Joh. v. a.

The aun-  
swere.

A reede.

Lesse in the  
kyngedome  
of heauen.

Wisedome  
et. c.

Laboure.

Mat. iii. a.  
Luke. vi. a.

At that tyme went Iesus on the Sabbath day thorow the corne,

Wbbb.iii. wyth



Wpthin it selfe shalbe brought to naught. Nepther shal anpe citie or household deuyded agaynst it selfe, continue. So if Sathan cast out Sathan, the is he deuyded against him selfe, howe shal then hys kyngdome endure? Also, if I by the help of Belzebub cast out deuyls, by whose helpe do yowre chyl dren cast the oute? Therfore they shal be yowr Judges. But if I caste out the deuyls by the spirit of God, then is the kyngdome of God come on you.

Either how can a man enter into a strong mans house, and violently take awaye his goodes, excepte he fyrste binde the stronge man: and then spolie his house? He that is not with me, is against me. And he that gathereth not with me, scattereth abroad. Wherfore I saye vnto you: all manner of synne and (a) blasphemie shal be forgeuen vnto men, but the blasphemie of the spirit, shal not be forgeuen vnto men. And whosoever speaketh a worde against the sonne of man, it shalbe forgeuen hym. But whosoever speaketh agaynst the holpe ghost, it shal not be forgeuen hym: no, nepther in this world, nepther in the world to come.

Either make the tree good, & hys fruite good also: or els make the tree euill, and his fruite euill also. For the tre is knowen by his fruit. O generation of vipers, howe can ye saye well, when ye poure selues are euill? For of the aboundaunce of the hert, the mouth speaketh. A good man oute of the good treasure of hys harte, bringeth forth good thynges. And an euill man oute of his euill treasure, bringeth forth euill thynges. But I say vnto you, that of euery ydel word that men shal haue spoken, they shal geue accountes at the dape of iudgemente. For by thy wordes thou shalt be iustified: and by thy wordes thou shalt be condemned.

Then answered certaine of the Scribes & of the Pharises, saying: Maister, we wold sayne se a sygne of the. He answered and said to them. (b) The euill and aduoutrous generacion seeketh a sygne, but there shal no sygne be gauen to them, saue the sygne of the prophet Jonas. For as Jonas was thre daies and thre nightes in the whalles belly, so shal the son of man be thre daies & thre nightes in the herte of the earth. The men of Ninue shal arise at the dape of iudgement with this nacion, and condemne them: for they amended at the preaching of Jonas: And behold, a greater then Jonas is here. The quene of the south shal rise at the dape of iudgement with this generacion, and shal condemne them, for she came from the uttermost partes of the world, to heare the wysedome of Salomon. And behold a greater then Salomon is here.

When the vnclean spirit is gone oute of a man, he walketh throughout (c) drye places, seeking reste & findeth none. When he sayth: I wyl retorne again into my house, from whence I came out. And when he is

come, he findeth the house emptye & swept and garnished. Then he goeth his waye & taketh vnto hym seuer other spirits, worse then himselfe, and so enter they in & dwell there: And the ende of that man is worse then the beginning. Eue so shal it be with this euill nacion.

Whyle he yet talked to the people, behold his mother & his brethren stode with out, desiring to speake with him. Then one sayd vnto hym: behold thy mother and brethren stand withoute, desiring to speake with the.

He answered and said to him that told him: Who is my mother? Who are my brethren? And he stretched forth his hand ouer his disciples, and said: behold my mother & my brethren. For whosoever doth my fathers wyl, which is in heauen, the same is my brother, sister and mother.

The Notes,

(a) This blasphemie is: when men se and know the open and manifeste truth of God and hys word, their conscience being fully certified thereof: and yet notwithstandinge wyl rayle vpon it, and persecute it to the bittermost of theyr power, saying: it is of the deuyll and not of God. Whiche synne shal not be forgeuen. For so is the meaning of nepther in this worlde, nor in the world to come, as appeareth by the other euangelistes.

(b) Euill and aduoutrous generacion: are those that beleue not in God, and his sonne Iesus Christ to be the only Sauour: But seeke other meanes.

(c) These drye places are the hertes of men so dyed by with the sunne beames of Gods word, that the wycked spirites can haue no commodious dwelling their.

The Chapter.

Christ teacheth in parables, what is the effect and strength of the word of God amongst men, and he sheweth the cause why he vseth parables. And he is lyght set by of hys people, because he was a poore man borne.

The same day wente Iesus out of the house, & late by the sea syde, & much people resorted vnto hym, so greatly, that he went and late in a shyp, and all the people stode on the shore. And he spake manie thynges to them in similitudes, saying: Behold, the sower went forth for to sowe. And as he sowed, some fell by the wapes syde, and the fowles deuoured it vp. Some fell vpon stonpe grounde, where it had not muche earth: & anon it spronge vp, because it had no depth of earth: and when the sun was vp, it caughte heate, and for lacke of rooting, wadded awaye. Some fell amonge thornes, and the thornes sprong vp & choked it. Part fel in good ground, and broughte forth the good fruite: some an hundred folde, some sixty folde, some thyrty folde. Whosoever hath eares to heare, lett hym heare.

And the disciples came and sayed to hym: Why speakest thou to them in

ii. Pet. ii. d  
Heb. vi. a.  
Mar. iii. b.  
Luk. vii. c.

Other &  
brethren.  
Iho. xvi. b.

Euill & ad-  
uoutrous.

Drye places

Mar. iiii. a  
Luk. viii. a

Luk. viii. a.  
A Sower.

Mat. xxi. c  
para-



**Mat. xxi. c** in parables: He answered and sayde vnto them: it is geuen vnto pou to knowe the secretes of the kingdome of heauen, but to them it is not geuen. (a) For whosoever hath, to hym shalbe geuen, and he shal haue aboundaunce. But who soeuer hath not, from hym shal be taken awaye even that he hath. Therefore speake I to them in similitudes: for though they se, they se not, and hearynge they heare not, neither vnderstande. And in them is fulfilled the prophesye of Esayas, whiche prophesye saythe: wth the eares ye shall heare, and shall not vnderstande, and with the eyes ye shall se, and shall not perceiue. For this peoples hertes are waxed grosse, and theire eares were dull of hearynge, and theire eyes haue they closed, leaste they shulde se wth theire eyes and heare wth theire eares, and shuld vnderstande wth theire heartes, and shuld tourne, that I myghte heale them.

But blessed are your eyes, for they see: and your eares, for they heare. Verely I say vnto pou, that manye prophetes and perfecte men haue desired too see the thynges whiche ye se, and haue not sene them: and to heare the thynges whiche ye heare, and haue not hearde them. Heare ye therefore the similitude of the sower. Whosoever heareth the worde of the (b) kingdome and vnderstandeth it not, there cometh the euill man and catcheth awaye that whiche was sowne in the wape fynde. But he that was sowne by the stonpe grounde, is he whiche heareth the worde of God, and anon wth ioye receyueith it, yet hath he no rootes in hym selfe, and therefore dureth but a season. For as sone as tribulacion or persecucion aryseth because of the worde, by and by he falleth. He that was sowne amonge thornes, is he that heareth the worde of God, but the care of this worlde, and the desceitfulnes of riches choke the word, and so is he made vnfiruitfull. He whiche is sowne in the good grounde, is he that also heareth the worde and vnderstandeth it, which also beareth fruite and byngeth forth, some an. C. folde, some sixty folde, and some xxx. folde.

**Mar. iiii. a** Another similitude put he forth vnto them sayinge: The kyngdome of heauen is lyke vnto a man whiche sowed good seede in hys felde. But whyle men (c) slepte, there came hys foode, and sowed tares amonge the wheate, and wente hys wape. When the blade was spronge vp and had brought forth the fruite, then appeared the tares also. The seruauntes came to the housholder, & said vnto hym: Sir, sowedst not thou good seede in thy close? From whence then hath it tares? He sayde too them: The enuyous man hath done this. When the seruauntes sayde vnto him: Wilt thou then that we go and gather them? But he sayde, naie, leaste whyle ye go aboute to weede oute the tares ye plucke vp also wth them the wheate by the rootes. Lette bothe growe together tyll

haruest come, and in the tyme of harueste I wyll saye to the reapers, gather ye first the tares, and bynde them in sheues to be brent, but gather the wheate into my barn.

Another parable he putte forth vnto them, sayinge: The kyngdome of heauen is lyke vnto a grain of musterd seede, which a man taketh and soweth it in hys fyelde, whiche is the leaste of all seedes. But when it is grown, it is the greatest among herbes & it groweth vp into a tre: so that the byrdes of the ayre come & bilde in the braynches of it. Another similitude sayde he to them. The kyngdome of heauen is lyke vnto leauen whiche a woman taketh and hydeth in iii. peckes of meale, tyll all be leuened.

All these thynges spake Iesus vnto the people by similitudes, and wthoute synecrysmes spake he nothyng to them, to fulfill that whiche was spoken by the prophetes, saying, I wil open my mouth in similitudes, and wyll speake forth thyngs whiche haue bene kepte secreete from the beginning of the worlde.

Then sente Iesus the people awaye, and came to house. And his dyscyples came vnto hym, sayinge: declare vnto vs the similitude of the tares of the fyelde. Then answered he and sayde to them: He that soweth the good seede, is the sonne of man. And the fyelde is the worlde. And the chyldren of the kyngdome, they are the good seede. And the tares are the chyldren of the wycked. And the enemye that soweth them, is the deuill. The haruest is the ende of the worlde. And the reapers be the aungels. For euen as the tares are gathered & brente in the fyre: so shall it be in the ende of this worlde. The sonne of manne shal send forth hys aungels, and they shal gather oute of hys kyngdome all thynges that offende, and them whiche do iniquyte, and shall cast them into a fornaice of fyre. There shall be waylynge and gnashinge of teeth. Then shall the iuste men shyne as bryghte as the sunne in the kyngdome of theire father. Whosoever hath eares to heare, lette hym heare.

Agayne the kyngdome of heauen is lyke vnto treasure hydde in the fyelde, the whiche a man fyndeth and hydeth: and for ioy thereof, goeth and sellethe al that he hath, & byeth that fyelde.

Agayne the kyngdome of heauen is lyke vnto a marchaunt that seeketh good pearles which when he hadde founde one preciouse pearle, wente and soude all that he hadde and boughte it.

Agayne the kyngdome of heauen is lyke vnto a net caste into the sea, that gathereth of all kyndes of fyshes: whiche when it is full, menne drawe to lande, and sit and gather the good into vessels, and caste the bad away. So shal it be at the ende of the worlde. The aungels shal come oute, and seuer the bad from the good, and shall caste them into a fornaice of fyre: there shalbe waylynge and

**Mar. iiii. c**  
**Luke. xiii. d**  
Musterde seede.

**Luke. x. d**

**Reuen.**  
**Mar. ii. d**

**Salme.**  
**Lxxvii. a**  
Tares are expounded

**Apo. xiii. a**

**Mar. iiii. b**  
**Dan. xii. d**  
**i. Lxxix. x**

Treasure

Pearles.

Nette.



and gnashynge of teeth. Iesus sayed vnto the: vnderstand ye all these thynges: they sayd: yea Lord. When sayd he vnto them.

New & old **Mar. vi. a.** **Luke. xiii. c.** Therefore euery (d) Scribe, which is taught vnto the kingdome of heauen is lyke an houtholder, which bringeth forth the oute of his treasure, thynges both new and olde.

**John. vi. c.** **Carpenter** And it came to passe, when Iesus had finished these synplytudes, that he departed thence, and came into hys owne country, and taught them in their Synagoges, in so much that they were astonyed & sayd: whence cometh al this wysdome and power vnto hym? Is not this the carpenters sonne? Is not his mother called Mary? & hys brethren called James and Ioses, and Simon and Judas? And are not his sisters all here with vs? Whence hath he all these thynges? And they were offended by hym.

**Prophete.** **Mar. vi. a.** **Luk. xiii. c.** **John. iii. f.** Then Iesus sayed to them: a prophet is not without honour, saue in his own country, and amonge his owne kynne. And he dyd not manye miracles there, for their vnbelefe sake.

The Notes.

**Who so hath.** (a) That is to him that hath a good hearte toward Goddes worde to fulfill it, shal be more grace geuen. And from him that hath not, shal be taken awaye euen the same knowledge that he hath, and hys harte so hardened, that he shall not repente.

**Kingdome** (b) Kingdome signifeth here the gospel, by the which Christe is in the hartes of the faythful. And it signifeth Christe whyche is our kyng, and our kingdome rayning in vs, & in whom we raigne, as we pray.

**Sleepe.** (c) Thys slepe signifeth negligence that men haue in the thynges belongynge to God, whyche is by the carefulnes of rythes, and pleasures of thys worlde.

**Scribes.** (d) Scribes were they that had the office of interpreting and answerynge to the sentences of the Prophetes, as it appeareth by that Herode enquired of the Scribes, in the thyrde Chapter afore.

The. xiiii. Chapter.

Here is descrybed the death of John, which being known, Christ goynge into wilderness fedde certayne thousands of men with fyue loues. Sendynge hys dysciples befoze by shyppe, he folowed walkynge vpon the water. Peter comynge to meete hym, when for his doubtful sayth he began to be drowned, is saued by Christ. In Genesareth many are deliuered from diseases by touchynge hys garment.

**Mark. vi. c.** **Luke. ix. a.** At that tyme Herode the (a) Tetrarcha, heard of the fame of Iesu, and sayed vnto his seruantes: This is Iohn Baptist. He is rypen agayne from death, & therefore are suche miracles wroughte by hym.

**John Bap** **tist is prp.** **soned.** **Mar. vi. c.** **Luk. xiii. d.** For Herode had taken Iohn and bounde sake (b) hys brother Philippes wyfe. For Iohn sayd vnto hym. It is not lawefull for the to haue hyr. And whē he wold haue put him to death, he feared the people, because they counted him as a prophet.

But when Herodes byrth dape was

come, the daughter of Herodias daunced and befoze them, and pleased Herode. Wherfore he promysed wth an oth, that he would geue hyr whatsoeuer she wold aske. And she being informed of hir mother befoze, sayd: geue me here Iohn Baptistes heade in a platter. And the king sorowed. Neuerthelesse for his othe sake, and for their sakes that sate also at the table, he commaunded it to be geuen hyr: and sent and beheaded Iohn in a prysen, & his head was brought in a platter, and geuen to the damsel, and she brought it to hyr mother. And hys dysciples came and toke vp the body, and buryed it, and went and told Iesus.

When Iesus hearde that, he departed thens by shyp into a desert place out of the way. And when the people had heard thereof, they folowed him on fote oute of the cities. And Iesus went forth & saw myche people, and his hearte dyd melte vpon the, and he healed of the those that were sicke. When euen was come, his disciples came to him, sayinge: This is a desert place, and the day is spent: let the people depart, that they may go into the townes, and bye the byttels. But Iesus sayed vnto them: They haue no nede to go away. Byue ye them to eate. Then sayed they vnto him: we haue here but fyue loues and two fishes: And he sayd: bringe them hyther. And he commaunded the people to sitte downe on the grasse: and toke the fyue loues, & the two fishes, and loke vnto heauē, and (c) blessed, and brake, and gaue the loues to hys disciples, and the dysciples gaue them to the people. And they did all eate and were suffised. And they gathered vp the scrappes that remayned, twelue baskettes ful. And they that eate, were in number about fyue thousand men, besyde women & children.

And straight way Iesus made hys dysciples enter into a shippe, and to go ouer befoze him; whyle he sent the people awaye. And as sone as he sente the people awaye, he went vp into a mountaine alone to pray: and when nyghte was come, he was there hym selfe alone. And the shyp was nowe in the myddest of the sea, and was tosse wth waues: for it was a contrary wind. (d) In the forth watche of the nyght, Iesus came vnto them walkynge on the sea. And when his disciples saw hym walking on the sea, they were troubled, sayinge: it is some spirit, and cryed out for feare. And straight waye Iesus spake vnto them, sayinge: be of good cheare, it is I. be not afayed.

Peter answered him, and sayed: master if thou be he, bid me come vnto the on the water. And he said, come. And whē Peter was come downe out of the shyppe, he walked on the water to go to Iesus. But when he sawe a myghtye wynde, he was afrayed. And as he began to synke, he cried, sayinge: Master, saue me. And immediatly Iesus stretched forth hys hand and caughte him, and sayed to hym. O thou of litle faythe, wher-

**John Bap** **tist is be** **headed.**

**Luk. ix. b.** **Mar. vi. a.** **John. vi. a.**

**fyue loues** **& ii. fishes.**

**Mar. vi. e.** **Joh. vi. b.** **Luke. vi. b.**

**Iesus wal** **keth on the** **water.**

**Peter wal** **keth on the** **water.**



Mar. vi. a. wherfore diddest thou doubt? And assone as they were come into the shippe, þ wind ceased. Then they that were in the shippe came and worshipped him, sayinge: of a truth thou art the sonne of God.

Mar. vi. c. And when they were come ouer, they wente into the land of Benezareth. And whē the men of that place had knowledge of hym, they sent out into all that countr roundabout, & brought vnto him all that were speke, and besoughte him, that they mighte but touche the hem of his vesture only. And as manpe as touched it, were made safe.

The Notes.

Tetrarcha (a) Tetrarcha is a king or a Lord of one of the partes, of a region or contry deuided into four partes. Such one was Herode in Iuda, which was (as Eusebius wytnesseth) deuided into iiii. partes. Read Eusebius. li. i. Cap. x.

Brothers wyfe. (b) Note that his brother was then liuyng. For if he had bene dead, Herode myght haue answered, that by the lawe of the Jewes, he myghte marye hys owne syster beyng free from other menne, as it appeareth in the. xiii. Chapter of þ seconde booke of the kynges, betwene Amnon & Thamar his sister.

Blesse. (c) To blesse, is in most places of the newe Testament, to praye God, and geue him thanks, as after in the. xvi. C.

Fourth watche. (d) The Hebrewes diuided the nyghte into foure partes, which he called the. iiii. watches. Wherfore the fourth watche was next to the morning and was called the morning watche, as in the first of the kynges, the. xi. C.

The. xv. Chapter.

He rebuketh the false hypocrisy of the scribes in outwarde thinges, and teacheth what is true holynes. The constant sayth also of the woman of Cananie in Ch. x. is described, and the maruelous healyng of manpe men. Last ar certayne thousands of men fed with. vii. loues and a fewe fishes.

Mar. vii. a. T H E N came to Jesus, Scribes and pharisees from Hierusalem, sayinge: whye doo thy disciples transgresse the tradicions of the elders? for they washe not theyr

Tradiciōs. Cro. xx. b. Deute. v. b. and. xxvii. c. Ephe. vi. a. Exod. xxi. c. Ierit. xx. b. p. xxviii. d. handes when they eate bread. He answered and sayed vnto them: whye do ye also transgresse the commaundement of God thowow your tradicions? For God commaunded, sayinge: \* honour thy father and mother, and he that curseth father or mother shal suffer death. But ye say: euery mā shal say to hys father or mother: that whyche thou desyrest of me to heape the with, is geuen God, and so shal he not honour his father or mother. And thus haue ye made that the commaundemēt of God is without effecte, thowow your tradicions. Hypocrites, wel prophecied of you Esaias, sayinge: This people draweth nye vnto me with their mouthes, & honoureth me with their lippes, howbeit their hertes are far from me: but in vaine they worshyppe me, teachyng doctrynes, whyche are nothyng but mens preceptes.

And he called the people vnto him & said to them: heare & vnderstande. That whiche

goeth into the mouth, defileth not the mā: but that whiche commeth out of þ mouth, defyleth the man.

Then came his disciples, and sayd vnto hym: percepuest thou not how that þ pharises (a) are offended in hearpyng thys sayinge? He answered and sayed: (b) al plantes which my heauēly father hath not planted, shalbe plucked vp by the rotes. Lette them alone, they be the blynde leaders of the blind. If the blynde leade the blynde, both shal fal into the dptche.

Then answered Peter and sayd to him: declare vnto vs this parable. Then saide Iesus: are ye yet withoute vnderstandyng? Perceiue ye not that (c) whatsoeuer goeth in at the mouth, descendeth downe into the bealpe, and is caste out into the draughte? But those thynges, which procede out of the mouth, come from the hert, and they defyle the man. For out of þ hert come euill thoughtes, murder, breakyng of wedlocke, whoredome, theft, false witness bearyng, blasphempe. These are the thynges which defyle a man. But to eate wyth vnwaschen handes, defyleth not a man. I

\* And Iesus went thence, and departed into the coastes of Tyre and Sydon. And behold, a woman whyche was a Cananite came out of the same coastes, and cried vnto him, saying: haue mercey on me Lorde, thou sonne of Dauid, my daughter is ppyteously vexed with a deuill. And he gaue hir neuer a word to answer. Then came to him his disciples, and besought hym, saying: sende hir awaye, for she foloweth vs crypyng. He answered, and said: I am not sente, but vnto the losse shepe of the house of Israel. Then she came and worshipped him, sayinge: Master helpe me. He answered & sayd: It is not good to take the childrens breade, and cast it to (d) dogges. She answered and said: truth lord, neuertheless the whelpes eate of the crummes which fall from their maisters table. The Iesus answered & sayd vnto her: O thou woman, great is thy fayth: be it to the eue as thou desyrest. And hyr doughter was made whole euen at that same houre. I

Then Iesus went awaye from thence, & came vnto the sea of Galile, and wente vp into a mountayn, and sat downe ther. And much people came vnto hym, haupyng with them, halt, blind e, dumme, maymed, and other many: and cast them down at Iesus fete. And he healed them, in so muche that the people wōdered, to se þ dumme speake, the maymed whole, the halt to go, and the blind to se. And they glorified the God of Israel.

Then Iesus called hys disciples to him, and sayed: I haue compassion on the people, because they haue continued wyth me now thre dayes and haue nought to eate, & I wyl not let them departe fastyng, lest they perish in the waye. And his disciples sayd

Mens preceptes.

Mar. vii. What defileth a mā Plantes. Luk. vi. f. Actu. v. c.

Blynde leaders.

Mar. vii. e

with what man is defiled.

Mar. vii. e The woman of Canane.

Luk. xix. d

Mar. vii. b

Esa. xxxv. b

mar. viii. a



Mat. xvi. 6  
Seuen lo-  
ues.

said vnto him: Whence shoulde we get so much breade in the wylernes, as shoulde suffice so great a multitude? And Iesus sayde vnto them: Howe manye loues haue ye? And they sayd: \* seuen, and a few litle fishes. And he commanded the people to sit downe on the grounde, and toke the seuen loues, and the fishes, and gaue thanks, & brake them, and gaue to hys disciples, and the disciples gaue them to the people. And they dyd all eate, and were suffyled. And they toke vp of the broken meat that was left, seuen baskets full. And yet they that eate were. iiii. M. men, besyde women and chyl dren. And he sent away the people, and toke shyppe and came into the parties of Magdala.

The Notes.

Offence.

(a) Offence in this place signifyeth the grudge of mynde, when any thynketh that another doth or sayeth euyl, and so grudgeth in hys mynde, and is offended in hys conscience at hys doynge or sayinge. Whiche offence we are not bound to refraine so longe as oure wordes and dedes be good, and the parties offended, be not weake but obstinat. For charytee byndeth vs to heare wth þ weake, but not wth the obstinat.

All plantes

(b) These plantes are doctrynes and inuencions of men, whiche are not grounded on the worde of God.

Whatsoever goeth in at the mouth.

(c) Lette men beware that they stumble not at this piece of scripture. For it meaneth nothing lesse, then that we should thynke it lawefull for vs to poure in meate and drynke whyle the sto make wyl holde, but that no kynde of meate, at what tyme or vnder what soeuer it be take (so it be only for þ necessitie of our bodies) can defyle the man þ taketh it wth thanks geuyng.

Dogs.

(d) The Jewes call the heathen and gentyls Dogges, because of theyr ydolatri. But chiefly for theyr small mercy in deuouring the flocke of Israel.

sayeth

(e) Thy sayth is grete. The greatnes of euery mans sayeth is knowen by the benefytes, that we receyue at Gods hand. For (as Paule wyreth) God geueth hys gyftes to euery of his seruantes, accordynge to the measure of the faith that is founde in the same. Not because þ sayth deserueth them, but because he hath made them mete vessels for so pprecious licoure to be bestowed in.

The xvi. Chapter.

Christe chydeth them, because they asked a sygne, and byddeth them abstayne from the leuen of the Jewes. Whē the disciples were axed of hym, they confesse hym to be Messias, and the sonne of God, to whom also he sheweth his death to come, and commendeth the crosse.

**T**hen came the Pharises and Sadduces, and dyd tempte him, desyring him to shew them some signe from heauen. He answered & sayd vnto them. \* At euen ye saye, we

shall haue sayre wether, and that because the skye is red: and in the mornynge ye say, to daye shall be foule wether, and that because the skye is cloudye and red. O ye hypocrites, ye can discern the fashion of the skye, and can ye not dyscerne the sygnes of the times? The froward nacion and ad-

uoutrous seeketh a sygne: and ther shal no other sygne be geuen vnto them, but the signe of the \* prophet Jonas. So lette he them and departed.

And when his disciples were come to the other syde of the water, they had forgotten to take breade with them. Then Iesus sayd vnto them: Take hede and beware of the (a) leuen of the Pharises and of þ Sadduces. And they thought in theselues, sayinge: because we haue broughte no breade with vs. When Iesus vnderstode that, he sayd vnto them: O ye of litle faith, whye are your mindes cumbered, because ye haue brought no bread? Do ye not yet perceyue neyther remember those syue loues when there were syue thousande men, and howe manye baskets toke ye vp? Neither the seuen loues, when there were. iiii. thousand, and howe many baskets toke ye vp? Why perceyue ye not then that I spake not vnto you of breade, when I sayed: beware of the leuen of the Pharises and of the Sadduces. Then vnderstode they, howe that he had not them beware of the leue of bread, but of the doctryne of the Pharises and of the Sadduces.

\* When Iesus \* came into the coastes of the citie, which is called Cesarea philippi, he axed his disciples, sayinge: whom do men saye, that I the sonne of man am? They sayed: some saye, that thou arte John Baptiste, some Elias, some Ieremias, or one of the prophetes. He sayd vnto them: but whom saye ye that I am? Simon Peter answered and sayed: Thou arte Christe the sonne of the liuinge God. And Iesus answered and said to him: happy art thou Simon the sonne of Jonas, for flesh and bloud hath not opened vnto the that \* but my father whiche is in heauen. And I saye also vnto the, that thou art Peter: and (b) vpon this rocke I wil build my congregacion. And the (c) gates of hell shall not preuaile agaynst it. And I will geue vnto the (d) the keyes of the kyngdome of heauen, and whatsoever thou bindest vpon earth, shall be bounde in heauen, and (e) whatsoever thou lewest on earth, shall be lewest in heauen. &

Then he charged his disciples, that they should tel no man, þ he was Iesus Christ. From that tyme forth the Iesus beganne to shewe vnto his disciples, how that he must go vnto Ierusalem, and suffer many thynge of the elders, and of the hygh priestes, of the Scribes, and must be kylled, and rise againe the thyrdd day. But Peter toke him aside, and beganne to rebuke him, sayinge: Maister, fauer thy self: this shal not come vnto the. Then tourned he aboute & sayed vnto Peter: come after me (f) Sathā, thou offendest me, because thou sauourest not godly thynge, but worldly thynge.

Iesus then said to his disciples. If anye man will folowe me, lette him (g) forsake hym selfe, and take vp his crosse, & folowe

Jonas. ii. 1.

Mat. viii. 6  
Luke. xii. 1.

Mat. xiii. 12  
and. xv. 1.  
Joh. viii. 12.

Mat. viii. 6  
Luke. ix. 1.

Luke. ix. 1  
Jhon. vi. 1.

Jerkes.  
Jhon. vi. 1.  
Lxxii. 1.  
Wpud and lose.  
Esa. xxviii.

i. Mar. xvi. 1  
mat. xviii. 1  
Jhon. xx. 1.

ii. R. c. x. 1.  
Satan.

Thistles  
Disciples  
Math. x. 1.  
me.

Mat. viii. 6  
Luke. xii. 1  
Jhon. v. 1.

Math. xii.  
Spigne of  
Jonas.



ma. viii. d. me. For whosoever wyl saue hys lyfe shal  
 Luke. ix. g. lose it. And whosoever shal lose hys lyfe  
 xiii. f. xvi. for my sake, shal fynd it. What shal it pro-  
 g. Jho. xii. a. fit a man though he shoulde wyne all the  
 Judgemēt whole worlde if he loose hys owne soule?  
 Roma. ii. a. Or els what shal a man geue to redeme his  
 Dedes. soule agayne wthal? For the sonne of mā  
 Mat. viii d. shal come in the glory of hys father, wth  
 Luk. ix. c. his angels: and then shal he rewarde eue-  
 ry man accordynge to his dedes. Verely I  
 say vnto you: some (h)ther be among the  
 that here stande, whiche shal not taste of  
 death tyll they shal haue sene the sonne of  
 man come in hys kyngdome.

## The Notes.

Heauen.

(a) Heuen is some tyme taken in an euil sence, as  
 here. And sometyme in a good, as aboue in the  
 xiii. chap. c.

The rocke.

(b) Upon this rocke. That is as sayeth saynt  
 Augustine vpon the confession whiche thou hast  
 made, acknowledging me to be Christ the sonne  
 of the liuing God, I builde my congregacyon  
 or church.

The gates  
of hell.

(c) By the gates of hel, are signified, death, hell  
 desperation, sinne, violence, & tyrannous hand-  
 lyng, persecution, &c.

The keyes  
of the king-  
dome.

(d) Luke in the letter G. of his. xi. chapter: cal-  
 leth these keyes, the keyes of science, that is to  
 say of the knowledge of God by the scriptures,  
 whiche keyes Christ gaue to hys Apostles, that  
 they myght open vnto the world the treasures  
 of the kyngdome, that is to say, communion of  
 the fapthful, remission of synnes, and lyfe euer  
 lastyng, thorow Christ, and for Christes sake o-  
 nely. The knowledge wherof was by the law-  
 ers and pharyses hyd from the people of the  
 Jewes, by whom they were taught to put con-  
 fydence in wyl workes of theyr inuencyon, and  
 the outwarde obseruance of the lawe.

Bynde and  
lose.

(e) Whosoever. &c. Lyke as Peters confessyon  
 was the confessyon of al the reste of the Apost-  
 les, so was this promise made vnto Peter, com-  
 mune to them all. That whatsoever they shuld  
 bynde or lose in earth, shoulde be so in heauen.  
 And then haue you the meanyng thereof in the  
 xviii. of Mathe w. and the. xx. Jhon. c.

Sathan.

(f) Sathan, is by interpretacyon, Aduersarye.  
 Worthely therfore was Peter called by þ name  
 when he by his counsell would haue withstan-  
 ded the wyl of God, whiche was, that Christe  
 shoulde suffer all those thynges that he had decla-  
 red vnto them.

forsake, &amp;c.

(g) To forsake him self, is utterly to do agaynst  
 the will of his flesh, mortifyinge the affectyons  
 of the mynde, workinge the glory of God & pro-  
 fit of oar neyghbour. As it is sayd. Roma. the  
 xv. and Ph. i. ii.

There be  
etc.

(h) This was spoken of the transfiguracion  
 of our Saviour before hys disciples, wherof  
 is mencioned in the Chapter folowynge.

## The. xvi. Chapter.

Christ beyng transformed before hys dys-  
 ciples, sheweth them the fashion of hys maiesty  
 to come, and shewed who was that Elias that  
 was to come. He healeth the Lunatyke whom  
 hys disciples coulde not helpe. He sheweth the  
 power of fapth, and by miracle getting a coine,  
 he payed hys grote.

Mat. ix. a.  
Luk. ix. d.

After. vi. dayes, Jesus tooke  
 Peter and James, and John hys  
 brother, and brought them vp in-  
 to an hye mountayne oute of the

way, and was transfigured before them:  
 and hys face dpyd hysne as the sunne: & hys  
 clothes were as white as the lighte, & be-  
 hold, ther appered vnto them Moyses and  
 Elias, talkynge wth him. Then answer-  
 ed Peter and sayd to Jesus: master, here  
 is good beinge for vs. If thou wylt, let vs  
 make here thre tabernacles, one for the,  
 one for Moyses, & one for Elias. Whyle  
 he yet spake, behold a bryghte cloude sha-  
 dowed the. And behold there came a voice  
 out of the cloude, sayng: \*this is my deare  
 son, in whom I delyt, (a) heare hym. And  
 when the disciples heard that, they fell on  
 theyr faces, and were sore afraped. And Je-  
 sus came and touched them, and said: arise  
 and be not afraped. And when they looked  
 vp, they sawe no man saue Jesus onely.

And as they came down from the moun-  
 tayne, Jesus charged them, sayng: se that  
 ye shewe the vision to no man, vntyll the  
 sonne of man be rylen agayne fro death. &  
 And his disciples axed of him sayng: \*  
 Whye then say the Scribes that Elias  
 must fyrst come? Jesus answered and said  
 vnto them. Elias shal fyrst come, and re-  
 store al thynges. And I say vnto you, that  
 Elias is come alreadye, and they knowe  
 him not, but haue done vnto him what soe-  
 uer they lusted. In likewyse shal also the  
 sonne of man suffer of them. Then the dis-  
 ciples percepued that he spake vnto them  
 of (b) John Baptist.

And when they were come to the people, &  
 there came a certayn man, & kneled downe  
 to hym, and sayed: Master haue mercye on  
 my sonne, for he is frantike, and is sore  
 vexed. For oft tymes he falleth into þ fire:  
 and oft into water. \* And I broughte hym  
 to thy disciples, and they coulde not heale  
 hym. Jesus answered & sayed: O genera-  
 tion fapthles and croked, how long shal I  
 be with you: how longe shal I suffer you?  
 bryng hym hither to me. And Jesus rebu-  
 ked the deupl, and he came out of him. And  
 the chyld was healed euē that same houre.

Then came the disciples to Jesus secret-  
 ly, and sayd: Whye coulde not we cast hym  
 out? Jesus sayed vnto them: Because of  
 your vnbelefe. For I saye verely vnto you:  
 if ye had fapth as a grayn of mustard seed,  
 ye shoulde saye vnto this mountayne, re-  
 moue hence to pender place, and he shoulde  
 remoue: neyther shoulde any thyng be im-  
 possible for you to do. How beit this kynd  
 goeth not out, but by (c) prayer, and fa-  
 styng.

As they passed the time in Galyle, Jesus  
 saied vnto them: the sonne of man shal be  
 betrayed into the handes of men, and they  
 shal kyll hym, and the thyrday he shal  
 ryse againe. And they sorowed greatly.  
 And when they were come to Capernaū,  
 they that were wont to gather pol monye,  
 came to Peter and sayed: Woth your mai-  
 ster paye tribute. He sayd: yea. And when  
 he was come into the house, Jesus spake  
 fyrst

Esa. xlii. a.  
Mat. iii. b  
Mark. i. a  
Heare himB  
Mar. ix. g.Mal. iii. b.  
Mat. xvi. d  
John Bap-  
tist is He-  
lias.Mark. ix. c  
Luk. ix. d.Luk. xvi. b  
VnbelefePrayer &  
fasting.Mat. ix. c  
Luk. ix. e  
passion.  
Mat. ix. c



**Tribute.** fyrst to hym, sayinge. What thinkest thou Simon, of whom do the kynges of þe earth take tribute or poll monye? of the? chyl- dzen, or of straungers? Peter sayed vnto him: of straungers. Then said Iesus vnto hym againe: Then are the children fre. Ne uerthelesse, lest we should (d) offend them: goo to the sea and cast in thyne angle, and take the fishe that firste cometh vp, and when thou haste opened his mouth, thou shalt finde a pece of .xx. pence: that take and paye for me and the. &

The Notes.

**Hearc hym** (a) Here are we taught to geue eare to the word of God onely, and not to folowe oure own fantasies. For immediatly as Peter had deuised to haue. iii. tetes or tabernacles made for Christ Ihesus, & Boyles to dwelle in, the bryghtnesse of the godhead astonied them, & the voyce of the father was heard, sayng: This is my wel belo- ued sonne, heare hym. As who should saye: My wyl is not that you fantasie thynges of poure owne braynes, but that you folow the doctryne that he shall teache.

**Elias.** (b) John Baptiste is called Elias, because he preached wth the spyrit of Elias, that is, re- buked syn Marpely as Elias dyd.

**Prater and sayng.** (c) Here take the superstitious Papistes, great holde for their prescripte fastyngs and set num- bze of prayer: But fondly. For here is nothing wherupon to buylde anye prescripte daye or numbre. For this is all that maye be gathered of the text. That such as be ones troubled wth the wycked spirit of frensy, can not be deliuered of him, tyll such tyme as they geue themselves to true prayer (that is continuall lyfing vp of their hertes to Godward) and fastyng, that is subduinge of the fleshe to the spyrite by wyth- drawyng from it not onely the plentious and delicious foode that it despyeth, but also soft clo- thyng, and all other thynges that it delyteth in. So that in this place his meanyng is none o- ther, then if he had sayde. For wythstandyng that your weake faith were a great parte of the cause that you coulde not cast out thys deuill, yet was there also another cause. That is on þe lycke mans behalfe: for he had not put hymselfe wholye into the handes of God, neyther hadde endeouored to mortyfyfys hys fleshe, by true pray- er and fastyng.

**Offence.** (d) If Ihesus had not payed the toll money, he should haue offended the people. That is, hys example should haue caused the people to with- holde the tribute, which must of necessity be payed vnto kynges.

The .xviii. Chapter.

He commendeth humylyte to his disciples by an example of a chylde, and sheweth howe great a synne it is to geue an occasyō of euil. And why he came into the world, he sheweth vnder þe fygure of a shepe that goeth astray. The condicions to pardon one another, and how we should do with our enemyes, he de- clareth by an elegant parable.

**Mat. ix. c.** **Luke. ix. c.** **Greatest.** **1. Pet. ii. a** **T**he same tyme the disciples came vnto Iesus, sayinge: who is the greatest in the kyngdome of hea- uen? Iesus called a chylde vnto hym, and set him in the myddes of them: and sayed. Verely I saye vnto you, except ye turne, and become as chylde, ye can not enter into the kingdome of heauē.

Whosoever therfore humbleth him self as this childe, the same is the greatest in the kyngdome of heauen. And whosoever re- ceueth suche a chylde in my name, recey- ueth me. But whosoever (a) offende one of these lytle ones, which beleue in me: it were better for him, that a milstone were han- ged about his necke, and that he wer drow- ned in the depth of the sea. Wo be vnto the worlde, because of offences. Howbeit it ca- not be auoyded, but that offences shalbe geuen. Neuerthelesse wo be to the man, by whom the offence cometh.

Wherfore if thy hand or thy fote offend the, cut him of and cast him from the. It is better for þe to enter into lyfe, halt or may- med, rather then thou shouldeste, hauinge two handes or two feete, be cast into euer- lasting fyre. And, if also thyne eye offende the, plucke hym out, and cast him from the. It is better for the, to enter into lyfe wth one eye, then hauinge two eyes to be caste into hell fyre.

See that ye despyse not one of these ly- tel ones. For I saye vnto you, that in hea- uen they angels alwaies beholde the face of my father, which is in heauē. & Yea and the sonne of mā is come to saue that which is lost. How thynke ye? If a man haue an hundred shepe, and one of them be gone a- stray, doth he not leaue ninety and nyne in the mountaines, and go and seke that one whych is gone astray? If it happen that he fynde him, verely I say vnto you: he re- ioyceth more of þe shepe, then of the nyne- ty and nyne, whych went not astray. Euen so it is not the wyl of your father in heauen, that one of these lytle ones should perishe.

& Moreover, if thy brother trespasse a- gainst the, go and tell him his fault be- twene hym and the alone. If he heare the, thou hast won thy brother. But if he heare the not, then take pet with the one or two: that in the mouth of two or thre witnesses, all thynges maye be stablished. If he heare not them, tell it vnto the congregacion. If he heare not the congregacion take hym as an heathen man, and as a publicā. Verely I say vnto you, what soeuer ye (c) bind on earth, shalbe bound in heauē. And what soeuer ye lose on earth, shalbe losed in hea- uen.

Againe I saye vnto you, that if two of you shall agree in earth vpon anye maner thyng (d) what soeuer they shall despye, it shalbe geuē them of my father whiche is in heauen. For where two or thre are gathe- red together in my name, ther am I in the myddes of them.

Then came Peter to him, and said: mai- ster how oft shall I forgeue my brother, if he sinne agaynst me, seuen tymes? Iesus sayd vnto hym: I saye not vnto the seuen tymes: but seuenty tymes seuen tymes. & Therefore is the kyngdome of heauen ly- kened vnto a certayne kyng, which wold take

Mat. ix. f.  
Luk. xvi. a  
John. xiii.  
1. Cor. xi. d.

Mat. ix. f.  
Math. v. d  
Luk. vii. a

Luke. xix. b  
Luke. xv. d.  
Hundred  
shepe,

Howe men  
bpyde and  
lose.  
Lu. xvi. a  
Jacob. v. d

Leui. xix  
Eccle. xix. d  
ii. Co. vii. a  
Heb. x. c  
Joh. viii. b  
Rom. xix. b  
Deu. xvi. b  
and .xix. c

In the mid  
des.

Seuen ty-  
mes,



take accountes of hys seruantes. And whē he had begonne to reken, one was brought vnto him which ought him ten thousande talentes: whom bicause he had noughte to paye, his maister commaunded hym to be sold, and his wyfe, and his children, and al that he had, and payment to be made. The seruaunt fell down and besought him, sayinge: Spye me respite, and I will paye it euery whyt. Then had the Lorde pitie on that seruant, and lewseid him, and forgaue him the dette.

And the saide seruaunte wente oute and founde one of hys felowes whiche oughte him an hundred pence, and laid handes on him, and toke him by the throte, sayinge: paye me that thou oweste. And this felowe fell downe and besought him, sayinge: haue paciens with me, and I will paye the all. But he woulde not, but went and cast him into pryson, tyll he should paye the dett.

When hys other felowes sawe what was done, they were verpe sorpe, and came and tolde vnto theyr Lorde all that happened. Then his Lorde called him, and sayd vnto him. Deuill seruaunte, I forgaue the all that dett, because thou praydest me: was it not mete also that thou shouldest haue had compassion on thy fellowe, euen as I had pitie on the? And his Lorde was wroth and deliuered him to the iaplers, tyll he shoulde paye all that was due to him. So lykewyse shall my heauenlye father do vnto you, (e) except ye forgiue with poure hertes, eache one to hys brother their trespasses.

The Notes.

James. ii. b

Math. vi. b  
Marke. xi.

Offence.

Let of thy hand.  
Howe men bynde.

Whatsoever

Excepte.

(a) To offende them that beleue in Christe, is to do the thyng that is euill in the syghte of the weaklynges (for suche are called lytle ones or chyldren) wherby they take ensample to do euill. And to receyue one of those lytle ones in hys name, is to enstrucke them, to beare wyth theyr weaknes, and to endeuour to make them strong in Christ.

(b) Like the exposition of thys in Mathewe. v. (c) When we haue after the order of charity admonished our brother, and he for hys obstynacy be worthele accompted as a Publicane, by the whole consente of the congregacyon, then are we sure by thys that God byndeth the same in heauen, or loseth, if we vpon hys penitente hert remit hys faulte, and take him as a fellow member with vs of Christes mysticall bodye.

(d) This whatsoever, reacheth no farther then thynges aied in Christes name. And in hys name can we are nothyng, but we must referre the whole to the wyll of the father, as Christe hym selfe dyd, and taught thys to doo, saying: Not as I wyll father, but thy wyll be done.

(e) In thys parable, it is manifestly declared, that onely the mercyfull shall fynde mercy wyth God. For they onely are the chyldren of God. And thys is the onely entente of the parable. Wherfore all suche wordes and sentences as do not make vterly for thys purpose, ar not to be taken as thynges worthy to buylde oure sayth vpon, as is this.

(f) The Lorde forgaue the dett. And yet when he was enfourmed of hys seruantes vnmeyfulnes, he reuoked hys sentence, and caste hym in

pryson for the whole. If oure heauenlye father were compared vnto thys Lorde in this point: then should it folowe that he were not the searcher of the hert, but iudged accordyng to the vter apperance as menne do. Wyghte so it is of all other parables.

The xii. Chapter.

Christ reuoketh the olde institution of Matrimonye. He putteth hys handes vpon lytle chyldren. Howe perillous the posselion of ryches is: and howe vayne the truste of oure workes is we learne by example of the pong man, and also what reward they shal haue that leaue all and folowe Christ.

**A**nd it came to passe when Iesus hadde finished those sayinges, he gat him from Galile, and came into the coastes of Jewry beyond Jordan, and muche people folowed him, and he healed them there. Then came vnto hym the pharises temptyng him, and sayinge to hym: Is it laweful for a man to put away his wife for all maner of causes? He answered and said vnto the: Haue ye not reade howe that he whych made man at the begynnynge, made them man and woman: and sayd: for this thing, shall a man leaue father and mother, and cleue vnto his wife, and they twayne shal be one fleshe. Wherfore nowe are they not twayne, but one fleshe. Let no man therefore put a sunder, that which god hath coupled together.

Then said they to him: why did Moyses comaund to geue a testimonial of diuorcement, and to put hir away? He said vnto them: Moyses, because of the hardnes of your hertes, suffered you to putte away your wyfes. But from the beginnyng it was not so. I say therfore vnto you, whosoever putteth away his wife, (except it be for fornication) and marieth another, breaketh wedlock. And whosoever marryeth hir whiche is deuorced, doeth commytte aduoutrye.

Then saied his disciples to him: if the matter be so betwene man and wife, then is it not good to marie. He sayed vnto the: all men can not awaye with that sayinge, saue they to whome it is geuen. There are chaste, which were so bozne out of theyr mothers bealy. And there are chaste whiche be made of men. And there be chaste (a) whiche haue made themselves chaste, for the kingdome of heuens sake. He that can take it, let him take it.

When were brought to hym ponge chyldren: that he should put his handes on the and pray. And the disciples rebuked them. But Iesus said: suffer the chyldren, & forbide them not to come to me: for of suche is the kingdome of heauen. And when he had put his handes on them, he departed thence. And behold one came and said to him: good master, what good thing shal I do, that I may haue eternal life? He said to him: why callest thou me good? there is none good but one, & he is God. But if thou wilt enter into

Marke. x. a

Deuorce.

Gen. ii. d.

Genes. i. d.  
Ephes. v. g.  
i. Co. vi. d.  
Jere. iii. a.  
De. xxi. a.  
Math. v. c.

Mark. x. b  
Luce. xvi. b  
i. Co. vii

Map. viii. x

Mark. x. b  
Lu. xviii. c.

Mark. x. b  
Lu. xviii. d.

Psal. xvi. d.



# The Gospel

# of S. Mathew.

Comaundementes,  
Exod. xxi.  
Deut. xxi. a  
and. v. a  
i. reg. xiii. b  
Galat. v. b.  
Luke. xii. d  
Mat. vi. c.

lyfe, kepe the comaundementes. The other sayed to him. Whiche? And Iesus sayde. Breake not wedlocke, kyll not, steale not: beare not false wytnes, honoure father & mother, & loue thy neyghboure as thy self. And the yong man sayd vnto hym: I haue obserued al these thynges from my youth, what lacke I yet? And Iesus sayed vnto him: if thou wilt be perfect, (c) goo and sell that thou hast, and geue it to the poze, and thou shalt haue treasure in heauen, & come and folow me: When the yong man heard that sayinge, he went away mournynge. For he had great possessyons.

Camel,

Then Iesus sayed vnto his disciples. Verely I saye vnto you, it is harde for a riche man to enter into the kyngdome of heauen. And mozeouer I saye vnto you, it is easier for (d) a Camel to go thorow the eye of a nedle, then for a riche man to enter into the kyngdome of God. When hys disciples heard that, they were excedyngly amazed, sayinge: who then can be saued? Iesus beheld them and sayd vnto them: with men this is impossible, but with God all thynges are possible.

zach. viii. a  
Mark. x. c.  
Luk. xvi. c  
Mat. xiii. c  
Luk. xxi. b  
Counsaile  
Sapi. v.  
Deu. xxi. a  
Luk. xxi.  
An hundred  
folde.

Then answered Peter & sayed vnto him: Beholde we haue forsaken al and folowed the, what shall we haue? Iesus sayed vnto them: Verely I saye vnto you, when the son of man shall sitte in the seate of hys maieste, ye whiche folowe me in the second generation, shall sitte also vpon xii. seates, & (e) iudge the twelue tribes of Israell. And whosoever forsaketh houses or brethren, or sisters, either father or mother, or wyfe or chyldren, or landes for my names sake, the same shall receyue an hundred fold, and shall inherite euerlastyng lyfe. Many that are fyrst shall be last, and the last shall be first.

## The Notes.

Chaste.

(a) The monkes, fepers, and other wincies mar chauntes, bragged very much of thys chastyete. As though they had made themselves chaste for the kyngdome of God. But they wer far wyde. For whether ye take it thus, that as the other whiche dyd eyther by nature lacke the strength of generacyon, or els were by men made geldynges: so these should eyther by medecynes destroy the naturall operation in theyr bodies, or els gelde themselves for the kyngdome of Goddes sake. Or els, that they dyd by foyr labour and abstinence subdue theyr bodies, so that they myght refrayne the appetite of the fleische: neyther waye serueth for theyr purpose. For theyr rule was to be sure of theyr pryncipal members, wherfore they might not geld themselves. Labour they myght not, and as for theyr fastynge was but contynuall exerce. The maner of geldyng therfore, that Christ wyllith men to embrace, is spirituall. Either when a man hauyng the gyfte of the sole life vseth it to the settinge forth of Goddes wyde, Or els beyng gelded by menne: vseth the same to the same end. Or els beyng a perfecte and naturall man: taketh hym an honest yoke felow, and lyueth in chaste marriage wyth her, because menne should not take occasyon by hys fleschely lyuynge to misse repute the kyngdome of God, whiche is hys wyde. This shall be further declared in Paules

Epistles, where occasyon shall be geuen.

(b) All the creatures of God are good, because they are hys creatures, and serue to the vse that he hath appoynted them. But God onely is good of hymselfe, and for hymselfe.

Go sell all.

(c) Christ had hym go sell all, to make hym declare hym self a lyar, in that he had boasted hym selfe to haue kepte all the comaundementes. For if he had kepte but the fyrste comaundement (that is, loue God aboue all thynges) he would not haue stycked to sell his goodes to be perfect, that is to be a mete scholer for Christes schole.

(d) Theophilactus readeth a Tale. The greke word signifyeth both Camel and Cable. But that forceth not, the meanyng is al one. It is as impossible that a ryche manne, that is to saye, suche one as maketh his ryches his treasure, should enter into the kyngdome of God, that is should become a true Christian: as that eyther a Camel or Cable should passe thorow the eye of a nedle.

A Camel

(e) This is lyke as the zodomites shall iudge the cyties of Iuda, that is, shall excelle the so farre, that they themselves shall thynke themselves worthy condemnacion in comparison of the other. For none shall geue sentence but onely Christ, to whome the father hath geue al iudgement.

Judgement.

## The xx. Chapter.

How by the only goodnes of God, and thorow his iustice we receyue the reward of saluacyon. The parable of the vine & the workman is expounded. Christ sheweth hys death before vnto his disciples. And when the sonnes of zebedee had axed an hys dignite of Christ, by his owne example he taught them humilitie. He restored the syghte vnto two blynd men.



For the kyngdome of heauē is li- ke vnto an housholder: which went out early in the mornynge to hyperlabourers into his vyneyard. And he agreed wyth the labourers for a peny a daye, and sent the into his vyneyard. And he went out aboute the thyrde houre, and sawe other standing idell in the markette place, and sayde vnto them: go ye also into my vineyard: & whatsoeuer is righte, I wyll geue you. And they went their way. Agayn he went out about the fyfte and nynth houre, and dyd lyke wyse. And he went out the eleuenth houre, and found other standyng ydell, and sayed vnto them. Why stande ye here all the day ydell? They sayd vnto hym: because no man hath hyred vs. He saied to them: go ye also into my vineyard, and whatsoeuer is right that shall ye receyue.

A Vineyard

The Jewes reken one, when the sunne is by an houre.

When euen was come, the Lorde of the vyneyard saied vnto his stewarde: call the labourers, and geue them their hyre, begynninge at the last, tyll thou come to the first. And they which were hyred about the eleuenth houre came, & receiued euery man a peny. Then came the fyrst, supposynge that they should receiue more, and thei likewise receyued euery man a peny. And when thei had receyued it, they murmured agaynst the good man of the house, sayinge: These laste haue wroughte but one houre, and thou



thou hast made them equal vnto vs whyche haue bozne the burthe and heate of the day.

He answered to one of thepm, sayinge: friend I do the no wronge, dydest thou not agre wpthyme for a pennye? Take that whiche is thy dute, and go thy waye, I wyl geue vnto thys last as muche as to the. Is it not lawfull for me to do as me listeth with myne owne? Is thynne eye euill because I am good? So the laste shalbe fyrste, and the fyrste shalbe last. For manye are called, and fewe be chosen.

And Iesus ascended to Ierusalem & toke the. xii. Dysciples aparte in the waye, and sayed to them. Beholde we go vp to Ierusalem, and the sonne of man shalbe betrayed vnto the chiefe priestes and vnto the scribbes: and they shal condemne hym to death and shal deliuer hym to the (b) gentyles, to be mocked, to be scourged, and to be crucified, and the thyrde day he shal rise againe.

Then came to hym the mother of zebedees chyldezen wth hir sonnes worshipping him and desyringe a certayne thyng of hym. And he sayd vnto hir: what wylt thou haue? She sayed vnto hym: Graunte that these my two sonnes maye sitte, the one on the ryghte hand, and the other on the left hand in thy (c) kyngdome.

Iesus answered and sayed: Ye wot not what ye are: Are ye able to dryncke of the cup that I shal dryncke of: and to be baptised wth the baptysme that I shal be baptised wth? They answered to hym: that we are. And he sayed vnto the: Ye shal drinke of my cuppe, and shal be baptised wth the baptysme that I shal be baptised wth. But to syt on my ryghte hande, and on my lyfte is not myne to geue: but to them for whom it is prepared of my father. &

And when the ten hearde thys, they dysdained at the two brythren. But Iesus called them vnto hym and sayd. Ye know that Lordes of the Gentilles haue dominion ouer them, And they that are greates, exercise power ouer them. It shal not be so amonge you. But (d) whosoever wyl be great among you lette hym be poure minister, and whosoever wyl be chiefe, let hym be poure seruaunte, euen as the sonne of manne came not to be ministered vnto, but to be minister, and to geue hys lyfe for the redemption of many.

And as they departed from Hierico, much people folowed hym. And behold two blind men syttinge by the waye syde, when they herde Iesus passe by, cryed sayinge: Thou Lord the son of Dauid haue mercye on vs. And the people rebuked them: because they should holde thepyr peace. But they cryed the more, saying: Haue mercye on vs thou Lord whych arte the son of Dauid. Then Iesus stode styll, & called them, & sayed: What wylt thou that I shuld do to you? They sayd to him Lord that oure eyes maye be opened. Iesus had compassio on them, & touched theyr eyes.

And immediatly theyr eyes receyued syght: And they folowed him.

The Notes.

(a) The whole purpose of thys parable, is to proue that God rewardeth not his workmen accordyng to the tyme they woork, & paynes that they take in hys vntear d, & is in this world, but: accordyng to hys mercede. For thus he concludeth Many are called but fewe elected. As though he shuld haue sayed. They be not all elected that be called to the ceremoniall law of the Jewes, neyther al chosen that be called of the rule of the gospel. But on whom he wyl, he taketh mercede: and whome he listeth maketh hard hatred. Rom. ix.

(b) Here is to be noted, that the Jewes were in such bondage to the Romaynes at the death of Christ & they myght do no execution them selues, but deliuer theyr euill doers to the Emperours souldiours to be tormented.

(c) Thys request of theyr declar eth what opynion they had of the kyngdom of Christ. Euen that it shoulde be an earthlye kyngdome, wherein the next about hym shuld beare most rule. But Christes answer declar eth theyr ignorance, and the eternall predestination of God.

(d) Herken ye princes and rulers learne your duty. Suppress and make them slaues that would be greates, The I say that by offices in your courtes, and sue to be your chaplaynes: for that is the way to be made great.

Chapter 21

Christ to shewe hys kyngly power, ryd to Ierusalem vpon an Asse, he censed the church, he cursed the fig tree, he defended hys authority against the pharises, whose false religion and vngodlynes, & myndes desirous of murder, he declar eth by hys parable of hys vine. But when they wold haue taken hym they wer let because they feared the people.

When they drewe nigh vnto Ierusalem, and were come to Bethphage Bethphage to mount oliuete, then sent Iesus Mark. xi. & two of hys dysciples, saying to the Luke. xix. c. Go into the towne that lieth ouer agaynstte you, and anon he shal fynde an Asse bound, and a colte wth her: lose them and brynge them vnto me. And if anye man say oughte vnto you, say ye that the Lorde hath nede of theym: and streyghte waye he wyl let them go. All thys was done to fulfyll that whyche was spoken by the prophete, sayinge: Tell ye the doughter of Sion: beholde the kyng cometh vnto hys meke, and syttinge vpon an (a) asse and a colte, the fole of an asse vnto the pooke. The Dysciples went and dyd as Iesus commaunded them and brought the Asse and the colte, and put on them theyr clothes, and set him thereon. And many of hys people spred theyr garmentes in the way. Other cut downe braunches fro the trees, and strawed theym in the waye. Moreover, the people that went before, and they also that came after, cried, saying: Hosanna to the sonne of Dauid. Blessed be he that cometh in the name of the Lord (b) Hosanna in the hiest. &

And when he was come into Ierusalem, all the crite was moued sayinge: who

Fast shalbe fyrst. Math. ix. a Mark. x. c. Luke. xii. f Math. xvi. and. xvii. Mar. xii. c. Passion. Luk xvii.

Marke. x. e Mother of zebedees chyldezen.

Mar. xix. c. Luk. ix. f. and. xxi. c. Great.

Hierico. Mar. x. c

Luk. xix. f Math. i. c Two blind men.

Gentyles.

Kingdome

Great.

sig

Esa. liii. d. zach. ix. d. Ihon. xii.

Hosanna Ps. cxvii. d



Mar. xi. b.  
Luke. xix. g  
Jhon. ii. c.  
Pers and  
sellers.

Clap. lvi. c.  
Jere. vii. b.

Gosanna.  
We beseeke  
the giue vs  
health.

Mar. xi. b.  
fpygge tre

Mark. xi. r.

Math. xi. b  
Luk. xx. a

Baptisme  
of Jhon  
whence.

Mar. xiii. b  
Luk. xix. b  
Mar. xiii. c

Two son-  
nes.

is this? And the people sayed: this is Je-  
sus the prophete of Nazareth a Cytpe of  
Galile. And Jesus wente into the temple  
of God, and caste out all them that sould  
and boughte in the temple, & ouerthrewe  
the tables of the mony chaungers, and the  
seates of them that sould doues, and sa-  
ped to the: It is wyrtten: my house shalbe  
called y house of praier. But ye haue made  
it a den of theues. And the blynd & the halte  
came to hym in the tēple, and he heled the.

When the chiefe p̄yestes sawe the mar-  
ueples that he d̄yd, and the chyl dren cry-  
punge in the temple and sayinge: Hosanna  
to the sonne of Dauid, they dysdained &  
sayed vnto hym: hearest thou what these  
saye? Jesus sayed vnto them, yea. Haue ye  
neuer red: of the mouth of babes and suck-  
lynges thou hast ordeyned prayse? And he  
lefte them, and wente out of the cite vnto  
Bethanpe: and had hys abidynge there.

In the mornynge as he returned into  
the cite agayne, he hungered, and spied (c)  
a fpygge tre in the way, and came to it, and  
foundede nothyng thereon, but leaues one-  
ly, and sayed to it: neuer fruyte growe on  
the hence forwardes. And anon the  
fpygge tre wyddered awaye. And when his  
Dysciples sawe that they maruailed say-  
inge: Howe sone is t̄: fpygge tree wydde-  
red awaye? Jesus answered, and sayed  
vnto them: Verelpe I saye vnto you: if ye  
shal haue (d) sayeth, and shal not doute, ye  
shal not onelp̄e doo that whiche I haue  
done to the fpygge tree, but also if ye shal  
saye vnto thys mountayne, take thi selfe a  
waye and caste thy selfe into the sea, it  
shal be done. And whatsoeuer ye shal

are in prayer (if ye beleue) ye shal re-  
ceyue it. And when he was come into the  
temple, the chiefe p̄yestes and the elders  
of the people came vnto him as he was tea-  
chyng, and sayed: By what authoritie do-  
est thou these thynges, and who gaue the  
thys power? Jesus answered, and sayed  
vnto them: I also wyl aske of you a certain  
question: whiche if ye aswyle me, I in like  
wyle wyl tel you by what authoritie I do  
these thynges. The Baptysme of Jhon  
whence was it, from heauen or of (e) men?  
Then they reasoned amonge them selues  
sayinge: If we shal saye from heauen, he  
wyl saye vnto vs: why d̄yd ye not then be-  
leue hym? But and if we shal saye of men,  
then feare we the people. For al men helde  
Jhon as a prophete. And they answered  
Jesus and sayed: we cannot tell. And he  
lykewyse sayed vnto them: neyther tell I  
you by what authoritie (f) I doo these  
thynges.

What say ye to thys? A certayne man  
had two sonnes, and came to the elder and  
sayed: sonne go and worke to daye in my  
vyneparde. He answered and sayed I wyl  
not: but afterwarde repented and wente.  
Then came he to the second, and sayd like-  
wyle. And he answered and sayed, I wyl

sp̄: pet went not. Whether of them twaine  
did the wil of the father? And they sayd vn-  
to him: the fyrste. Jesus sayed vnto the: be-  
rely I say vnto you, that the publicanes &  
the harlotes, shal come into the kyngdom  
of God before you. For Jhon came vnto  
you in the waye of ryghtuousnes, and ye  
beleued hym not. But the publicans and  
harlotes beleued hym. And yet ye (though  
ye sawe it) were not yet moued wth repen-  
taunce, that ye myght afterwarde haue be-  
leued him.

Herken another similitude. Ther was a  
certayne housholder, whiche planted a vi-  
neparde, and hedged it round aboute, and  
made a wyne presse in it, and bylde a to-  
wer, and lette it oute to husbandmen, and  
went into a straunge countrey. And when  
the tyme of the fruite drew neare, he sent  
hys seruauntes to the husbandmen to re-  
ceyue the frutes of it. And the husband-  
men caught his seruauntes and bette one,  
kylled another, & stoned another. Agayne  
he sent other seruauntes, mo then the first  
and they serued them lykewyle. But laste,  
of all he sent vnto them hys owne son say-  
inge: they wyl feare my sonne. But when  
the husbandmen sawe the sonne, they sa-  
ped among them selues. This is the heyre,  
come, let vs kyll hym, and let vs take hys  
enheritaunce to ourselues. And they caught  
hym, and thrust hym out of the vynepard, &  
slew him. When the Lord of the vineyard  
cometh, what wil he do with those husbā-  
men? They sayed vnto him: He they cruel-  
lye destrope those euil persons, and will let  
out hys vineyard vnto other husbandmen,  
whych shal deliuer hym the fruite at times  
conuenient.

Jesus sayed vnto theym: d̄yd ye neuer  
reade in the scriptures? The stone whiche  
the buylders refused, the same is set in the  
p̄ncipall part of the corner: thys was the  
Lordes doynge, and it is meruelous in our  
eyes. Therefore say I vnto you, the kyng-  
dom of god shalbe taken from you, & shal-  
be geuen to the gentyles, which shal bring  
foorth the fruite of it. And whosoever shal  
fall on thys stone, he (f) shalbe broken: but  
on whosoever it shal fal vpon, it wil grynd  
him to powder. And when the chiefe p̄yestes  
and pharises heard these similitudes, they  
percepued that he spake of the. And they  
wente aboute to laye handes on him, but  
they feared the people, because they tooke  
hym as a prophete. The Notes.

(a) Let it not trouble the gentel reader: y in the  
other thye Euangelistes is no mencion of the  
asse but of the colte only (which thinge some cu-  
riouse readers do greatlye note) for it is not a  
thing pertainyng to the purpose, for as much as  
the entent of the prophete was to declare that  
our Sauour should be of so base sort and smal  
reputacion in the worlde, that he shoulde haue  
none other p̄uylfrey but a yonge asse whereon  
no man had sate before hym, yea a foale y hadde  
bene v̄sed to draw in the yock. Wherefore it suffi-  
fised to name the foale, & yathew hath not of-  
fended

Publicanis  
math. iii. c.  
Harlotes.

Luk. xx. a  
Clap. v. a.  
Hier. li. d.  
Vynepard  
that is let  
out to hyper  
Mar. xii. a  
Luk. xx. b.

Isa. cxlii. d  
Actes. iiii. b  
i. Peter. ii.  
Rom. ix. g.  
Luk. xx. c.  
Mar. xii. a.

Anasse and  
colte.



**Hosanna.** (b) Hosanna. In hebrew Hosanna. That is to saye, I pray the to geue me health.

**Figge tree.** (c) By this figge tree Christe doth sufficientely shewe that the Jewes although they had an appaunce of holynes by their ceremonies, yet uerthles they had not the fruite of charitie, by the whych thyng he signified that they shoulde be shortly depyued and put from this false appaunce, by the destruction of Hierusalem.

**Fapth.** (d) That fapth can not but doubt which is not grounded vpon knowledge. And knowledge wyl not suffer vs to despye anye thyng but vpon this cōdicio, if it be the will of God. This place therfore doth not encourage vs to desire in oure prayer, such thynges as we fantasie.

**Of men.** (e) In the scripture, that is counted to be of me which is inuented by men, and that of heauen, whych is of God.

**Spoke and grounds.** (f) This breakyng and gryndyng to powder, is the viter destruction of them that proudly resist the doctryne of Christ, as dyd the Pharises of whom this was chiefly spoken.

The xxii. Chapter.

Here is described the parable of those that be bidden to the maryage, and also the mariage garmente Christ also declareth the questyon of gyuynge mony to Cesar. He confuteth the Saduces that denyed the resurrection. He sheweth what is the hyst pcept in the law. And he proueth by Dauides wyne whose sonne Christe shoulde be.

**Luk. xliii. a**  
**Mariage.**  
**Apoc. xix. b**

**A**nd Jesus answered, and spake vnto them againe in similitudes, saying: The kyngdome of heauen is like vnto a certayne kyng, which married his sonne, and sent forth his seruauntes to call them that wer byd to the weddyng, and they would not come. Agayne he sent forth other seruauntes, saying: Tell them whych are bydden: behold I haue prepared my dynner, myne oren and my fatynges are killed, and all thynges are redy, come vnto the maryage. But they made light of it, and went they: wapes: one to his farme place, another about his marchandise, the remnant toke his seruauntes, and intreated them vngodly and slew them. When the kyng heard that, he was wroth, and sent forth his warriers and destroyed those murtherers, and bzent by their cytie.

**Mat. xlii. c.**  
**and. xix. c**

Then sayd he to his seruauntes: the wedding was prepared. But they whych were bidden: were not worthy. So he therfore out into the hye waies, and as many as he fynde, bid them to the mariage. The seruauntes wet out into the hye waies, & gaddered together as many as they could fynde, both good & bad, & the weddinge was furnished with gesses. Then the king came in to viset the gesses, & spied ther a man which had not (a) on a wedding garment, & said vnto him: frend how fortunied it that thou camest in hither, and hast not on a wedding garment? And he was euen spechlesse. Then sayd the kyng to his ministers: take and bynde him hand and foote, and caste him into viter darchnes, there shall be weeping and gna-

**Weddyng garment.**

thyng of teeth. For manye are called, and fewe be chosen. &

Then went the pharises & toke counsel how they might tangle him in his wordes. And thei sent vnto him their disciples with Herodes seruauntes, saying: Maister, we know that thou art true, & teachest þ waye of God trulpe: neither carest for any man, for thou considerest not mennes estate. Tel vs therfore how thinkest thou? Is it lawfull to giue tribut vnto Cesar or not? Jesus perceiued their wickednes, and said: Why tempt ye me, ye hypocrites? Let me se þ tribut money. And they toke him a peny. And he sayd vnto them: whose is this ymage or superscriptio? They laid vnto him, Cesars. Then said he vnto them: (b) Beue therfore to Cesar, that which is Cesars: And gyue vnto God, that which is Gods. &

When they heard that, they maruayled and left him, and went they: wape.

The same daye the Saduces came to him, (whych say, that ther is no resurrection) & axed him saying: Maister, Moyses bad, if a man dye hauing no chyldren, that the brother mary his wife, & raise vp seed vnto his brother. Ther were wyth vs seuen brethren, & the first married & deceased without pssue, & left his wyfe vnto his brother. The seconde, & the thirde vnto the seuenth. Last of all the woman dyed also. Howe in the resurrection, whose wyfe shal she be of these seuen? For all had hit. Jesus answered & said vnto them: ye ar deceiued and vnderstand not the scriptures, nor yet the power of God. For in the resurrection they neither mary nor are married, but (c) are as the angels in heauen.

As touching the resurrection of the dead, haue ye not read what is saied vnto pou of God whych sayth: I am Abrahams God, and Isaacks God, & the god of Jacob; (d) god, is not the God of the dead, but of the liuinge. And when the people hearde that, they were astonied at his doctrine.

Then the pharises had heard howe þ he had put the Saduces to silence, they drew together, & one of them whych was a doctor of lawe, axed a questiō, tempting him and saying: Maister whych is the chiefe cōmandemēt in the lawe? Jesus sayd to him: Loue þ Lord thy God with all thyne hert, and with all thy soule, & with all thy mind. This is the fyrst and the chiefe commaundement. And ther is another like vnto this. Loue thy neighbour as thy self. In these two commaundementes hange all the law and the prophetes.

Whyle the pharises were gaddered together, Jesus axed them, saying: what thinke ye of Christ, whose son is he? They saied vnto him, the son of Dauid. He saied vnto them: howe then doeth Dauid in spirit, call him Lord? saying. The Lord sayd to my (e) Lorde, spt on my ryght hand: tll I make thyne enemies thy fete stole.

If Dauid call him Lorde, howe is he then

Many are called.

Mat. xlii. b  
Luk. ix. d  
Act. xlii. b  
Deu. xix. b

Tribute to Cesar.

Mat. xli. c  
Luk. ix. c

Deu. xix. b  
Saduces.

Resurrec  
cion.  
Exod. iii. d

Mat. xli. c  
Luk. ix. c

Deut. vi. a  
A chiefe cō  
mandemēt

Psal. cx. a



then hys sonne? And none coulde answer him agayne one worde, neyther durst anpe from that day forth, axe him any more que- stions. f

The Notes.

Parlage garment.

Gene to Cesar x.

As angels.

The God of the ly- yng.

Lord.

(a) This is the garment that is mencioned in Eclay. ixi. chapter in D. And it is none other, but the lyuely sayth which is most beutifullpe decked wpth the workes of the spyrte.

(b) By this Cesar is ment all temporal rulers, to whom we ought of conscience to geue al thin- ges that the lawe of the countrey we be in byn- deth vs to geue. Whether it be our goods, our selfe, oure chyldren, or seruants to do them see- uice.

(c) To be as angels, is to be wythoute all cor- ruption and supmyntes of the fleshe, so that p- despyes of the same do neuer trouble vs.

(d) If God be not the God of the dead, but of p- lyuyng: Then must Abraham nedes lyue, sythen he is Abrahams God. Wpke not at this place you Saduces of oure tyme, which wyl not be- lieue and confesse that the soule of man is im- mortall.

(e) Notwytstandynge that Christe, in that he was man, was the sonne of Dauid: yet Dauid seyng in spirite that he was God, called hym lord. But the Pharises, who were all fleshye, could not perceiue so much of the spirit.

The xxiii. Chapter.

A bitter chydynge of the hypocrites that taught falsely, to whom also he vpbraideth theyr counterfayte holynes, and kyllynge of prophetes. After he threatneth destruction to Ierusalem, for theyr vngodlye vnkyn- dnes.



Then spake Iesus to the people, and to his disciples, sayng: The Scribes and the Pharises sit in

(a) Moyses seate. All therefore whatsoeuer they bid you obserue, that ob- serue & do, but after theyr workes, do not, for they say and do not. Yea and they bind heauy burthens and greuous to be borne & lay them on mennes shoulders: but they themselves wyl not heaue at them wpth one of their fingers. All their workes they do for to be sene of men. They set abroad their phylacteries, and make large borders on theyr garmentes, and loue to synne vpermost at feastes, and to haue the chiefe seates in the synagoges, and gretynge in the markets, & to be called of men Rabbi.

But ye shall not suffer your selues to be called Rabbi. For one is your maister, that is to wytte Christ, and all ye brethren. And call no man your (b) father vpon the earth, for there is but one your father, and he is in heauen. Be not called maisters: for ther is but one your maister, and he is Christ. He p is greatest amog you, shalbe your ser- uant. But whosoever exalteth hymselfe, shalbe brought low: and he that humbleth himselfe, shalbe exalted. f

Do be vnto you Scribes and Pharises, hypocrites, for ye (c) shut vp p kingdom of heauen before men: ye pour selues goo not in, neyther suffer ye them that come to en- ter in.

Do be vnto you Scribes and Pharises, hypocrites, ye deuour wyddowes houses, and that vnder a coloure of prayng longe prayers: wherfore ye shall receiue greater damnacion.

Do be vnto you Scribes and Pharises hypocrites, which compass sea and land, to bynge one into poure belefe, and when he is brought, ye make him two folde more the chyld of hell, then ye pour selues are.

Do be vnto you blind guides, which saye: whosoever sweare by the temple, it is nothynge, but whosoever sweareth by the golde of the temple, he offendeth. Ye folles and blinde, whether is greater the gold, or the temple that sanctifyeth the gold? And whosoever sweareth by the altare, it is no- thing: but whosoever sweareth by the offe- ryng that lyeth on the altare, offendeth. Ye foolles and blind, whether is greater p offering, or the altare, which sanctifyeth the offering? Whosoever therfore swea- reth by the altare, sweareth by it and by all p theron is. And whosoever sweareth by the temple, sweareth by it and by hym p dwelleth therein. And he that sweareth by heauen, sweareth by the seate of God, and by him that sitteth theron.

Do be to you Scribes and Pharises, hi- pocrites which tyth mynt, anise & cumine, and leaue the waightier matters of p lawe vndone: iudgement, merce, and faythe. These ought ye to haue done and not haue left p other vndone. Ye blind guides which straine oute a gnat and swalowe a Cam- mell.

Do be to you Scribes and Pharises, hi- pocrites, which make cleane the vtter side of the cuppe and of the platter: but wpth- in they are ful of byby and excesse. Thou blind pharise, cleanse first the innespde of the cuppe and platter, that the outspde of them may be cleane also.

Do be to you Scribes and Pharises hi- pocrites, for ye are lyke vnto paynted tom- bes, which appere bewtiful outward, but are within full of dead bones and of all spl- thynes. So are ye, for outwarde ye appere ryghteous vnto men, when within, ye are full of hypocresy and iniquitye.

Do be vnto you Scribes and Pharises hypocrites, ye bylde the tombes of the pro- phetes, and garnishe the sepulchres of the rightuous and saye: if we had bene in the dapes of oure fathers, we would not haue bene parteners wpth them in the bloude of the prophetes. So then ye be wptnesse to pour selues, that ye are the chyldren of the which killed p prophetes. Full ye lyke- wylse the measure of pour fathers. Ye ser- pentes and generacion of bypers, howe should ye escape the damnacion of hell?

Wherfore, beholde I send vnto you pro- phetes, wylmen, and Scribes: of them ye shall kyll, and crucifye: and of them ye shall scourge in your synagoges, and persecute from city to city, that vpon you maye come al the

Wyddowes houses.

L

Temple.

Altare.

Mynte.

Anise.

Luke. xi f

Judgement

and merce

Blinde

guides.

Citus. i. a.

Innespde.

Painted

sepulchres.

D

Ye bylde

the tombes.

Mat. xii. v.

Heauy bur- then.

Luke. xii. g

Act. xv.

Mat. xii. d

Luke. xx. g.

Phylacte- ries.

Chiefe sea- res.

Gretynge.

Great.

Exalt.

Luke. xliii. c

and. xliii. c

The kyng- dom is shut

Luke. xx. g.



Gen. xiii. b.  
it. pa. xliii  
Innocent  
bloud.

all the rightuous bloud that was shed vpon  
the earth, from the bloud of rightuous A-  
bel, vnto the bloud of zacharias the sonne  
of Barachias, wherby we flewe betwene the  
tēple & the aulter. Verely I saye vnto you,  
all these thynges shal lyght vpon this genera-  
cion. Ierusalē, Ierusalē, whych kyllest p̄-  
phetes, and stonest them whych are sent to  
the, how often would I haue gathered thy  
chilozen together, as the henne gathereth  
her chickens vnder hir winges, but ye (d)  
would not. Behold your habitacion shal be  
left vnto you desolate. For I saye to you,  
ye shall not see me henceforth, tyll that ye  
say, blessed is he that commeth in the name  
of the Lord. &

Ruk. xiii. g  
u. 2. d. i. d

Moyles  
seate.

**The Notes.**  
(a) It is to be thought that the Jewes had in  
the temple, some certayne place wher in was  
a seat or chaire for him that read the lawe of  
Moyles to the people, to syt on whyle he read,  
as we haue now in our churches, for them that  
read the Epistle and Gospell to the people:  
whych myghte righte well be called Moyles  
seate, because Moyles lawe onely was read in  
that place.

Now the Scribes and Pharisees were ap-  
pointed to that seate: wherfore our Sauoure  
commanded his disciples to obserue al that they  
teache. For whyle they sate in that seate they  
taught Moyles lawe onely. In lyke maner sta-  
deth it wth vs and our Pharisees: so longe as  
they syt on Christes seat and reade vnto vs  
Christ out of the holyc Bible booke, we are by  
Christes commaundement bound to obey them.  
But when they runne to their owne tradicions:  
we are as free from them as the Apostles were  
from the Scribes, and Pharisees of their tyme.

Father.

(b) Here is the bishop of Rome declared a plain  
Antichriste in that he would be called the moste  
holyc father, and that all Christen men shoulde  
acknowledge him for no lesse then their spiri-  
tuall father, notwithstanding these playn wor-  
des of Christ: Cal no man your father.

To shut vp  
the kyngdom

(c) To shut vp the kyngdome of God before me  
is to dispence with mens consciences for the  
uppyng of Goddes commaundement vndone ap-  
pointyng them workes of theyr owne inuention  
to supply to the same (as our ghostly fathers  
haue vsed to do in confelssion.) For this is the  
kyngdome of God, when men be studiouse to  
do the wyll of God, and thynke it not sufficient  
to leaue Gods wyll vndone, and then to satisfy  
after theyr owne fantasie, wherfore al such as  
hynder this study, shut the kyngdome of God  
before men.

Would not.

(d) Upon this place is builded a wonderfull  
choise and fre wyll of man. Who maye (as the  
Papistes and certayne other Antichristians  
imagin) withstande the wyll of God, whych is,  
say they, that al men shoulde be saued and come  
to the acknowledgedgyng of the truth: whych  
thyng, man may of him selfe refuse or embrace.

That thou be not deceyued in this, Chri-  
stian reader, thou shalt note that the wyll of  
God muste be considered two maner of wayes.  
Fyrst it is eternal, inscrutible and vchang-  
eable, so that it cannot be resisted, but must be ful-  
filled, though all the worlde would saye naye.  
After this maner would not Christe haue ga-  
thered the Jewes together. For both I saye in  
hys. vi. Chapter, & and the Psalme. lxxviii. c.  
hadde prophesied theyr obstinacye, euen accor-

dyngly as this eternal wyll of God had pre-  
scribed. Secondly the wyll of God is to be con-  
sidered, as it is knowen to men by the scriptu-  
res. That is that men shoulde loue God aboue  
all thynges, and do to other, as they would be  
done by.

After this sort would God haue gathered the  
Jewes together in declaringe this his will vnto  
them by the p̄phetes, but they would not  
because they were those stiffnecked people, that  
the vnsearchable will of God, had ordeined to  
se and not perceiue, to heare and not vnderstand,  
lest they shoulde conuertere and he shuld heale the.

The xxiii. Chapter.

Christe sheweth the fatal destruction that  
was to come vpon Ierusalē, describinge  
also what troubles and tokens shoulde goo  
before the destruction: and howe cruell the  
wastynge shoulde be. After by occasiō: he tak-  
eth of the destruction of the whole worlde,  
or of the consummation of the world and of  
the glorious conyng of the sonne of man  
vnto iudgement, exhortyng al men to watche  
and be sober, setting forth the rewardes and  
paynes.

**A**ND Jesus went out and depar-  
ted from the temple: and his dis-  
ciples came to hym for to shewe  
hym the buildinge of the temple.

Jesus sayd vnto them: See ye not  
all these thynges? verely I saye vnto you,  
there shall not here be left one stone vpon  
another that shall not be cast downe.

And as he sate vpon the mount Oliuet, his  
disciples came vnto him secretly, say-  
ing: Tell vs when these thynges shal be: &  
what sygne shal be of thy conyng and  
of the ende of the worlde? And Jesus aun-  
swered and said vnto them: take hede that  
no man deceyue you. For manye shal come  
in my name, saying: I am Christ, and shall  
deceyue manye.

Ye shall heare of warres, and of the same  
of warres: but se that ye be not troubled.  
For all these thynges must come to passe,  
but the ende is not yet. For nacion shal rise  
agaynst nacion, and realme agaynst re-  
alme: and there shal be pestilence, hunger  
and earthquakes here and there. All these  
are the beginninge of sorowes.

Then shall they put you to trouble, and  
shall kylle you: and ye shal be hated of al na-  
cions for my names sake: And then shall  
many be offended, and shal betray one an-  
other, and shal hate one the other. And ma-  
ny false p̄phetes shal aryse, and shal  
deceyue many. And because iniquitie shal  
haue the vpperhand, the loue of many shal  
abate. But he that endureth to the ende,  
the same shal be safe. And this glad tydyn-  
ges of the kyngdome shal be preached in al  
the worlde, for a witnes vnto al nacions:  
and then shall the ende come.

When ye therfore shall see the abhomi-  
nacion that betokeneth desolacion, spoken  
of by Daniell the p̄phet, stand in the  
holyc place (let him that readeth it, vnder-  
stand it:) then let them which be in Iurpe,  
flye into the mountaynes. And let them which  
are in the countre, flye into the cityes.

Luke. xi. d  
and. xix. g.  
Mat. xiii. a  
destruction  
of the temple

Eph. v. b.

John. xvi. a

False p̄-  
phetes.

Dan. xii. a.  
Mat. xiii. c  
Luk. xvi. e



is on the house toppe, not come downe to fet any thyng out of his house. Neyther let him which is in the fiede, retorne back to fetch his clothes. Woe in those dayes to thepni that are with childe, and to them that geue sucke. But pray that your flight be not in the (b) Wynter, neyther on the Saboth day. For then shalbe great tribulation, suche as was not from the begynnyng of the world to this tyme, nor shalbe: yea and excepte those dayes shoulde be shortened, there shoulde no fleshe be saued: but for the (c) chosens sake those dayes shalbe shortened.

Wynter.

Mar. xiii. c.  
Luk. xvi. c.

Then if any man shall saye vnto you: lo here is Christe, or there is Christe: beleue it not. For ther shal arysse false Christes, and false prophetes, and shall do great mygacles and wonders. In so muche that if it were possible the verpe elect shoulde be deceiued. Take hede, I haue told you befoze. Wherfoze, if they shall saye vnto you: behold he is in deserte: go not forth. Beholde he is in the secrete places, beleue not. For as the lpyhtenyng commeth oute of the east, and thyneth into the weste, so shal the comminge of the son of man be. For wher soeuer a dead carkas is, euen thpyther wyl the (d) Egles resort.

Mar. xiii. c.  
Luk. xxi. e.  
Es. xxi. b.  
Esa. xiii. b.  
Thon. iii. c.  
Apoca. i. b.  
Mar. xiii. a

Immediately after the tribulations of those dayes, shall the (e) sunne be darckened: and the moone shal not geue hir light, and the starres shal fall from heauen, and the powers of heauen shal moue. And then shal appeare the signe of the sonne of man in heauen. And then shall all the kynredes of the earthe mourne, and they shal se the sonne of man come in the cloudes of heauen with power and great glory. And then shal he send his (f) angels with the greates voice of a trompe, and they shal gather together his chosen: from the foure windes, and from the one ende of the worlde to the other.

ffyg tree.  
Mar. xiii. d  
Luk. xxi. e

Learn a similitude of the figge tree: when his braunches are yet tender, & hys leaues spronge, ye knowe that sommer is nye. So likewise ye, when ye se all these thynges, be ye sure, that it is neare euen at the doores. Merely I say vnto you, that this (g) generacion shall not passe tyll all these be fulfilled. Heauen and earth shal perish, but my wordes shal abide. But of that day and hour knoweth no man, no not the angels of heauen, but my father onely.

Gene. vi. b  
and. vii. b  
Noe.

As the tyme of Noe was, so lpykwyl shal the commyng of the sonne of man be. For as in the dayes befoze the floude, they dyd eate and drynke, marpe and were married, euen vnto the dape that Noe entered into the shippe, and knewe of nothyng, til the floude came and toke them all awaye: So shall also the comminge of the son of man be. When (h) two shal be in the fiede, the one shalbe receyued, and the other shal be refused, two shalbe gryndyng at the myll, the one shalbe receyued, and the o-

ther shalbe refused.

Wake therfoze, bpcause ye knowe not what houre your maister wil come. Of this be sure that if the good man of the house knewe what houre the thiefe would come, he wold surely wathe, and not suffer hys house to be broken vp. Therfoze be ye also redy, for in (i) the houre ye thynke he wold not, wyl the sonne of man come. If there be any fapthfull seruaunte and wyle, who his maister hath made ruler ouer hys housholde to geue them meate in season conuenient: happy is that seruaunte whom hys maister (when he cometh) shall find so doynge. Merely I say vnto you, he shal make him ruler ouer all his goods. But and if p euil seruaunte shal saye in his herte: my maister will defer his comyng, and begyn to smyte hys fellowes, yea and to eate and to drinke with the drunken, that seruautes maister will come in a day when he lokeyth not for him, and in an hour that he is not ware of, and wyl deuyde him, & geue hym hys rewarde with hypocrites. There shal be wepyng and gnashyng of teth.

Luk. xvi. g

Mar. xiii. b  
Luk. xii. f.

Math. xv.  
ffapthfull  
seruaunte.  
Spoc. xvi. c  
Eupll seruaunt.

The Notes.

(a) Thys holpe place is the temple of God, that is the congregation of Christe, as Paule wytteth.

Holy place

(b) Here is to be thoughte that Christe dyd conuerthe admonysh the hys dyscyples of the tyme of the yere and dape of the destruction of Hierusalem. For as Strabo wytteth in his. xvi. booke Pompeius toke theym on the Saboth dape, & so dyd Titus and Vaspasian also, As is mentioned in Frontonius. But yet it is rather to be thought that he vled these wordes wynter & Saboth, to the entent to sette forth the greatness of the trouble that shoulde chaunce in those daies, to be such, that if it fell in the wynter or in the Saboth dape, when they myght not by p lawe trauel past one myle, it shoulde not be possible for them to escape by flyng awaye.

Wynter.

(c) It is not possible that those who God hath elected from the beginning of the world shoulde be seduced, so that they shoulde hate or persecute the waye of the Lorde, whiche they haue ones professed.

Elect.

(d) Egles are byrds that flye high and fede vpon carion. Wherfoze they resort vnto the dead carkas that lyeth sometyne far from them. It is therfoze a meete similitude to declare that the Christians, whose conuersacion is hygh in heauen, shal at the last dape resort to Christe theyr fode, from all partes of the worlde.

Egles.

(e) The sunne shalbe derched, shalbe made as sackcloth or smoke. The moone shal not geue hys lpyht, shalbe tournd into bloud befoze that day come, and the starres shal falle. No doubt all thys must be spiritually vnderstand. That is, for the sunne the worde of God whiche is the lpyht of the worlde, and for the moone man lawes &c. For as it was at Noes floude: so shal the commyng of the sonne of man be. But the sunne was byght then, euen to the very houre &c.

The sunne

(f) These aungels are the prophetes and preachers of the latter dayes, who shal blowe the trump of hys worde, and thereby gather together the chosen from all quarters of the world, as is declared in the reuelacyon.

Angels.

Gene.



**Generacio.** (g) Generacion is taken here for that empyre, which was then chiefe of the whole world, that was Rome. Whylle Rome therfore beareth þ name of the chiefe empyre of Chystedome, shall the latter daye come.

**Two in the feld.**

**In þ houre ye thinke not.**

(h) Thys declareth, that euen to the daye of iudgement, the good and bad shall dwell togyther. (i) In the houre ye thinke not. Here maye we learne that al the sygnes of the last daye are to be taken spirituallly. For so shall he come when men that loke for them to be carnally fulfilled, thinke least.

### The .xxv. Chapter.

**The parable of the .x. vyrgyns and talentes** warneth vs to wathe and to haue fapth in nyng wpyth workes, and byddeth vs to be myndefull of our offyce. After he sheweth vnto vs after what maner the last iudgement shall be.

**Virgyns.**

**T**hen the (a) kyngdome of heauen shall be lykened vnto ten virgins, which toke their lampes and wet to mete the bridegrome. For of them were folyshe: and fyue were wpyse. The folyshe toke theyr (b) lampes, but toke none oyle wpyth them. But the wpyse toke oyle wpyth them in their vessels wpyth theyr lampes also. Whyle the bridegrome tarped, al slumbez and slepte. And euen at midnight there was a crye made: beholde, the bridegrome cometh, go out agaynst him. Then al those virgins arose, and prepared their lampes. And the folyshe sayed to the wpyse: gyue vs of your oyle, for our lampes go oute. But the wise answered, sayinge: not so, least ther be not (c) ynough for vs and you: but goo rather to them that sel, and bye for your selues.

And while they went to bye, the bridegrome came, and they that were redy, wet in with him to the weddyng, and the gate was shutte vp. Afterwardes came also the other virgins, sayinge: \* Maister maister, open to vs. But he answered and said: verely I saye vnto you: I know you not (d) wathe therfore: for ye knowe neyther the daye nor yet the houre, when the sonne of man shall come.

**Mat. vii. c  
mar. xxi. d  
Mat. xlii. e  
Luke. xli. e  
Wathe.**

\* Lykewyse as a certayne man, readye to take hys iorney to a straunge country, cal led his seruauntes, and deliuered to them his goodes. And vnto one he gaue fyue tal ents, to another two, and to another one: to every mā after his abilitie, and straight wape departed. Then he that receiued the fyue talents, went and bestowed them, and wan other fyue talentes. Likewise he that receiued two, gaped other two. But he þ receiued the one, wente and digged a pitt in the earth, and hid his maisters monye. After a longe season the Lord of those seruauntes came & rekened with them. Then came he that had receiued fyue talentes, & brought other fyue talentes, sayinge: mai ster, thou deliueredst vnto me fyue talents, beholde I haue gaped with them fyue ta lentes mo. Then his maister said vnto him: Well good seruaunt and fapthfull. Thou

**Talentes.**

hast bene fapthfull in litle, I will make þ ruler ouer much: (e) enter into thy maisters ioye. Also he that receyued two talentes, came and said: maister thou deliueredst vnto me two talentes, behold: I haue wonne two other talentes with them. And hys maister sayd vnto him: well good seruaunt and fapthfull. Thou hast bene fapthfull in littel, I wil make the ruler ouer much: goo into thy maisters ioy. Then he whiche had receyued the one talente came and sayde: maister, I consydered that thou waste an harde man, which repest where thou sow edst not, & gatherest where thou strawedst not, and was therefore afrayde, and went and hyd thy talente in the earth: beholde, thou hast thyne owne. His maister answered and sayed vnto him: thou euil seruaunt and slouthful, thou knewest that I reape wher I sowed not, & gadder where I strawed not: thou oughtest therefore to haue had my mony to the chaungers, and then at my comyng shoulde I haue receyued myne owne wpyth vauntage. Take therfor the talent from him, and gyue it vnto hym whych hath tenne talentes. For vnto eue ry man that hath (e) shall be geuen, and he shall haue aboundaunce: and fro hym that hath not shall be taken away, euen that he hath. And cast that vnprofftable seruaunt into vtter darchnes: ther shall be weppynge and gnaushynge of teeth.

\* When the sonne of man cometh in his glorie, and al the holy Angelles wpyth him, then shall he sytte vpon the seate of his glorye, and before him shall be gathered al na tions, and he shall separate them one from another, as a shephearde deuydeth the shepe from the goates. And he shall set the shepe on hys righte hande, and the goates on hys lefte.

Then shall the kyng say to them on hys right hande: Come ye blessed chyldren of my father, enherite ye the kyngdome pre pared for you from the beginnyng of the world. For I was an hungred, and ye gaue me meat, I thyrsted & ye gaue me drynke, I was herburles and ye lodged me, I was naked and ye clothed me. I was sicke, and ye visited me. I was in prision, and ye came vnto me. Then shall the righteous answer him, sayinge. Maister, when sawe we the an hungred, and fed the, or a thyrste, and gaue the drynke: when sawe we the herburles, and lodged the: or naked and clothed the: or when saw we the sicke, or in prision, and came vnto the: And the kyng shall answer and saye vnto them: verely, I saye vnto you: in as much as ye haue done it to one of the least of these my brythre, ye haue done it vnto me.

Then shall the king say vnto them that shall be on the lyfte hande. Depart fro me ye cursed, into euerlastyng fyre, whych is prepared for the Dewill & his aungels. For I was an hungred & ye gaue me no meate. I thyrsted & ye gaue me no drynke. I was

Mat. xlii. s  
Mar. xlii. c  
Louenast  
Luke. xli. d  
mar. xlii. s  
and. xlii. b.  
The iudge  
ment.  
Sheepe.  
Goates.  
Eze. xxxiii.

Eze. vii. s.

Psal. vi. c.  
Luke. xlii. c



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herbourles, and ye lodged me not: I was naked and ye clothed me not, I was sicke and in prison, and ye visited me not.

Then shall they aunswere him, sayinge: maister, when sawe we the an hungred, or a thyrste, or herbourles or naked, or sicke, or in prison, and dyd not minister vnto the?

**Couenaunt** Then shall he aunswer them and saie. We rely I saie vnto you, in as much as ye dyd it not to one of these lytle ones, ye dyd it not vnto me. And these shall go into euerlastyng payne. And the rightuous into lyfe eternall.

**John. v. d.**

## The Notes.

**Kingdome of heauen.** (a) In this place the kyngdome of heauen signifieth the hole congregation of beleuers: beynge yet conuersant in this lyfe, whiche God gouerneth invisibly as Luke the. vii. c

**Lampes without oyle.** (b) These Lampes are such dead fayth as James declareth to be in dyuels and rotten trees, whych byng forth no fruite.

**ynough.** (c) Here is to be noted, that not wylthstandynge the workes that do procede of fayth, are neuer so copious, yet haue we none ouerplus to distri but vnto other, as the hypocritish religious say ned them selues to haue.

**Watche.** (d) The whole entente of this parable is that we shoulde be alwayes in a redynes to departe this lyfe.

**Enter into thy mai- sters loye.** (e) To enter bys maisters loye, is to be partaker with his maister in his possessions, and so shall the faithful be ioyned bynges wyth Christe in his kyngdome.

**To hym that hath.** (f) Like the exposition of this afore. xiii. b

**After daris mes.** (g) Utter darknes doeth here signifie extreme ignorance of God and his worde. And the meaynyng of the whole parable is no more, but that such as do not thankfully applie y giftes that God gyueth them to their brothers profyt, shall haue those giftes taken from them, and be made most voyed of al such giftes.

## The xxvi. Chapter.

Christ in the house of Simon the leaper, prepared to his buriall, is betrayed of Judas. And after that he instituted his supper, he goeth out to the mount Oluet, where the souldiers toke him, and brought him to the seniours of the people and priestes, by whose sentences he was condemned. But Peter beynge afraide, denyed hym thries as the lord shewed vnto him before.

**The passio nat. xiii. a** **Luk. xxi. a** **A** And it came to passe, when Iesus had finished al these sayinges, he sayed vnto his disciples: Ye know that after two dayes shall be Ester, and the sonne of manne shall be deliuered to be crucifyed.

**Capphas.** Then assembled together the chiefe priestes, and the scribes and the elders of the people to the palice of the hyghe priest, called Caiphaz: and held a counsell, how they mighte take Iesus by subteltye and kyll hym. But they sayed: not on the holy daye lest anye vyrouse aryse amongst the people.

**John. xii. a** **Mar. xii. d** When Iesus was in Bethanpe, in the house of Simon the leper, there came to hym a woman, whych hadde an alabastrer boxe of precyous oymntment, and poured it on hys head, as he sat at the bourde.

When hys dyscyples sawe that, they had

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indignacion, sayinge: what neded thys He is as wast? This oymntment myght haue ben wel sold, and gauen to the poore. When Iesus vnderstode that, he sayed vnto them: why trouble ye the womā? She hath wrought (a) a good worke vpon me. For ye shall haue poore folcke alwayes wyth you: but me shall ye not haue alwayes. And in that she casteth this oymntment on my bode, she dyd it to burpe me withall. Verelye I saie vnto you: whersoever thys Gospell shall be preached throughout all the worlde, there shall also this that she hath done, be tolde for a memorall of hir.

Then one of the twelue called Judas Iscarioth, went vnto the chiefe priestes, and sayed: What will ye gve me, and I wyll deliuer hym vnto you? And they appointed vnto him thyrtye peces of siluer. And from that tyme he sought oportunitie to betraye hym.

**He is sold.**

The first day of (b) swete bread, the disciples came to Iesus, sayinge vnto hym: where wilt thou that we prepare for the to eate the paschall lambe? And he sayed: goo into the citie vnto suche a man, and saye to hym: the maister saith: my tyme is at hand, I will kepe myne Ester at thy house wyth my disciples. And the disciples dyd as Iesus had appointed them, and made readye the Ester lambe.

**Mar. xiii. a** **Luk. xxi. a**

When the enen was come, he sate down wyth the twelue. And as they dyd eate, he sayd. Verelye I saie vnto you, that one of you shall betraye me. And they were excedyng sorowfull, and beganne euery one of them to saie vnto hym: is it I maister? He answered and sayed: he that dyppeth hys hande wyth me in the dyshe, the same shall betraye me. The sonne of man goeth as it is witten of him, but wo be to that man, by whom the sonne of man shall be betrayed. It had bene good for that man, if he hadde neuer bene borne.

**Mar. xiii. a** **Luk. xxi. b** **John. xii. c.**

Then Judas which betrayed hym: aunswered and sayed: is it I maister? He sayed vnto him, thou hast sayd. As they dyd eate, Iesus toke breade and gaue thakes, brake it, and gaue it to the disciples, and sayd: Take eate (c) this is my bode. And he toke the cuppe, and thanked, and gaue it them, sayinge: dryncke of it euery one: For this is my bloude of the newe testamente, that shall be shed for manpe, for the remission of synnes. I say vnto you: I wyll not drinke henceforth of this fruite of the vyne tre, vntill that daye, when I shall drynke it new wyth you in my fathers kingdome.

**The institucion of the sacrament.** **i. Cor. xi. c.**

And when they hadde sayd grace, they went out into mounte Oluet. Then sayde Iesus vnto them: all ye shall be (d) offended by me thys nyght. For it is witten, I wyll smyte the shepehearde, and the shepe of the flocke shall be scattered abroad. But after I am risen agayne, I wyll goo before you into Galyle. Peter answered and sayed vnto him: though all men shoulde be offended

**Mar. xiii. c** **Luk. xxi. b** **Jo. xvi. a.** **zacha. xiii. c**



offended by the, yet wold I neuer be offended. Iesus sayd vnto him: Werelye I saye vnto the, that this same night before the cocke crowe, thou shalt denye me thryse. Peter sayd vnto him. If I should dye with the, yet woulde I not denye the. Likewyse also sayed all the disciples.

Ma. xiii. c  
Luk. xxi. b  
Jho. xxi. d

Then wente Iesus with them into a place whypche is called Bethsemane, and sayed vnto the disciples: sit ye here whyle I go and praye yonder. And he toke wyth hym Peter and the two sonnes of zebede, and began to wape sorowfull and to be in an agony. Then sayed Iesus vnto the: my (e) soul is heauye euen to þ death. Wary ye here and wathe with me. And he went a litle aparte, and fell flat on his face, & prayed, sayinge: O my father, if it be possible let this cuppe passe from me: neuertheles, not as I will, but as thou wylt. And he came vnto the disciples and founde them a slepe, and sayed to Peter: what coulde ye not watch wyth me one hour? wathe and praye, that ye fall not into temptacion. (f) The spirite is readye, and the fleche is weake.

Ma. xiii. d  
Luk. xxi. d

He went awape ones more, and prayed, sayinge: O my father, if this cuppe cannot passe awape from me, but that I dryncke of it, thy will be fulfilled. And he came and found them a slepe againe. For their eyes were heauye. And he left them and wente agayne and prayed the thirde tyme, sayinge the same wordes. Then came he to his disciples and sayed vnto the: (g) Slepe henceforth and take your reste: for lo, the houre is at hand, and the son of man shall be deliuered into the handes of sinners. Rise, let vs be gong: beholde, he is at hande, that shall betraye me. Whyle he yet spake, lo Judas one of the twelue came, and with him a greate multitude with sweards and staues, sent from the chiefe priestes and elders of the people. And he that betrayed him, had geuen them a tokē, saying: who soeuer I kysse, that same is he, lape hands on him. And forth with all, he came to Iesus, and sayed: halpe maister, & kissed him. And Iesus sayd vnto him: frend, wherfore art thou come? Then came they and layed handes on Iesus and toke him.

He armeth himselfe agaynst the passion.

Mat. xiii. d.  
Luk. xxi. c  
Jh. xviii. a.

He is betrayed.

Gene. ix. a.  
Apoc. xiii. c

And beholde, one of them which were wyth Iesus, stretched out his hande & drue hys swerd and stroke a seruaunt of the hye priest, and smote of hys eare. Then sayed Iesus vnto him: putte by thy swerde into his place. For all that (h) lape handes on the swerde, shall perishe wyth the swerd. Either thynkest thou that I can not now praye to my father, and he shall geue me more then twelue legions of angels? But howe then shoulde the scriptures be fulfilled: for so must it be.

The same tyme sayed Iesus to the multitude: ye be come out as it were vnto a thiefe wyth sweards and staues for to take me. I sate daylye teachyng in the

temple among you, and ye toke me not. All thys was done that the Scriptures of the prophetes myght be fulfilled. The all the disciples forsoke him, and fled. And they toke Iesus and led him to Cayphas the hye priest, where the Scribes and the Elders were assembled. And Peter folowed hym a farre of vnto the hye priestes palace: and went in and sat with the seruauntes, to se the ende.

Mat. xiii. a  
Luk. xxi. b  
Jho. xviii. c  
He is take.

The chiefe priestes and the elders, and all the counsell, soughte false wytnes agaynst Iesus, for to put hym to death, but founde none: in so muche, that when many false wytnesses came, yet founde they none. At the last came two false wytnesses and sayed: Thys felowe sayed: I can denye the temple of God, and buylde it agayne in thre daies.

He is falselye accused.

Jhon. ii. d.

And the chiefe prieste arose, and sayed to him: answerest thou nothyng? Howe is it that these beare wytnes agaynst the? But Iesus helde hys peace. And the chiefe priest answered & sayed to hym: I charge the in the name of the lypunge God, that thou tell vs, whether thou be Christe the sonne of God. Iesus said to him, thou hast sayed. Neuertheles I say vnto you, hereafter shall ye se the sonne of man sittinge on the right hande of power, and come in the cloudes of the skye.

Then the hye priest rent his clothes, sayinge: He hath blasphemed: what nede we of any more wytnesses: Beholde nowe ye haue heard hys blasphemie, what thinke ye? They answered and sayd: he is worthy to dye. Then spat they in his face, and buffeted him with fylles. And other smote him with the palme of their hands on the face, sayinge: tell vs thou Christ, who is he that smote the?

Mat. xiii. e  
Luk. xxi. c  
Jho. xviii. c  
Peter denyeth.

Peter sate without in the palace. And a damsel came to him, saying: Thou also wast with Iesus of Galile: but he denyed before them al, sayinge: I wote not what thou sayest. When he was gone oute into the porche, another wenche saw hym, and sayed vnto them that were there. This fellowe was also wyth Iesus of Nazareth, and againe he denied with an oth, that he knew not the man. And after a while came vnto him they that stode by, and sayd vnto Peter: surelye thou arte euen one of them, for thy speache bewrayeth the. Then began he to curse and to sweare that he knew not the man. And immediatlye the cocke crew. And Peter remembred the wordes of Iesu, which sayed vnto him: (i) before the cocke crow, thou shalt deny me thryse. And went out at the doores and wept bitterly.

#### The Notes.

(a) This good worke is it that the Papistes buylde all the pomp and wast of theyr temples worke, vpon, accountyng it so better bestowed, then vpon the poore. But far wide. For Christ praysed it not for a good dede, in that þ thyng which might haue bene geuen to the poore was wasted.

but



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# Of S. Mathew

but because it was bestowed vpon hym, who (as then) stode in nede of it. For the daye of hys buriall was at hand, when he shoulde nede such syntmentes to be buryed accordynge to the maner of the Jewes buryinge.

The day of  
sweet bread.

(b) In the twelfth chapter of Exodus, shalt thou fynde the number of these dayes to be seuen. And they are called the dayes of sweete breade, because the Jewes myghte not in those dayes eate leauened breade.

This is  
my body.

(c) In these wordes lyeth all the controuersye that hath bene, and is aboute the beleue of the Sacrament of Chrystes body & bloude. Some saye that when he spake these wordes, he poynted to hys owne bodye, as who shoulde saye, he woulde speake one thyng and poynte another, that none might vnderstande his meanyng but such as saw him onely. Of these men I woulde saye to what he poynted, when he sayed, this is my bloud. &c. Another saye, that by the vertue of those wordes he turned breade into hys verie naturall bodye, euen substantially and reallye. Of these men I woulde knowe, whether his bodye were then corruptible or not. The thyrde saye there be whych saye, that he nether poynted to hys owne bodye, nether turned the bread into hys bodye: but spake of the bread, calling it his body in signification. As though he shoulde haue sayde, this bread beyng broken, deuyded among you and eaten of you, signifyeth vnto you my bodye, whiche shalbe broken for you. These men are called heretikes, but are in dede the true Christians.

Offence.  
The soule.

(d) This offence is spoken afore in the xi. chap. (e) This soule is the mynde or herte. For so it was the maner of the Hebrewes to speake as it appereth in the Psalmes abundantly.

The spirit  
is prompt.

(f) The occasyon that oure sauoure hadde to speake these wordes to hys disciples, declareth that thys spirit which he sayeth is ready, is not the spirit of man (whych Paule calleth the inward man) but the euell spirite that tempteth man. For when he had exhorted them to watche and to praye, he shewed them the cause whye. Leste they shoulde be tempted. And then to declare the nede that they had so to do, he telleth them that the spirite is ready (and as Saynt Peter sayeth, goeth aboute sekynge whom he maye deuoure) and the fleshe is weake, not able to resyst the temptacions.

Slepe here  
forth.

(g) This is an Ironye, whiche is one thyng spoken and another ment. For in byddynge the slepe, he admonyssheth that they were more then nedefull for them selues, considering how nigh he was at hande that betrayed him.

To laye  
hande on  
the swerde

(h) He layeth hande on the swerde, that beyng a pynate person wyl take in hande to reuenge wyth the swerde, wythoute anye lawe or consente of the countrey to beare hym (yea or rather constrainne hym) all such are threates ned to perithe wyth the swerde.

Before the  
cocke crow

(i) Here are two thynges to be noted. Fyrste howe able Peter was to fulfill his manfull promyse, whiche was that though he shoulde dye wyth Chyste, yet woulde he not denye him. The other, howe impossyble it is that the word of God shoulde not be founde true and fulfilled.

## The xxvii. Chapter.

Judas when he sawe that Iesus was deliuered to Pylate, castynge awaye hys reward for betrayinge hym, honge hym selfe. Pylate when he hadde assayed manye wayes and coude not pcruple, he scourged Ie-

su, and commaunded hym to be crucified. When he was hanged, they mocked hym. Manye sygnes folowed after hys death: he was gorgeously buryed by Ioseph. The Jewes, because he shoulde not ryle, let menne to kepe the sepulchre.



When the mornynge was come, all the chiefe priestes and the elders of the people helde a counsell agaynst Iesus, to put hym to death, & broughte hym bounde, and deliuered hym vnto Pontius Pylate the debitye.

Then when Judas whiche betrayed hym, sawe that he was condemned, he repented hymselfe, and brought agayne the thyrtye plates of syluer, to the chiefe priestes and elders, sayinge: I haue sinned by trayning the innocent bloud. And they said: what is that to vs? Se thou to that. And he caste downe the syluer plates in the temple and departed, and wente and honge hymselfe.

And the chiefe priestes toke the syluer plates and sayed: it is not lawefull for to putte them into the treasury, because it is (b) the pryce of bloude. And they toke counsell, and bought with them a potters fild to bury straungers in. Wherfore that fild is called the fild of bloude vntyll thys day. Then was fulfilled that whiche was spoken by Ieremy the prophete, sayinge: and they toke thyrtye syluer plates the pryce of hym that was valued, whom they bought of the chyldren of Israel, and they gaue them for the potters fild: as the Lord appoynted me.

Iesus stode before the debitye, and the debitye axed him, sayinge: Art thou the king of the Jewes? Iesus said vnto hym: Thou sayest: and when he was accused of the chiefe priestes and elders, he answered no thyng. Then said Pylate vnto him: hearest thou not howe many thynges they say against the? And he answered hym to neuer a word: in so much that the debitye merueilled greatlye.

At that feaste the debitye was wont to deliuer to the people a prisoner, who they woulde desyre. He had then a notable prisoner called Barrabas: And when they were gathered together, Pylate sayde to them: whether wyl ye that I let lose vnto you, Barrabas or Iesu, whych is called Chyste? For he knewe well that for eny they had deliuered him.

When he was set downe to geue iudgement, his wyfe sente to him, sayinge: haue thou nothing to do with that iust man. For I haue suffred manye thynges this daye in a dreame about him.

But the chiefe priestes and the elders hadde perswaded the people, that they shoulde are Barrabas and destroye Iesus. Then the debitye answered and sayed vnto them: whether of the twayne wyl ye that I lette lose vnto you? And they sayed Barrabas.

Mar. xv. a.  
Luk. xxi. a.  
He is deliuered to Pylate.

Judas.

Actu. i. c.

Zachae. xi. a.

Mar. xv. a.  
Luk. xxi. a.

He holdeth hys peace.

Barrabas

Mar. xv. b.  
Luk. xxi. c.  
Jh. xviii. g.



Barrabas. Pilate sayed vnto them: what shal I do then wpth Iesus which is called Christ? They al sayed vnto hym, let hym be crucified. Then sayed the debitye: what euell hath he doen? And they cryed the more sayinge: let him be crucified.

Hys Judge  
confesseth  
him an in-  
nocente.

When Pilate sawe that he preuailed no thyng, but that more busynes was made, he toke water and washed hys handes before the people, sayinge: I am innocent of the bloude of this iust personne, on poure parell be it. Then answered all the people and sayde: hys bloude be on vs, and on our chyldren. Then let he Barrabas lewse vnto them, and scourged Iesus, and deliuered hym to be crucified.

He is scour-  
ged.

Then the souldiers of the debitye tooke Iesus to the common hal, and gathered to hym all the companie. And they strypped hym, and putte on hym a purple robe, and platted a crowne of thornes, and put it on hys heade, and a reed in his ryghte hande, and bowed theyr knees before hym, & mocked hym, sayinge: hyle kyng of the Jewes, and spytte vpon hym and tooke the reed and smote him on the heade.

Mar. xv. b.  
Ihon. xix. a  
He is crow-  
ned.

And when they hadde mocked hym, they toke the robe of hym agayne, and put hys owne rayment on hym, and led hym away to crucify hym. And as they came out, they found a man of Syren named Simon: him they compelled to beare hys crosse. And when they came vnto the place, called Golgotha (that is to say: a place of deade mens sculles) they gaue hym vineger to dryncke myngled wpth gall. And when he had tasted therof, he would not dryncke.

Mar. xv. b.  
Luke. xiii. d  
He dryn-  
keth vyne-  
ger & gall.  
Ihon. xix. f.  
He is cruci-  
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When they had crucified hym, they parted hys garmentes, and dyd caste lottes, to fulfill that was spoken by the prophete. They deuyled my garmentes among the, and vpon my vesture dyd caste lottes. And they sate and watched hym ther. And they set vp ouer hys head the cause of his death wyrtten. This is Iesus the kyng of the Jewes. And there were two theues crucified wpth him, one on the right hand, and another on the left.

He is rap-  
led on.

They that passed by reuyled hym, wagging theyr heades, and sayinge: Thou that destroyest the temple of God and buyldest it in thre dayes: saue thy selfe. Yf thou be the sonne of God, come downe from the crosse. Likewise also the hye priestes mocking hym wpth the scribes and elders sayed. He saued other, him selfe he cannot saue. Yf he be the kyng of Israell, let him nowe come downe from the crosse, and we wpll beleue him. He trusted in God let him deliuer him nowe, if he wpll haue him: for he sayd I am the sonne of god. That same also the theues which were crucified with him cast in hys teth.

Isal. xxi. a

From the sytte houre was the darcknes ouer al the land vnto the ninth houre. And aboute the nyynth houre Iesus cryed with a lowd voyce, sayinge: Eli Eli Lama

sabathany. What is to saye, my God my God, why haste thou forsaken me? Some of them that stode there, when they hearde that, sayed. This man calleth for Delias. And straightway one of the ran and toke a sponge and fylled it ful of vineger, and put it on a rebe, and gaue him to dryncke. Other sayed, let be: let vs se whether Delias wpll come and deliuer hym. Iesus cried agayne wpth a lowde voyce, and yelded vp the gost.

He getteth  
vp the gost

And beholde the vayle of the temple dyd rente in twayne from the top to the bottoome, and the earth dyd quake, and rocks dyd rent, and graues dyd open, and the bodies of many sayntes whiche slepte arose and came out of the graues after hys resurrection: and came into the holy Cytie, and appered vnto many.

The vayle  
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When the Centurian and thei that wer wpth hym watchynge Iesus, sawe the earth quake and those thyngs whych hapened, they feared greatly, sayinge: Of a suertye this was the sonne of God.

And manye women were there, beholding hym a farre of, whiche folowed Iesus from Galile, ministerynge vnto hym. Amonge whiche was Marpe Magdalen and Marpe the mother of James and Ioses, and the mother of zebedees children.

When the euen was come, there came a ryche man of Aramathia, named Ioseph, whiche same also was Iesus Disciple. He wente to Pilate and begged the bodye of Iesus. Then Pilate commaunded the bodye to be deliuered. And Ioseph tocke the body, & wrapped it in a cleane linnen cloth and put it in hys new tombe: whych he had hewen out euen in the rocke, and rolled a great stone to the doore of the sepulchre and departed. And there was Marpe Magdalen and the other Mary syttinge ouer agaynst the sepulchre.

Mar. xv. b  
Lu xxi. g.  
Ihon. xix. g

The nexte day that foloweth good fridaye the hye priestes and pharisees gotte them selues to Pilate and sayed Spere, we remember that this deceyuer sayed: whyle he was yet a lyue: After thre dayes I wpll arise agayne. Commaunde therefore that the sepulchre be made sure vntill the third day, lest peraduenture hys Disciples cum and steale hym away, and saye vnto the people, he is risen from death: and the last erroure be worse then the fyrste. Pilate sayed vnto them. Take watch men: So, and make it as sure as ye can. And they wente and made the sepulchre sure with watchmen, & sealed the stone.

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(a) This repentance of Judas was great, for it caused hym to hange him selfe: but it was not accepted, because it lacked fayth in Christ. whiche shoulde haue caused hym to hope for remission and forgyuenes of hys faulte.

Hang hym  
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(b) A wonderful matter. The outwarde obseruation of the lawe late so hyghely in theyr conseruence, that they woulde not put the money that they had hyered the traytoure wythall, into the

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# The Gospel

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## The xxviii. Chapter.

The Angell sheweth vnto the Maryes, that Christ is risen from death. The Jewes go about to darchen his resurrection by gyltes and lyes. Christe speakyng with his discyples in Galile, putteth them in truste wyth preachyng of the Gospell.

Mar. xvi. a  
Thon. xx. c.  
Lu. xliii. a

**T**he (a) Saboth day at even whych dauneth the morow after the Saboth, Marpe Magdalene and the other Marpe came to se the sepulchre. And behold ther was a great earthquake. For the angell of the Lorde descended from heaven: and came and rowled backe the stone from the doze, and late vpon it. His countenance was lyke lightnyng, and his rayment whyte as snowe. And for feare of hym the keepers were astonied, and became as deade men.

Mar. xvi. b  
Lu. xliii. a

The angell answered and saied to the women: feare ye not, I knowethat ye seke Iesus which was crucified: he (b) is not here: he is risen as he sayd. Come and se the place where the Lorde was put, and go quickly and tell his disciples that he is risen from death. And beholde, he wyl goo before you into Galile, ther ye shal se him. Lo, I haue told you.

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And they departed quickly from the sepulchre wyth feare and great ioye: and did runne to byngge his disciples worde. And as they went to tell his disciples, beholde, Iesus meete them, sayinge: all haille. And they came and helde him by the feete, and worshipped hym. Then sayde Iesus to them: be not afrayd. Goo and tell my brethren that they go into Galyle, and there shal they se me.

When they were gone, beholde some of the keepers came into the cite, and shewed vnto the hye priestes all the thynges that were happened. And they gathered them together with the elders, and toke counsel and gaue large money vnto the souldiers, sayinge: Saye that his disciples came by night, and stole him awaye whyle ye slept: and if this come too the rulers eares, wee wyl peace him, and saue you harmles. And they toke the money, and did as they were taught. And this sayng is noised amonge the Jewes vnto this daye.

Mat. xvi.  
Al power.  
Iho. xvii. a

Then the eleuen disciples wente awaye into Galile, into a mountayne wher Iesus hadde appoynted them. And when they sawe him, they worshipped him. But some of them doubted. And Iesus came and spake vnto them, sayinge: all power is gyuen vnto me in heaven and earth. So therfore and teache al nacjons, baptisynge them in the name of the father, & the sonne and the holpe ghost. Teaching them to obserue all thynges, whatsoeuer I commaunded you. And lo (c) I am wyth you alwaye, euen vntill the ende of the world.

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(a) Here note, that the Jewes Saboth, was Saboth that daye which we call Easter euen, and oure good Fridaye was the daye of preparyng. And the daye after the Saboth, was oure Easter daye.

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He is not here.  
In the Epistle to Dardanus I am with you.

## There endeth the Gospell of Saynt Mathew.

## A Prologe

vpon the Gospell of Saynt Marke.



For Marke we read (Act. xii.) how Peter after he came out of prison by the angell, came to Markes mothers house, where manye of the disciples were prayinge for his deliuerance. And Paul and Barnabas toke him with them from Hierusalem, and brought him to Antioche. Act. xii. And Act. xiii. Paule & Barnabas toke Marke with them whan they were sent to preache: fro whom he also departed, as it appeareth in the sayde chappier, and returned to Hierusalem as gayne. And Act. xv. Paule and Barnabas were at variaunce about him. Paule not willinge to take him wyth them, because he forsoke them in their firste iorneye. Notwithstandynge yet, whan Paule wrote the Epistle to the Colossians, Marke was wyth hym as he sayth in the fourth chapter: of whom Paule also testifieth both that he was Barnabas sisters sonne, and also his felowe worker in the kyngdome of God. And ii. Tim. iiii. Paule commaundeth Timothe to byngge Marke wyth hym, assyrynge that he was needefull to hym, to mynyster to hym.

Finallye, he was also wyth Peter whan he wrote his fyrste Epistle, and so familar that Peter calleth him his son. Wherof ye se, of who he learned his Gospell, euen of the verbe Apostles, with who he had his continual conuersation, and also of what authoritie his wytyng is, and how worthy of credence.

The



# The Gospel

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## A Prologe

vpon the Gospell of Saynt Marke.



For Marke we read (Act. xii.) how Peter after he came out of prison by the angell, came to Markes mothers house, where manye of the disciples were prayinge for his deliuerance. And Paul and Barnabas toke him with them from Hierusalem, and brought him to Antioche. Act. xii. And Act. xiii. Paule & Barnabas toke Marke with them whan they were sent to preache: fro whom he also departed, as it appeareth in the sayde chappier, and returned to Hierusalem as gayne. And Act. xv. Paule and Barnabas were at variaunce about him. Paule not willinge to take him wyth them, because he forsoke them in their firste iorneye. Notwithstandynge yet, whan Paule wrote the Epistle to the Colossians, Marke was wyth hym as he sayth in the fourth chapter: of whom Paule also testifieth both that he was Barnabas sisters sonne, and also his felowe worker in the kyngdome of God. And ii. Timo. iiii. Paule commaundeth Timothe to byngge Marke wyth hym, assyrynge that he was needefull to hym, to mynyster to hym.

Finallye, he was also wyth Peter whan he wrote his fyrste Epistle, and so familar that Peter calleth him his son. Wherof ye se, of who he learned his Gospell, euen of the verbe Apostles, with who he had his continual conuersation, and also of what authoritie his wytyng is, and how worthy of credence.

The



# The Gospell The Gospel of of Saynt Marke.

of S. Marke. Fo. xix.



## The fyrst Chapter.

Marke beynneth his Gospel at John, but fyrste speaketh of hys Baptysme and preaching. And Christ when he was baptysed of hym, called hys dysciples, and beynneth the offyce of preaching: he delyvereth hym that was vexed wth the deuyll from the cypyl spyrte, and Peters mother in lawe from the ares. Lyke power he vled thowwe oute all Galyle, where he also healed the Leper.

Mat. iii. a.  
Luke. iii. a.



The beynnynge of the Gospell of Jesu Christ, the sonne of God, as it is wrytten in the prophe-  
tes: beholde, I send my messenger befor thy face, whych shal prepare thy way be-

Isay. xl. a.  
Jhon. i. c.

fore the. The voice of a crier in the wylder-  
nes, prepare ye the way of the Lord: make his pathes straight.

Jhon bap-  
tised.  
Mat. iii. a.

Jhon did baptysse in the wilderness, and preache the baptysme of repentaunce for the remission of synnes. And all the lande of Juyr, and they of Jerusalem went out vnto hym, and were all baptysed of hym in the ryuer Jordane, confessynge theyr synnes.

math. iii. a.  
Jhon. i. d.

Jhon was clothed wth Cammels heare, and wth a gyrdell of a skynne aboute hys loines. And he dyd eate locustes, and wyld honey, and preached, sayinge: a stronger then I cometh after me, whose shoe latchet I am not worthy to stoupe

downe and vnlose. I haue baptysed you wth water: but he shall baptysse you with (a) the holpe ghost. &

And it came to passe in those dayes, that Jesus came from Nazareth, a cytie of Galile: and was baptised of Jhon in Jordan. And assone as he was come out of the water, (b) Jhon sawe heauen open, and the holpe ghost descendynge vpon hym lyke a doue. And there came a voice from heauen: Thou art my deate sonne in whom I delyte.

W  
Jesus is  
baptysed.  
Mat. iii. d  
Luke. iii. d

And immediatlye the spyrte draue him into wilderness, and he was ther in the wilderness. xl. dayes, and was tempted of Satan, and was wth wylde beastes. And the aungels ministered vnto him.

Mat. iii. a  
Luke. iii. a.  
Jesus fa-  
steth.

After Jhon was taken, Jesus came in to Galile, preachinge the Gospell of the kingdome of God, and sayinge: the tyme is come, and the kyngdome of God is at hand, repent and beleue the Gospell.

Mat. iii. b  
Luke. iii. e  
Jhon. iii. f  
Mar. iii. c  
Luke. v. a.

And as he walked by the sea of Galile, he sawe Simon and Andrewe hys brother, castynge nettes into the sea, for they were fishers. And Jesus sayd vnto them: folowe me, and I wyll make you fyshers of men. And straightwaye they forsoke theyr nettes, and folowed hym.

Simon  
Andrew.

And when he had gone a lytle further hence, he sawe James the sonne of zebede, and Jhon hys brother, euen as they were in the shyppe mending their nettes. And anon he called them. And they left their father zebede in the shyppe wth hys hyred seruauntes, and went their way after him.

James &  
Jhon.

And they entered into Capernaum: and straightwaye on the Saboth dayes, he entered into the synagoge and taught, & they marueyled at hys learning. For he taught them as one that had power with him, and not as the Scribes.

Luke. iii. e

And there was in theyr synagoge a man vexed with an vnclane spirite, that cryed, sayinge: let be, what haue we to do with the, thou Jesus of Nazareth? arte thou come to destroy vs? I know the what thou arte, euen that holpe of God. And Jesus rebuked hym, sayinge: hold thy peace, and come out of hym. And the vnclane spyrte tare hym, and cryed with a loude voice, and came out of hym. And they were all amazed, in so muche that they demaunded one of another amonge themselves, sayinge: what thyng is thys? what (c) newe doctryn is thys? For he commaundeth the foule spyrtes wth power, and they obey hym. And immediatlye hys fame spread a broade throughout all the region bordering on Galile.

The vn-  
clane spi-  
rit is caste  
oute.

And forth with, assone as they were come out of the synagoge, they entered in to the house of Simon and Andrew, wth James and Jhon, and Simons mother in lawe laye speke of a feuer. And anone they tolde him of hir. And he came and toke hir by the hand & lift hir vp: and the feuer for-

mat. viii. d.  
Luke. iiii. f  
Simons  
mother in  
lawe.

Dddd. ii. soke



## The Gospel

toke hit by and by: and he ministred vnto them.

**D** And at euen when the sunne was down, they brought to him all that wer dyspleased, and them that were possessed with deuils. And all the cite gathered together at the doze, and he healed many that were spcke of diuers diseases. And he cast oute manye deuils, & suffered not the deuils to speake, because they knew hym.

And in one moynynge very erly, Iesus arose and went out into a solitarie place, & there prayed. And Simon & they that were with him, folowed after hym. And when they had founde hym, they sayd vnto him: all men seke for the. And he sayd vnto the: let vs go into the next townes, that I may preache there also: for truely I came oute for that purpose. And he preached in theyr synagoges, throughout all Galile, & caste the deuils out.

**A** And ther came a leper to him, beseeching hym and kneled downe vnto him, and said to hym: if thou wylte, thou canst make me cleane. And Iesus had compassion on hym, and put forth his hande, touched hym, and sayed to him: I will, be thou cleane. And as sone as he had spoken, immediatly the leprosy departed from hym, and he was clen- sed. And he charged hym, and sent hym away forth with, and sayde vnto him: See thou say nothyng to any man, but get the hence & shew thy selfe to þ priest, & offer for thy clensynge those thinges which Moyses comaunded, for a testimonial vnto the. But he (assone as he departed) beganne to tell many thinges, and to publyshe þ dede: in so muche, that Iesus coulde no more openly enter into the cite, but was wyth- out in desert places. And they came to him from euery quarter.

### The Notes.

The holpe  
ghost.

(a) To baptysme wyth the holpe Ghoste, is too worke that thyng inwardly, that the baptysme in water doth sygnify, that is to purge the soul thorow fayth in Christes bloude.

Heauen  
open.

(b) Notwithstandyng that John saw the clou- des open, and the holpe ghost descendyng in the lykenesse of a doue, and so restyng vpon Christ, yet is there an other thyng to be noted in this openyng of the heauen. That is, that he had manysse knowledge of the Godheade of Christe, and was fullye certyfied, that it was euen he, that was sente of God to be the Sauoure of all that shoulde belue in hym. As it is in Eze- chiel. i. a

Newe doc-  
tryne.

(c) Here mayest thou perceyue (Christian read- der) of what spyryte they be, that be so sore of- fended wyth the Gospell, callynge it newe doc- tryne. Forsothe euen the spirite of ignorance, as they were that fyrste gaue it the name. For hadde they knowen the scriptures, they woulde haue sayed, this is the doctryne that was spo- ken of by the Prophetes these manye hundred yeres sence.

### The.ii. Chapter.

Christe deliuered hym that was sicke of the palsey bothe from hys synne and hys

## Of S. Marke.

synnes. He toynded Matherwe to hys dyscy- ples. He shewed the cause of hys commynge to the Jewes that murmured. He correcteth the to muche and counterfayte relygion of fastynge. He defendeth hys dyscyples that were accused for breakyng the Saboth daye by the example of Dauid.

**A**fter a fewe dayes, he entered in to Capernaum agayne, and it was noyed that he was in a house. And anone many gathered toge- ther, in so muche that now there was no roume to receiue them: no, not so much as about the dooze. And he preached the word vnto them. And there came vnto him that broughte one sicke of the palsey, borne of fower men. And because they coulde not come nye to him for preace, they vncouered the rofe of the house where he was. And when they had broken it open, they let doune the bed wher in the sicke of the palsey laye. When Iesus sawe their fayth, he sayed to the sicke of the palsey: \* sonne thy synnes are forgiuen the.

And there were certayne of the Scribes sittynge ther, and reasonynge in their her- tes: howe doth this felowe so blaspheme? Who can forgeue synnes, but God onely? And immediatly when Iesus perceyued in his spirite, that they so reasoned in them selues, he said vnto them: whye thynke ye suche thynges in your hartes? Whether is it easer to saye to the sicke of the palsey, thy synnes are forgiuen the: or to saye, arise take vp thy bed, and walke? That ye maye knowe that the sonne of man hath power in earth to \* forgiue synnes, he spake vn- to the sicke of the palsey. I saye vnto the, arise, and take vp the bedde, and gette the hence into thine own house: and by & by he arose, toke vp the bed, and went forth be- fore them all: in so much that they were al amased, and glorified God, sayyng: we ne- uer saw it on this fashion.

And he went agayne vnto the sea, and all þ people resorted vnto him, & he taught them. And as Iesus passed by, he saw Le- up the sonne of Alphaei syt at the recepte of custome, and sayed vnto hym: folowe me. And he arose and folowed him. And it came to passe, as Iesus sat at meat in his house, many publicans and synners sate at meat also with Iesus and his disciples. For ther were manye that folowed hym. And when the Scribes and pharisees sawe him eate wyth publicans and synners, they sayed vnto his disciples: how is it that he eateth and drynketh wyth publicans and syn- ners? When Iesus heard that, he sayd vn- to them: The whole haue no neede of the physycion, but the sicke. \* I came not to call the ryghteous, but the synners to re- pentance.

And the disciples of John and the pha- riseis dyd faste: and therefore came and sayed vnto hym. Whye do the disciples of John and of the pharisees fast, and thy dis- cyples fast not? And Iesus sayd vnto the: can

A  
Mar. ix. a.  
Luk. v. d

palsey.

Is  
Esa. xliii. c  
and. xl. iii d  
Luk. v. d.

The byfi-  
ble mira-  
cle a signe  
of the inui-  
sible po-  
wer.

Mat. xix. a  
Luk. v. a

John. v. b.

Mar. ix. a.

Publicans  
& synners  
eat wyth  
Christ.

Ma. viii. b  
Luk. v. f.



Christes  
disciples  
fast not.

Newe and  
old agree  
not.

Mat. xii. a.  
Luk. vi. a.  
They pluck  
eares on  
the saboth  
day.

1. Re. xii. b.  
The saboth  
was made  
for man.

Christ is  
Lord ouer  
the saboth

Can the chyldezen of a weddinge fast, whi-  
les the bydegrome is wpth the? As long as  
they haue the bydegrome wpth them, they  
cannot fast. But the dayes wpll come whē  
the bydegrome shalbe taken from the, and  
then shall they fast in those dayes.

Also no manne soweth a ppece of newe  
cloth vnto an olde garmente, for then ta-  
keth he awaye the newe pece from the old  
and so is the rente worse. In like wise, no  
man pouret h newe wyne into olde vessels:  
for if he doo, the newe wyne breaketh the  
vessels, and the wine runneth out, and the  
vessels are marred. But new wine must be  
poured into newe vessels.

And it chaunced that he wente thorowe  
the corn: fieldes on the sabboth daye: and  
hys dysciples as they went on theyr way,  
began to plucke the eares of Corne. And  
the pharises sayd vnto hym: beholde why  
do they on the Saboth dayes that whiche  
is not lawful? And he sayed to them: haue  
ye neuer red what Dauid did when he had  
need, and was an hongred, bothe he and  
they that were wpth hym? Howe he wente  
into the house of God in the daies of Abi-  
athar the hie prieste, and dyd eate the ha-  
lowed loues, whiche is lawful to eate but  
for the priestes onely: and gaue also to the  
whiche were wpth hym? And he sayed too  
theym: the Saboth daye was made (a) for  
man, and not man for the Sabboth daye.  
Wherefore the sonne of man is Lord euen  
of the sabboth daye.

The Notes.

(a) As who woulde say, man is not so bounde to  
the outward obseruation of the Saboth, that he  
maye in no case breake it, but that vpon neces-  
sary considerations, he maye do thynges forbyd-  
den to be done as then.

The. iii. Chapter

Christ healed vpon the sabboth day hym that  
had his hande dyed vp, and escaped the han-  
des of the that conspired against hym: a great  
compayne folowe hym, of the whiche he de-  
liuered manye from diuers dyscales and de-  
uils. He gat hym. xii. Dysciples. When the  
phariseys sayed that he caste out deuyls by  
Beelzebub, he made them an answer, and he  
shewed who were hys byethen.

Mat. xii. a.  
Lu. vi. a.  
Withered  
hand.

Mat. xii. b.  
Lu. vi. b.  
iii re. xii. c.  
Mat. xii. b.

And he entred agayne into the si-  
nagoge, & there was a man there  
whych had a wythered hande.  
And they watched hym to se whe-  
ther he woulde heale hym on the  
Saboth day, that they myght accuse him.  
And he sayed vnto the man whych had the  
wyddered hand: arise and stand in the mid-  
des. And he sayd to them: whether is it law-  
ful to do a good dede on the saboth dayes,  
or an euill? to saue lyfe or kyll? But they  
healde their peace. And he looked rounde a-  
bout on them angerly: mournyng on the  
blyndnes of theyr heartes, and sayed to the  
manne: stretch forth thyne hande. And he  
stretched it out. And hys hand was restored  
euen as whole as the other.

And the pharises departed and straight-  
waye gathered a counsell wpth them that  
beloged to Herode agaynst hym, that they  
myghte destroye hym. And Jesus attopied  
wpth hys Disciples to the sea. And a great  
multitude folowed hym from Galyle, and  
from Turpe, and from Hierusalem, & from  
Idumea, and from beyonde Iordan, and  
they that dwelled about Tyre and Sydon  
a greate multitude: whiche when they had  
herde what thynges he dyd, came vnto  
hym.

And he commaunded hys dysciples that  
a thyn should wayte on him, because of the  
people, lest they shoulde thronge hym. For  
he had healed many, in so muche that they  
preased vpon hym, for to touche hym, as  
many as had plagues. And whē the vnclene  
spirates sawe (a) hym, they fell downe be-  
fore hym, and cryed sayinge: thou arte the  
sonne of God. And he straghtly charged  
them that they shoulde not vtter hym.

And he went vp into a mountayne, and  
called vnto hym whom he woulde, and they  
came vnto hym. And he ordayned the. xii.  
that they shoulde be wpth him, and that he  
myght send the to preach, that they might  
haue power to heale sykneses, and to cast  
out deuylles. And he gaue Symon to name  
Peter. And he called James the sonne of  
zebede and Ihon James brother, and gaue  
them Bonarges to name, whych is to saue  
the sonnes of thunder. And Andrewe, and  
philippe, and Bartelmew, and Mattheu,  
and Thomas, and James the sonne of Al-  
phey, and Taddeus, and Symon of Cane,  
and Judas Iscariot, whych same also be  
trayed hym.

And they came into a house, and the peo-  
ple assembled together agayne, so greatly  
that they had not leasure so muche as to  
eate breade: And when they that longed  
vnto hym hearde of it, they wente out to  
holde hym. For they thoughte he had bene  
besyde hym selfe. And the scribes whiche  
came from Ierusalem, said: he hath Beel-  
zebub: and by the power of the chyefe de-  
uill casteth out deuyls. And he called the  
vnto him, and sayd vnto the in similituds.

How can Satan dryue out Satan? For  
if a realme be deuided agaynst it selfe, that  
realme can not endure. Or if a house be de-  
uyded agaynst it selfe, that house cannot  
contynue. So if Sathan make insurreccio  
agaynst hym selfe, and be deuoyded, he can  
not contynue, but is at an end. No man  
can enter into a strong mans house & take  
away hys goods, except he fyrt bynd that  
stronge man, and then spople hys house.  
Werely I saye vnto you, all synnes shalbe  
forgeuen vnto mens chyldezen and blasphemie  
my wherwith they blaspheme: But he that  
blasphemeth the holi gost, shall neuer haue  
forgeuenes, but is in daunger of eternal  
damnacion, because they sayde: he had an  
vnclene spire.

Then came hys Mother and hys bre-  
thren

Mat. xii. b.  
Luk. vi. c.  
Ihon. vi. a

Mat. x. a.  
Luk. vi. d.  
The apo-  
stles archy-  
sen.

Mat. x. e.  
Lu. xi. b.

Mat. xii. a.  
Luk. xi. b.  
The synne  
agaiste the  
holy goste.



Mat. xlii. a. and called hym. And the people sate about  
Luk. viii. b. him, and sayed vnto hym: beholde thy mo-  
ther and thy brethren seke for the wythout.  
Dis mo- And he answered them saying: who is my  
ther se- mother and my brethren? And he looked  
keth hym. rounde about on hys Disciples, whiche  
sate in compasse aboute hym, and said: be-  
hold my mother and my brethren. For who  
soeuer doth the wyl of God, he is my bro-  
ther, my sister, and mother.

The Notes.

Uncleane (a) Here are the men possessed wyth uncleane  
spirites, called uncleane spirites. For it were  
the men that sawe Christe, and fell downe be-  
fore hym.

The.iii. Chapter.

The power of Gods worde, and howe it is  
to be hearde, he declareth the parable of the  
seede and exhorteth to diligence, to whiche he  
loyneth the similitude of the grayne of mu-  
sterd. Last he appealed the storme of the sea,  
by his deuine power.

Mat. xlii. a. And he began agayne to teache by  
the sea syde. And there gathered  
together vnto hym muche people,  
so greatly that he entred into the  
shyp, \* and sate in the sea, and all  
the people was by the sea side on the shore.  
And he taughte them many thynges in sy-  
milittudes: and sayed vnto them in hys doc-  
trine. Herken, beholde, \* There went out  
a sower to sowe. And it fortuned as he so-  
wed, that some fell by the wapes syde, and  
the fowles of the ayre came and deuoured  
it vp. Some fel on stonpe grounde, where  
it had not much earth, and by & by spronge  
vp because it had not depth of earth, but  
assone as the sunne was vppe, it caughte  
heate, and because it had no rotpnge, wid-  
dered away. And some fel among the thoz-  
nes, and the thornes grewe vp and choked  
it, so that it gaue no fruite. And some fell  
vpon good grounde, and dyd pelde fruyte,  
some thyrtye folde, some lxxij. folde, and  
some an hundred folde. And he sayed vnto  
them: He that hath eares to heare, let hym  
heare. &

Sower. And when he was alone, they that were  
aboute hym wpth the. xii. ayed hym of the  
similitude, & he sayed vnto them: To pou it  
is geuen to know the mysterie of the kyng-  
dome of God. But vnto them that are w-  
out shal al thynges be done in similitudes:  
that when they se, they shall se, and not dis-  
cerne: and when they \* heare, they shall  
heare, and not vnderstand: lest at any time  
they shoule tourne, and theyr synnes shuld  
be forgiven them, and he sayd vnto them:  
Percepuen ye not thys similitude? how the  
shoulde ye vnderstande all other simili-  
tudes?

The sower soweth the worde, and they  
that are by the wapes syde, wher the word  
is sowne, are they to whom assone as they  
haue hearde it, Sathan cometh immedi-  
ately, and taketh awaye the worde that  
was sowne in theyr heartes. And lykewise

they that are sowne on the stonpe grounde  
are they whiche when they haue herde the  
worde, atonce receiue it wpth gladnes, yet  
haue no rootes in them selues: and so en-  
dure but a tyme, and anone as trouble and  
persecucion ariseth for the woordes sake,  
they fall immediatly. And they that are so  
wen among the thornes are such as heare  
the worde, and the cares of thys worlde,  
and the dysceytfulnes of ryces, and the  
lustes of other thinges, enter in and choke  
the worde: and it is made vnfuytfull. And  
those that wer: sowne in good grounde,  
are they that heare the worde and receiue  
it, and brynge forth fruite, some thyrtye  
folde, and some lxxij. folde, some an hun-  
dred fold.

And he sayed vnto theym: is the candell  
lyghted to be put vnder a bushell, or vnder  
the table, and not rather to be put on a ca-  
ndlespycke? For there is nothyng so priue  
that shal not be opened: neyther so secret,  
but that it shal come abroad. If anye man  
haue eares to heare, let hym heare. And he  
sayed vnto them: take hede what ye heare.  
Wpth what measure ye mete, wpth the  
same shal it be measured vnto pou agayn.  
And vnto pou that heare, shal more be ge-  
uen. \* For vnto hym that hath, shal it be  
geuen: & from hym that (b) hath not, shalbe  
taken awaye, euen that he hath.

And he sayde: so is the kyngdome of god  
euen as if a man shoulde sowe seede in the  
grounde and shoulde slepe and ryse vppe  
nyghte and day, and the seede shoulde spring  
and growe vp, he not ware. For the earth  
bryngeth forth fruite of her selfe: fyrst the  
blade, the eares, after that, fulcorne in  
the eares. And assone as fruite is brought  
forth anon he thrusteth in the spckel, be-  
cause the heruest is come.

And he sayed: where vnto shal we lyken  
the kyngdom of God? or wpth what com-  
parison shal we compare it? It is lyke a  
grayne of mustarde seede, whiche when it is  
sowne in the earth, is the lest of all sedes &  
be in the earth, but after that it is sowne, it  
groweth vp, & is greatest of all herbes, and  
beareth great braches, so that the fowles  
of the ayre may dwell vnder y shadow of it.

And with many such similitudes he prea-  
ched the word vnto the after as they might  
heare it. And wythout similitude spake he  
nothyng vnto theym. But when they were  
apart he expounded al thyngs to hys Dis-  
ciples. And the same daye, when euen was  
come, he sayed vnto theym: Let vs passe o-  
uer all vnto the other syde. And they lefte  
the people, and toke hym euen as he was  
in the shyp. And there were also wpth hym  
other shyps.

And there arose a greate storme of wynd  
and dashed the waues into y shyp so that  
it was full. And he was in the sterne a-  
sleepe on a pillowe. And they awoke hym,  
and sayde to hym: Wapster carest thou not  
that wee peryshe? And he rose vp and re-  
buked

Mat. v. b.  
Luk. viii. b  
Mat. x. a. c.  
Candel.

Measure  
A coue-  
nante to the  
p loue the  
worde of  
God to  
win other  
with word  
and deede,  
and an o-  
ther to the  
that loue

it not, that  
it shal be  
their dys-  
truccion.  
Mustarde  
seede.

Mat. xlii. e  
Luk. xlii. d

Mat. vii. b

Jesus se-  
peth in the  
shyp.



buked the wynde, and sayde vnto the sea: peace and be still. And the wynd alayed, & there folowed a great calme. And he sayde vnto them. Why are ye so fearfull? how is it that ye haue no fapth? And they feared exceedingly, and sayde one to another: What fellow is this: for both wynde and sea obey him?

## The Notes.

**¶** Into you. (a) ¶ Into you, that is vnto you whych are with out decepte, and are not curiouse nor trust in any thyng that pertaineth to man, is giuen of my mercifull father of hys mercifull goodnes, to know the mistery (that is the secret) of the kingdome of God, that is of the Gospell, in whiche is taught the kyngdome. Whych is oure ryghteousnes, peace and ioye in the holye ghost. But vnto them whych are wythoute, that is, vnto such as be curiouse, and trust moze in theyr own workes, then in the ryghteousnes of Chryste: are all thynges spoken in parables. That is, al that they heare is euen obscure and darke to them: as though they were in dede parables. (b) ¶ Vnto hym that hath. Looke in Mathewe xiii. b.

## The. b. Chapter.

¶ Chryste in the lande of the Gaderenites, cast out of a man possessed wyth the deuyl, a legion of diuels. A woman that was soze vexed wyth the bloudye fluxe, was holpen by the touchynge of hys garment. The daughter that was dead, at Chrystes commaundement was refozred vnto lyfe.

**¶** Gaderenites. Ma. viii. b. Luk. viii. b.

**A**ND they came ouer to the other syde of the sea into the country of the Gaderenites. And when he was come oute of the shyp, furthwith there met him out of the graues, a man possessed of an vnclene spirite, which had his abyding among the graues. And no man could bynd hym, no not wyth cheynes, because that when he was often bound wyth fetters & chaines, he plucked the chaines asunder, and brake the fetters in peces. Neyther could any ma tame him. And alwayes both night and dape he cryed in the mountaines and in the graues, and beat himselfe with stones. When he hadde spyed Iesus a far of, he ranne and (a) worshipped him, and cried with a loud voyce, & sayed: what haue I to doo with the Iesus the sonne of the most hyest God? I require the in the name of God, & thou tozmet me not. For he had said vnto him: come out of the man thou foule spirit. And he axed him: what is thy name? And he answered, sayyng: my name is legion, for we are manye. And he prayed him instantly, that he wold not send them awaye out of the countrey.

**¶** Legion.

**B** And there was nye there vnto the mountayne a great herd of swyne feedynge, and all the deuils besought him, sayyng: sende vs into the heard of swyne, that wee maye enter into them. And anon Iesus gaue them leaue. And the vnclene spyrites wet out and entred into the swyne. And the herd startled, and ran hedlynge into the sea.

**¶** Swyne.

They were about. ii. M. swyne, and they were drowned in the sea. And the swyne

herds fled, & told it in the citie, & in the countrey. And they came out for to se what had happened: & came to Iesus, & saw him that was vexed with the fiende, & had the legions, spt both clothed and in his right mind: and were afraied. And they that sawe it, tolde the how it had happened to hym that was possessed with the deuill: and also of the swyne. And they began to praye hym, that he woulde departe from theyr coastes. And when he was come into the shyppe, he that had the deuill, prayed him that he might be with him. Howbeit Iesus wold not suffer him, but said vnto him: go home into thyne owne house, and to thy frendes, and shewe them what great thinges the Lorde hath done vnto the, and how he had compassion on the. And he departed, and began to publishe in the ten citie what great thynges Iesus had done vnto hym, and al men dyd meruayle.

And when Iesus was come ouer agayn by ship vnto the other side, much people gathered vnto him, & he was nie vnto the sea. And behold, ther came one of the rulers of the Synagoges, whose name was Jairus: & when he saw him he fel doune at his fete, & besought him greatly, sayyng: my daughter lieth at pointe of death, I woulde thou wouldest come and lay thy hande on her, & she might be safe & liue. And he went wyth hym, and muche people folowed hym, and thronged hym.

And there was a certayn woman, which was diseased of an pssue of bloude. xii. yeres, and had suffred mannynges of many physicians, & had spent al that she had, & felt none amendement at all, but wered worse & worse. When she had hearde of Iesus, she came into the pcece behinde hym, & touched his garmente. For she thought: if I maye but touche hys clothes, I shal be whole. And straightway hit fountayne of bloude was dyed vp, and she felt in hir bodye, that she was healed of the plague.

And Iesus immediatly felt in hym selfe the vertue that went out of him, and turned him round about in the pcece, & sayd: who touched my clothes? And his disciples saied vnto him: seest thou the people thrust the, and yet axest who dyd touche me? And he looked roundabout, for to se hir that had done that thinge. The woman feared and trembled (for she knewe what was done within hir) and she came and fel doune before him, and tolde him the truth of euery thyng. And he saied to hir: Doughter, thy fapth hath made the whole: god in peace, & be whole of thy plague.

Whyle he yet spake, there came from the rulers of the Synagoges house, certayn whiche sayed: thy doughter is dead: whye diseatest thou the Master any further? As sone as Iesus hearde that worde spoken, he said vnto the ruler of the Synagoge: be not afraied, only beleue. And he suffred no man to folow him mo the Peter & James, &

W d d d. iiii. Jhon

**¶** Math. ix. e. Luk. viii. e. The rulers daughter.

**¶** Bloudye pssue.

**¶** Doughter.



# The Gospell

John the brother of James. And he came vnto the house of the ruler of the sinagoge and saw the wondring, & them that wept, and wailed greatly, and went in and sayde vnto them: why make ye this a do & wepe? The mayden is not dead, but slepeth. And they laught him to scorne. Then he putte them all oute, and toke the father and the mother of the mayden, and them that wer with him, and entered in wher the mayden laye, and toke the mayden by the hande, and said vnto hir: Tabitha cumi: which is by interpretacion: mayden I say vnto the arise. And straight the maiden arose, and went on hyr feete. For she was of the age of twelue yeres. And they were astounded at it oute of measure. And he charged them straitely, that no man should know of it, and commaunded to geue hir meat.

## The Notes.

(a) Worshyppe here, is not to geue due honoure that pertayneth vnto God, but suche reuerence as pertayneth vnto men. As bowyng of knees, or makyng of curtely.

## The vi. Chapter.

Christ is despyed in hys owne country. He sendeth oute hys Apostles to preache. The death of Ihon is described. Certayne thousandes of men are fed with fyue loaves. Iesus sendyng hys disciples before by shyp, lowereth them walkyng vpon the waters, and ceaseth the tempest. Many sicke men are healed by touchyng of hys garment.

**A**nd he departed thence, and came into his owne countrey, and whē the Saboth day was come, he beganne to teache in the synagoge. And many that heard him wer astonished, and said: Fro whens hath he these thynges? and what wyl dome is thys that is geuen vnto hym, and such miracles that are wroughte by his handes? Is not thys that carpenter Maries sonne, the brother of James and Ioses and of Juda and Symon? and are not his sisters here wth vs? And they were offended by him. And Iesus sayde vnto them: a prophet is not despyed but in his owne country, and amonge hys owne kynne, and among them that are of the same household. And he could ther shew no miracles, but laid his hands vpon a few syncke folke, and healed them. And he merueyled at their vnbelieve.

And he went aboute by the townes that lay on euery syde, teachyng: and he called the twelue, and began to sendethem, two and two, and gaue them power ouer vncleane spirites: and commaunded the that they should take nothyng vnto their Iourney (a) saue a rod only: Neither scrippe, neyther bread, neither money in their purses: but shoulde be shooed with sandalles: and that they shoulde not put on two coates. And he said vnto them: whersoever ye enter into an house, there abide in tyll ye departe thence. And whosoever shall not receyue you, nor heare you: when ye departe thence, shake of the dust that is vnder your

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feete, for a wytnes vnto them: I say verely vnto you, it shalbe easer for zodome and Gomor at the daye of iudgement, then for that cytie.

And they went oute and preached, that they shoulde repent: and they cast out many dyuelles. And they anointed many that were syncke wth ople, and healed them.

And kynge Herode heard of hym (for his name was spreade abroade) and sayd: John Baptiste is risen agayne from death, and therfore myracles are wrought by him. Other saide: it is Elias: and some sayd: it is a prophet: or as one of the prophetes. But when Herode hearde of hym, he saide: it is Ihon whom I beheaded, he is risen from death agayne.

For Herode himselfe had sent forth and had taken John, and bound him and caste him into prison for Herodias sake whyche was hys brother Philips wife. For he had married hir. John sayed vnto Herode: It is not lawefull for the to haue thy brothers wife. Herodias laied wayte for him, & wold haue kyled him, but she could not. For Herode feared John, knowyng that he was a iust man and holpe, & gaue hym reuerence: and when he hearde him, he dyd many thynges, and heard him gladly.

But when a conuenient daye was come: Herode on his byrth day made a supper to the Lordes, capitaines, and chiefe estates of Galyle. And the doughter of the sayd Herodias came in and daunced, and pleased Herode, and them that sate at bourde also. Then the king sayd vnto the maiden: are of me what thou wilt, and I wyl geue it the.

And he sware to her, whatsoever thou shalt aske of me, I will geue it the, euen vnto the halfe of my kingdome. And she went forth and saide to hir mother: what shall I aske? And she saide: John Baptistes heade. And she came in straightway with hast vnto the kynge, and axed, sayyng: I will that thou geue me by and by in a charger the heade of John Baptist. And the kinge was sore, howe be it for his othes sake, and for their sakes whiche sate at supper also, he wold not put hir besyde her purpose. And immediatly the kynge sent the hangman, and commaunded his head to be broughte in. And he went and beheaded him in prison, and brought his head in a charger, and gaue it to the maiden, and the maiden gaue it to hir mother. And when his disciples heard of it, they came and toke by his body and put it in a tombe.

And the Apostles gathered them selues together to Iesus, and tolde him all thynges, both what they hadde done, and what they had taught.

And he saied vnto them: Come ye aparte into the wilderness and reste a whyle. For there were many commers and goers, that they had no leasure so much as to eat. And he went by shippe oute of the way in-

Anoynte.

Ma. xlii. a  
Math. ix. a

C  
Ma. xlii. a  
Luke. iii. d.

D

John  
Baptist is  
beheaded.

Ma. xlii. b  
Luke. ix. b.

Ma. xlii. g.  
Luke. iiii. c

Carpenter.

A prophet  
is not ho-  
noured in  
hys owne  
countrey.

Math. x. a.  
Luke. ix. a.

The apost-  
les ar sent  
forth.

Actu xlii. g.  
Dust.



**Mat. ix. d.** to a desert place. But the people spied the when they departed, and many knew him, and ranne afoze thither out of all cities, & came thither before them, and came together vnto him. And Iesus went out & sawe muche people, and had compassion on the, because they were like shepe which had no shepheard. And he began to teach them many thynges.

**Mat. xiii. d. Luke. ix. b.** And when the day was now far spent, his disciples came vnto him saying: this is a desert place, and now the daye is farre passed, let them departe, that they may go into the countrey roundabout, and into the townes, and bye them bread, for they haue nothing to eate. He answered and said vnto them: giue ye them to eat. And they said vnto hym: shall we go and bye. ii. C. penny worth of breade and gyue them to eate? He sayed vnto them: howe many loaves haue ye? Go and loke. And when they had searched, they sayd, fiue and two fishes. And he commaunded them to make them all lytte doune by companies vpon the grene grasse.

**Ihon. vi. a.** And they late doune here a rowe, and ther a rowe, by hundzedes, and fiftyes. And he toke the fyue loaves and the. ii. fishes, and looked vp to heauen and blessed, and brake the loaves, and gaue them to his disciples to put before them, and the. ii. fishes he deuided among them all. And they al dyd eat, and wer satisfied. And they toke by twelue baskettes full of the gobbettes and of the fishes. And they that eate were about fyue thousand men.

**Mat. xiii. e. Ihon. vi. b.** And straight way he caused his disciples to go into the ship, and to go ouer the water before vnto Bethsaida, whyle he sente awaye the people. And as sone as he hadde sent them awaye, he departed into a mountayne to praye.

**Iesus walketh on the sea** And when euen was come, the shyp was in the middes of the sea, and he alone on the lande, and he sawe them troubled in rowynge, for the wind was contrary vnto the. And about the fourth quarter of the night he came vnto them walkyng vpon the sea, and woulde haue passed by them. When they sawe him walkyng vpon the sea, they supposed it hadde bene a spirit, and cryed out: for they all sawe him, and wer afraied. And anone he talked with them, and saide vnto them. Be of good chere, it is I, be not afraied. And he went vp vnto them into the shyp, and the winde ceased, and they were sore amased in theselues beyond measure, & merueiled. For they remembred not of the loaves, because their hertes were blynded.

And they came ouer & went into the lande of Genezareth, and dreye vp into the haue. And as sone as they were come oute of the shyp, straight they knewe hym, and ranne forth thorowout all the region roundabout, and began to cary about in beddes all that were spcke, to the place where they hearde tell he was. And whethersoever he entered into townes, cytys, or byllages, they laid

their spycke in the stretes, and prayed hym that they myght touche, and it wer but the hemme of his vesture, and as many as touched him, wer safe. &

The Notes.

(a) In Mathew the. i. a. is sayd. For a staffe. Rod of And in Luke the. ii. also, he shall seme to forbyd them a rodde, yet doth not the text meane so in dede. But forbyddeth, cole, howes, rod. &c. by a fygure, to the entent onelye, that they shoulde vterlye put from them all carefulesnes of anye such prouisi on, as a scrip or any of the other, amonge which the staffe may be one, for asmuche as it is a wepen of defence, wher the rod is but rather a token or a sygne of peace.

The. vii. Chapter.

Christ rebuketh the Hypocrites which be holpe in outwarde thynges, and he sheweth what is true holynes. After he deliuereth the daughter of the Syrophenis from the deuyl, and by the miracle helpe the dumme and the deafe.

**A**nd the Pharisees came togyther vnto him, and diuers of the Scribes whiche came from Hierusalem. And when they sawe certayne of his disciples eat bread with common handes (that is to saye wth vnwaschen handes) they complayned. For the Phariseis and all the Jewes, excepte they washe their handes oft, eat not: obseruing the tradicions of the elders. And whē they come from the market, except they washe they eate not. And manye other thynges ther be, which they haue taken vpon them to obserue, as the washyng of cuppes, and cruces, and of brasen vessels, & of tables.

Then axed him the Pharises and Scribes, why walke not thy disciples according to the tradicions of the elders, but eat bread with vnwaschen handes? He answered and sayed vnto them: well prophesied Escayas of you hypocrites, as it is witen: Thys people honoureth me wth their lippes, but their harte is farre from me: In vayne they worshyppe me, teachyng doctrine which are nothing but the commaundementes of men. For ye lay the commaundement of God apart, and obserue the tradicions of men, as the washyng of cruces and of cuppes, and manye other suchelike thynges ye do.

And he sayed vnto them: well, ye cast asyde the commaundemente of God to mayntaine poure owne tradicions. For Moyses sayed: Honour thy father and thy mother: and whosoever curseth father or mother, let him dye for it. But ye say: a mā shall say to father or mother, Corban: whiche is, I thou desperest me to heape the wth, is geuen God. And so ye suffer him no more to do ought for hys father or his mother, making the word of God of none effect, thorow your own tradicions which you haue ordayned. And many such thynges ye do.

And he called all the people vnto him, and said to them: Harken to me euery one of you

Edge of hem.

Math. xv. a

Unwashe handes.

Mens commaundementes.

Leuit. xx. b. Prouer. xx. Corban.

That goeth in, despyleth not of you



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of you and vnderstand: There is nothynge withoute a man that can defyle him when it entreth into him: but those thyngs which procede out of him are those whych defyle the man. If any man haue eares to hear let him hear. And when he came into an house awape from the people, hys disciples axed him of the similitude. And he said to them: Are ye so without vnderstandinge? Doo ye not yet perceiue, that whatsoeuer thynge from without entreth into a man, it cannot defyle hym, bicause it entreth not into hys herte, but into his bealy: and goeth out in to þ draught that pourgeth out al meates?

That com  
meth oute  
of a man  
defileth.

And he saied: that defileth a man which cometh out of a man. For from wythin, euen out of the hert of men, procede euyl thoughtes, adultrie, fornication, murther, theft, couetousnes, wyckednes, decept, vn cleanenes, and a wicked eye, blasphemie, pride, folishnes: all these euill thyngs come from within, and defyle a man.

Math. v. c.

And from thence he arose and went in to the borders of Tyre and Sidon, and entered into an house, and would that no man should haue knowen: but he coulde not be hyd. For a certayne woman whose daughter had a foule spirit, heard of hym: & came and fell at hys feete. The womanne was a Greke out of Syrophenicia, & she besought him that he would cast out the deuyll oute of hir daughter. And Iesus sayd vnto her: Let the chyldren fyrst be fedde. For it is not mete, to take the chyldrens breade, and to caste it vnto whelpes. She answered and sayed vnto him: euen so maister, neuertheless the whelpes also eate vnder the table of the chyldrens crummes. And he saied vnto hir: for thys sayinge gooth thy wape, the diuell is gone oute of thy daughter. And when she was come home to hys house, she found the deuyll departed, and hir daughter lpyng on the bed.

Math. xv. c.

And he departed agayn from the coastes of Tyre and Sidon, and came to the sea of Galile thorowe the myddest of the coastes of the ten cities. And they broughte vnto hym one that was deafe and stambred in his speache: and prayed him to lay hys had vpon hym. And he toke him asyde from the people, and put hys fyrnger in hys eares, & did spit & touched his tongue, & looked vp to heauen & spghed & said vnto him: ephata, & is to saye be opened. And straightwape hys eares wer opened, & the string of his tōgue was losed, & he spake plain. And he comāded them that they should tel no man. But the more he forbad the, so much the more a great deale they published it: and were beyond measure astonpyed, sayinge: He hath done all thynges well, and hath made both the deafe to heare, & þ domme to speake. &

The deafe  
and domme

Genes. i. b.  
Eccl. xxi. c.

### The viii. Chapter.

With seven loaves are. iiii. men filled. Christ deuved a sygne to the Pharises. He bade them beware of theyr leuen, he restored to the blynd man hys syght, he maketh the Apostles to

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confesse what he was, he shewed the before of his death, and warned all men to take the crosse, and folow hym.



In those dayes when there was a very greate company and had nothing to eat, Iesus called his disciples to him and saied vnto them: I haue compassyon on thys people, because they haue nowe bene with me thre dayes and haue nothynge to eate. And if I shoulde send them away fastynge to theyr own houses, they shoulde faint by the way. For diuers of them came fro farre. And hys disciples answered him: wher might a mā haue bread here in the wildernes to satisfy these? And he asked them: how manye loaves haue ye? They sayd seven. And he commaunded the people to sytte downe on the grounde. And he toke þ seven loaves, gaue thanks, brake, and gaue to his disciples, too sette before them. And they did sette them before the people. And they hadde a fewe small fishes. And he blessed them, and commanded them also to be set before the: And they eate, and were suffised. And they toke vp of the broken meate that was left, seven baskets full. And they that eate wer in number about foure thousande. And he sent them awape. &

Mat. xv. d

Seven  
loaves.

And anone entered into shippe wyth hys disciples, and came into the partes of Dalmanutha. And the pharises came forth & began to dispute with him, sekynge of hym a sygne from heauen and temptynge hym. And he spghed in hys spirit and sayed: why doeth thys generacion seke a sygne? Verely I say vnto pou, there shal no signe be geuen vnto this generacyon. And he lefte them, and went into the shyp agayne, and departed ouer the water.

Mat. xvi. a  
Luk. xii. g.

And they hadde forgotten to take bread with them, neyther had they in the shyppe wyth them more then one loafe. And he charged them, sayinge.

Mat. xvi. a

Take hede of the leuen of the pharises, and of the leuen of Herode. And they reasoned among themselves, sayinge: we haue no breade. And when Iesus knew that, he sayed vnto them: why take ye thought, because ye haue no breade? perceiue ye not yet, neither vnderstand? Haue ye your hertes yet blynded? Haue ye eyes and se not? and haue ye eares and hear not? Do ye not remember? When I brake. v. loaves among. v. How many baskettes full of broken meate toke ye vp? They sayed vnto him, twelue. When I brake seven among foure, how many baskettes of the leuynges of broken meate toke ye vp? They sayed: seven. And he sayed vnto them: Howe is it that ye vnderstande not?

Jhon. vi. b

And he came to Bethsaida, and they brought a blynde man vnto him, and desired him to touche him. And he caughte the blind by the hande, and lead him out of the town, and spat in hys eyes, & put his handes vpon him, and axed him whether he sawe ought. And he looked vp & said: I see the men

for



Mat. xvi. d  
Luk. ix. c.

Cesarea  
Philippi.

The passio

Peter is  
Sathan

mat. xvi. d  
Luk. ix. c  
Christs dis-  
ciple.

Math. x. d.  
Luk. ix. c.

Mat. xvi. d  
Luk. ix. c.

mat. xvii. a.  
Luk. ix.  
Transfigu-  
red.

for I se them walke, as they were trees. After that he put his handes agayne vpon hys eyes, and made him se. And he was restored to hys syghte, and sawe euery mā clearly. And he sent him home to hys house sayinge: neyther go into the towne, nor tel it to any in the towne. And Iesus wente out and hys dysciples into the townes that longe to the cypre called Cesarea philippi. And by the waye he asked hys dysciples sayinge: whom do men saye that I am? And they answered some saye that thou arte John Baptiste: some saye Helyas, & some one of the prophetes. And he sayed vnto them: But whom saye ye that I am? Peter answered & sayed vnto hym: Thou art the Chryste. And he charged them that they shoulde tell no man of hym. And he began to teache them, howe that the sonne of mā must suffer many thynges, and shoulde be reproued of the elders and of the priestes and scribes, and be kylled, and after three dayes rise agayne. And he spake that sayinge openly. And Peter toke hym asyde, and beganne to chide hym. Then he turned aboute, and looked on hys Dysciples and rebuked Peter sayinge: go after me Sathā. For thou sauerest not the thynges of God, but the thynges of men.

And he called the people vnto hym, with hys Dysciples also, and sayed vnto them: Whoso euer wyl folowe me lette hym forsake hym selfe, and take vpon hys crosse and folowe me. For whoso euer wyl saue hys lyfe, shall lose it. But whoso euer shall lose hys lyfe for my sake and the Gospels, the same shall saue it. What shall it profyte a man if he shoulde wyne all the world and lose hys owne soule? Or els what shall a manne geue to redeme hys soule agayne? Whoso euer therefore shalbe ashamed of me and of my wordes, amonge thys aduoutous and synfull generacion, of hym shall the sonne of man be ashamed when he cometh in the glorie of hys father with the holy Angells. And he sayd vnto them: Werelpe I saye vnto you: There be some of them that stande here, whiche shall not tast of death tyll they haue sene the kyngdome of God come wpth power.

The ix. Chapter.

Christe is transfourmed in the mount before hys Dysciples, and sheweth who is Helyas. He casteth out the dum spirite whiche hys Dysciples coulde not do. He sheweth them agayne of hys death, and he sheweth who shalbe the greatest amongest them, and bydeth them beware of geuyng occasion to o- ther to do euill.

And after .vi. dayes Iesus tooke Peter, James and Iohn, & leade theym vpon into an hye mountayn out of the way alone, and he was transfigured before theym. And hys raimente dyd shyne, and was made very whyte euen as snowe: so whyte as no fuller can make vpon the earth. And there appered vnto them Helyas wpth Moyses

and they talked wpth Iesu. And Peter answered and sayed to Iesu: Maister here is a good helynge for vs, let vs make thre tabernacles, one for the, one for Moyses, and another for Helyas. And yet he wiste not what he sayed, for they were afrayed. And there was a cloude that shadowed the. And a voyce came out of the cloude, sayinge: This is my deare sonne, heare hym. And sodenly they looked rownd about the & saw no man more then Iesus only wpth them.

And as they came doune from the hyll, he charged them that they shoulde tel no man what they had sene, tyll the sonne of man were risen from death agayne. And they kepte that sayinge wpth them and demaunded one of another what that risinge fro death agayne shoulde meane? And they asked hym sayinge: Why then say the Scribes that Helyas must first come? He answered and sayed vnto theym: Helyas verelpe shall first come & restore all thynges. And also the sonne of man as it is wyrtten, shall suffer many thynges, & shal be set at nought. More ouer I say vnto you, that Helyas is come, and they haue done vnto hym what soeuer pleased the, as it is wyrtten of hym.

And he came to his discipels, & saw much people about them, and the scribes dysputyng wpth them. And straight way al the people when they behelde hym, were amazed, and ran to hym, and saluted hym. And he sayed vnto the Scribes: what dyspute ye with them.

And one of the company answered and sayed: Maister, I haue broughte my sonne vnto the whiche hath a dumme spirite. And whensoeuer he taketh him, he teareth him, and he semeth and gnasheth wpth hys teth, and pyneth awaye. And I spake to thy disciples that they shoulde cast him out, and they coulde not.

He answered hym and saied: O generacion wpthout fayeth, howe longe shall I be with you? Howe longe shall I suffer you? Bring him vnto me. And they brought hym vnto hym: And as sone as the spirite sawe hym, he tare hym. And he fell downe on the grounde, wallowyng and foming. And he asked hys father: howe longe is it ago, sence thys hath happened hym? And he sayed, of a child: & oft times casteth hym in to the fyre, and also into the water to destroy hym. But if thou canst do any thing, haue mercy vpon vs, and helpe vs.

And Iesus sayd vnto him: yea if thou wilt beleue, all thynges are possible to him that beleueth. And straight waie the father of the childe cried with teares, sayinge: Lord I beleue, helpe mine vnbelefe.

When Iesus sawe that the people came runninge together vnto him, he rebuked the foule spirite, sayinge vnto him: Thou dumme and deafe spirite, I charge the come oute of him & enter no more into hym. And the spirite cried & rente hym sore, & came out. And he was as one that had bene deade, in so

Heare hym

math. xvii.  
Mencio of  
the passion  
foloweth  
f hye bisho  
math. xiii. b  
Esay liti. b  
mat. xxii. c.  
Luk. ix. c.

mat. xvii. c.  
Luk. ix. c.

Helpe mine  
vnbelefe.  
mat. xvii. d

The dobs  
and deafe  
spirite is  
cast out.

much



Prayer &  
fasting.  
mat. xvi. a  
Luke. ix. c  
Passion.

much that many sayd, he is dead. But Jesus caughte hys hand and lyft him vp: and he rose. And when he was come into the house, his disciples axed him secretly: why could not we cast him out? And he sayd vnto them: thys kinde can by no other meanes come forth, but by prayer & fasting. And they departed thence, and toke their iorney through Galile, and he woulde not that any man should haue knowen it. For he taught his disciples, and sayd vnto the: the sonne of man shalbe deliuered into the handes of men, and they shall kyl him, & after that he is kylled, he shall rylse agayn the thyrdd day. But they wist not what that sayng meant, and wer afraied to axe him.

mat. xvi. a  
Luke. ix. f.

And he came to Capernaum. And when he was come into an house, he axed them: what was it that ye disputed betwene you by the way? And they helde their peace: for by the waye they reasoned amonge themselves, who shoulde be the chiefest. And he satte down and called the twelue vnto him, and said vnto them: if any man desire to be firste, the same shall be laste of all, and seruant vnto al. And he toke a child, and set him in the middes of them, and toke hym in his armes, and said vnto them: Whosoever receiueth anye sliche a childe in my name, receiueth me. And whosoever receiueth me, receiueth not me, but him that sent me. &

Chiefe of  
greatest.

John answered him, sayng: Master, we saw one casting out devils in thy name which foloweth not vs, & we forbade him, because he foloweth vs not. But Jesus laied: forbid him not. For there is no man that shall do a miracle in my name, that cā lightly speake euill of me. Whosoever is not against you, is on your part. And whosoever shall geue you a cuppe of water to drynke for my names sake, because ye be longe to Christ, verely I saye vnto you, he shall not lose his (a) reward.

And whosoever shall offend one of these litle ones that beleue in me, it were better for him that a millstone wer hanged about his necke, and that he were cast into y sea. Wherfore if thy hand offende the, cut hym of. It is better for the, to enter into lyfe maimed, then hauinge two handes, to goo into hell, into fire that neuer shalbe quenched, where their worme dieth not, and the fire neuer goeth out. Likewise, if thy fote offende the, cut him of. For it is better for the to go halte into life, then hauinge two fete, be caste into hell, into fire that neuer shalbe quenched: where their worme dieth not, and the fire neuer goeth out. Euen so if thine eye offende y, plucke him out. It is better for the to go into the kyngdome of God with one eye, then haupnge two eyes to be cast into hell fyre: where their worme dieth not, and the fire neuer goeth oute.

Mat. xvi. a  
Fyre & salt.

¶ Euerie man therfore shalbe salted wth (b) fyre. And euerie sacrifice shalbe seasoned wth salte. Salte is good. But if y salt

be vnflauere, what shall ye salt therewith? Se that ye haue salt in your selues, & haue peace amōg your selues, one with another.

The Notes.

(a) Whosoever thou workest at the commaundemente of God, thou shalt haue the rewarde therfore that pertayneth vnto a saythfull worker, whych is lyfe euerlastyng. Not that it is due to the worke but to thy sayeth, out of the whyche thy worke proceedeth. For we receyue that promyse by sayth, and not by workes.

Rewarde.

(b) Fyre here signifieth tribulacion. And the salte is Goddes worde.

Salted  
with fyre.

The .x. Chapter.

He prescribeth lawes of matrimonye, and blesseth yonge infants. He byddeth y yonge mā that was proude in trust of hys workes, leaue all & folowe him: and he sheweth what greute incommoditie is in riches, and what rewarde they shall haue that folowe them. He teacheth the children of zebede that wold haue bene hyst, to be lowly, and restoreth syght to Bartimicus.

And he rose from thence, & wente into the coastes of Tury throughe the region that is beyonde Tyrodane. And the people resorted vnto him a frethe, & as he was wont, he taught them againe. And the phariseis came and axed hym a question: whether it were lawefull for a man to put awaye hys wife, to proue hym. And he answered & said vnto them: What did Moyses bid you do? And they saide: Moyses suffered to write a testimoniall of diuorcement, and to putte hyr awaye. And Jesus answered and saide vnto them: For the hardnes of youre hartes he wrote this precept vnto you. But at the first creatiō, God made them man and woman. And for this thinges sake shall mā leaue his father and mother, and byde by his wife, & they twayne shall be one fleshe. So then are they now not twayn, but one fleshe. Wherfore what God hath coupled, let not man separate.

Diuorces  
ment.  
Deu. xxi. a  
Mat. xix. a  
Gene. ii. b.

And in the house his disciples axed hym again of the matter. And he said vnto the: Whosoever putteth away his wyfe, & marieth another, breaketh wedlocke to hyr warde. And if a womanne forsake hyr husbande, and be married to another, she committeth aduoutry.

i. Cor. vi. b  
Eph. v. g.

And they brought children to him, that he shoulde touche them. And his disciples rebuked those that broughte them. When Jesus sawe that, he was displeased, & said to them. Suffer the children to come vnto me, and forbid them not. For of such is the kingdome of God. Verely I say vnto you: whosoever shal not receyue the kingdome of God as a chylde, he shal not enter therein. And he toke them in hys armes, and put his handes vpon them and blessed them.

Mat. xix. b.  
Lu. xvi. c  
Chyldren.

¶ And when he was come into the waye, ther came one running and kneled to him, and axed hym: good Maister, what shall I do, that I may enherit eternall lyfe? Jesus sayd vnto him: whye callest thou me good?

Mat. xix. b  
Lu. xvi. d



Exod. xx. c. good? Ther is (a) none good but one, which is God. Thou knowest the commaundementes: breake not matrimonye: kyll not, steale not, beare not false wytnes: defraud no man: honoure thy father and mother. He answered to hym: Maister, all these I haue obserued from my youth. Iesus beheld him and had a fauour to him, & sayed vnto him: one thyng is lackyng vnto the. Go and sell all that thou hast, and geue to the poore, and thou shalt haue treasure in heauen, and come and folow me, and take vp thy crosse. \* But he was discomforted

The riche man may abide no crosse: his section.

And Iesus looked roundabout, and sayed vnto his disciples: what a hard thyng is it for the that haue riches, to enter into the kyngdome of God? And his disciples were astonied at his words. But Iesus answered agayne, and sayed vnto them: chyliden howe harde is it for them that truste in ry-

chesse, to enter into the kyngdom of God? It is easer for a camell, to go thorow the eye of a nedle, then for a ryche man to enter into the kyngdome of God. And they were astonied out of measure, sayinge betwene themselves: who the can be saued? Iesus looked vpon them & sayed: wyth men it is impossible, but not with God, for wyth God all thynges are possyble.

Mat. xix. d Lu. xxi. c. And Peter beganne to saye vnto hym: Lo, we haue forsake all, and haue folowed the. Iesus answered and sayed: Verely I saye vnto you, there is no man that forsaketh house, or brethren, or sisters, or father or mother, or wyfe, eyther chyliden, or landes, for my sake and the Gospels, whiche shall not receyue an hundred folde now in this lyfe: houses, and brethren, and sisters and mothers, and chyliden, & landes, with persecucions, and in the world to come eternal lyfe. Many that are first, shall be last, and the last shall be fyrste. And they were in the way goynge vnto Hierusalem. And Iesus went before them, and they were amazed, and as they folowed they were afrayd.

And Iesus toke the twelue agayne, and began to tell them what thynges shoulde happen vnto him. Beholde wee goo vp to Hierusalem, and the sonne of man shall be deliuered into the handes of the hye priestes, and vnto the Scribes: and they shall condemne him to death, and shall deliuer him to the gentyls: and they shall mocke hym and scourge hym, and spyt vpon him, and kyll him. And the thirde daye he shall rise agayn.

The sonnes of zebede. And then James and John the sonnes of zebede came vnto hym, sayinge: Maister, we woulde that thou shouldest do for vs, whatsoeuer we desyre. He sayd vnto them: what woulde ye I shoulde doo vnto you? They sayed vnto him: graunt vs that wee may sit one on thy right hand, & the other on thy left hand, in thy glory. But Iesus sayd vnto the: Ye wot not what ye aske. Ca-

pe drynke of the cup that I shal drynke of, and be baptyfied in the baptisme that I shal be baptyfied in? And they said vnto him: that we can. Iesus sayd vnto them, ye shal drynke of the cup that I shal drynke of, and be baptyfied with the baptysme that I shal be baptyfied in: but to sit on my ryghte hand, and on my lyft hande is not myne to geue, but to them for whom it is prepared.

And when the .x. heard that, they began to dysdaine at James and John. But Iesus called them vnto him, and sayd to the: Ye knowe that they whiche seme to beare rule amonge the gentils, reigne as lordes ouer them. And they that be great amonge them, exercise autoritie ouer the. So shall it not be among you, but whosoever of you wil be greate amonge you, shalbe your minister. And whosoever wyl be chiefe shalbe seruaunte vnto all. For euen the sonne of man came not to be ministred vnto, but to minister, and to geue his lyfe for the redemption of many.

And they came to Hierico: and as he went out of Hierico with his disciples, & a great numbze of people, Barthimeus the son of Thimeus, whych was blynde, sat by the hye wayes syde beggynge. And when he hearde that it was Iesus of Nazareth, he beganne to crye and to saye: Iesus the sonne of Dauid, haue mercye on me. And manye rebuked hym, that he shoulde holde hys peace. But he cryed the more a greate deale: Thou sonne of Dauid, haue mercye on me. And Iesus stode still and commaunded him to be called. And they called the blynde, saying vnto him: Be of good comforte: ryse, he calleth the. And he threwe away his clooke, and rose and came to Iesus. And Iesus answered and sayed vnto him: What wylt thou that I do vnto the? The blynde sayed vnto hym: Maister, that I might se. Iesus sayde vnto hym: So thy way, thy fayth hath saued the. And by and by he receyued his sight, and folowed Iesus in the waye.

The Notes.

- (a) Loke in Mathew. xix.
- (b) That is, plucke thyne herte from all that thou doest possesse, and so forsake them with all thine herte, that in al thy mynde thou doest sell them, and be redy also in dede to sell them if the necessitie of thy neighbour require it. The affecte and truste in thynges possessed, muste we euer renounce, or els are we not perfect.

The .xi. Chapter.

Christe rode to Hierusalem vpon an asse colt. He curseth the figtree that lacked fruite. He cast out of the temple the buyers and sellers, he teacheth the strength of sayth, and putteth out of countenance the Pharisees that ared him of the power gyuen vnto him, by an other question.

And when they came nye to Hierusalem vnto Bethphage and Bethanyp, besides mounte Oliuet, he sent forth the two of his disciples, & sayd vnto them: Go your wayes

Mat. xxi. c

Hierico. Barthimeus the blynde.

No man good. Go sell all.

Mat. xxi. c Luke. xix. c Bethphage.

See. i. into



## The Gospel

into the town ouer against you. And as sone as you be entred into it, ye shall fynd a colt tyed, wheron neuer man sate, lose hym: & brynge hym hyther.

And if anye man saye vnto you: whye do ye so? Say that the Lord hath nede of him: and straightway he will send him hyther: & they went they waye and founde a colt tyed by the dore withoute in a place where two wayes mette, and they losed hym. And diuers of them that stode there, sayed vnto them: What do ye lewspynge the colt. And they sayed vnto them, euen as Iesus hadde commaunded them. And they let them go. And they brought the colt to Iesus and cast their garments on hym: and he sate vpon hym. And many spred they garments in the way. Other cut down braunches of the trees, and strawed them in the waye.

And they that wente before, and they that folowed: cried, saying: (a) Hosanna: blessed be he that cometh in the name of the Lord. Blessed be the kyngdome that cometh in the name of hym that is Lorde of our father Dauid, Hosanna in the hiest.

And the Lord entred into Ierusalem, & into the temple. And when he hadde looked roundabout vpon all thynges, and now the euentide was come, he went oute vnto Bethany, with the twelue. And on the morowe when they were come oute from Bethany, he hungered, and spied a figg tree a farre off, hauing leaues: & went to se whether he might fynd any thyng thereon. But when he came thereto, he founde nothinge but leues: for the tyme of figges was not yet. And Iesus answered and said to it: neuer man eate fruit of the hereafter, whyle the worlde standeth. And hys dysciples hearde it.

And they came to Ierusalem. And Iesus went into the temple, and beganne to caste oute sellers and biers in the temple, and ouerthrew the tables of the money chaungers, and the stoles of them that solde doves, and woulde not suffer that anye man carped a vessel throughe the temple. And he taught saying vnto them, is it not writte: my house shall be called the house of prayer vnto all nacjons: But ye haue made it a den of theues.

And the Scribes and hye Priestes heard it: and soughte howe to destroie hym. For they feared hym, because al the people marueled at hys doctryne. And when eue was come, he went out of the cite. And in the morning as they passed by, they sawe (b) figge tree dyed vpon by the rotes. And Peter remembred, and said vnto him: maister, behold, the figge tre which thou cursedest, is withered away. And Iesus answered, and sayd vnto them: Haue confidence in God. Verely I say vnto you, that whosoener shall say to this mountaine, take away thy selfe into the sea, and shall not wauer in his herte, but shall beleue that those thynges, whyche he sayeth shall come to

## Of S. Marke.

pasce, whatsoeuer he saith shall be done to hym. Therefore I saye vnto you, whatsoeuer ye desyre when ye praye, beleue that ye shall haue it, and it shall be done vnto you. And when ye stande and praye, forgue if ye haue any thing against anye man, that your father also, which is in heauen, maye forgue you your trespasses.

And they came agayne to Ierusalem. And as he walked in the temple, there came to hym the priestes and Scribes, and the elders, and sayed vnto him: by what authoritie doest thou these thynges? And who gaue the thes authoritie to do these thynges? Iesus answered and sayd vnto the: I will also aske of you a certayne thyng: & answer ye me, and I wil tell you by what authoritie I do these thynges. The Baptisme of Iohn, was it from heauen, or of men? Answer me. And they thought in them selues, sayinge: if we shall saye from heauen: he wyl say then, whye dyd ye not beleue him? but if we shall say, of men, they feare we the people. For al menne counted Iohn that he was a very prophet.

And they answered & sayd vnto Iesus: we can not tel. And Iesus answered & sayed vnto them: neither wyl I tel you, by what authoritie I do these thynges.

### The Notes.

(a) Luke in Mathew. xxi. b

(b) Ibidem.

(c) Luke Mathewe. xxi. c

Hosanna.  
Figg tree.  
Of man.

### The. xii. Chapter.

By the parable of the vineyard and of husband men, Christe rebuketh the ingratitude of the Jewes, and syleth the questyon of paying money. He confuteth the Saducees touching the resurreccion, and sheweth what is the chiefest commandemente, and whose sonne he is. He byddeth to auoyde the Heretics, and sheweth wyth what mynde we shuld serue God.

And he began to speake vnto the in similitudes. A certayn man planed a vineyard, and compassed it with an hedge, & ordeyned a wyne presse, and buylded a tower in it.

And let it out to hyre vnto husband men, & went into a straunge countrey. And when the tyme was come, he sent to the tenautes a seruaunt, that he myghte receyue of the tenautes of the fruit of the vineyard. And they caught him, and beate hym, and sente hym awaye empty. And mozeouer he sent vnto them an other seruaunte, and at him they cast stones, and brake hys heade, and sent him agayne all so teupled. And agayne he sent another, and hym they kylled and many other: beatinge some, and kyllyng some.

Yet had he one sonne, whom he loued tenderly, hym also he sente at the laste vnto them, saying: they wyl feare my sonne. But the tenautes sayed among them selues: this is the heire, come let vs kyl him, & the inheritance shall be ours. And they toke hym, & killed him, & cast him out of the vineyard.

Mat. xxi. b  
Vineyard

Luke. xx. b.  
Esay. l. a  
Piers. ii. b.

Ge. xxxviii.



pard. What shall then the lord of the vine-  
pard do? He wyl come and destroye the te-  
nantes, and let out the vinepard to other.  
Haue ye not read this scripture? The stone  
which the builders didrefuse, is made the  
chiefe stone in the corner, thys was done  
of the Lorde, and is meruelouse in our ey-  
es. And they went aboute to take him. But  
they feared the people. For they percepued  
that he spake that similitude againste the.  
And they left him.

And they sent vnto hym certayne of the  
Phariseis wth Herodes seruauntes to  
take hym in hys words. And as sone as they  
were come, they sayd vnto him, maister: we  
knowe that thou art true, and carest for no  
man: for thou consyderest not the degre of  
menne, but teachest the wape of God tru-  
lye. Is it lawfull to paye tribute to Cesar,  
or not? Ought we to giue, or ought we not  
to giue? He vnderstode theyr simulacpon,  
and sayed vnto them: Why tempt you me?  
Bryng me a penne, that I maye see it: and  
they broughte it. And he sayed vnto them:  
Whose is this ymage and superscription?  
And they sayd vnto him, Cesars. And Je-  
sus aunswered and sayd vnto them: Then  
geue to Cesar that which belongeth to Ce-  
sar: and to God, that whych pertapneth to  
God. And they marueled at hym.

Then came the Saduces vnto hym:  
whych saye, there is no resurrection, & they  
axed him, sayinge: Maister, Moyses wrote  
vnto vs, if anye mannes brother dye, and  
leauie his wyfe behynde hym, and leauie no  
children, that then his brother should take  
hys wyfe, and rapse vp seed vnto hys bro-  
ther. Ther were seuen brethren: & the fyrste  
toke a wyfe, and when he dyed, he lefte no  
seed behynde hym. And the seconde tooke  
her and dyed: neyther lefte anye seede. And  
the thyrde likewyse. And seuen had hir, and  
left no seede behynde them. Laste of all the  
wyfe dyed also: In the resurrection then,  
when they shall ryse againe, whose wyfe  
shall she be of them? For seuen haue hadde  
hir to wyfe. Jesus aunswered and sayd vn-  
to them: Are ye not therefore deceiued, and  
vnderstand not the scriptures, neyther the  
power of God? For when they shall ryse  
againe from death, they neyther marrie,  
nor are marryed, but are as the aungels,  
whych are in heauen. As touchynge the  
dead, that they shall ryse agayne, haue ye  
not read in the boke of Moyses, how in the  
bushe God spake to hym, sayinge: I am the  
God of Abraham, and the God of Isaac, &  
the God of Jacob? He is not the God of  
the dead, but the God of the liuyng. Ye are  
therefore greatly deceiued.

And there came one of the Scribes, that  
had hearde them dysputyng together, and  
percepued that he had aunswered the wel,  
and asked hym. Which is the fyrst of all the  
comaundementes? Jesus aunswered hym:  
the fyrste of all the comaundementes is.  
Heare Israel: The Lord God is one lord.

And thou shalt loue the Lorde thy God  
wth all thyne herte, and wth all thy soule,  
and wth all thy mynde, and wth all thy  
strength. This is the first comaundement.  
And the seconde is lyke vnto this: Thou  
shalt loue thy neighbour as thy selfe. Ther  
is none other comaundemente greater  
then these.

And the Scribe sayd vnto him: well mai-  
ster, thou hast sayd the truth, that there is  
one God, and that ther is none but he: And  
to loue him wth all the hert, and wth all  
the mind, and with all the soule, and with  
all the strength, and to loue a mans negh-  
bour as hymselfe, is a greater thyng then  
all burntofferynge and sacrifices. And  
when Jesus sawe that he aunswered dis-  
cretly, he sayd vnto hym. (a) Thou art not  
farre from the kyngdome of God. And no  
manne after that durst aske hym anye que-  
styon.

And Jesus aunswered and sayde, tea-  
chyng in the temple: how saye the Scribes  
that Christ is the sonne of Dauid: for Da-  
uid himselfe inspired wth the holy ghoſte,  
sayd: The Lorde sayed to my Lorde, sit on  
my right hande (b) tyll I make thyne ene-  
myes thy fote stole. Then Dauid hymselfe  
callethe hym Lord: and by what meanes is  
he then hys sonne? And much people heard  
hym gladly.

And he sayd vnto them in hys doctryne:  
beware of the Scribes, which loue to go in  
long clothing, and loue salutations in the  
market places, and the chiefe seates in sy-  
nagoges, and to sytte in the vppermoste  
roumes at feastes, and deuoure wyddowes  
houses, and that vnder a coloure of longe  
prayinge. These shall receyue greater dam-  
nacpon.

And Jesus late ouer agaynst the treasu-  
ry, and beheld howe the people put money  
into the treasury: And many that wer rich,  
caste in muche. And there came a certayne  
poore wyddowe, and she threwe in two my-  
tes, whych make a farthyng. And he cal-  
led vnto hym hys discyples and sayed vn-  
to them. Verely I say vnto you, that thys  
poore wyddowe hath cast more in, then all  
they whych haue caste into the treasury.  
For they al dyd caste in of theyr superflui-  
tie: but she of hyr pouertye dyd caste in all  
that she had, euen all her lyuynge.

The Notes.

(a) Not to be farre from the kyngdome of god,  
is to haue the true knowledge of the lawe, and  
lacke nothyng but fayth and trust in Christe,  
by the whych onely cometh euerlastyng lyfe.  
(b) Tyll I make thyne enemyes thy fote stole,  
sc. Ioke Mathew. xxi. d

The xiii. Chapter.

Christ expoundeth the horryble destructio-  
of Hierusalem, howe it shoulde be, and what  
sygnes shoulde goo before. After by occasion  
he talketh of the last iudgemente, and reco-  
neth by the sygnes of it, exhortynge all men  
to sobrietye and watchynge.

First com-  
maunde-  
ment.  
Deute. v. 1.  
Leuit. xix.  
Mat. xvi. d  
Rom. xiii. e  
Galat. v. 6.

D  
Ma. xxi. d  
Luke. xx. g.  
Dauids  
sonne.  
Psal. cix. a

ma. xxi. a  
Luke. xi. f.  
Longe  
clothes.

L  
Luke. xxi. a  
Poore wi-  
dowe.

Not farre  
from.



# The Gospel

# Of S. Marke.

mat. xlii. a  
The de-  
struction  
of the tem-  
ple,

**A**nd as he went out of the temple, one of his disciples sayde vnto him: Maister, se what stones, and what buildinges are here. And Iesus answered and said vnto hym. Seest thou these great buyldynges? There shal not be left one stone vpon another, & shal not be throwen downe.

And as he sate on mounte Oliuete, ouer against the temple, Peter & James, & John & Andrew axed him secretly: tell vs, whe al these thynges shalbe fulfilled? and Iesus answered them, and began to saye: take hede, lest any man deceiue you: For manye shal come in my name, saying: I am Christ and shall deceiue manye.

Antichrist

When ye shall heare of warre & tydyngs of warre, be ye not troubled. For such thynges must nedes be. But the ende is not yet. For ther shal nacion aryse against nacion, & kingdome agaynst kyngdome. And there shalbe earthquakes in some places, and famishmente and troubles. These are the begynnyng of sorowes.

But take ye hed to your selues. for thei shal bring you vp to the counsels & into the synagoges, & ye shalbe beten: & ye shalbe brought before rulers & kings for my sake, for a testimonial vnto them. And the Gospel must first be published amonge al nacions.

Mat. x. b.

But when they lead you, & present you, take no thought afoze hand what ye shall say, neyther ymagin: but whatsoeuer is geuen you at the same time, & speake. For it shal not be ye & shal speake, but sholy gost.

The spirit  
answe-  
reth.

Yea, & the brother shal deliuer the brother to death, & the father the sonne, & the chyl- dren shal rse against their fathers and mo- thers, and shall put them to death. And ye shalbe hated of al men for my names sake. But whosoever shal endure vnto the ende, the same shalbe safe.

Mat. xxiii.  
Luke. xxi. d  
Dani. ix. a.  
Daniel.

Moreover, when ye se the abhominacion that betokeneth desolacion, wherof is spo- ken by Daniell the prophet, stand where it ought not, let hym & readeth vnderstand.

Winter.

Then let them that be in Iury, fflye to the mountaines. And let hym that is on the house top, not descend doune into the house, ney- ther enter therein, to fetch any thyng out of his house. And let hym that is in the fiede, not turne backe againe vnto the thynges which be left behind hym for to take his clo- thes wpth hym. Wo is the to them that are wpth chylde, & to them that geue soucke in those dayes. But pray, that your flight be not in the (a) winter. For there shalbe in those dayes such tribulacion as was not fro the beginning of creatures, which god cre- ated vnto this time, neither shalbe. And ex- cepte that the Lorde shoulde shorten those dayes, noman shoulde be saued. But for the elects sake, which he hath chosen, he hath shortened those dayes. \* And then if anye manne say to you: lo here is Christ, lo, he is ther, beleue not: for false Christes shal rse & false prophetes, & shal shew miracles and

Elect.

Mat. xxiii.  
Luk. xxi. b.

wonders to deceiue, if it were possyble, e- uen the electe. But take ye hede: behold, I haue shewed you all thynges before.

Moreover in those daies, after that tri- bulation, the sun shal waxe darke, and the mone shal not giue hir light, & the starres of heauen shal fall: & the powers which are in heauen, shal moue. And then shal they se the sonne of man comming in the cloudes, with great power & glorie. And then shal he send his angels, & shal gather together his electe from the fower wyndes, and fro the one ende of the world to the other.

Learn a symilitude of the fyg tre. Whe his braches are yet tender, & hath brought forth leaues, ye know & the soner is neare: so in like maner, when ye se these thynges come to passe, vnderstand that it is nye e- uen at the dozes. Whereye I saye vnto you, that this generacyon shal not passe till al these thynges be done. Heauen and earth shal passe, but my wordes shal not passe. But of that day & houre knoweth no man: no not the angels whych are in heauen (b) nether the son him self, saue & father only.

Take hede, watche & pray, for ye knowe not when the time is. As a manne which is gone into a straunge countrey, & hath lefte his house & geue authoritie to his seruaun- tes, and euery man his worke, and comaun- ded the porter to watche. Watch therfore, for ye knowe not when the maister of the house wyl come, whether at euē, or at mid- night: whether at the cocke crowing or in the dawninge, lest if he come sodenlye he shoulde fynde you sleping. And that I say vnto you, I say vnto al men, watche.

D  
eze. xxi. b  
Esa. xlii. b.

Fyg tree.

That day  
knoweth  
no man.

Mat. xliii.  
Watche &  
praye.

## The Notes.

(a) Loke in Mathewe. xlii. b.  
(b) As he was man, he knewe it not. But as he was God, he knewe it.

Winter.  
Neither  
the sonne  
hym selfe.

## The. xiiii. Chapter.

In the thye last chapters he describeth the same thyng which Mathew did, that is & death of our sauour Iesu Christ, and what hath both gone before, and folowed after.

**A**fter two daies foloweth Ester, & the daies of swete bread. And the hye priestes & the Scribes sought meanes howe they myghte take hym by craft, & put hym to death.

But they sayd: Not in the feast daye, lest any busines arise amonge the people.

When he was in Bethania, in the house of Simon the leper, euē as he sate at meat, ther came a woman haupnge an alabastr bore of ointmente, called narde, that was pure and costly: and she brake the bore and powred it on hys head. And there wer some that were not contente in themselves, and sayd: what neded thys wast of oyntment? For it might haue bene solde for moze then thye hundred pence, and bene geuen vnto the poore: And they grudged agaynst it.

And Iesus laied: let hir be in rest, whye trouble ye hyr? she hath done a good worke on me. \* For ye shall haue poore men wpth you

Mat. xxi. a  
Luk. xxi. a

Mat. xxi. a

Iesus is  
anoined.

Dent. xv. c.



**Mat. xv. c.** you alwayes, and when so euer ye wyl, ye maye doo theym good, but me ye shall not haue alwayes. She hath doone that she coulde: she came afore hande to anoint my body to hys burping warde. Merely I sape vnto you: where so euer thys Gospell shal be preached throughtout the whole worlde thys also that she hath done, shalbe rehearsed in remembraunce of hyr.

**Mat. xvi. a.** **Luk. xxi. a.** **He is be-  
trayed.** And Judas Iscarioth, one of the twelue wente awaye vnto the hye priestes, to betraie hym vnto theym. When they hearde that, they were glad, and promysed that they wold geue him money. And he sought howe he myghte conuenientelpe betraie hym.

**Mat. xxvi.** **Luk. xxi. a.** And the first daye of swete bread, when menne offer the pascall lambe, hys Disciples sayed vnto him: where wylt thou that we go and prepare that thou mayst eate the easter lambe? And he sente forth two of his Disciples, and sayed vnto them: Go ye in to the citie: and ther shall a man mete you bearynge a ppycher of water, folowe hym. And whither soeuer he goeth in, sape ye to the good man of the house: the maister ar-eth where is the gest chamber where I shall eate the easter lambe wpth my Disciples? And he wyl shewe you a greete parloure, paved, and prepared: ther make readye for vs. And hys Disciples wente forth, & came to the citie, and founde as he had said vnto them: and made readye the easter lambe.

**Ester labe.** **Mat. xxvi.** **Luk. xxi. d.** **Jhon. xiii.** And at euen he came with the. xii. and as they late at bord and eate, Iesus sayd: Verely I sape vnto you: that one of you shall betraie me whiche eateth wpth me: And they began to mourne, and to sape to hym one by one: is it I? and another sayed: is it I? He answered and sayd vnto them: It is one of the twelue: and the same dippeth wpth me in the platter. The sonne of man goeth as it is wyrtten of hym, but wo be to that man, by whom the sonne of man is betrayed: good were it for hym if that man had neuer bene borne.

**1. Cor. ix. c.** And as they eate, Iesus toke bread, blessed and brake, and gaue theym and sayed: Take, eate, thys is my bodye. And he toke the cup, gaue thankes and gaue it to them and they all dranke of it. And he sayed vnto them: Thys is my bloude of the newe testament whiche is shedde for manye. Verely I sape vnto you: I wyl dryncke no more of thys fruite of the vyne, vntyl that day, that I dryncke it new in the kyngdom of God. And whan they had sayed grace, then they went out to mount Oliuet.

**Mat. xxvi.** **Matth. xiii.** And Iesus sayed vnto them. All ye shall be offended throught me thys nyghte. For it is wyrtten: I wyl smyte the sheapherd, and the shepe shall be scatered. But after that I am rysen agayne, I wyl goo into Galile before you. Peter sayed vnto hym. And thoughe all men shoulde be offended, yet woulde not I. And Iesus sayed vnto hym: Verely I sape vnto the, thys daye

euene in thys nyghte before the Cocke crowe twyse, thou shalt denye me thyspe. And he spake boldelpe: no, if I shoulde dye wpth the, I wyl not denye the. Likewise also sayed they all.

And they came into a place named Beth Semanpe, and he sayed to hys Disciples: Syt ye here whyle I go a parte and praye. And he toke wpth hym Peter, James, and Jhon, and he began to waie abashed, and to be in an agonye and sayed vnto theym. My soule is verpe heaupe euene vnto the death: tarye here and watch. And he wente forth a lytle and fell downe on the ground & prayed: that if it were possible, the houre myghte passe from hym. And he sayed: Abba father, althynge is possible vnto the, take awaye thys cup from me. Neuerthelesse, not that I wyl, but that thou wylt, be done.

And he came, and founde them sleeppng and sayde to Peter, Symon sleepest thou? Coudeste not thou watche wpth me one houre? watche ye, and praye leaste ye enter into temptacion: the spirite is readye, and the flesh is weake. And agayne he went away and prayed, and spake the same wordes. And he returned and founde theym a slepe agayne, for they eyes were heaupe: neyther wylt they what to answer hym. And he came the thyrde tyme and sayed vnto theym: slepe henceforth and take poure ease, it is ynoughe. The houre is come, beholde the son of man shalbe deliuered into the handes of spinners. Kysse ye let vs goo. Lo he that betraieyth me is at hand.

And immediatly whyle he yet spake, came Judas one of the twelue, and wpth hym a greete number of people wpth swear- des and staues from the hygh priestes and Scribes and elders.

And he that betrayed hym had geuen them a generall token, sayinge: whosoever I do kysse, he it is: take hym and leade him away wwarelpe. And as sone as he was come, he wente straghte waye to hym, and said vnto hym: master master and kyssed hym. And they sayed they handes on hym, and toke hym. And one of them shode by dree out a swerd, and smote a seruaunte of the hye priest, and cut of his eare.

And Iesus answered and sayd vnto the: If ye be come out as vnto a thefe with swear des & staues: for to take me. I was dayly wpth you in the temple teaching, & ye toke me not: but that the scriptures shuld be fulfilled. And they all forsoke him and ranne awaye. And ther folowed hym a certayne yong man clothed in linnen vpon the bare and yong man caught him, and he left hys linnen and fled from them naked.

And they led Iesus awat to the hiest priest of al, and to hym came al the hye priestes and the elders, and the Scribes: And Peter folowed hym a great waye of euene into the pallace of the hie priest, and sat wpth the seruautes, and warmed hym selfe at



**Lu. xliii.** the fire. And the hye priestes, and al the col-  
**De is false** sell soughte for wptnes agaynst Iesu too  
**ly accused** put him to death, and found none. Yet ma-  
 ny bare false wptnes agaynst hym, but  
 they wptnes agreed not together. And  
 there arose certayne & broughte false wit-  
 nes agaynst hym, sayinge: we hearde hym  
 say: I wil destroye this temple made with  
 handes, and within. iii. dayes I wil bulde  
 another made wpythout handes. But they  
 wptnes agreed not together.

**Jhon. iiii.** And the hyest prieste stode vp amongest  
 them and axed Iesus sayinge: aunswerest  
 thou nothyng? Howe is it that these beare  
 wptnes agaynst the? And he held his peace  
 and aunswered nothyng. Agayne the hy-  
**he holdeth** est prieste axed hym, and sayd vnto him. Art  
**hys peace.** thou Christe the sonne of the blessed? And  
 Iesus sayde: I am. And ye shall see the sonne  
 of man sit on the ryght hand of power and  
 come in the cloudes of heauen. Then the  
 hyest prieste rente his clothes, and sayed.

**He is moc** What nede we any further of wptnes? ye  
**ked, spit d,** haue hearde the blasphemie, what thyncke  
**blid folded** ye? And then they al gaue sentence that he  
**& buffetted.** was worthy of death, and some beganne  
 to spit at hym, and to couer his face, and to  
 beat hym with fistes, and to say vnto him:  
 areade vnto vs? And the seruauntes buffe-  
 ted him on the face.

**mat. xvi. g** And as Peter was beneth in the palpyce,  
**Luk. xxi. f** there came one of the wenches of the hyest  
**Jho. xviii.** prieste, and when she saw Peter warming  
 hymself, she looked on hym and sayd. Wast  
 not thou also wpyth Iesus of Nazareth?  
**Peter de-** And he denyed it saying: I know him not,  
**neth.** neyther wotte I what thou sayest. And he  
 went out into the porche, & the cocke crewe  
 And a damsell saw him: and agayne began  
 to say to them that stode by: this is one of  
 thepm. And he denyed it agayne. And anon  
 after: they that stode by, sayed agayne to  
 Peter: Surelpe thou art one of thepm, for  
 thou arte of Galile, and thy speache agre-  
 eth thereto. And he began to curse and to  
 sweare, sayinge: I know not this man of  
 whome ye speake. And agayne the cocke crew  
 and Peter remembered the worde that Je-  
 sus sayed vnto him: before the cocke crowe  
 twyse, thou shalt denpe me thryse, and be-  
 gan to wepe. **The. xv. Chapter.**

**Mat. xvi** The passion of Christ, of his death & burial.  
**Luk. xxi. f** And anon in the dawninge the hye  
**Jho. xviii.** priestes held a cōsail w the elders  
 and the scribes, and the whole cō-  
 gregacion and bound Iesus, and  
 led him awaye, & deliuered him to  
 Pilate. And Pilate axed hym: art thou the  
 kyng of the Jewes? And he answered and  
 sayd vnto hym: thou sayest it. And the high  
 priestes accused hym of many thynge.  
**Mat. xvi** Wherefore Pilate axeth hym agayne, say-  
**Luk. xxi. f** inge. Aunswerest thou nothyng? beholde  
**Jho. xviii.** howe manpe thynge they laye vnto thy  
 charge. Iesus yet answered neuer a word,  
 so that Pilate marueiled.

At that feaste Pilate was wont to deli-

uer at theyr pleasure a prisoner, whom soe-  
 uer they woulde desper. And ther was one  
 named Barrabas, whych lay bounde wpyth  
 the that made insurreccion, & in p insurrec-  
 cio committed murther. And the people cal-  
 led vnto him, and begā to desyre according  
 as he had euer done vnto them. Pilate an-  
 swered theim & saied. Wille ye that I lewse  
 vnto pou the kyng of the Jewes? For he  
 knewe that the hye priestes had deliuered  
 hym of enuy. But the hye priestes had mo-  
 ued the people, that he should rather dely-  
 uer Barrabas vnto them.

And so Pilate answered agayne, & saied  
 vnto the: what wyl ye then that I do with  
 him whom ye cal the king of Jewes? And  
 they cried agayne: crucifye hym. Pilate sa-  
 id vnto them: what euil hath he don? And  
 they cried the more feruently: crucifye him.  
 And so Pilate willing to content the peo-  
 ple, leused them Barrabas, and deliuered  
 Iesus, when he had scourged hym, for to be  
 crucified.

And the souldiours led hym awaye into  
 the commen hall, and called together the  
 whole multitude, and they cloothed hym  
 with purple: and they platted a crowne of  
 thrones, and crowned him wpyth al, and be-  
 gan to salute hym: Hail kyng of the Je-  
 wes. And they smote hym on the head with  
 a reede, and spatte vpon hym, and kneled  
 doune and worshipped hym.

And when they hadde mocked hym they  
 toke the purpell of hym, and put his owne  
 clooths on him, and led him out to cruci-  
 fy hym. And they compelled one that pas-  
 sed by, called Simon of Ciren (whych cam  
 out of the feld, and was father to Alexan-  
 der & Rufus) to beare hys crosse. And they  
 broughte him to a place named Golgotha  
 (whych is by interpretaciō, p place of dead  
 mens sculles) and they gaue hym to drie  
 wyne myngled wpyth myre, but he recey-  
 ued it not.

And when they had crucified hym, they  
 parted his garments, casting lottes for the  
 what euery man should haue. And it was a-  
 bout the thirde houre, & they crucified him.  
 And the title of his cause was written. The  
 king of the Jewes. And they crucified with  
 him two theues, the one on the right hand,  
 & the other on the left. And the scriptur was  
 fulfilled which sayeth: he was counted a-  
 monge the wycked.

And they that went by, railed on him, wag-  
 ging theyr heades, & saying: A wretch, that  
 destroyest the temple, and buildest it in thre  
 dayes: saue thy selfe, & come downe from  
 the crosse. Likewise also mocked him p hie  
 priestes amonge the selues w the scribes, &  
 sayd: he saued other men, him self he canot  
 saue. Let Christ the kyng of Israel now  
 descende fro the crosse, & we may se and be-  
 leue. And they that were crucified with him  
 checked him also.

And when the sixte houre was come,  
 darcknes arose ouer all the earth vntill  
 the

**Mat. xvi. d**  
**Luk. xxi. f**  
**Jho. xviii. g.**  
 he is scour-  
 ged & then  
 deliuered  
 to death.

**Mat. xvi. d**  
 He is crow-  
 ned.  
 He is buf-  
 feted.

**Mat. xvi. d**  
**Luk. xxi. f**  
**Golgotha**  
**Mat. xvi. d**  
**Luk. xxi. f**

**His gar-**  
**ments are**  
**deuided.**  
**Jhon. xix. a**  
**He is rap-**  
**led on.**  
**Mat. xvi. d**

**He is cru-**  
**cified.**  
**Jhon. ii. d**



**Psalm. xxi.** the ninth hour. And at the ninth houre, Ie-  
sus cried with a loude voice, sayinge: Eloi  
Eloi lama sabathani, whych is, if it be in-  
terpreted, my God, my god, why hast thou  
forsaken me. And some of them that stode  
by, when they heard that, sayde: behold, he  
calleth for Helias. And one ranne and fyll-  
ed a sponge full of vineger, and put it on  
a reede, and gaue hym to drynke, sayinge:  
let hym alone, let vs se whether Helias wil  
come, and take hym doune.

**Wineger**  
**is offered**  
**hym to**  
**drinke.** But Iesus cried with a loude voice, and  
he gaue vp the ghost. And the (a) bayle of the  
temple dyd rent in two peces from the top  
to the bottome. And when the (b) Centurio  
which stode before him, saw that he so cri-  
ed, and gaue vp the ghost, he sayde: truelye  
thys man was the sonne of God. There  
wer also women a good way of, beholding  
him: among whom was Mary Magdalen,  
and Mary the mother of James the yltle,  
and of Ioses, and Marye Salome: whych  
also, when he was in Galyle, folowed him,  
& ministered vnto him: & many other womē,  
whych came by wpth him vnto Ierusalem.

**Mat. xxviii.** And now when nyght was come (because  
**Luke. xxiii.** it was the euen that goeth before the Sa-  
both) Ioseph of Arimathia a noble Coun-  
sellour, whych also looked for þe kyngdome  
of God, came and went in boldly vnto pyl-  
late, and begged the body of Iesu. And pyl-  
late merueyled that he was alreadye dead,  
and called vnto hym the Centurion, & axed  
of hym, whether he hadde bene any whyle  
dead. And when he knewe the truth of the  
Centurion, he gaue the body to Ioseph.  
And he bought a linnen clothe, & toke him  
downe, & wrapped him in the linnen cloth,  
and layed him in a tombe that was hewen  
out of the rock, and rolled a stone vnto the  
dore of þe sepulchre. And Mary Magdalen,  
& Mary Ioses, beheld wher he was layd.

**The bayle.** (a) Thys bayle was a certayne cloth that han-  
ged in the temple, deuydng the most holy place  
from the rest of the temple, as our clothe þ was  
hanged vp in lent, deuideth the autler from the  
rest of the church. The rentynge of whych bayle  
spgnyfed, that the shadowes of Moyses law  
should vanishe away at the flosynginge lyghte of  
the Gospell.  
(b) Centurion is a Captayne, that hath vnder  
hym an hundred men.

The xvi. Chapter.

Christ is risen agayn, and appereth to the  
Apostles, to whome he committeth the preas-  
chyng of the Gospell.

**Mat. xxviii.** And when the Saboth was paste,  
**John. xx. a** Mary Magdalene, and Marye  
Jacobi, and Salome, brought o-  
dours, that they might come and  
anoynt hym. And erlye in the mor-  
nyng the next daye after the Saboth day,  
they came to the Sepulchre, when the sun  
was risen. And they sayd one to another:  
who shall rolle vs away the stone from the  
dore of the sepulchre? And whē thei looked,  
they sawe how the stone was rolled away:

for it was a very great one. And they went  
in into the Sepulchre, & sawe a ponge man  
syttyng on the right side, clothed in a long  
white garment, and they were abashed.

And he sayd vnto them, be not afraid,  
ye seeke Iesus of Nazareth whych was cru-  
cifyed. He is risen, he is not here. Beholde  
the place wher they put hym. But go poure  
waie, and tell hys disciples, and namelpe  
Peter: He wyl go before you into Galyle:  
ther shall ye see hym as he sayd vnto you. &  
And they went out quickly and fled from  
the Sepulchre. For they trembled and wer  
amased. Neither sayd they any thyng to  
any man, for they were afraid.

¶ When Iesus was risen the morowe af-  
ter the Saboth daye, he appeared fyrste to  
Mary Magdalen, out of whom he cast se-  
uen devils. And she went and tolde them þ  
were with him, as thei mourned and wept.  
And when they heard that he was aloue, &  
hadde appeared to her, they beleued it not.  
After that he appeared too two of them  
in a straunge fygure, as they walked and  
went into the country. And they went and  
tolde it to the remitaunt. And they beleued  
them neyther. &

¶ After that he appeared vnto the eleuen  
as they late at meate, and cast in their teth  
their vnbelefe, & hardnes of harte, bicause  
they beleued not them whych had sene him  
after his resurrection. And he sayde to the.  
(a) Go ye into al the worlde, and preache þ  
glad tydynge to all creatures: he that be-  
leueth and is baptysed, shall be saued. But  
he that beleueth not, shall be dampned.

And these thynges shal folow them that  
beleue: in my name thei shal cast out devils,  
and shal speake with new tongues, & shal  
kill serpents, & if they drinke any deadlye  
thing, it shal not hurte the. They shal laye  
their hands on þe sicke, & they shal recouer.

So then when the Lord had spoken vnto  
them, he was receiued into heauen, and is  
set doune on the ryght hand of God. And  
they went forth and preached euery wher:  
And the Lord wrought with them, and con-  
fyrmed the worde wpth miracles that fo-  
lowed. &

The Notes.

(a) In the x. Chapter of Mathew, he sayeth. Go into all  
ye goe not into the waye, that leadeth to the worlde,  
the Gentyles. Whych is declared there,  
But now he sendeth them into  
all the worlde, bycause as  
then he had made but one  
flocke of al the whole  
worlde whiche was  
before deuided  
in two.

There endeth the Gospell  
of Saynt Marke.

Ecce. iii. The



the ninth hour. And at the ninth houre, Ie-  
sus cried with a loude voice, sayinge: Eloi  
Eloi lama sabathani, whych is, if it be in-  
terpreted, my God, my god, why hast thou  
forsaken me. And some of them that stode  
by, when they heard that, sayde: behold, he  
calleth for Helias. And one ranne and fyl-  
led a sponge full of vineger, and put it on  
a reede, and gaue hym to drynke, sayinge:  
let hym alone, let vs se whether Helias wil  
come, and take hym doune.

But Iesus cried with a loude voice, and  
gaue by the ghost. And the (a) bayle of the  
temple dyd rent in two peces from the top  
to the bottome. And when the (b) Centurio  
which stode before him, saw that he so cri-  
ed, and gaue by the ghost, he sayde: truelye  
thys man was the sonne of God. There  
wer also women a good way of, beholding  
him: among whom was Mary Magdalen,  
and Mary the mother of James the yltle,  
and of Ioses, and Marye Salome: whych  
also, when he was in Galyle, folowed him,  
& ministered vnto him: & many other womē,  
whych came by wpth him vnto Ierusalem.

And now when nyght was come (because  
it was the euen that goeth before the Sa-  
both) Ioseph of Arimathia a noble Coun-  
sellour, whych also looked for þe kyngdome  
of God, came and went in boldly vnto pyl-  
late, and begged the body of Iesu. And pyl-  
late merueyled that he was alreadye dead,  
and called vnto hym the Centurion, & axed  
of hym, whether he hadde bene any whyle  
dead. And when he knewe the truth of the  
Centurion, he gaue the body to Ioseph.  
And he bought a linnen clothe, & toke him  
downe, & wrapped him in the linnen cloth,  
and layed him in a tombe that was hewen  
out of the rock, and rolled a stone vnto the  
dore of þe sepulchre. And Mary Magdalen,  
& Mary Ioses, beheld wher he was layd.

The Notes.

(a) Thys bayle was a certayne cloth that han-  
ged in the temple, deuydyng the most holy place  
from the rest of the temple, as our clothe þ was  
hanged vp in lent, deuideth the aulter from the  
rest of the church. The rentyng of whych bayle  
spgnyfed, that the shadowes of Moyses law  
should vanishe away at the flosynginge lyghte of  
the Gospell.

(b) Centurion is a Capytayne, that hath vnder  
hym an hundred men.

The xvi. Chapter.

Christ is rysen agayn, and appereth to the  
Apostles, to whome he committeth the preas-  
chyng of the Gospell.

And when the Saboth was paste,  
Mary Magdalene, and Marye  
Jacobi, and Salome, brought o-  
dours, that they might come and  
anoynt hym. And erlye in the mor-  
nyng the next daye after the Saboth day,  
they came to the Sepulchre, when the sun  
was rysen. And they sayd one to another:  
who shall rolle vs away the stone from the  
dore of the sepulchre? And whē thei looked,  
they sawe how the stone was rolled away:

for it was a very great one. And they went  
in into the Sepulchre, & sawe a ponge man  
syttyng on the right side, clothed in a long  
white garment, and they were abashed.

And he sayd vnto them, be not afraid,  
ye seeke Iesus of Nazareth whych was cru-  
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the place wher they put hym. But go poure  
waie, and tell hys disciples, and namelpe  
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the Sepulchre. For they trembled and wer  
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any man, for they were afraid.

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ter the Saboth daye, he appeared fyrste to  
Mary Magdalen, out of whom he cast se-  
uen devils. And she went and tolde them þ  
were with him, as thei mourned and wept.  
And when they heard that he was alpye, &  
hadde appeared to her, they beleued it not.  
After that he appeared too two of them  
in a straunge fygure, as they walked and  
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their vnbelefe, & hardnes of harte, bicause  
they beleued not them whych had sene him  
after his resurrection. And he sayde to the.  
(a) Go ye into al the worlde, and preache þ  
glad tydynges to all creatures: he that be-  
leueth and is baptysed, shall be saued. But  
he that beleueth not, shall be dampned.

And these thynges shal folow them that  
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thing, it shal not hurte the. They shal laye  
their hands on þe sicke, & they shal recouer.

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them, he was receiued into heauen, and is  
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worlde whiche was  
before deuided  
in two.

There endeth the Gospell  
of Saynt Marke.

Ecce. iii. The



# The Gospell of S. Luke. A Prologe vpon the Gospell of Saynt Luke.



Lucas was Pauls companion, at the least way from the. xvi. of the actes forth, and wyth hym in all his tribulacpon. And he went w<sup>th</sup> Paule at his laste goynge vnto Hierusalem. And from thence he folowed Paule to Cesaria, wher he laye two yere in prison. And from Cesaria he wente w<sup>th</sup> Paule to Rome, where he laye two other yeres in prison. And he was wyth Paule when he wrote to the Collossians, as he testyfeth in the fourth chapter, sayinge: the beloued Lucas the phisicia saluteth you. And he was wyth Paul when he wrote the second Epistle to Timothe, as he sayth in the fourth Chapter, saying: Onely Lucas is wyth me. Whereby ye see the authoryte of the man, and of what credence and reuerence hys wytyng is worthy of, and thereto of whom he learned the storpe of his Gospell, as he hym selfe sayeth, howe that he learned it and searched it oute with all diligence of them that sawe it, and were also partakers at the doynge. And as for the Actes of the Apostles, he hymselfe was at the doynge of them (at the least of the mooste parte) and had hys parte therein, and therfore wrote of hys owne experience.

Finis.

## The Gospell of Saynt Luke.



Forasmuch as manye haue taken in hand to compile a treatise of those thyngs which are surely known among vs, euē as they declared them vnto vs, whych frō the begynnynge sawe them their selues, & wer misters at the doynge, I determined also, as lone as I had searched out diligently al thynges frō

## of S. Luke.

the beginning, that then I wold write vnto the, good Theophilus: & thou mightest know & certentie of those thyngs wherof I art enfourmed.

### The first Chapter.

Luke begynneth hys worcke at the conception of Ihon Baptist, and speaketh befoze of hys parentes, and the promise made to hys vnbeleuyng father. After whan Mary had receyued a promyse that Chylde shoulde be borne of her, going to Elizabeth, she praised god. zachary whan Iohn was borne, whych befoze was dumme, brake out into the prayles of God, and sheweth the offyce of hys sonne.



Here was in the dayes of Herod kynge i. pa. xxiij. of Iury, a certayne priest named zacharias, of the course of Abia. And hys wyfe was of the dough-ters of Aaron. And hir name was Eliza-  
Elizabeth

beth. Both were perfect befoze God, & walked in al the lawes and ordinaunces of the Lord, that no man could fynd fawte with them. And they had no childe, because that Elizabeth was barren, and both were well stricken in age.

And it came to passe, as he executed the priestes offyce befoze God, as his course came (according to the custome of the priestes offyce) his lot was to bourn incense. And he wēt into the tēple of the Lord, and the whole multytude of the people were without in prayer, whyle the incense was a burnynge. And ther appered vnto him an aungell of the Lord, standynge on the right syde of the aultare of incense. And when zacharias sawe him, he was abashed, and feare came on hym.

And the angell sayd vnto him, feare not zacharie, for thy prayer is heard. And thy wyfe Elizabeth shal beare the a sonne, and thou shalt call his name Ihon, and thou shalt haue ioy and gladnes, and many shal reioyce at hys byrth. For he shalbe great in the syght of the Lord, & shal nether drinke wyne nor strong drinke. And he shalbe fylled with the holy ghost, euē in his mothers wombe, and many of the children of Israel shall he tourne to their Lord God. And he shall go befoze him in the spirit and power of Elias, to tourne the (a) hertes of the fathers to the chyldren, and the vnbeleuers to & wylsome of the iust men, to make the people redy for the Lorde.

And zacharias sayd vnto the aungell: whereby shall I knowe thys? seynge that I am olde and my wyfe wel stricken in yeres. And the aungell answered and sayde vnto hym. I am Gabriel that stande in presence of god, and am sent to speake to the, & shew the these glad tidinges. And behold thou shalt be dome, & not able to speake vnto & time that these thyngs be perfourmed, because thou beleuest not my words which shalbe fulfilled in their reaso. And & people waped

Isai. lxxviij.  
Mat. xlii. b.  
Mar. ii. b.  
A spgne is  
ared.



wayed for zacharias, and merueiled that he tarped in the temple. And when he came out he could not speake to them. Whereby they percepued that he had sene some vision in the temple. And he beckened vnto them, and remained spechles.

And it fortunied a sone as the tyme of his office was out, he departed home into hys owne house. And after those daies his wife Elizabeth conceiued and hid hyr selfe fure monethes, sayinge: This wife hath God dealt with me in the dayes when he (b) looked on me, to take fro me the rebuke that I suffered among men. And in the xij. moneth the aungell Gabriell was sente from God, vnto a citie of Galile, nameth Nazareth, to a virgine spoused to a man whose name was Joseph, of the house of Dauid, and the virgins name was Mary. And the aungell wente in vnto hir, and sayde: (c) Hail full of grace, the Lord is wth the: blessed art thou among women.

**E**lay. vii. d. **J**esus. When she sawe him, she was abashed at hys sayinge: and caste in hir mynde, what maner of salutacon that shoulde be. And the aungell sayd vnto hir: feare not Mary, for thou hast founde grace with God. Lo, thou shalt conceiue in thy wombe and shalt beare a sonne, and shalt call hys name Iesus. He shalbe great, and shalbe called the sonne of the hyst. And the Lord God shall giue to him the seat of hys father Dauid, & he shall raigne ouer the house of Iacob for euer, and of hys kyngdome shalbe no end. Then sayd Mary to the aungell. How shal this be, seynge I knowe not a man? And the aungell answered and sayd to hyr. The holy ghost shall come vnto the, and the power of the hyst, shall ouersadowe the. Therefore also that holy thyng whych shal be borne, shall be called the sonne of God. And beholde thy cosyn Elizabeth hath also conceiued a sonne in hir age, and this is hir sixte moneth though she be called barren: for with God can nothyng be impossible. And Marye sayde: beholde the hande marden of the Lord, be it vnto me euen as thou hast sayd. And the aungell departed from hir.

**M**ary gre teth Eliza beth. And Mary arose in those dayes, and wet into the mountaynes with hast, into a city of Iurpe, and entred into the house of zachary, and saluted Elizabeth. And it fortunied as Elizabeth hearde the salutacon of Marye, the babe spronge in hir bellye. And Elizabeth was fylled wth the holy ghost, and cryed with a loude voyce, and sayed. Blessed art thou among women, and blessed is the fruite of thy wombe. And whence happeneth this to me that the mother of my Lorde, shoulde come to me? For lo, as sone as the voyce of thy salutacon sowned in myne eares, the babe sprange in my bellye for ioye. And blessed arte thou that beleuedst: for those thynges shalbe perfour med, whiche were tolde the from the lorde. And Mary said: My soule magnifieth the

lord. And my spirit reioyceth in God my saupour. &

For he hath looked on the poore degre of hys hande maiden. Beholde now from henceforth shal al generacions cal me blessed.

For he that is myghty hath done to me great thynges, and holy is hys name.

And his mercy is on them that feare him, thorowout all generacions.

He sheweth strength with hys (b) arme, he scattereth them that are proude in the ymaginacion of their hertes.

He putteth down the myghty from their seates, and exalteth them of lowe degre.

He fylleth the hongrye with good thynges, and sendeth away the riche empty.

He remembreth his mercy, and helpeth his seruaunt Israel.

Euen as he promised to our fathers, Abraham and to his sede for euer.

And Mary abode wth her about a thre monethes, and returned agayne to hir own house.

Elizabethes tyme was come that she shoulde be deliuered, and she brought forth a son. And hir neighbours & hir cosins herd tell how the Lord had shewed great mercy vpon hir, and they reioysed with hyr.

And it fortunied the viii. dape, they came to circumcise the chyld, & called his name zacharias, after the name of his father.

How be it his mother answered, and sayd: not so, but he shall be called Ihon. And they laide vnto hir: There is none of thy kinne, that is named with this name. And they made signes to hys father: howe he woulde haue hym called. And he axed for writinge tables, & wrote sayinge: his name is Ihon. And they merueyled all. And hys mouth was opened immediatly & his tong also, and he spake lauding God. And feare came on al them that dwelt nye vnto the. And all these sayinges were noised abroad throughout all the hyll country of Iurp, & all that hearde them layd them vp in theyr hertes, sayinge: What maner chyld shall this be? And the hande of the Lorde was wth hym. And his father zacharias was fylled wth the holy ghost, and prophesied, sayinge.

Blessed be the Lorde God of Israel, for (c) he hath vspyt and redeemed hys people. &

And hath reysed vp an horne of saluacon vnto vs in the house of hys seruaunt Dauid.

Euen as he promysed by the mouth of hys holy prophetes, whych were sence the world began.

That we shoulde be saued from our enemyes, & from the power of all that hate vs.

To fyll the mercye promysed to oure fathers, and to remember hys holpe couenaunte.

And to perfourme the othe whiche he sware to our father Abraham, for to giue vs. That we deliuered out of the power of our

Gen. xxi. c.

Ihon is borne.

Benedictus.



Our enemies, mighte serue him w<sup>th</sup>oute feare all the dayes of our lyfe, in such holynesse and rightuousnes as are accept before hym:

And thou chyld shalt be called the prophet of the hest, for thou shalt goo before the face of the Lord to prepare hys waies.

Christ is p<sup>r</sup> dapfpring p<sup>r</sup> geueth light to them that sit in darknes of the ignorance of God.

And to geue knowledge of saluation vnto hys people for the remission of synnes. Through the tender mercy of our God, wher by the \* day spring from on hys hath byspted vs.

To geue lpyght to them that sate in darknes and in shadowe of death, and to gypde our fete into the waye of peace.

And the child grew and waxed stronge in spiryte, and was in wylernes tyll the daye came when he should shewe hymselfe vnto the Israelytes.

The Notes.

To turne the hertes When he looked at. Haple ful of grace. See. His arme. Wistred.

(a) To make the chyldren haue such an herte to God as Abraham and the fathers had.

(b) That is, when he shewed fauoure or grace to me.

(c) Full of grace, is as muche to saye, as to who God hath shewed aboundant fauoure.

(d) The arme of God is Christ, by who he worketh great and mighty thynges.

(e) God visytereth hys people, when accordyng to his promise, he sheweth them some great benefyte: and agayne, when by punishmente and aduersyte, he calleth them to repentance.

The ii. Chapter.

It is shewed by what occasyon Christe was borne in Bethleem after the prophesies of the prophetes, and by what witnessess as wel of angels as of men he encreased in dyuine vertue, of the whych he shewed the first p<sup>r</sup>ofe beyng yet a chyld, teachinge in the temple.

And it chaunced in those dayes, that ther went out a commaundemente from Auguste the Emperour, that all the world should be taxed. And thys taxing was the first, and executed whē Sirenius was lieutenant in Siria. And every man went vnto hys owne cite to be taxed. And Joseph also ascended from Galile, oute of a ctyte called Nazareth, into Iury: vnto the cite of David which is called Bethleē, because he was of the house and linage of David, to be taxed with Marye his spoused wyfe, whych he was with chyld.

Christe is borne.

And it fortunēd whyle they were there, hit tyme was come p<sup>r</sup> the should be deliuered. And he brought forth hit firste begotten sonne, and wrapped hym in swadlpyng clothes, and laped him in a maunger, because there was no rowme for them w<sup>th</sup> in the inne.

Shepeherdes.

And ther wer in the same regyon shepherdes abiding in the field, and watchpyng their flocke by night. And lo, the aungell of the Lord stode hard by the, and the brightnes of the Lord shone round about them, & they were sore afrayd: But the aungell said vnto them: Be not afrayed. For behold, I bringe you tidinges of great ioye that shal

come to al the people: for vnto you is borne this daye in the cite of David, a sauoure whych is Christ the Lorde. And take thys for a signe: ye shall fynd the chyld swadled and laped in a maunger. And straightwaye there was with the aungel a multitude of heauely souldiours, lauding God, and saying: Glorpe to God on hys, and (b) peace on the earth: and vnto men reioysyng.

Signes

And it fortunēd, allone as the aungelles were gone awaye from them into heauen, & the shepeherdes laped one to another: let vs go euen vnto Bethleē, and se this thing that is happened, whych the Lorde hath shewed vnto vs. And they came with haste: and found Mary and Joseph and the babe laied in a maunger. And when they hadde sene it, they published abroad the saying, whych was told them of that chyld. And al that heard it, woundred at those thynges whych were tolde them of the shepeherdes. But Mary kept al those sayings, and pondered them in hir herte. And the shepeherdes retourned praisyng and laudpyng God, for all that they had heard and sene, euen as it was told vnto them.

Leui. xli. a.

And when the epyght day was come that the chyld shoulde be circumcised, his name was called Iesus, whiche was named of p<sup>r</sup> angel before he was conceiued in p<sup>r</sup> wybe. And when the tyme of the purificacion (after the lawe of Moyses) was come, they brought him to Ierusalem, to present hym to the Lorde (as it is written in the lawe of the Lord: every male that first openeth the matrix, shal be called holy to the Lord) and to offer (as it is sayd in the lawe of the Lord) a paire of turtle doves, or ii. yong pigoons.

D  
Christ is circumcised.  
Math. i. c.  
Leui. xli. a  
Exod. xiii.  
Pa. viii. c.  
Leui. xii. c.

And behold, ther was a man in Ierusalem, whose name was Simeon. And the same man was iust and feared God, and longed for the consolacion of Israel, and the holy ghost was in him. And an answer was geuen him of the holy ghost, that he should not se death, before he had sene the Lordes Christ. And he came by inspiration into the temple.

Simeon.

And when the father and mother brought in the chyld Iesus, to doo for him after the custome of the law, then toke he hym vpon his armes and sayd.

Lorde, Now lettest thou thy seruaunte departe in peace, accordyng to thy promes. For mine eyes haue sene the sauoure sente from the. Which thou hast prepared before the face of all people. A light to lighten the gentils & the glory of thy people Israel.

E  
Runc dy mittis.

And his father and mother merueyled at those thynges which wer spoken of him. And Simeon blessed them, and sayd vnto Mary his mother: behold, this child shalbe the fall & resurrectiō of many in Israel, & a signe whiche shalbe spoken agaynst. And moreover the (c) swearde shal pearce thy soule, that the (d) thoughtes of many hertes maye be opened.

And ther was a prophetes, one Anna the daughter

Ecay. viii. e



daughter of Ihanucll of the tribe of Aser, whpche was of a greate age, and had lyued wpth an husbnde seuen peares from hyr virginite.

**6. Pet. li. b. Anna.** And she had bene a wyddow about foure scoze and foure peares, whpche went neuer out of the temple, but serued God wpth fasting & praiser nyght and day. And the same came forth that same houre, and prayesd þ lord, and spake of hym to al that looked for redemcyon in Ierusalem.

And as sone as they hadde performed all thynges, accordynge too the lawe of the Lorde, they returned into Galile to theyr owne cite Nazareth. And the chyld grewe and wared stronge in spirite, and was fylled wpth wylsome, and the grace of God was in hym. f

**A** And his father and mother went to Hierusalem every peare at the feast of easter. And when he wastwelue peare old, they wente vp to Hierusalem after the custome of the feast.

And when they had fulfilled the daies, as they retourned home the chyld Iesus bode still in Ierusalem vnknowing to his father and mother. For they supposed he had bene in the cōpany, and therfore came a dayes iorney, and soughte hym amonge their kinsfolke and acquaintance. And when they found him not, they went back agayn to Ierusalem, and sought him. And it fortunied after thre dayes, that they found him in the temple, syttinge in the myddes of the doctours, both hearinge them & posing them. And all that hearde him, merueiled at his wit and answers.

**Christ is found disputing in the temple.**

And when they sawe him, they were astounded. And hys mother sayd vnto him: son, why hast thou thus dealt wth vs? Behold thy father, and I haue sought the, sorowynge. And he sayd vnto them: how is it that ye sought me? Wist ye not that I must go aboute my fathers busynes? And they vnderstode not the sayinge that he spake to them. And he went wpth them and came to Nazareth, and was obedient to them: But hys mother kepte all these thynges in her herte. And Iesus increased in wylsome and age, and in fauoure wpth God and men. f

**The Notes.**

**First begot Peace on the earth.**

(a) Luke in Mathew the first. D  
(b) This peare is the quietnes of conscience, whpche happeneth to all the fayethfull beleuers in Christe by reason that they know hym they are assured of remission of theyr synnes.

**The sword**

(c) Thys swerde is the sorowe that shoulde pearce hyr herte, to se the sonne of God despised and cruelly dealt wpthall, of the wycked.

**That the thoughtes of many.**

(d) The faythfull shall openly confesse that they thynke him to be the sonne of the liuinge God. The wycked and vnbeleuers, shall declare by theyr gayne sayinge hym, that they thynke hym to be a seducer. So shall the thoughtes of many be opened.

**The.iii. Chapter.**

**I** The tyme that John began to preache, is

described, and the offyce of hys preachynge, and how many were baptysed of him before he was taken by Herod, among whom a hyll also toke baptysme, whose genealogye is reckoned vp vnto Adam.

**A** And in the. xv. peare of the raigue A of Tiberius the Emperour, Pontius Pilate, beyng lieftenant of Iury, & Herode beyng (a) Tetrarche of Galyle, and hys brother Philip Tetrarche in Iturpa and in þ region of Traconites, & Lysanias the Tetrarche of Abilene, when Anna and Cayphas were the hys priestes: the word of god came vnto John the sonne of zacharias in the wilderness. And he came into all þ coastes about Iordane, preachynge the Baptysme of repentance for the remission of synnes, as it is written in the booke of the sayings of Esaias þ prophet, which saith. The voice of a cryer in wilderness, prepare the way of þ lord, make his pathes straight. Every valley shalbe filled, and every moun- tayne and hyll shall be brought lowe. And crooked thynges shalbe made straight: & the rough wayes shalbe made smothe: and all fleshe shall se the sauour sent of God. f

**John the Baptiste.**  
Mat. iii. a.  
Mark. i. a.

**Esai. xl. a.**  
Ihon. i. c

Then sayed he to the people that were come to be baptysed of hym. O generation of vipers, who hath taught you to saye to the wrath to come? Bring furth due fruits of repentance, and begynne not to say in your selues, we haue Abraham to our father: For I say to you. God is able of these stones to rayse vp chyldren vnto Abraham. Now also is the axe layd vnto the roote of the trees, so that euerye tree, whpche byngeth not forthe good fruite, shalbe hewen downe, and cast into the fyre.

**Mat. iii. b.**

And the people ased him, saying: What shall we do then? He answered and said vnto them: He that hath two coates, let hym part with him that hath none, and he that hath meat, let him do lyke wylse.

**The are.**

Then came other publicans to be baptysed, and sayed vnto hym: Maister, what shall we doo? And he sayed vnto them: requyre no more then that which is appoynted vnto you.

**Publicans.**

The souldiours lyke wylse demaunded of hym, saying: and what shall we do? And he said to them: Do violence to no man: nei- ther trouble any man wrongfully: but be content wpth your wages.

**Souldiours.**

As the people were in a doubt, and al mē disputed in their hertes of John, whether he were very Christ, John answered and sayed to them all: I baptysse you wpth water, but a stronger then I cometh after me, whose shoe I latchet I am not worthy to vnlose, he wpll baptysse you wpth the holy ghost, and with fyre, which hath his fan in his hand, and wil pouge his floore, and wil gather the corne into his barne, but the chaffe wil he burne with fyre þ neuer shalbe quenched. And many other things in his exhortacion preached he vnto the people.

**Fanne.**  
Chaffe.

**Then**



# The Gospel

# Of S. Luke.

**Mat. iii. a.** **Mark. i. b.** **John is**  
**punished.** When Herode the Tetrarch (when he was rebuked of hym for Herodias his brother Philips wyfe, and for all the euilles which Herode had done) added this aboue al, and laped John in prison.

**Christe is**  
**baptised.** And it fortunied as all the people receyued baptysme (and when Iesus was baptised and dyd praye) that heauen was opened, and the holy ghost came doune in a bodily shape lyke a doue vpon hym, & a voyce came from heauen sayinge: thou arte my deare sonne, in the do I delyste.

**Genealogie.** And as Iesus himselfe was about thirtie yeres of age when he beganne, beyng as men supposed, the sonne of (d) Joseph: which was the sonne of Iely, which was the sonne of Matthat, which was the son of Leui, which was the sonne of Melchi, which was the son of Ianna, which was the sonne of Joseph, which was the sonne of Matthatias, which was the sonne of Amos, which was the sonne of Nahum, which was the sonne of Esi, which was the sonne of Nagge, which was the sonne of Maath, which was the sonne of Matthatias, which was the sonne of Semei, which was the son of Joseph, which was the son of Iohanna, which was the son of Ihesia, which was the sonne of Iozobabel, which was the son of Salathiel, which was the sonne of Ieri, which was the son of Melchi, which was the sonne of Addi, which was the sonne of Cosam, which was the sonne of Helmadam, which was the sonne of Iir, which was the son of Ieso, which was the sonne of Heleasar, which was the sonne of Ioram, which was the sonne of Mattha, which was the sonne of Leui, which was the son of Simeon, which was the sonne of Iuda, which was the sonne of Joseph, which was the sonne of Iona, which was the sonne of Ieliachim, which was the sonne of Melca, which was the sonne of Menam, which was the sonne of Matthatian, which was the sonne of Nathan, which was the son of Dauid, which was the sonne of Iesse, which was the son of Iobed, which was the sonne of Boos, which was the sonne of Salmon, which was the sonne of Iasaon, which was the sonne of Aminadab, which was the sonne of Aram, which was the sonne of Ierom, which was the sonne of Ihares, which was the sonne of Iuda, which was the son of Iacob, which was the sonne of Ilaac, which was the sonne of Abraham, which was the sonne of Iharra, which was the sonne of Iachor, which was the sonne of Saruch, which was the sonne of Ragau, which was the son of Ishalet, which was the sonne of Heber, which was the sonne of Sala, which was the sonne of Cainan, which was the sonne of Arphaxat, which was the sonne of Sem, which was the son of Noe, which was the sonne of Lamech, which was the son of Matthatias, which

was the sonne of Enoch, which was the sonne of Iareth, which was the sonne of Malalehel, which was the sonne of Cainan, which was the sonne of Enos, which was the sonne of Seth, which was the son of Adam, which was the sonne of God.

## The Notes.

(a) Luke in Mathew iii. A  
 (b) Luke in Mathew. iii. B.  
 (c) Luke in Mathew. iii. C.  
 (d) Let it not trouble the Christian reader, & the Evangelist Luke rehearseth the Genealogy of Christ, vnder other names, then Mathew doth: for the fathers of the old Testament, as for the most parte of mo names then one. As for example: Dauid's father, who was named both Iesay and Iesse. And Iacob was named also Itraell.

**Tetrarch**  
**Wipers.**  
**Chaste.**  
**Sonne of**  
**Ioseph.**

## The. iiii. Chapter.

**I** Iesus going about the office of our Sauts our, Iesus was tempted of the diuell. From thence going into Galyle, he came into Nazareth, teaching wyth the great admiration of all men. When he rebuked they vnkindnes, he stayed by all their myndes agaynst hym, but escappinge them, he came to Capernaum, he deliuered hie that was vexed with the dyuell, he holpe Simons mother in lawe that had a feuer, and very many other.

**I** Iesus then ful of the holy ghost returned from Iordan, and was carried of the spirit into wylernes, and was. xl. dayes tempted of the deuyl. And in those dayes ate nothyng. And when they were ended he afterward hongred. And the deuill sayde vnto hym: if thou be the sonne of God, commande thys stone that it be bread. And Iesus answered hym, sayinge: It is written, man shall not lue by breade onely, but of euery worde of God.

**Mat. iii. a.**  
**Mark. i. b.**  
**Iesus fasteth**  
**four-**  
**tye dayes.**

**A** And the deuill toke hym vp into an hye mountayne, and shewed hym all the kingdomes of the world, euen in the twinkling of an eye. And the deuill sayd vnto hym: al thys power wyl I geue the euery whit and the glorie of them, for that is deliuered to me, and to whomsoeuer I wyl, I geue it: If thou therfore wilt worship me, thei shal be al thys. Iesus answered hym and sayd: Hence from me Satan. For it is written: Thou shalt honour the Lord thy god, and hym onely serue.

**Deut. viii. a.**

**Deut. vi. a.**

**A** And he carped hym to Ierusalem and set hym on a pinnacle of the temple, & laped vnto hym: If thou be the son of God, caste thy selfe doune from hence: for it is written. He shall geue hys angels charge ouer the to kepe the, and wpyth theyr hands thei shal step the vp, that thou dash not thy fote agaynst a stone. Iesus answered and said to hym: it is sayed: Thou shalt not tempte the Lord thy God. As one as the deuyl had ended al his temptacions, he departed fro hym for a season.

**Mat. x. s.**

**Deut. vi. c.**

**A** And Iesus returned by the power of the spirit into Galyle, and there went a fame of hym through out al the region round about. And he taught in their synagoges, & was commended of all men.

**Mat. iii. b.**  
**Mark. i. b.**  
**John. iii. c.**  
**Mat. xxi. b.**  
**Mar. vi. a.**

And he came to Nazareth wher he was nouri-



nourished: and as hys custome was, wente into the Synagoge on the Sabothe dayes, and stode by to reade. And ther was delyuered vnto him the booke of the prophet Esaias. And when he had opened the booke, he founde the place where it was written: The spyrte of the Lorde vpon me, bicause he hath annointed me: to preach the Gospell to the poore he hath sente me, and to heale the broken hearted, to preach delyuerance to the captiue, and sighte to the blynde, and frelpe to set at libertie them that are brused, and to preach the acceptable peare of the lord.

And he closed the booke, and gaue it againe to the minister, and sat downe. And the eyes of all that were in the synnagoge, were fastened on him. And he began to say vnto them. This daye is this scripture fulfilled in your eares. And al bare him wytnes, & wondered at the gracious words, whiche proceeded oute of hys mouth, & said: Is not this Josephs sonne?

Josephs sonne.

And he sayed vnto them: Ye maye verpe well saye vnto me this prouerbe: Whilicid heale thy selfe. Whatsoeuer wee haue heard done in Capernaum, do the same here like wise in thynne owne countrey. And he said: Verely I say vnto you. No prophet is accepted in his owne countrey.

John. iiii. f  
Prophete.  
u. re. xvii. b  
Jacob. v. d.  
The widowe of Sarepta.

But I tell you of a truth, many wyddowes were in Israel in the dayes of Helias, when heauen was shut thre yeres and sixe monethes, when greate famishmente was throughtoute all the lande, and vnto none of them was Helias sente, saue vnto Sarepta besides Sidon vnto a woman that was a wyddow. And manye lepers were in Israel in the time of Eliseus & prophet, and yet none of them was healed, sauinge Raman of Siria.

iii. re. v. d.  
Raman.

And as manye as were in the Synagoge, when they hearde that, were fylled wth wrath: and rose by, and thrust him out of the city, and led him euen vnto the edge of the hill, whereon their cytpe was built, to cast him downe headlonge. But he wente hys waye, euen through the myddes of the: & came into Capernaum a city of Galile, and there taught them on the Saboth dayes. And they were astounded at hys doctrine, for hys preachinge was wth (b) power.

Mat. iiii. b  
Mark. i. c.

The vn-cleane spirit is caste out.

And in the synagoge ther was a manne, which had a spirite of an vn-cleane deuyl, and cryed wth a loud voice, saying: let me alone, what haste thou to do wth vs thou Iesus of Nazareth? Arte thou come to destroye vs? I know the what thou art, euen the holpe God. And Iesus rebuked hym, saying: holde thy peace & come out of him. And the deuill threw him in the middes of the, & came out of him, & hurt him not. And feare came on the al, & they spake amonge the selues, saying: what manner of thing is this? For with authoritie & power he commandeth the foule spirits, & thei come out.

And fame of him spred abroad throughtout all places of the country round aboute. & And he rose by and came out of the Synagoge, and entered into Simons house. And Simons mother in lawe was taken with a great feuer, and they made intercession to him for hyr. And he stode ouer hyr, & rebuked the feuer, and it left hyr. And immediatly, she arose & ministred vnto the.

Mat. viii. b  
Mark. i. c  
Simons mother in lawe.

When the sunne was downe, all they that had sicke, taken with diuerse diseases, brought them vnto him, and he laid his handes on euery one of them, & healed the. And deuils also came out of many of them, crying, and saying: thou art Christus the sonne of God. And he rebuked them and suffered them not to speake: for they knew that he was Christus.

Laid his hand on them.

Asone as it was daye, he departed and went away into a desert place, and the people sought him, and came to him, and kept him that he should not depart from them. And he sayed vnto them: I must to other ciities also preach the kyngdome of God: for therfore am I sent. And he preached in the Synagoges of Galile.

marks. i. a.

The Notes.

(a) Luke in mathew. vii. c

The. v. Chapter.

Jesus when he had taught a greate multytude of men a longe whyle, at the last by myracle called Peter & hys felowes vnto hym, he healed the leper and the man that had the palsey. He chose Leui or Mathew to hys discipule, and reproued the Pharises, which fled the company of synners, and wer proude for their often fasting.



I came too passe as the people preaced by hym to heare & word of God, that he stode by the lake of Genezareth: and sawe two shippes stande by the lake syde, but the fysher men were gone out of them, and were washyng their nettes. And he entered into one of the shippes, whych perteyned to Simon, & prayed hym that he woulde thruste out a litle from the land. And he sat downe, and taught the people out of the shipp.

Mat. iiii. c  
Mark. i. b.

When he had left speaking, he sayd vnto Simon: Launce out into the deepe, and let slyp pour nets to make a draught. And Simon answered and said vnto him. Mai ster, we haue laboured all night, and haue taken nothyng. Neuerthelater at thy word I will lose forth the net. And when they had so done, thei enclosed a great multytude of fishes. And their net brake: but they made signes to their fellowes whych were in the other shipp & they shoulde come and helpe them. And they came and fylled both the shippes that they sonke agayne.

When Simon Peter sawe that, he fell doune at Iesus knees, saying: Lord go from me, for I am a synful man. For he was vnterly astonied & al that were wth him at draught of fishe, whych they toke: and so was also James and John the sonnes of Zebede.

ffff. i. zebe-



# The Gospell

# of S. Luke.

zebede, whych wer parteners with Simo. And Iesus sayed vnto Simon: feare not from henceforth thou shalt catche menne. And they brought the shypes to land, and forsoke all and folowed him.

And it fortuneth as he was in a certayne city, beholde, ther was a man ful of leprosy: and when he hadde spyed Iesus, he fell on hys face, and besoughte him, sayinge: Lord, if thou wilt, thou canst make me cleane. And he stretched forth his hande and touched him, sayinge: I wil, be thou cleane. And immediatly the leprosy departed from him. And he warned him that he should tel no man, but that he should goo and shewe him selfe to the priest, and offer for his clea-  
spunge, accordinge as Moyses commaunde-  
ment was, for a wptnes vnto them.

But so much the more went ther a fame abroad of him, and much people came togy-  
therto heare and too bee healed of hym, of  
their infirmities. And he kepte hym selfe  
a parte in the wilderness, and gaue him self  
to prayer.

And it happened on a certayne day, that  
he taught, and there sate the pharisees and  
the doctours of law, whych were come out  
of all the townes of Galile, Iurie, and Ie-  
rusalem. And the power of the Lorde was  
to heale them. And beholde men brought a  
man lying in his bedde, whiche was taken  
with a palsey: and sought meanes to bring  
him in, and to lay him before him. And whe-  
they coulde not fynde by what waye they  
myght bring him in, because of the preace,  
they wente vp on the toppe of the house,  
and lette hym downe thowowe the tpyng,  
bedde and all in the myddest before Iesus.  
When he saw theyr sayth, he sayd to hym:  
manne, thy synnes are forgeuen the. And  
the Scribes and phariseis began to thinke  
sayinge: What felowe is this, whych spea-  
keth blasphemy? Who can forgeue synnes  
but God only?

When Iesus perceyued their thoughtes,  
he answered and sayd vnto the: What  
thinke ye in your hertes? Whether is it eas-  
ier to say: thy synnes are forgeuen the, or  
to saye: ryle and walke? But that ye maye  
knowe, that the sonne of man hath power  
to forgeue synnes on earth: he sayed to the  
specke of the palsey: I say to the, arise, take  
vp thy bed, and go home to thy house. And  
immediatly, he rose vp before them, & toke  
vp his bed wheron he laye, and departed to  
hys owne house prayng: God. And they  
were all amazed, and they lauded God, and  
were filled with feare, sayinge: We haue  
sene straunge thynges to day.

And after that he went forth and saw a  
publican named Lewi, syttinge at the re-  
cepte of custome, and said vnto him: folow  
me. And he lefte all, rose vp and folowed  
him. And that same Lewi made him a great  
feast at home in hys owne house. And there  
was a grea-  
te companie of publicans and  
of other that sate at meat wpyth him. And

the Scribes and pharisees murmured a-  
gainst his disciples, sayinge: Why eate ye  
and drinke ye with publicanes and sin-  
ners? Iesus answered and said vnto the.  
They that are whole, nede not of the phi-  
sician: but they that are sycke. I am not  
come to call the rightuous, but synners to  
repentaunce.

Then they sayde vnto him: Why do the  
discyples of Ihon faste often and praye,  
and the discyples of the phariseis also:  
and thine eate and drinke? And he sayd vn-  
to them: Can ye make the chyl-  
dren of the  
wedding fast, as long as the bridegrome is  
present with the? The daies wil come, whe-  
the bridegrome shalbe taken awaye from  
them: Then shall they faste in those daies.

Then spake he vnto them in a simy-  
lude. No man putteth a pece of a newe gar-  
ment vnto an old vesture: for if he do, then  
breaketh he the newe, & the pece that was  
take out of the newe, agreeth not with the  
olde. Also no man poureth newe wyne into  
old vessels. For if he do, the newe wyne  
breaketh the vessels, and runneth oute it  
selfe, and the vessels perishe. But newe  
wyne muste be poured into newe vessels,  
and bothe are preserued. Also, no man that  
drinketh olde wyne straightway canne a-  
waye wpyth newe, for he sayeth, the olde is  
pleasanter.

## The vi. Chapter.

Christ defendeth hys disciples whych pluc-  
ked the eares of corne vpon the sabbath day,  
by the example of Dauid. He healed the had  
that was wythered vp. He chose .xii. Apost-  
les. After when he had healed many, he decla-  
red what was the best goodnes, and what  
was the perfeccion of the lawe, & with what  
fruite the worde of God ought to be heard,  
and what ought to be done.

It happened on an after sabbath, that  
he wente through the corne  
fielde, & that his disciples pluc-  
ked the eares of corne and eat, &  
rubbed them in their handes. And certayne  
of the phariseis said vnto them: Why doo  
ye that whiche is not lawfull to do on the  
sabbath dayes? And Iesus answered them  
and sayd. Haue ye not reade what Dauid  
did when he himselfe was an hougred,  
and they whych were wpyth him: howe he  
went into the house of God, and toke and  
ate the loaves of halowed breade, & gaue  
also to them which were with him: whiche  
was not lawfull to eate, but for the priestes  
only? And he sayed vnto them: The son of  
man is lord of the Sabbath daye.

And it fortuneth in an other Sabbath al-  
so, that he entred into the Sinagoge, and  
taught. And ther was a man whose ryghte  
hand was dried vp. And the Scribes & pha-  
riseis watched him, to se whether he would  
heale on the Sabbath daye, that they might  
fynd an accusacion agaynst hym. But he  
knewe theyr thoughtes, and sayde to the  
man whych had the wythered hade: Ryle  
vp and

Ma. viii. a  
Mark. i. d.

Lepers.

Leui. xvi. a

Math. ix. a  
Mar. ii. a.

Palsey.

Math. ix. a  
Mark. ii. b  
Leui.

Math. ix. b

Mark. ii. c  
The disci-  
ples fast  
not.

New and  
olde agree  
not.

Mat. xii. a.  
Mark. ii. b  
Corne  
fielde.

The Sa-  
both daye  
is broken.  
i. Reg. xii. a

Mat. xxi. a.  
marke. iii  
Dried had



bp and stande forth in the myddes. And he arose and stepped forth. Then saied Iesus vnto them: I wil aye pou a question: Wherther is it lawfull on the saboth dayes to do good, or to do euill: to saue lyfe, or for to destroye it? And he behelde them al in compasse, and sayed vnto the man: Stretche forth the thy hande. And he dyd so: and hys hande was restored, and made as whole as the other. And they were filled full of madnes, and comuned one wpyth another, what they myght do to Iesus.

Madnes.

Math. x. a.  
Mar. iii. c.

The twelu  
are chosen

And it fortunied in those dayes that he wente out into a mountayne for to praye, and continued al nyght in prayer to God. And as soone as it was daye, he called hys Dysciples, and of them he chose. xii. which also he called Apostles: Symon whome he named Peter, and Andrewe hys brother, James and Iohn, Phylippe and Bartylmeue, Mattheue and Thomas, James the sonne of Alpheus and Symon called zelotes, and Judas James sonne, and Judas Iscariot: whych same was the traitour. And he came downe with them and stode in the playne feld wpyth the compaigne of hys Dysciples, and a greate multitude of people out of all partys of Iurpe and Ierusalem, and from the sea coast of Tyre and Sydon, whych came to heare hym, and to be healed of theyr dyspleases, and they also that were vexed wpyth fowle spirites, and they were healed. And all the people praised to fouch he him, for ther went vertue out of him, and healed them al.

Math. v. a

Couenan-  
tes.

And he lyfte vp hys eyes vpon the Disciples, and sayed: Blessed be ye (a) pore: for yours is the kyngdome of God. Blessed are ye that hunger nowe: for ye shall be satisfied. Blessed are ye that wepe nowe: for ye shall laughe. Blessed are ye when menne hate pou, and thrust pou out of theyr compaignie, and raple, and abhorre poure name as an euill thynge, for the sonne of mannes sake. Reioyse ye then, and be gladde: for beholde, poure rewarde is great in heauen.

True Pro-  
phetes.

After this maner theyr fathers entreted the prophetes.

Actes. vi. a.  
Eccl. xxxi. a

But woe be to pou that are ryche: for ye haue therein poure consolaciou. Woe be to pou that are full, for ye shall hunger. Woe be to pou that now laughe: for ye shall waile and wepe. Woe be to pou wher al men praise pou: for so did their fathers to the false prophetes.

Couenan-  
tes.

Loue.  
Math. v. g

But I saye vnto pou whiche heare: Loue poure ennemys. Do good to theym whych hate pou. Blesse theym that curse pou: And praye for theym whych wrongfullpe trouble pou. And vnto him that smiteth the one cheke offer also the other. And hym that taketh away thy gowne forbid not to take thy cote also. Bue to eueryman that apeth of the: And of him that taketh away thy gooddes are them not a gaine. And as ye would that men should do to pou: so do ye to theym lyke wyse.

Do good  
Blesse.  
Pray.  
At the law

If ye loue theym whiche loue pou, what thanke are ye worthy of? For the very sinners loue theyr louers. And if ye do for the whych do for pou, what thanke are ye worthy of? For the verpe sinners doo euen the same. If ye lend to them of whom ye hope to receyue: what thanke shall ye haue? for the verpe synners lende to synners to receyue as muche agayne. Wherefore, loue ye pour ennemys, do good and lende, lokeinge for nothyng agayne, and pour reward shall be great, and ye shall be children of the hiest, for he is kinde vnto the vnkynde and to the euil.

Mat. vii. b

Cob. iiii. c.  
math. v. g  
Lende.

Couenan-  
tes.

math. vii. a  
Iudge not

math. vii. a  
mark. iiii. c  
Forgiue.

Be ye therefore merciful, as your father is mercifull. Iudge not, and ye shall not be iudged. Condemne not, and ye shall not be condemned. Forgiue and ye shall be forgiven. Geue, and it shall be geuen vnto you: good measure, pressed downe, shaken together and runninge ouer shall men geue into poure bosomes. For with what measure ye meete, with the same shall men mete to pou agayne.

And he putteth forth a similitude vnto them: Can the blynde leade the blynde? do they not both then fall into the dyche? The Dysciple is not aboue hys master. Euerpe man shall be perfecte euen as his master is. Why seeest thou a mote in thy brothers eye and considerest not the beame that is in thyne owne eye? Either how cannest thou saye to thy brother: Brother, let me pulle out the mote þ is in thine eye: when þ perseuest not þ beame þ is in thyne own eye? Hypocrite, caste oute the beame that is thine owne eye firste, and then shalt thou se perfectly to pull out the mote out of thy brothers eye.

math. xv.  
Measure.

math. x. c.  
Mote.

Ihon. xiii. b  
mat. vii. a  
Beame.

It is not a good tree that bringeth forth the euill fruite: neither is that an euill tre, that bringeth forth good fruite. For euery tre is knowne by his fruite. Neither of thornes gather men pygges, nor of bushes gather they grapes. A good man out of the good treasure of hys hearte bringeth forth that whiche is good. And an euil man out of the euil treasure of his hert bringeth forth that whiche is euil. For of the aboundance of the hert, his mouth speaketh.

mat. vii. x. c  
Mar. xiii. c

The tre is  
known  
by his frut

the mouth  
speket of

the fulnes  
the hearte.

Why call ye me Master Master, and do not as I byd you? whosoever cometh to me, and heareth my sayinges, and doth the same I wil shew you to whom is he like.

He is like a man whiche but an house and digged depe and laide the foundation on a rocke. When the waters arose, the floude bet vpon that house, and could not moue it for it was grounde vpon a rocke. But he that heareth and doeth not, is like a man that wpythout foundation buylt an house vpon the earth, agaynste whych the floude dyd beate, and it fell by and by, and the fall of that house was great.

To builde  
on a rocke

To buylde  
on sande.

The. vii. Chapter.

Chyrt healeth the Centurons seruaut that was lyke to dy, and the wyddowes son that was

fff. ii. was



# The Gospell

# Of S. Luke.

was led to be buryed, he restored to lyfe, Iho sendeth hys Disciples to hym, to whome Christe gyueth a playne wptnes, and rebuketh the incurable synfulness of the Jewes. When he sate in the Pharises house, he forgave the womans synnes that wept for them, the Jewes much murmuring for it.



When he had ended all hys sayings in the audience of the people, he entred into Capernaum. And a certayne Centurions servaunte was sicke and redye to dye, whom he made muche of. And when he hearde of Iesu, he sent vnto him the elders of the Jewes, beseeching hym that he would come and heale his servaunt. And they came to Iesus and besought him instantly, sayinge: He is worthy that thou shouldest do this for him. For he loveth oure nacyon, and hath built vs a synagoge. And Iesus went wpth them.

And when he was not far fro the house, the Centurion sent frends to him, saying vnto him: Lorde trouble not thy selfe, for I am not worthy that thou shouldest enter vnder my rooffe: Wherefore I thought not my selfe worthy to come vnto the: but say the word, and my servaunte shalbe whole. For I likewise am a man vnder power, & haue vnder me souldiers, and I saye vnto one, go: & he goeth. And to another, come: and he cometh. And to my servaunt, do this: and he doeth it. When Iesus hearde this, he merueyled at him, and turned hym about and said to the people that folowed him: I saye vnto you, I haue not founde so great fapth: no, not in Israell. And they that were sent, turned backe home agayn, and founde the servaunte that was sicke, whole.

And it fortuned after that, that he went into a city called Naim, and manye of hys disciples went with him, and much people. When he came nye to the gate of the city, beholde there was a deade man caried oute which was the only sonne of his mother, and she was a wpdowe, and muche people of the cite was with hir. And whē the lord saw hir, he had compassion on hir, and said vnto hir, wepe not. And he wente and touched the coffin, & they that bare hym, stode still: And he said. Yonge man, arise. And the dead sate vp, and began to speake. And he deliuered him to his mother: And there came a feare on them all. And they glorified God, sayinge: a greates Prophet is risen among vs, and God hath visyted his people.

And this rumoz of him went forth throughout all Iurpe, and thorowout al the regions which lye roundabout.

And the disciples of Iohn shewed hym of all these thynges. And Iohn called vnto hym two of hys disciples, and sent them to Iesus, sayinge: Arte thou he that shall come? or shall we looke for another? Whē the men were come vnto him, they sayed: Iohn Baptist sent vs vnto the, sayinge:

Art thou he that shall come, or shall we waite for another? And at that same tyme he cured manye of their infirmities and plages and of euil spirites, and vnto manye that were blynd he gaue sight. And Iesus answered and sayd vnto them: So your waies, and shewe Iohn what thynges ye haue sene and hearde: howe that the blynde see, the halt go, the lepers are cleansed, the deafe heare, the deade arise, to the poore is the gladtydnges preached, and happye is he that is not offended by me.

When the messengers of Iohn were departed, he began to speke vnto the people of Iohn: What went ye out into the wyldernes for to se? Went ye to se a rede shaken with the wind? But what went ye out for to se: a man clothed in soft raymentes? Behold they whych are gorgeously apparelled, and lye in delicate chymres, are in kynges courtes. But what went ye forth to se? a prophete? Yea I saye to you, and more then a prophete. This is he of whom it is written: Beholde, I sende my messenger before thy face, to prepare thy waye before the. For I saye vnto you: a greater prophete then Iohn among womens childre is ther none, neuertheless one that is lesse in the kyngdome of God, is greater then he.

And all the people that heard and the publicans iustified God, and were baptysed with the baptysme of Iohn. But the pharises and Scribes despised the counsell of God against them selues, and wer not baptysed of him.

And the lord sayed: Where vnto shall I lyke the men of this generacion, and what thing are they like? They are like vnto children sittinge in the market place, and crying one to another, and saying: We haue pyped vnto you, and ye haue not daunsed: we haue mourned to you, and ye haue not wept. For Iohn Baptist came, neyther eatinge breade, nor drynckinge wine, and ye say: he hath the deuill. The son of manne is come and eateth and drinketh, and ye say: beholde, a man whych is a glotten, and a drincker of wine, a frende of publicans and synners. Yet is wisdom iustified of all hys chyl dren.

And one of the pharisees despyed hym that he wold eate wpth hym. And he wet in to the pharises house, & sat down to meat.

And behold a woman in that city, which was a synner, as sone as she knewe that Iesus sate at meate in the pharisees house, she brought an alabaster boze of ointment, and she stode at hys fete behynd him weeping, and began to washe his fete with teares, and did wipe them with the herres of hyr head, and kissed his feete, & annoynted them wpth ointment.

When the pharisei which bad him, saw that, he spake within himselfe, saying. If this man were a prophete, he woulde surely haue knowen, who and what maner womanne this is, whych touched hym,

mat. viii. a.  
Centurio.

mala. iiii. a

Publicans  
iustifye  
God.  
pharises  
despyse  
the coun-  
cel of god,  
Mat. xi.

wysdome.

Martha  
Bethany.

The dead  
is raysed.

Mat. xi. a.

Iohn bap-  
tist sent  
beth to  
Christ.

for



for he is a synner. And Iesus answered & said vnto him: Simon I haue some what to saye vnto the. And he sayed, maister saye on. Ther was a certaine lendar, whpch had two deiters, the one oughte pue hundred pence, and the other fiftp. When they had nothinge to paye, he forgaue them both. Which of them tell me, wyl loue him most? Simon answered and sayed: I suppose that he to whome he forgaue mooste. And he sayed vnto hym: Thou haste truly iudged.

**B** And he tourned to the woman, and said vnto Simon: Seest thou this womanne? I entered into thy house, and thou gauest me no water to my feete, but she hath washed my feete wth teares, & wpped them wth the herres of hyr head.

Thou gauest me no kysse: but she, sence the time I came in, hath not ceased to kisse my feete. Myne heade with oyle thou dydest not annointe, but she hath anoynted my fete with ointmente: Wherefore I saye vnto the: (a) manye synnes are forgeuen hyr, for she \* loued much. To whom lesse is forgeuen, the same doth lesse loue.

Love is the signe that the synnes are forgeuen

And he sayed vnto hyr, thy synnes are forgeuen the. And they that sate at meat with hym, began to say within theselues: Who is this, which forgeueth synnes also? And he saith to the woman: Thy faith hath saued the, Go in peace. &

#### The Notes.

(a) Not that the loue obtayned remission of his synnes, but sayth, out of the whpch hyr loue proceeded, and therefore Christ openly offp. meth. Thy sayeth hath made the safe. For as Saynt Paule sayeth. Wpithout sayth it is vnpossible to please God. Hebr. xi. a. And whatsoeuer is not of sayth, the same is synne. Roma. xiii. d.

#### The viii. Chapter.

**C** When Iesus had gone thowoe many places, and that manye came to hym, he expounded to them the parable of the sower, & how the worde shoulde be hearde, and sheweth who be his brethren. Then passyng ouer the sea, he appeareth the tempest, and helpeth the man that was possessed of the deuyl in the land of the Gaderen: tes. he stopped the blou by fypre, and sayeth the daughter of Jairus from death.

**A** And it fortuneth after that, that he him selfe went thorowout cyties and townes, preaching and shewing the kingdom of God, and the twelve with him. And also certain women, which were healed of euill spirits and infirmities: Mary called Magdalen, out of whom went seuen deuyls, and Joanna the wife of Chusa Herods steward, and Susanna, and many other, which ministered to them of theyr substance.

When much people were gathered together, and wer come to him out of all cyties, he spake by a similitude. A sower went out to sow his seed: and as he sowed, some fel by the way syde: & it was trodd vnder fete, and the fowles of the aire deuoured it vp. And some fel on the stone, and as sone as it

was sprong vp, it wythered away, bicause it lacked moistnes. And some fell amonge thornes, and the thornes sprong vp withit and choked it. And some fel on good ground and sprong vp, and bare fruct an hundred folde. And as he sayed these thinges, he cryed: He that hath eares to heare, let hym heare.

And hys disciples axed hym, sayinge: What maner of similitudes is thys? And he sayed (a) vnto you is it gauen to knowe the secretes of the kyngdome of God: but to other in similitudes, that when they se, they shoulde not se, and when they heare, they shoulde not vnderstand.

The similitude is this. The seeede is the worde of God. Those that are besyde the waye, are they that heare, and afterwarde commeth the Dewill, and taketh away the word out of theyr hertes, lest they shoulde beleue and be saued. They on the stones are they whiche when they heare, receiue the worde with iope. But these haue no rotes, whiche for a whyle beleue, and in tyme of temptacion go away. And that whpche fel among thornes, are they whpch heare, and go forth, and are choked with cares & with riches, and voluptuose lypung, and bring forth no fruite. That in the good grounde, are they whpch with a good and pure hert, heare the word and kepe it, & bynge forth fruite with patience. &

No man lighteth a candle, and couereth it vnder a vessel, neyther putteth it vnder a table: but setteth it on a candelsticke, that they that enter in, maye se the lighte. No thyng is in secrete, that shall not come a broade. Neether any thyng hid that shall not be knownen, and come to lpyghte. Take hede therfore how ye heare. For (b) who soeuer hath, to him shall be geuen: And who soeuer hath not, from hym shall be taken, euen that same whiche he supposeth that he hath. Then came too hym his mother and his brethren, and coulde not come at him for preace. And they tolde him, sayinge: Thy mother and thy brethren stande without, and would se the. He answered and said vnto them, my mother and my brethren are these, whiche heare the worde of God, and do it.

And it chaunced on a certaine dape, that he went into a shyp, and his disciples also, and he sayed vnto them: Let vs go ouer to the other side of the lake, and they lanchyd forth. And as they sayled, he fell on sleepe, and ther arose a storm of wind in the lake, and they were filled with water, and were in ieopardy. And they wet to him, & awoke him, sayinge: Maister, Maister, we are losse. Then he rose and rebuked the winde, & the tempeste of the water, and they ceased, & it waxed calme. And he said vnto the: Whether is your faith? They feared & wondered saying one to another, what fellowe is this: for he comandeth both the windes & water, and they obepe hym? & And they sailed vnto the

ffff. iii. region

**B** Mat. xiii. d.  
Mar. iiii. b.  
John xii. f.  
Roma. xi. b.

The sower is expounded.

**C** Lancel.  
Mat. v. d.  
Mar. iiii. c.  
Mar. x. e.  
Mat. xiii. b.  
Mar. iiii. c.  
Mat. xii. d.  
Mark. iii. d.

Another & brethren.  
mat. viii. d.  
mark. iiii. d.

**D** Jesus slepeth in the shyp.

mat. viii. d.  
marke. v. a.  
Gaderenites.



region of the Gaderenites, whiche is ouer agaynst Galile.

And as he went out to lande, there mete hym a certaine man out of the citie, whych had a deuyll long tyme, & ware no clothes, neyther abode in anye house: but amonge graues. When he saw Iesus, he cryed and fel down before him, and with a loud voice sayed: What haue I to do with the Iesus, the sonne of the God most hiest? I beseeche the toment me not. Then he commaunded the foule spirit to come out of the mā. For oft tymes he caught him, and he was bond wth chapnes, and kept wth fetters, and he brake the bondes, and was carped of the fiend into wildernes.

**Legion.** And Iesus axed him saying: what is thy name? And he sayed (c) Legion, bicause many deuils were entred into hym. And they besought him, that he would not comaund them to go oute into the deepe. And there was thereby an herd of many swyne, feadyng on a hill: and they besought him that he woulde suffer them to enter into them. And he suffered them. Then wente the deuils out of the manne, and entered into the swyne: and the herd toke their course, and ranne headlyng into the lake, and wer choked. When the herdmen sawe what hadde chaunced, they fled, and tolde it in the cytpe, and in the villages. And they came out to se what was done: and came to Iesus, & found the man oute of whom the deuylles were departed, sytting at the feete of Iesus, clothed, and in his righte mynde: and they were afrayed. They also whych sawe it, tolde them by what meanes he that was possessed of the deuyl, was healed. And all the whole multitude of the Gaderenites, besought him that he woulde depart from them: for they wer taken with great feare. And he gate hym into the shippe, and returned backe agayn. Then the manne oute of whom the deuyls were departed, besought him that he might be with him. But Iesus sent him awaye, sayinge: Go home again into thyne owne house, and shewe what great thynges God hath done to the. And he went hys way and preached thorowout all the citpe what great thynges Iesus had done vnto hym.

**Meth. ix. c. Mark. v. b.** And it fortunied when Iesus was come agayne, that the people receyued hym. For they all wayted for him. And behold, there came a man named Jairus (and he was a ruler of the synagoge) and he fel downe at Iesus fete, and besought him that he wold come into his house, for he had but a daughter onely vpon a. xii. yere of age, & she laye a dyng. As he went & people thronged him.

**Issue of bloude.** And a woman hauing an yssue of bloud twelue yeres (which had spent all hir substance among phisysons, neyther coulde be holpen of anye) came behynd hym, and touched the hem of hys garment, and immediately hir yssue of blud stanchied. And Iesus said: Who is it that touched me? Whe

euerye man denyed, Peter and they that were with him, saide: Maister, the people thrust the and bere the, & sayest thou, who touched me? And Iesus sayed: Some body touched me. For I perceiue that vertue is gone out of me. When the womanne sawe that she was not hypd, she came tremblyng, and fel at his fete, and tolde him before all the people for what cause she had touched him, and how she was healed immediatly. And he said vnto hir: Doughter be of good comfort. Thy fayth hath made the whole, go in peace.

Whyle he yet spake, ther came one from the rulers of the Synagoges house, whych sayd to hym: thy daughter is dead, disease not the maister.

When Iesus heard that, he answered the father, sayinge: Feare not, beleue onely, and she shalbe made whole. And when he came to the house, he suffered no manne to go in with him, saue Peter, James, and Iohn, & the father and mother of the mayden. Euerye bodye wepte and sorowed for hyr. And he sayed: Wepe not, for she is not dead but slepeth. And they laughte hym to scorn. For they knew that she was dead. And he thrust them all out, and caught hir by the hand, and cryed, sayinge: Mayde arise. And hyr spirit came agayne, and she arose straightway. And he commaunded to geue hyr meate. And the father and the mother of hyr were astonied. But he warned them that they shoulde tell no man, what was done.

## The Notes.

- (a) Loke in Marke. iiii. b
- (b) Loke in Mathew. xiii. b
- (c) Legion, is after Plegecius the number of. vi. thousand, seuen hundred and two and thyrtye.

To you it. Who so hath. &c. Legion.

## The ix. Chapter.

Christe sendeth oute hys Apostles. Herode was abashed at hys name. Iesus fedde wth fyue loaves certayn thousands of men. Peter confelleth that he is Christ, he exhorteth them to hys crosse. He is transformed in the mountayne, he healeth the manne that had a dyuell that coulde not be healed before, he counselleth his disciples to be lowely, and checked them because they woulde not suffer one to come to hym that dyd myracles in his name, and because they desyred to be reuenged. After it is shewed of men that woulde haue folowed hym.

**T**hen called he the twelue together and gaue them power and authoritye ouer all deuylles, & that they myght heale diseases. And he sent them to preache the kyngdome of God, and to cure the sycke. And he sayd to them: Take nothyng to sucker you by the waye (a) neyther staffe, nor scrippe, neyther breade, neyther money, neither haue two coates. And whatsoeuer house ye enter into, there abyde and thence departe. And whosoever will not receiue you, when ye go out of that citie, shake of & veryr duste from youre fete, for a testimonye agaynst them. And they went out, & went thorough the

Meth. x. a. Mar. vi. b. The xii. ar sent. Meth. x. a. Mar. vi. a. Do not fro house to house. Act. xiii. g. Dust.



the townes, preachynge the Gospell, and  
Ma. xliii. a healing euery where. &

Mar. vi. b And Herode the (b) Tetrarche herde of all  
that was done by hym, and doubted, be-  
cause that it was saied of some, that Jhon  
was risen agayne from death: and of some  
that Elias had appered: and of other that  
one of the old prophets was risen again.  
And Herod saied: Jhon haue I beheaded:  
who then is this of whome I heare such  
thynges? And he desired to se hym.

Mat. xliii. b. And the Apostles returned, and told him  
Mar. vi. d what greate thynges they had done. And  
he toke them and went asyde into a solita-  
rye place nye to a ctyte called Bethsaida.  
And the people knewe of it, and folowed  
hym. And he receyued them and spake vn-  
to them of the kyngdome of God, and hea-  
led them that had neede to be healed. And  
when the dape began to weare away, then  
came the twelue and saied vnto hym, send  
the people away, that they may go into the  
townes & byllages round aboute & lodge, &  
gette meate, for we are here in a solitarie  
place or wylernes. But he saied vnto the  
Beueye them to eate. And they saied: We  
haue no more but fyue loues and two fy-  
shes, excepte we shoulde goo and by meate  
for all this people. And they were aboute a  
fyue thousande men. And he saied too his  
Disciples: Cause them to sytte downe by  
fyftyes in a companie. And they dyd so, &  
made them all sytte downe. And he tooke  
the fyue loues, and the two fyshes, and lo-  
ked vpp to heauen: and blessed them, and  
brake, and gaue to the disciples, to set be-  
fore the people. And they eate, and were al  
satisfyed. And there was taken vp of that  
remayned of them, twelue baskettes full of  
broken meate.

Mat. xvi. b And it fortunied as he was alone praying  
his Disciples were wyth hym: And he ax-  
ed them, sayinge: Who say the people that  
I am? They answered and saied: Jhon  
Baptyst. Some say, Elias. And some say  
one of the olde prophetes is risen againe.

Passion. He sayd vnto them: who say ye that I am?  
Ma. xvii. d Peter answered and saied: thou arte the  
Mar. viii. e Christe of God. And he warned and com-  
maunded them that they should tell no man  
that thyng, sayinge that the sonne of man  
muste suffer manie thynges, and be repro-  
ued of the elders, and of the hye priestes &  
scribes, and be slayne, and the thyrde dape  
rise agayne.

Jhon. ii. d. And he saied to them all: if any man wil  
come after me, let hym deny him selfe, and  
take vp his crosse dape, and folowe me.  
Whosoever wyl (c) saue his lyfe, shal lose  
it. And whosoever shal lose his lyfe for my  
sake, the same shal saue it. For what auai-  
ltageth it a man to wyne the whole world if he  
lose hym selfe or runne in damage of hym  
selfe? For whosoever is ashamed of me, & of  
my sayinges: of hym shal the sonne of man  
be ashamed, when he cometh in his owne  
glorie, and the glorie of his father, and of

the holy aungels. And I tell you of a suer-  
tye: There be (d) some of them that stande  
here, whiche shall not taste of death, tyll  
they se the kyngdome of God. And it fo-  
lowed aboute an. viii. dapes after those say-  
yngs, that he toke Peter James, and Jho  
and wente by into a mountayne to praye.  
And as he prayed, the fashion of his coun-  
tenaunce was chaunged, and his garment  
was whyte and shone. And behold two me  
talked wyth hym, and they were Moyses  
and Elias, whiche appeared gloriously  
and spake of his departyng, whiche he  
shoulde ende at Jerusalem. Peter and thei  
that were with him were heauy wyth slepe.  
And when they awoke, they saw his glorie,  
and two men standing with him.

And it chaunced as they departed from  
hym, Peter saied vnto hym: Maister it is  
good beyng here for vs. Let vs make thre  
tabernacles, one for the, and one for Moys-  
es, & one for Elias, and wyl not what he  
saied. Whyle he thus spake, there came  
a cloud and shadowed them, and they fea-  
red when they were come vnder the cloude.  
And there came a voyce oute of the cloude  
sayinge: This is my deare sonne, heare him.  
And as sone as the voyce was paste Jhesus  
was founde alone. And they kepte it close,  
and tolde no man in those dapes anye of  
those thynges whiche they had sene.

And it chaunced on the nexte day as thei  
came doune from the hyl, much people met  
him. And beholde a manne of the company  
cried out sayinge: Maister, I beseeche thee  
beholde my sonne, for he is al that I haue,  
and se, a spirite taketh hym, and sodenlye  
he cryeth, and he teareth hym that he fo-  
meth agayne, and wyth much payne de-  
parteth from hym, when he hath rent him:  
and I besought thy Disciples to cast him  
out, and they coulde not. Jhesus answered  
and sayd: O generacion without fayth  
and croked, howe longe shall I be wyth  
you? and shal suffer you? Wyng thy sonne  
hyther. As he yet was a commynge, the fede-  
rente hym and tare hym. And Jhesus rebu-  
ked the vncleane spirite & healed the child,  
and deliuerd hym to his father. And they  
were all amazed at the myghty power of  
God.

Whyle they wondred euery one at all  
thynges whiche he dyd, he saied vnto his  
Disciples: Let these sayings synke doune  
into youre eares. The tyme wyl come, whe  
the sonne of man shalbe deliuered into the  
handes of men. But they wyl not what he  
worde mente, and it was hyd from them,  
that they vnderstode it not. And they fea-  
red to ax him of that sayng.

Then there arose dysputacion amonge  
them who shoulde be greatest. When Jhe-  
sus perceyued the thoughtes of thei her-  
tes, he toke a chylde, and set hym harde by  
hym, and saied vnto them. Whosoever re-  
ceyueh this chylde in my name, receiueh  
me. And whosoever receyueh me, recey-  
ueth

Mat. xliii. d.  
mar. ix. a.  
Traunscis-  
guration.

Heare him

Mat. xvii. d.  
Mark. ix. c.  
The spirit  
of the fal-  
lyng spy-  
nes is cast  
out.

Passion.

Mat. xviii.  
mark. ix. e.

Breate



# The Gospell

# of S. Luke.

neth hym that sent me. For he that is least among you al, the same shalbe great.

Forbpd

And Jhon answered and sayd: After we saw one casting out devils in thy name and we forbade him, because he foloweth not wpth vs. And Jesus sayd vnto hym: forbpd de pe hym not. For he that is not a gapnst vs, is wpth vs.

And it folowed when the tyme was come that he shulde be recieued vp, then he set his face to go to Jerusalem, and sent messengers before hym. And they wente and entered into a cite of the Samaritanes, too make ready for him. But they wold not receiue him, because his face was as though he woulde go to Jerusalem. When his disciples, James and Jhon sawe that, they sayd: lord, wylte thou that we commaund that fyre come downe from heauen and consume them, euen as Elias dyd? Jesus turned aboute, and rebuked them, sayinge: ye wote not what maner spirit ye are of. The sonne of man is not come to destroye mennes liues, but to saue them. And they went to another towne.

Fyre from heauen.

Mar. viii. c. Foxes.

And it chaunced as he wente in the waye a certayne man sayd vnto hym: I wyl folowe the whither soeuer thou go. Jesus sayd vnto hym: foxes haue holes, and bydes of the ayre haue nestes, but the sonne of man hath not wherin to laye hys head.

Burpe hys father.

And he sayd vnto another: folowe me. And the same sayd: Lord suffer me fyrste to go and burpe my father. Jesus sayd vnto hym: (e) Lette the deade burpe theyr deade: but go thou and preache the kyngdome of God.

Blowe.

And another sayd: I wyl folowe the Lord, but let me fyrst go byd them farewel whiche are at home at my house. Jesus sayd vnto hym: No manne that putteth his hande to the ploughe, and loketh backe, is apte to the kingdom of God.

## The Notes.

Nepther  
Na Fe. &c.  
Tetrarche  
Whoso  
wyl saue  
his lyfe. &c.  
Som that  
Lette the  
deade. &c.

(a) Loke in Mathew the. x. Chapter.  
(b) Loke in Mathew the. xiii. Chapter. a.  
(c) That is whosoever (in this world) regardeth to his life, that he wil not put it in jeopardy for me, when the tyme requireth: the same shall lose hys lyfe eternally.  
(d) There be some that stand here. &c. Loke in Mathew the. xvi. d.  
(e) Loke Mathew the. viii. e.

## The. x. Chapter.

Jesus sendeth out seuentye Disciples, and bypraydeth vngodlynes to the vnkynde Cites, he warneth hys Disciples as they go to be lowly, and he praised hys father. He teacheth the lawer of the greatest commandment: met and of his neyghboure, by a similitude of a manne that was wounded by theues. Last is described the household care of Martha, and the studye that Mary had to Christes Sermons.

A  
Seuentye  
are sente.

After these thynges, the Lord appointed other seuentye also: and set them, two and two before him into euery cite and place whither he hym selfe woulde come.

And he sayd vnto them, the hauest is great but the laborers are fewe. Praye therefore the Lord of haruest to sende forth laborers into hys haruest. So pour wapes: be holde, I sende you forth as lambes among wolues. Beare no wallet neyther scrip, nor shues, and salute no manne by the waye. Into whatsoeuer house ye enter, fyrst say: Peace be to thys house. And if the sonne of peace be ther, your peace shal rest vpon hym: if not, it shall retorne to you agayne. And in the same house tarp syl eating and drinking such as thei haue. For the labourer is worthy of his reward.

Heruest.

Lambes among wolues.

Go not from house to house, and into what soeuer cite ye enter, if they receiue you, eate such thyngs as are set before you and heale the sycke that are there, and saye vnto them: the kyngdome of God is come npe vnto you. But into whatsoeuer cite ye shall enter, if they receiue you not, goo poure wapes oute into the streetes of the same, and saye: euen the verpe duste, which cleaueth on vs of your cite, we wyipe of agaynst you. Not wpythstandynge marke thys that the kingdom of God was come npe vpon you. Yea and I saye to you: that it shal be easier in that daye for zodome, the for that cite.

Faith shal minister al

Math. x. a.

Dust

Woe be to the Chorazin, woe be to the Bethsaida. For if the myracles had bene doone in Tyre and Sydon, whych haue bene don vnto you, they had a greete whyle agoon repented, spting in herre and ashes. Neuerthelesse it shalbe easier for Tyre and Sydon, at the iudgemente, then for you. And thou Capernaum whych arte exalted to heauen shalt be thruste downe to hell. He that heareth you, heareth me: and he that dyspyseth you, dyspyseth me: and he that dyspyseth me, dyspyseth hym that sent me.

Chorazin.  
Bethsaida  
Tyre & Sidon.  
Capernaum

Math. x. b  
Jhon. iii. c.

And the seuentye returned agayne with ioye, saying: Lord euen the very devils are subdued to vs throughe thy name. And he sayd vnto them: I sawe Satan, as it had bene lyghtenynge, fall downe from heauen. Beholde, I geue vnto you power to tread serpentes and Scorpions, and ouer al manner power of the enemye, and nothyng shall hurte you. Neuerthelesse in thys reioyse not, that the spirites are vnder your power: but reioyse because your names are witen in heauen.

Reioyse.

That same tyme reioysed Jesus in the spirite and sayd: I confesse vnto the father Lord of heauen and earth, that thou hast byd these thynges from the wyse and prudente, and hast opened them to the babes. Euen so father, for so pleased it the. All thyngs are geuen me of my father. And no man knoweth who the sonne is, but the father, neyther who the father, saue the son and he to whom the sonne wyl shewe hym.

Babes.

And he turned to hys Disciples, and sayd secretly. Happye are the eyes, whiche se that ye se. For I tell you that many prophetes and kyngs haue desired to se these thynges

He only  
is taughte  
of Chrys-  
t knoweth  
the father  
Mat. xiii. b



things which ye see, and haue not sene the: and to heare those things which ye heare, and haue not heard them.

**D** And behold a certayne lawier stode by & tempted him, saying. Master what shal I do to enherite eternall lyfe? He sayed vnto hym: What is writen in the lawe? how redest thou? And he answered, and sayed: Loue thy lord God with al thy herte, and wpth al thy soule, and wpth al thy strength and wpth al thy mynde, and thy neyghbour as thy selfe. And he sayed to hym: Thou haste answered ryghte. This do and thou shalt lyue. (a) He wyllynge to iustifye him selfe, sayed vnto Iesus. Who is then my neyghbour?

Iesus answered and sayed: A certayne man discended from Ierusalem vnto Hierico, and fel into the hands of theues, whiche robbed hym of hys rayment, and wound ded hym, and departed leuyng hym halfe dead. And by chaunce ther came a certayne ppreste that same way, and whan he sawe hym he passed by. And lykewyse a Leuite, when he was come nye to the place, wente and loked on hym, and passed by. Then a certayne Samaritane, as he iourneid, came nye vnto hym, and when he sawe hym, he had compassion on hym, and went to and bounde by hys woundes, and poured in oyle and wyne, and put hym on hys owne beast, and broughte hym to a common inne and made prouysion for hym. And on the morowe, when he departed, he tooke oute two pence and gaue them to the host, and sayed vnto hym: Take cure of hym, & what soeuer thou spendest moze when I come a gayne I wll recompence thee. Whiche now of these thre thikest thou, was neyghbour vnto hym that fell into the theues handes? And he sayed: he that shewed merce on hym. Then sayd Iesus vnto him: go and do thou lykewyse. &

**E** It fortuneth as thei went, that he entred into a certayne towne. And a certayne woman named Marthe, receyued hym into the house. And this woman had a syster called Marpe which sat at Iesus fete, and heard hys preachynge. And Marthe was combyed aboute muche scrupynge, and stode and sayed: Master dost thou not care that my syster hath left me to minister alone? Wyd her therfore that she heape me. And Iesu answered and sayed vnto hyr: Marthe Marthe, thou carest and arte troubled aboute manye thynges, but one is needeful: (b) Marpe hath chosen her that good parte whiche shal not be taken away from hyr. &

The Notes.

Wyllynge to iustifye hym selfe.  
Marthath chosen.

(a) That is wyllynge to sette forth hym selfe as iust, and as one that was learned, sayed, who is my neyghbour. &c.  
(b) That is she hath chosen the hearynge of the worde of God whych euer endureth, and is the way to euerylastyng lyfe.

The xi. Chapter.

**I**esus prescribeth a fourme of prayenge, and teacheth that we oughte to praye continually, he casteth out the deuyl, and is reported to haue cast hym out by Belzebub, but he answered to theyr false accusations, he denieth theym a sygne when they axed, he commendeth purty of hert. Seyng called by a pharise to dyner, he rebuketh the outward holynes and wyked mynde.

**A**nd it fortuneth as he was prayenge in a certayne place: whan he ceased, one of hys dysciples sayed vnto hym: Master, teache vs to praye, as Ihon taught hys dysciples. And he sayed vnto theym: When ye praye, saye: O our father whiche arte in heauen, halowed be thy name. Thy kyngdome come. Thy wylle be fulfilled euen in earth as it is in heauen. Geue vs oure daylye breade euermore. And forgyue vs oure synnes: For euen we forgyue euerye man that trespasseth vs: And leade vs not into temptacion. But deliuer vs from euill.

And he sayd vnto them: If any of you shoulde haue a frende, and shoulde go to hym at mydnyghte, and saye vnto hym: frende lende me thre loues, for a frende of myne is come out of the waye to me, and I haue nothyng to sette before hym: and he wpythin shoulde answer and saye: trouble me not, the doze is nowe shutte, and my seruautes are wpythin me in the chamber, I canot rise & giue the to the: I say vnto you though he wold not arise & giue hym, because he is hys frende: yet because of hys importunitie he wold rise, & giue him as much as he neded.

And I saie vnto you: are and it shal be giuen you. Seke, and ye shal fynde. Knocke and it shal be opened vnto you. For euerye one that axeth, recepueth: and he that seeketh, fyndeth: and to hym that knocketh, it shal be opened. If the sonne shal are bread of any of you that is a father, wll he geue hym a stone? Or if he are fysh: wll he for a fysh geue hym a serpente? Or if he are an egge, wll he offer hym a scorpion? If ye the whiche are euell, can giue good giftes vnto your children, how muche moze shal the father of heauen giue an holy spirite to the that desire it of him.

And he was castynge out of a deuyl, whiche was domme. And it folowed when the deuyl was gone out, the domb speake, and the people wondred. But some of them sayed: he casteth out deuilles by the power of Belzebub the chiefe of the deuyls. And othertempted him sekynge of hym a sygne from heauen. But he knewe theyr thoughtes, and sayed vnto theym. Euerye kyngdome deuyded within it selfe shalbe desolate: and one house shal fall vpon another: So if Satan he deuided wpythin hym selfe, how shal his kyngdome endure? Because ye say I cast out deuyls by the power of Belzebub, if I by the power of Belzebub caste oute deuylles, by whome doo poure children cast theym oute? Therefore shall

mat. vi. b.

The pater noster.

prayer what it doth.

Couenat.

M. arth. vii. b. Mark. xi. c. Ihon. xiii. Iacob. i. a.

M. arth. xi. d. Mar. iii. c.

The dome spirite is cast out

Belzebub



# The Gospel

# Of S. Luke.

That they be your iudges. But if I, with (a) my fynger of God cast out devils, no doubt the kingdom of God is come.

When a strong man armed, watcheth his house, that he possesseth is in peace. But when a stronger then he commeth vnto him, & ouercommeth him: he taketh fro hym his harness wherein he trusted, & deuileth hym goodes. He is not with me, is against me, & he that gathereth not with me, scattereth.

When the vncleane spirit is gone out of a man, he walketh thorough (b) waterles places seeking rest. And when he fyndeth none, he saith: I will returne agayne vnto my house, whence I came out. And when he commeth, he fyndeth it swept and garnished. Then goeth he and taketh to hym seven other spyrtes worse then hym self: and they enter in, and dwell there. And the ende of that manne is worse then the beginninge.

And it fortuned as he spake those thynges, a certayne woman of the companie, lyft vp hyr voice, and sayd vnto hym: Happy is the wombe that bare the, and the paypes whiche gaue the sucke. But he sayde: Yea, happy are they that heare the worde of God and kepe it.

When the people were gathered thicke together, he began to saye: This is an euill nacyon: they seke a sygne, and they wil not be geuen them, but the sygne of Jonas the prophet. For as Jonas was a sygne to the Ninuities, so shall the sonne of man be to this nacyon. The quene of the south shall rise at iudgement with the menne of this generacion, and condemne them: for she came from the ende of the worlde, to heare the wpsedome of Salomon. And behold a greater then Solomon is here. The men of Ninue shall rise at the iudgement with the menne of this generacion, and condemne them, for they repented at the preachynge of Jonas. And beholde a greater then Jonas is here.

¶ No man lighteth a candell, and putteth it in a priuey place, neither vnder a bushel: but on a candellsticke, that they that come in, maye see the light. The lpyghte of thy bodye is the eye. Therefore when thyne eye is cleare, then is all thy bodye full of lpyghte. But if thyne eye be euill, then shall thy bodye be full of darknes. Take hede therefore that the light which is in the, be not darkened. For if all thy bodye shall be lpyghte, having no parte darcke, then shall all be full of light, even as when a candle doth lpyght the with hym brightnes.

¶ And as he spake, a certayne pharisee besought him to dyne with hym, and he went in and sate downe to meat. When the pharisee saw that, he merueyled that he hadde not fyrste washed before dynner. And the Lord sayd to hym: Now doo ye pharisees make cleane the outside of the cup, & of the platter: but your inward parties are full of rauening and wickednes. Ye soles, did not

he that made that which is without, make that which is within also? Neuerthelesse geue almes of that ye haue, and behold all is cleane to you.

But wo be to you pharisees: for ye tithe minte and Rewe, and all maner herbes, and passe ouer iudgemente and the loue of God. These ought ye to haue done, and yet not to haue left the other vndone: Wo be to you pharisees: for ye lous the vppermost seates in the Synnagoges, and gretynge most seats in the markettes.

Wo be to you Scribes and pharisees hypocrites, for ye are as graues, which appeare not, and the menne that walke ouer them, are not ware of them:

¶ Then answered one of the lawiers, and sayde vnto him: Maister, thus sayng, thou puttest vs to rebuke also. Then he sayde: Wo be to you also ye lawiers, for ye lade men with burthens greuous to be borne, & ye your selues touche not the packes with one of your fyngers.

Wo be to you: ye build the sepulchres of the prophetes, & your fathers kylled the: truly ye beare wytnes, that ye allowe the dedes of your fathers: for they kylled the, and ye build theyr sepulchres.

¶ Therefore sayde the wpsedome of God: I will send them prophetes and Apostles, and of them they shall slea and persecute, that the bloude of all prophetes whiche was shed from the beginninge of the world, may be requyred of this generacion from the blood of Abel vnto the blood of zachary, which perished betwene the altier and the temple. Verely I say vnto you, it shall be requyred of this nacyon.

Wo be to you lawiers: for ye haue taken away the keye of knowledge, ye entred not in your selues, and them that came in ye forbad.

¶ When he thus spake vnto the, the lawiers and the pharisees began to were busy about him, and to stop his mouth with many questyons, laying wapt for him, and seeking to catch some thing of his mouth, wherby they might accuse hym.

## The Notes.

(a) Gods fynger, is here hym power. As though he would haue sayd: If by my power of God.

(b) Luke Mathew the xii. 6

(c) Luke Mathew the xvi. Chapt.

The xii. Chapter.

¶ Christ warneth vs to beware of the leuen of the pharisees, not to feare them that kyl the bodye. After he forbiddeth couetousnes by examples and parables. He teacheth to watche and take hede by a symple of the good and euil seruaunt, and sheweth the before that troubles shall aryse.

¶ As there gathered together an innumerable multitude of people (in so much that they trode one another) he beganne to saye vnto his discyples: First of all beware of

Seuen worse then hym self.

Happy who.

Mat. xii. c. Signe of Jonas.

Quene of the south. iii. Re. x. a. ii. Pa. ix. a

Ninuities

Thon. iii. a. Math. v. b. Mar. xii. c. Math. vi. c

Ma. xiii. c

With mit. mat. xiii. c. Mar. xii. b

Upper most seats

Lawyers. mat. xiii. a

Build sepulchres.

Gen. iii. b. ii. pa. x. ii. a

zachary.

Keye.

The finger of God. Dry places. Keye.



Leuen.

of the (a) leuen of the pharises, whyche is hypocrysy. For ther is nothynge covered that shall not be vncouered: neythet hpd, that shall not be knowen. For whatsoeuer ye haue spokē in darcknes: that same shall be heard in lighte. And that whych ye haue spoken in the eare, euen in secrete places, shall be preached euen on the toppe of the houses.

math. x. c.  
mark. iiii. c.  
who is to  
be feared.

I say vnto you my frendes: Be not afraped at them that kyll the body, and after that haue no moze that they ca do. But I will shewe you whom ye shall feare. Fear hym which after he hath kyllēd, hath power to cast into hell. Yea I saye vnto you, hym feare. Are not fyue sparowes bought for ii. farthinges? And yet not one of them is forgotten of God. Also euen the verpe herres of your heades are numbred. Feare not therefore: Ye are moze of value then many sparowes.

math. xii. d.  
mark. iii. d.  
Coue-  
nauntes.  
math. x. b.  
mark. iii. d.  
A promise  
that the  
spirit shall  
teache vs.

I say vnto you, whosoever confesteth me before men, euen hym shall the sonne of mā cōfesse also before the Angels of God. And he that denieth me before men, shall be denyed before the angels of God. And whosoever speaketh a word agaynst (b) the son of man, it shall be forgiven him. But vnto hym that blasphemeth the holpe ghoſte, it shall not be forgiven.

When they bypunge you vnto the synagoges, and vnto the rulers and officers, take no thought, howe or what thynge ye shall aunswere, or what ye shall speake. For the holpe ghoſte shall teache you in the same houre, what ye ought to saye.

One of the company sayd vnto him: maister, bid my brother deuide the enheritance wpth me. And he said vnto him: Man, who made me a iudge or deuider ouer you? Wherefore he said vnto them: take hede, and beware of couetousnes. For no māns life standeth in the aboundaunce of þ thyn ges whrch he posselseth. And he put forth a similitude vnto them, saying:

The lyfe  
standeth  
not in ry-  
ches, but  
in keppng  
Gods co-  
maunde-  
mentes.  
Ipsly mā.  
Eccl. xi. c.

The ground of a certayne ryche manne brought forth frutes plenteous lyfe, and he thought in hym selfe sayinge: what shall I do: because I haue no roume where to bestowe my frutes? And he said: Thys wpll I do. I wpll destroy my barnes, and build greater, and therein wpll I gather all my frutes, and my goodes, and I will saye to my soule: Soule, thou haste muche goods laied vp in store for many peres, take thine ease, eat, drinke, and be mery. But God said vnto him: Thou fool, this night will they fetch away thy soule again from the. Then whose shall these thinges be, whych thou hast prouided? So is it wpth him that gathereth riches: and is not riche in God.

math. vi. c.  
1. Pet. v. b.  
E. sal. liii.

And he spake vnto his disciples: Therfoze I say vnto you: Take no thought for poure lyfe, what ye shall eat, neither for your bodie, what ye shall put on. The lyfe is more then meate, and the bodie is more then raimēt. Consider the rauens, for they

neither sowe nor reap, which nether haue store house, nor barne, and yet God fedeth them. Howe muche are ye better then the fowles?

Which of you with taking thought can adde to his stature one cubite? If ye then be not able to do that thynge which is least: whye take ye thought for the remnaunte? Consider the lylpes how they grow: They laboure not, they spyn not, and yet I saye vnto you: that Salomon in all his rialte, was not clothed like to one of these. If the grasse which is to day in the fiede, and too morowe shall be caste into the forname, God so cloth, how much moze wpll he cloth you, O ye endued with lytle faith?

And are not what ye shall eate, or what ye shall duncke, neither clime ye vp on hye: for all such thinges the Hethen people of þ world seke for. Your father knoweth that ye haue nede of suche thinges. Wherefore seke ye after the kingdome of God, and all these thinges shall be ministred vnto you.

Feare not litle flocke, for it is poure fathers pleasure to giue you a (c) kyngdome. Sell that ye haue & geue almes. And make you bagges, which were not olde, and treasure that faileth not in heauen, where no these cometh, nether mooth corrupteth. For where your treasure is, there will your hertes be also.

Let your lopnes be gerded aboute, and poure lightes brenning and ye pour selues like vnto men that waite for their maister, when he will retorne from a wedding: that as sone as he cometh and knocketh, they maye open vnto him. Happy are those seruauntes, whom the Lord when he cometh, shall find waking. Verely I say vnto you, he will gyrd himselfe about, and make the sitte downe to meate, and walke by, & mynister vnto them.

And if he come in the seconde watche, pea if he come in the thyrde watche, and shall fynde them so, happye are those seruauntes.

This vnderstande, that if the good man of the house knewe what houre the thefe would come, he woulde surely watche, and not suffer his house to be broken vp. Be ye prepared therefore: for the sonne of man wpll come at an houre when ye thyncke not.

Then Peter sayd vnto him: Maister, tellst thou this similitude vnto vs, or too all men? And the Lord sayd. If there be anye faythfull seruaunt and wple, whome hys Lorde shall make ruler ouer his household, to geue to them their dutye of meat at due season, happye is that seruaunt, whom his maister when he cometh, shall find so doynge. Of a truthe I saye vnto you, that he will make hym ruler ouer all that he hath: But and if the euill seruaunte shall saye in his hert: My maister will deferre hys comynge, and shall beginne to smyte the seruauntes and maidens, and to eat & drinke, and

D

Lilpes.

math. vi. c.  
litle stock.

Lopnes.  
Lpghtes

Seconde  
watche.  
mat. xxiij.  
mar. xlii. d.

Apoc. xvi. c.

Eupli ser  
uaunt.  
and



# The Gospell

# of S. Luke.

and to be drunken, the lord of that seruant  
wyl come in a day when he thynketh not:  
and at an houre when he is not ware, and  
wyl deuyde him, and wil geue him his re=  
ward with the vnbeleuers.

The seruaunte that knewe his maisters  
will, and prepared not him selfe, neyther  
dyd accordyng to hys will, shalbe beaten  
with many stryppes. But he that knew not,  
and yet dyd committe thynges worthy of  
counaill. stripes, shalbe beaten with few stripes. For  
vnto whome muche is geuen, of hym shal=  
be much required. And to whom men much  
committ, the more of him wil they are.

I am come to sende fyre on earth, and  
what is my desyre, but that it were alredy  
kynndled? Notwithstandyng I must be bap=  
tysmed with a baptysme, and how am I pai=  
ned tyll it be ended? Suppose ye that I am  
come to sende peace on earth? I tell you (d)  
nay, but rather debate. For fro henceforth  
ther shalbe fyue in one house deuided, thre  
against two and two against thre. The fa=  
ther shalbe deuided against the sonne, and  
the sonne against the father. The mother  
against the doughter, and the doughter a=  
gainst the mother. The mother in lawe a=  
gainst the doughter in lawe, & the dought=  
ter in lawe agaynst her mother in lawe.

Then said he to the people, when ye se a  
cloud ryse out of the west, straightwaye ye  
saye. We shall haue a shower, & so it is. And  
when ye se the south wind blowe, ye saye:  
we shall haue heat, and it cometh to passe.  
Hypocrites, ye can skylle of the fashion of  
the earth, and of the skye, but what is the  
cause that ye can not skylle of this tyme?  
Yea and whye iudge ye not of poure selues  
what is right?

Whyle thou goest with thynne aduersa=  
ry to the ruler, as thou art in the way, geue  
diligence that thou mayest be deliuered  
from him, lest he bringe the to the Iudge,  
and the Iudge deliuer the to the iapler, &  
the iapler cast the into prison. I tell y, thou  
departest not thence, till (e) thou haue made  
good the vttermost myte.

## The Notes.

- Leuen. (a) Luke in Mathew the. xvi.  
The sonne (b) To speake a word agaynst the sonne of ma,  
of man, is to be offended wyth the humanyte of man=  
hode of Chryste, for hys base and low degree, as  
were many of the Jewes.  
Sell all. (c) Of thys is spoken in Mathew. xix.  
(d) Not the peace and quyetnes of thys worlde,  
wherein euery man that is euil, contenteth hym  
selfe wyth hys wyckednes: but debate, that is  
suche an inwarde hate to vyce, that the spyrite  
shall contynually cryue agaynst the flme.  
(e) Not that there is any place of punishmente  
after thys lyfe, where satisfaccion shalbe made,  
and so the partye shalbe deliuered, but that all  
suche as lyue dissolutely here wythout the feare  
of Gods iudgement, shall eternally perishe.

## The. xiii. Chapter.

Jesus by example of them whyche pylate  
had kyllid, and that wer ouerwhelmed with  
the towar, and by similitude also of the figg  
tree, teacheth repentaunce, he holpe the sick

woman vpon the saboth daye. He declareth  
the kyngdome of God by similitudes. He ex=  
horteth to be vigilant. He noteth herode by  
the name of a foxe, and complayned of the  
wickednes that is in Hierusalem.

**T**here were present at y same sea = A  
son, that shewed him of the Galileas. Balileas.  
leans, whose bloude pylat myn=  
gled with theyr owne sacrificy.

And Jesus answered and sayed  
vnto the: Suppose ye that these Galileas  
were greater synners then al the other Ga=  
lileans, because they suffered such punish=  
ment? I tell you naye: but except ye repent,  
ye shall all lykewys perishe. Or those. xviij.  
vpon whom the tower in Siloe fel, & slewe  
them, thynke ye y they wer sinners aboue  
all men that dwelle in Hierusalem? I tell  
you naye: But except ye repent, ye shall all  
lykewys perishe.

He put forth this similitude: A certayne  
man had a figg tre planted in his vineyard, B  
figg tree.  
and he came and soughte fruite thereon,  
and found none. Then said he to the dyer=  
ser of his vineyard: Beholde this thre yere  
haue I come and sought fruite in thys figg  
tree, and fynde none, cutte it downe: why  
combreth it the grounde? And he aunsw=  
ered and sayd vnto him: Lorde lette it alone  
this yere also, till I dygge roundaboute  
it, and dounge it, to se whether it wil beare  
fruite: and if it beare not then, after that  
cutte it downe.

And he taughte in one of theyr synago=  
ges on the Saboth dayes. And behold ther man that  
was a woman whych had a spyryt of infir was bow=  
mitie. xviij. yeres, and was bowed togy=  
ther, and coulde not lyft vp hir selfe at all. ed togy=  
ther.  
When Jesus saw hyr, he called hyr to him,  
and sayd to hyr: woman thou art deliuered  
from thy disease. And he laped hys handes  
on hir, & immediatly she was made straight  
and glorified God. And the ruler of the si=  
nagoge answered with indignacon (be=  
cause that Jesus had healed on the Sab=  
both daye) and sayd vnto the people. Ther  
are sixe dayes, in whyche menne ought to  
worke, in them come and be healed, and  
not on the saboth daye.

Then answered him the Lorde, & saied: C  
Hypocrite, doeth not eache one of you on The Sa=  
the saboth day, lewse his oxe or his asse fro both is  
the stall, and leade him to the water? And broken.  
ought not this doughter of Abraham, whō  
Satan hath bound, lo. xviij. yeres be lew=  
sed from this bonde on the Sabboth daye?  
And when he thus sayde, all his aduersa=  
ryes were ashamed, and all the people re=  
ioysed on all the excellent dedes that were  
done by hym. f

Then sayd he: what is the kyngdome of  
God lyke, or whereto shall I compare it? Mustard  
It is lyke a grayn of mustard seede, whych seede.  
a man toke and sowed in hys garden, and  
it grew and wered a great tre, and the fou=  
les of the ayre made nestes in the braun=  
ches of it.

And agayne he sayd, wher vnto shall  
I li=



and the maimed, and the halt, & the blind. And the seruaunt sayd: Lorde it is done as thou commaundedst, and yet ther is room. And the Lord said to the seruaunt: Go out into the hygh waies and hedges, & compell them to come to in, that my house maye be filled. For I saye vnto you, that none of those men which were bydden, shall tast of my supper.

**Christes**  
**disciple.**  
**Math. x. d.**  
**Mar. viii. c**  
Ther went a great company wpth him, and he turned and said vnto them: & If a man come to me, & (b) hate not his father, and mother, and wyfe, and chyldren, and brethren, and sisters, moreouer & his owne lyfe, he cannot be my disciple. And whoso euer beareth not his crosse, and come after me, cannot be my discyppe.

**Towar.**  
Which of you disposed to build a tower, sitteth not doune before, and counteth the cost, whether he haue sufficiēt to perfoyme it: lest after he hath layed the foundacpon, and is not able to perfoyme it, all that behold it beginne to mocke him, saying: this man began to builde, and was not able to make an ende. Or what kynge goeth too make battayle agaynst another kynge, and spytteth not doune spyll, and casteth in hys mynde, whether he be able with ten thousand to meete him that cometh agaynst hym wpth twenty thousand. Or els whyle the other is yet a great way of, he wil send embassadours, and desyre peace. So lyke wyse none of you that forsaketh not all þe he hath, can be my discyppe.

**Math. v. c.**  
**Mar. ix. g.**  
Salt is good, but if salt haue lost hys saltnes, what shall be seasoned therwyth? It is neither good for the land, nor yet for the dounghyll, but men cast it out at the doores. He that hath eares to heare, lette hym heare.

To eate  
bread.  
To hate.

The Notes.

(a) That is to dyne, or to take repast.  
(b) He that wyl folow Christ, must hate father and mother, euen as he muste hate hym selfe. That is, he must not beare suche loue to them, that they shall wthdrawe him from folowing Christ. Yet neuerthelesse accordyng as the lawe byddeth, he must loue them and honoure them.

The xv. Chapter.

Christ rejoyung the counterfayt holines of the pharises, by the parables of the loste shepe, of the groat that was loste, and of the prodigall sonne, sheweth that Christe seeketh not for the death of a synner, but for hys amendment.

**Publicans.**  
**Synners.**  
**Hundred**  
**shepe.**  
**Mat. xviii. d**  
**T**hen resorted vnto him all the publicans and sinners for to heare hym. And the pharises and Scribes murmured, saying: He receyuethe to his company synners and eateth with them. Then put he forth the thys similitude to them, saying: What man of you hauing an hundred shepe, if he lose one of them, doth not leaue ninety and nyne in the wyldeernes, and go after that whych is lost, vntill he finde him? And when he hath founde hym, he putteth him on his shoul- ders with ioye. And assone as he cometh

home, he calleth together hys louers and neighbours, saying vnto the: reioyse with me, for I haue found my shepe which was lost. I say vnto you, that lyke wyse ioye shall be in heaue ouer one sinner that repenteth, more then ouer. xc. & ix. iust persons, whych nede no repentaunce. Either what woman hauing. x. groates, if she lose one, doth not lyght a candel, and swepe the house, & seke diligentely, tyll she fynde it? And when she hath found it, she calleth hir louers and hir neighbours, saying: Reioyse with me, for I haue founde the groate whych I hadde loste. Likewise I saye vnto you, ioye is made in the presence of the aungels of god ouer one sinner that repenteth.

& And he said: A certain man had two son- nes, & the yonger of them said to his father: The reio- giue me part of the goods that to me belon- touse son. geth. And he deuided vnto them hys sub- stance. And not longe after, the yonger son gathered al that he had together, and toke his iourney into a far countrey, & there he wa- sted his goods with riotous liuinge: And when he had spent al that he had, there a- rose a great derth throughout al that same land, and he began to lacke. And he wente and claued to a cytizen of the same countrey, whiche sente him to his fielde, to kepe his swine. And he woulde faine haue filled hys belly with the coddies that swine eate. And no man gaue him.

Then he came to himselfe and said: D- How many hired seruaunts at my fathers haue breade ynough, and I dye for honger? I will aryse, and go to my father, and will saye vnto him: father, I haue sinned a- gainst heauen & before the, and am nomore worthy to be called thy sonne, make me as one of thy hired seruauntes. And he arose and wente to his father. And when he was yet a great way of, his father saw hym and had compassion, and ranne and fell on his necke, and kissed him. And the son said vnto him: father, I haue sinned against hea- uen and in thy sight, and am no more wor- thy to be called thy sonne. But hys father sayd to his seruauntes: bring forth the best garment, and put it on him, and put a ring on his hand, & shues on his fete. And bring hyther the fatted calfe, and kyll hym, and let vs eate and be merie, for thys my sonne was deade, and is alpyue agayne, he was lost, and is nowe found. And they began to be merie.

The elder brother was in the fielde, & whē he came and drew nye to the house, he herd minstrelsy and daunsynge, and called one of his seruauntes, and asked what those thynges meant. And he said vnto him: thy bro- ther is come, and thy father hath killed the fatted calfe, because he hath receiued hym safe and sounde. And he was angrie, and would not go in. Then came his father out and intreated him. He answered and said to his father: Loo these many yeres haue I done the seruyce, nether brake at anye tyme



Mat. xiii. c  
Mat. xiii. d  
Leuen.

¶ I spken the kyngdome of God: it is lyke leuen, whych a woman toke, and hid in. iii. bushels of floure, tyll all was thowowe leuended. And he went thowowe all maner of cities and townes, teachynge and iornynge towards Hierusalem.

Mat. xlii. d  
Straight gate.  
Mat. vii. d  
and. v.

¶ Then sayd one vnto hym: Lorde, at ther few that shal be saued? And he sayd vnto them: Striue with your selues to enter in at the strait gate. For manye I saye vnto you will seke to enter in, and shall not be able. (a) When the good man of the house is risen vp, and hath shut the doze, ye shall begynne to stand withoute, and to knocke at the doze, saying: Lorde, Lorde open to vs, & he shall answer and say vnto you: I know you not whence ye are. When shall ye begynne to saye. We haue eaten in thy presence and droncke, and thou hast taughte in oure stretes.

Mat. viii.

¶ And he shal saye: I tell you, I know you not whence ye are: departe from me all ye workers of iniquyte: Ther shal be weping and gnashynge of teth, when ye shall se Abraham, and Isaac, and Jacob, and al the prophetes in the kyngdome of God, and your selues thrust out at dozes? And they shal come from the \* East, and from the West, and from the North, and from the South, and shall sytte downe in the kyngdome of God. And beholde, there are laste, whych shal be fyrst. And ther are first whych shal be last.

Mat. vi. c.  
Mat. vii. b  
and. xrb. d.  
Mat. xix. d  
Herode is a Foxe.

¶ The same dape ther came certayne of the pharises, and sayd to him: Set the out of the way, and depart hence. For Herod will kyll the. And he sayd vnto them: Soo ye tell that fore: beholde, I cast out deuyls, & heale the people to day and to morow, and the thyrde dape I make an ende.

Hierusalem  
kylleth  
prophets

¶ Neuertheles, I must walke to dape and to morow, and the dape folowynge. For it can not be that a prophete perishe anye other wher, saue at Hierusalem.

Mat. xxiii. d.

¶ O Hierusalem, Hierusalem, which kyllest prophetes, and stonest them that are sent to the: how often woulde I haue gathered thy chyldren togyther, as the henne gadereth hyr nest vnder hyr winges, but ye woulde not. Beholde, poure habitacyon shall be left vnto you desolate. For I tell you, ye shal not se me, vntyl the time come that ye shall say: blessed is he that cometh in the name of the Lorde.

When the  
good man  
of y house.

(a) That is, when the couenaunte made in the bloude of Christe is blynded: then menne payne them selues wth holy woikes, trustyng thereby to enter, but all in vayne.

The Notes.

¶ Christ helpeth hym that had the dropsye, vpon the Saboth day, and forbyddeth y vaine glorie in syttinge at the table, shewynge also who are to be bydden, and reherceth the parable of them that wer byd to the maryage, and would not come. Last he requirerth of all that wyl folow hym, a diligente remembraunce of al thynges, and forsaking of al their goodes,

A

¶ And it chaunced that he went in to the house of one of the chiefe pharisees to (a) eate breade on a Saboth dape: and they watched him. And behold, there was a man before hym whiche had the dropsye. And Jesus answered, and spake vnto the lawyers and pharises, saying: is it lawfull to heale on the Saboth dape? And they helde theyr peace: And he toke hym and healed him, and lette him go: and answered the, saying: whych of you shall haue an asse, or an oxe fallen into a pytte, and wyl not straightway pul him out on the Saboth dape? And they coude not aunswere hym agayne to that.

Dropsy.

¶ He put forth a similitude to the gesses, when he marked howe they preaced to the hyest roumes, and sayd vnto theim: When thou art bydden to a wedding of anye mā, sitte not doune in the hyest rowme, leaste a more honorable man then thou be bydden of him, and he that bade both him and the, come and say to the: geue thys man room: and thou then beginne with shame to take the lowest rowme. But rather when thou art bydden, go and sytte in the low rowme, that when he that bade the, cometh: he may saye vnto the, friend, syt by hyper. The shalt thou haue worshippe in the presence of theim that sytte at meate with the. For whosoever exalteth hymself, shal be brought lowe. And he that humbleth hymself, shal be exalted. &

Jo. xrb. a  
Exalt him  
Mat. xxi. b  
Job. iiii. d.  
Jo. iiii. b

¶ Then sayd he also to him that had desired hym to dynner. & When thou makeste a dynner or a supper: call not thy frendes, nor thy brethren, neither thy kynsmen, nor petriche neighbours: leaste they bid the again, and a recompence be made the.

¶ But when thou makest a feast, call the poore, the mapmed, the lame, & the blynde, and thou shalt be happye, for they cannot recompence the. But thou shalt be recompenced at the resurreccion of the iust men. When one of them that sat at meate also heard that, he sayd vnto hym: happye is he that eateth breade in the kyngdome of God. &

Feaste  
poore.

¶ Then saied he to him. & A certayne mā ordeyned a great supper, and bade manye, and sent his seruaunte at supper tyme, to saye to them that were bidden, come: for al thynges are now redy. And they al at once began to make excuse. The fyrst sayd vnto hym: I haue bought a ferme, and must nedes go and se it. I praye the haue me excused. And another sayd: I haue bought fyue poke of oxen, and I goo to proue them. I praye the haue me excused. The thyrde said: I haue marped a wyfe, and therfore I can not come. And the seruant went & brought his maister word therof.

Supper.  
Mat. xxi. c  
Apoc. xix. v

¶ Then was the good man of the house displeased, and sayd to his seruaunte: Go out quickly into the stretes and quarters of the citie, and brynge in hither the poore, &

ggg. i. and



time thy commaundement: and yet gallest thou me neuer so muche as a kid to make merke wpth my louers: but as sone as thys thy sonne was come whych hath deuoured thy goods wpth harlots, thou hast for hys pleasure kylled the fatted calfe. And he sayd vnto hym: sonne thou wast euer wpth me, and all that I haue is thine. It was mete that we shoulde make merke and be glad: for thys thy brother was dead, and is alpye agayne, & was lost and is found.

## The. xvi. Chapter.

Christe proponedeth a parable of the vniust steward, he teacheth faythfulness and liberalltye, he forbiddeth couetousnes an adulterye. He sheweth the certitude of gods word. Last he ioyne the parable of the ryche man and Lazarus.

The vniust  
steward.

**A**nd he sayde also vnto hys Disciples. Ther was a certayne mā which had a steward, & was accused vnto him, & he wasted his goods. And he called hym & sayd vnto hym: How is it that I heare thys of the? Giue accomptes of thy stewardshipp. For thou mayest be no longer steward. The steward sayed within hym self: what shal I doo: for my Maister wyl take awaye from me the stewardshipp: I cannot dyg, and to begge, I am ashamed. I wote what to do, that when I am put out of the stewardshipp, they may receiue me into theyr houses.

Then called he all his maisters debtors, and sayde vnto the fyrst: howe muche owest thou vnto my Maister? And he said: an hundred tunnes of oyle. And he sayd vnto him: loke thy byll, and sit downe quykly, and wyte fyfthe. Then sayde he to another: what owest thou? And he sayde: an hundred quarters of wheate. He sayed to hym: Take thy byll, and wyte foure score. And the Lorde commended the vniust steward because he had done wysely. For the chyldren of the worlde are in theyr kynde, wyser then the chyldren of lyghte. And I saye also vnto you: make you frends of the wicked Mammon, that when ye shal depart, they may receiue you into euerlasting habytacions.

Mammon

He that is faythfull in that whiche is least, the same is faythfull in muche. And he that is vnfaythfull in the leaste, is vnfaythfull also in muche. So then yf ye haue not bene faythfull in the wycked mammon, who wyl beleue you in that whiche is true? And if ye haue not bene faythfull in another mans busines, who shal gyue you poure owne? No seruaunte can serue two Maisters, for eyther he shal hate the one and loue the other, or els he shal leane to one, & despyse the other. Yea can not serue God and Mammon.

math. vi. c.  
Two Maisters.

All these thynges heard the pharises also, whiche were couetous, and they mocked hym. And he sayed vnto them: Ye are they whiche (b) iustifye poure selues before

men, but God knoweth poure hertes. For that whych is hyghly esteemed among men is abhominable in the sight of god. &

math. xi. b

The lawe and the prophetes rayned vntill the time of Ihon: and sence that time the kingdome of god is preached, & euerie man strueth to go in.

math. v. c.  
math. x. b

Soner shall heauen and earth perishe, then one tittle of the law shal perishe. Who soeuer forsaketh his wife and marieth another, breaketh matrimonye. And euerie man whiche marieth hit that is deuorced from hir housbande, committeth aduoutrie also.

There was a certayne riche man, whiche was clothed in purple and fyne bysse, and fared deliciouslye euerie daye. And there was certayne begger named Lazarus, which lay at his gate ful of sores, desyring to be refreshed wpth the crommes whiche fel from the ryche mannes bourde. Neuer thelesse dogges came and lycked hys sores. And it fortuneth that the begger dyed, and was caried by the Angels into (c) Abrahams bosome. The riche man also died, and was buryed.

1. Cor. vii. b  
The ryche  
glotton &  
Lazarus,

And beyng in hell tormentes, he lyste by hys eyes and sawe Abraham a farre off and Lazarus in hys bosome, and he cried, & sayd: father Abraham haue mercy on me and sende Lazarus that he may dyppe the tippe of his fynger in water, and coale my tonge, for I am tormented in thys flame. But Abraham sayed vnto hym. Sonne remember that thou in thy life time, receyuedst thy pleasure, and contrari wyle Lazarus payne. Nowe therfore is he comforted, and thou arte punished. Beyonde all this betwene you and vs there is a greatespace set, so that they which wold go fro hence to you cannot, nether may come fro thence to vs.

Then he sayed: I praye the therfore send him to my fathers house. For I haue spue bytternesse, for to warne the lest they also com into thys place of tormente. Abraham said vnto him: they haue Moyses, and the prophetes: let them heare them. And he sayed: naye father Abraham, but if one came vnto them from the deade, they woulde repent. He sayed vnto hym: if they heare not Moyses and the prophetes, neyther wyl they beleue, thoughe one rose from death agayne.

Moyses &  
the 120  
phetes is  
the old te  
stamente.

The Notes:  
(a) Thys worde Mammon is a worde of the Syrian speache, and signifieth ryches. So that the terte meaneth, bestowe poure ryches accordyng to the worde of God, that God be pleased wpth your doynges, and not deceptfully, as the steward dyd.

(b) Loke before the. x. of Luke.

(c) Some by the bosome of Abraham, do vnderstande the fayth of Abraham. Other some as Iustifye so vnderstande of the place, wher the electe and those that folow the fayth of Abraham do rest after theyr death. But where that place is because the scripture doth not expressely determine it can we not tel: And therfore maye no man be so bolde to desygne it.

Mammon

Iustifye  
him selfe  
Abrahams  
bosome.



# The Gospell

# of S. Luke.

came to the place, he looked vp, & saw him, & sayde vnto him: zache, at once come down, for to daye I must abide at thy house. And he came downe hastily and receyued him ioyfully. And whē they sawe that, thei all grudged, sayinge: He is gone in, to tary with a man that is a synner.

**B** And zache stode forth, and sayd vnto the Lord: the halfe of my goodes I giue to the poore, and if I haue done any man wrong, I will restore him foure folde. And Iesus sayed to him: thys day is helth come vnto this house, for as much as it also is become the childe of Abraham. For the sonne of mā is come to seke and to saue that whiche was losse.

As they hearde these thynge, he added therto a similitude, because he was nye to Hierusalē, and because also thei thoughte that the kingdome of God should shortly appere. He sayd therfore: A certayne noble man, wente into a far countrey, to receiue him a kyngdome, and then to come againe. And he called his ten seruautes, and deliuered them ten pounde, saying vnto them: bye and sell till I come. But hys citisens hated hym, and sente messengers after hym, sayinge: we wyl not haue thys man to reigne ouer vs.

And it came to passe, when he was come agayne and receyued hys kyngdome, he commaunded these seruautes to be called to him (to whom he gaue his money) to wit what euery man had done. Then came the first, saying: Lord, thy pounde hath encreased ten pounde. And he said vnto him. Well good seruaunte, because thou waste fapthfull in a very litle thynge, take thou authorite ouer ten ctyes. And the other came, sayinge: Lorde, thy pounde hath encreased fiue pounde. And to the same he sayd: and be thou also ruler ouer fiue ctyes. And the thyrde came and said: Lorde, behold here thy pounde, whych I haue kept in a napkin, for I feared the, because thou arte a strait man, thou takest vp that thou laydest not downe, and reapest that thou diddest not sowe. And he sayed to him: Of thyne own mouth iudge I the thou euill seruant. Knewest thou that I am a strait man, taking vp & I layd not downe, & reaping that I dyd not sowe? Wherefore then gauest thou my money into the banke, that at my coming I might haue requyred mine owne with vauntage?

**E** And he saied to them that stode by: take from him that pounde, and geue it vnto him that hath ten pounde. And they saied vnto him: Lord, he hath ten pounde. I saye vnto you, that vnto all them that haue, it shalbe geuen: and from him that hath not, euen that he hath, shalbe take from him. Moreouer, those mine enemyes whych he woulde not that I shoulde raygne ouer them, byng hither, & slea them before me. And when he hadde thus spoken, he proceeded forth before, ascendyng vp to Hierusalē.

And it fortuneth, when he was come nye Bethphage and Bethany, besyde mounte Oliuet, he sent two of hys dysciples, sayinge: Go ye into the towne whiche is ouer against you. In the which as one as ye are come, ye shall finde a colte tied, wheron yet neuer man sat. Lewse hym and byng him hither. And if any man aske you whye that ye lewse him, thus saye vnto him: the lord hath nede of him.

They that were sent, went their waye, & founde euen as he had sayd vnto them. And as they were a lewse the colte, the owners said vnto them: why leuse ye the colt? And they sayd: for the Lorde hath nede of him. And they brought hym to Iesus. And they cast theyr raiment on the colte, & sette Iesus thereon. And as he went, they spread their clothes in the waye.

And when he was now come, where he shoulde go downe from the mount Oliuet, the whole multitude of the disciples beganne to reioyce, and to laude God wth a loude voice, for all the miracles that they had sene, saying: Blessed be the kyng that cometh in the name of the Lord: peace in heauen, and glorie in the hyste. And some of the phariseis of the company said vnto hym: Maister, rebuke thy disciples. He answered and sayed vnto them: I tell you, if these shoulde holde theyr peace, the stones would crye.

And when he was come neare, he beheld the citie, and wepte on it, sayinge: If thou haddest knowen those thynge, whych be long vnto thy peace, euen at this thy time, But now are they hyd from thyne eyes. For the dayes shal come vpon the, that thy enemyes shal cast a banke aboute the, and compass the round, and kepe the in on euery side, and make the euen with the ground, with children whiche are in the. And they shal not leaue in the one stone vpon another, because thou knowest not the tyme of thy visytacion.

And he went into the temple, and began to cast out them that sold therein, and them that bought, saying vnto them: it is wrytten: my house is the house of prayer, but ye haue made it a den of theues. And he taught daylye in the temple.

The hye priestes and the Scribes, and the chiefe of the people went about to destroye hym, but could not fynd what to do. For all the people sticke by him and gaue hym audyence.

## The Notes.

- (a) Loke in Mathew the xiii. Chapter.
- (b) Here peace is take for helth, as in Esa. lvi.

## The xx. Chapter.

Christ wyppeth away the question of his authorite, and checketh the wyckednes of the priestes by the synpletyude of the vyne and husbandmen: he sheweth that Tribute must be payd vnto Cesar: and confuteth the Saducees that denyeth the Resurrecyon: he sheweth pryncipallye whole sonne Messias was, and warneth vs to beware of the Scribes.

John. xli. b

Mat. xxiii. b  
mar. xiii. a  
Luke. xxi. a

Sellers & byers.  
Mat. xxi. b  
Mark. xi. b  
Esa. lvi. c  
Hier. vii. b

To hym & hath.  
Peace.



Mat. xxi. c.  
Mar. xi. d

Baptisme  
of Jhon.

Vineyard  
Mar. xxi. a  
Esay. v. a  
Micah. ii.

psal. cxviii.  
Act. iiii. d  
Rom. ix. g  
1. Pet. iii. a  
1. Cor. xiii. a

Mat. xxi. b  
Mar. xxi. d.

**A**nd it fortuned in one of those daies as he taught the people in the temple, and preached the gospell: the hie priests and the Scribes came wpth the elders and spake vnto hym, saying: Tel vs by what authority thou doest these things? Either who is he that gaue the thys authority? He answered and sayed vnto them: I also wpll aske you a question and aunswere me. The baptisme of Jhon, was it fro heauen or (a) of me? And they thought within themselves, saying: if we shal say from heauen, he wpll saye: why then beleued ye hym not? But and if we shal say, of men, all the people wpll stone vs. For they be perswaded that Jhon is a prophet. And they aunswere that they coude not tel whence it was. And Jesus said to them: neyther tel I you by what authority I do these thynges.

**B**Then began he to put forth to the people, thys similitude. A certayne man planted a vineyarde, and let it forth to farmers and went hym selfe into a straunge counfre for a great season. And when the time was come, he sente hys seruaunte to hys tenants that they shoulde geue hym of the frutes of the vineyarde. And the tenants dyd beate hym, and sent hym away emptye. And agayne he sente yet another seruaunte. And they dyd beate hym and foule entreated him also, and sent him away emptye. Moreouer, he sent the third to, and hym they wounded and cast out. Then sayde the Lorde of the vineyarde: what shall I do? I wyl sende my deare son, hym perauenture they wil reuerence, when they se hym.

But when the farmers sawe hym, they thoughte in theym selues, saying: thys is the heire, come let vs kyll hym, that the inheritance may be oures. And they cast hym out of the vineyard, and kylled hym. Now what shall the Lorde of the vineyarde doo vnto the? He wyl come and destrope those farmers, and wpll let out hys vineyarde to other. When they hearde that, they sayed: God forbid.

**C**And he beheld them and sayd, what meaneth thys then that is wyrtten? The stone that the bylders refused, the same is made the heade corner stone? Whosoever stoneth at that stone shal be broke: but on whosoever it fall vpon, it wpll grynde hym to powder. And the hie priests and the Scribes, the same houre went about to lay handes on him, but they feared the people. For they perceiued that he had spoken thys similitude against them.

**D**And they watched hym, and sente forth spyes whiche shoulde fayne theym selues perfecte, to take hym in hys wordes, and to delpue him vnto the power and authority of the debite. And they axed hym, saying: Master, we knowe that thou saiest and teachest ryght, neyther considerest thou any mans degre, but teachest the way

of God truly. Is it lawfull for vs to geue Cesar tribute or no? He perceiued they craftines and sayed vnto them. Why tempt ye me? Shew me a peny. Whose ymage and superscripcion hath it? They answered & sayed: Cesars. And he sayd vnto the: Geue then vnto Cesar that which belongeth vnto Cesar: and to god that which pertapneth to God. And they coude not reprove hys sayinge before the people. But they maruailed at hys answere, and helde their peace.

**E**Then came to hym certayne of the Sadduces, whiche denye that there is any resurrection. And they axed hym saying: master, Moyses wrote vnto vs if any mannes brother dye hauynge a wyfe and the same dye wythout yssue, that hys brother shuld take hys wyfe and rapse vpon sede vnto hys brother. There were vii. brethren, and the fyrste toke a wyfe, and dyed wythout children. And the seconde toke the wyfe, and he died childlesse. And the thirde toke hir, and in lykewyse the residue of the seuen, and lefte no children behinde them, and died. Last of al a woman died also. Now at the resurrection whose wyfe of them shall she be? For seuen had hir to wife?

**F**Jesus answered and sayed vnto them: (b) The children of thys worlde marry wies and are married. But they whiche shal be made worthy to enioye the worlde and resurrection from death, neither marry wies nor are married: for they are equal vnto the angels: & are the sonnes of God, in as muche as they are the children of the resurrection. And the deade shall rylse agayne, euen Moyses signified besides the bush, when he sayd: The Lord God of Abraham, and the God of Isaac, and the God of Jacob. For he is not the God of the dead, but of them which lyue. For al lyue in hym. The certayne of the pharises answered and sayed: master thou hast wel said. And after that durst they not aske hym any question at al?

**G**Then sayed he vnto them: how say they that Christe is Dauides sonne? And Dauid hym selfe sayeth in the booke of the psalmes: The Lorde sayde vnto my Lord sit on my ryght hande, tyll I make thyn enemyes thy fote stole. Seinge Dauid called hym Lord, howe is he then his sonne.

**H**Then in the audience of all the people, he sayd vnto hys Disciples, beware of the Scribes, whiche desyre to go in longe clothynges, and loue gretynge in the marketes, and the hiest seates in the synagoges and chiefe roumes at feastes, whiche deuoure wydowes houses, and that vnder a colour of longe prayng: the same shall receiue greater damnacion. The Notes.

(a) Loke in Mathew. xxi. c.  
(b) There is a place for them that holde somuche with the wyues lyfe, if in be fleschely taken (as in dead they vse to take al Scriptures) but take it after the spirite as it is spoken of the children of God, after the Resurrection, and is

Tribute to  
Cesar.  
Ro. xiii. b.

Saduses.  
Mat. xxi. f.  
Mar. xxi.  
Deu. xxv. b.

Exo. iii. d

Mat. xxi. b  
Mar. xxi. b.  
psal. cx. a.

Mat. xxi. b.  
Mar. xxi. a.  
Luke. ix. f



Jerusalem nothing for them: for Abraham, Isaac and Jacob were of those children of God that Christ speaketh of here, and yet were marred in this life.

The .xxi. Chapter.

The offering of the widow was preferred before the rich men. Christ sheweth the before of the destruction of the temple and the city, with the signes that shall go before it, and with the afflictions of his disciples. He sheweth what tokens shall go before the day of judgement, exhorting all men to watch and be sober.

**A** He beheld, he sawe the rich men how they caste in their offerings into the treasury. And he sawe also a certayn pooze widdow which cast in thither two mytes. And he sayd: of a truth I saye vnto you, this pooze widdow hath put in more then they all. For they all haue of theyr superfluite adde vnto the offering of God: but she, of hir penury hath caste in all the substance that she had.

**Destruc-** As some spake of the temple, how it was **cion of the** garnished with goodly stones and iewels, **temple.** he sayd: The dayes wyl come, when of these thynges whych ye se, shall not be left stone vpon stone, that shall not be throwen downe. And they asked hym, sayinge: Master, when shall these thynges be, and what signe will there be, when such thynges shall come to passe?

**Ihon. iiii. c** And he saied: take hede, that ye be not deceived: for many will come in my name saying: I am he: & the time draweth neare. Follow ye not them therfore. But when ye heare of warre and dissencion, be not afraid. For these thynges must first come: but the ende foloweth not by and by. Then sayed he vnto them. Forson shall rise agaynst nacion, and kyngdome agaynst kyngdome, and great earthquakes shall be in certayne places, and hunger, and pestilence, & fearfull thynges. And greates signes shall ther be from heauen.

**A promise** But before all these they shall laye theyr handes on you, and persecute you, deliuering you vp to the Synagoges and into prison, and bring you before kings and rulers for my names sake. And this shall chaunce you for a testimoniall. Let it sticke therfore fast in your hertes, not once to study before what ye shall answer: for I will giue you a mouth and wysdome whereagaynst all your aduersaries shall not be able to speake nor resiste. Yea and ye shall be betrayed of your fathers and mothers, and of your brethren, & kynsmen and louers, and some of you shall they put to death: & hated shall ye be of al men for my names sake. Yet ther shall not one herre of your heades perish. With your patience (a) possesse your soules.

**Mar. xiii. b** And when ye se Jerusalem beseged **math. xxiii** with an hoste, then vnderstande that the **Dan. ix. g.** desolacion of the same is nye. Then lette them which are in Jewry fflye to the mountaynes. And lette them whych are in the

midde of it depart out. And lette not them that are in other countries, enter therein. For these be the dayes of vengeance, to fulfill all that are writen. But wo bee to them that be with chylde, and to them that giue sucke in those dayes: for there shall be great trouble in the land, and wrath ouer all this people. And they shall fall on the edge of the swerde, and shall be lead captiue into all nacions. And Jerusalem shall be troden vnder fote of the gentyls, vntill the tyme of the gentyls be fulfilled.

\* And ther shall be signes in the sunne, and in the moone, and in the starres, and in the earth the people shall be in such perplexite that they shall not tell which way to turne themselves. The sea and the waters shall roze, and mennes hertes shall faile them for feare: and for lokyng after those thynges, which shall come on the earth. For the powers of heauen shall moue. And then shall they se the sonne of man come in a cloude with power and great glory. When these thynges begyn to come to passe, then loke vp, and (b) lift vp your heades, for your redemption draweth nye.

And he shewed them a similitude: behold the figge tree, and all other trees, wher they shute forth their buddes, ye se and know of your owne selues, that sommer is then nye at hand. So lykwylse ye (when ye se these thynges come to passe) vnderstand that the kyngdome of God is nye. Verely I say vnto you, this generacion shall not passe till all be fulfilled. Heauen and earth shall passe: but my wordes shall not passe.

\* Take hede to your selues, lest your hertes be overcome with surfeting, and drunkennes, and cares of this world: and that that daye come not on you vnwares. For as a snare shall it come on al them that slyt on the earth. Watche therfore continually and pray, that ye maye obtayne grace to fflye all this that shall come, & that ye maye stande before the sonne of man.

In the daye tyme, he taught in the temple, and at night he went out and had abydinge in the mount Oliuet. And al the people came in the mornynge to him in the temple, for to heare hym.

The Notes.

(a) The soule is possessed, when thorow fayeth in Christ, we presently suffer all aduersities. (b) To lyfte vp the heade, is to be merie and reioyce at the remembraunce of a thyng.

The .xxii. Chapter.

Whyle Christe prepareth to kepe Easter with his disciples, he was sold of Judas. He sent before men to prepare the Pascale lambe, and at the solemnitye therof ordered his holy supper. He appealed the stryunge for the primacy, and shewed of the chaunces that should come after: goynge into the garden, he prayed muche and was taken: Peter solowynge hym when he was led away, denyed hym thryes. Jesus after he had a good whyle bene scorned, was asked whether he was the sonne of God, and Ananias or not.

math. xxiii. c.  
mar. xiii. c.  
Esa. xlii. b.  
ezec. xxxi. d.  
Joel. iii. c.

Watche.

To possesse the soule.  
To lift vp the heade.



Mat. xxi. a  
mar. xlii. a

**T**he feast of swete breade due nye  
whpch is called Easter: and the hie  
priests and Scribes sought howe  
to kpl him, but they feared the peo-  
ple. Then entred Sathan into Jhu  
das whose sir name was Iscariot (whpche  
was of the number of the twelue) and he  
wente his wape & communed wpth the hie  
priestes and officers, howe he myghte be-  
trape hym to thepm. And they were glad, &  
prompted to geue hym monye. And he con-  
sented and soughte oportunitie to betrape  
him vnto them, without trouble.

Then came the dape of swete bread, whē  
of necessitie the Easter lambe must be of-  
fered.

And he sente Peter and Jhon, sayinge:  
goo and prepare vs the Easter lambe, that  
we maye eate. They sayed to hym. Where  
wylte thou that we prepare? And he sayed  
vnto them. Beholde when ye be entred in-  
to the cite, there shall a man mete you bea-  
ryng a pytcher of water, hym folowe into  
the same house that he entreteth in, and saye  
vnto the good man of the house. The mai-  
ster sayeth vnto the: where is the gest cham-  
ber, where I shall eate myne Easter lambe  
wpth my Disciples? And he shall shew you  
a greete parloure paved: Ther make redy.  
And they wente and found as he had say-  
ed vnto thepm: and made redye the Easter  
lambe.

And when the houre was come, he satte  
downe and the twelue Apostles wpth him.  
And sayed vnto them: I haue inwardly de-  
sired to eate thys Easter lambe wpth you  
before that I suffer. For I saye vnto you:  
henceforth I wpll not eate of it anye more  
vntill it be fulfilled in the kyngdome of  
God. And he toke the cup and gaue than-  
kes, and sayde. Take thys and deuyde it  
among you. For I say vnto you: I wil not  
drinke of the fruit of the vine vntil þ kyng-  
dome of god be come.

The sacra-  
mente is  
institute.

And he toke breade, gaue thanckes, and  
broke it, and gaue it to them sayinge. This  
is my body whpche is geuen for you. Thys  
do in the remembraunce of me. A pkewpe  
also, when thei had supped, he toke the cup  
sayinge. Thys cup is the newe testamente  
in my bloude, whiche shall for you be shed.

Math. xvi. b  
mar. xlii. b  
Jhon. xlii. c

Yet beholde, the hande of hym that be-  
trapeth me, is wpth me on the table. And  
the sonne of man goeth as it is appointed.  
But wo be to that man by whom he is be-  
traped. And they began to enquire among  
them selues, which of them it shuld be that  
shuld do that.

Breakfast.

Math. xvi. b

Mar. x.

And there was a stryfe amōg them, whi-  
che of them shuld be taken for the gre-  
test. And he sayd vnto the: the kings of the  
gentils raigne ouer them, & they þ bear rule  
ouer them, are called gracious lordes. But  
ye shal not be so. But he that is greatest a-  
mong you shal be as the yōgest: & he that is  
chief shal be minister. For whether is grea-  
ter, he that sitteth at meate, or he that ser-

ueth? Is not he that sitteth at meate? And  
I am amonge you, as he that ministrereth.  
Ye are they whpche haue bydden wpth me  
in my temptacions. And I appoynte vnto  
you a kyngdom, as my father hath appoin-  
ted to me, that ye maye eate and dryncke  
at my table in my kyngdome, and sitte on  
seates, and iudge the twelue trybes of Is-  
raell.

And the Lorde sayed: Symon, Simon be-  
hold, Sathan hath despied you, to sift you  
as it were wheate: but I haue prayed for þ  
that thy fayeth faile not. And when thou  
arte conuerted, strenght thy brethren. And  
he sayed vnto hym: Lorde I am redy to go  
wpth the into prysen, and to death. And he  
sayed: I tell the Peter, the cocke shall not  
croue thys dape, till thou haue twyse de-  
nyed that thou knewest me. And he sayed  
vnto them: when I sent you wpthout wal-  
let and scrpp & shoes, lacked ye any thing?  
And they sayed, no. And he sayed vnto the  
but now he that hath a wallet let him take  
it wth, and lykewyse his scrpp. And he that  
hath no swerde, lette hym sell hys cote and  
bye one. For I say vnto you, that pet, that  
whpche is wyrtten muste be performed in  
me: euē wpth the wycked was he numbrd.  
For those thynges whiche are wyrtten of  
me haue an ende. And they sayed: Lord be-  
holde here are two swerdes. And he sayed  
vnto them, it is inoughe,

Simons  
sayth: I  
sayeth not.

Math. xvi. d  
Mar. xlii. c

Bi a swerd  
Esa. liii. d.

And he came out & went as he was wont,  
to mount Oliuet. And the disciples folo-  
wed him. And whē he came to the place, he  
sayed to them: praye, lest ye fal into temp-  
tacion.

Two swer-  
des.

Math. xvi. c  
Mar. xlii. a  
Jhon. xlii. a

And he gate hym selfe from them, about  
a stones cast, and kneled doune, & prayed, sa-  
ying. Father if thou wilt, wdrawe thys cup  
from me. Neuertheles, not my wil, but thine  
be fulfilled. And ther appered an angel vn-  
to him from heauen, confortyng him. And he  
was in an agony, & prayed somewhat leger.  
And his sweate was like drops of bloude  
trickling down to the ground. And he rose  
vp from prayer, and came to his disciples and  
found them slepyng for sorowe, and sayed  
vnto them: Why slepe ye? Rise and praye,  
lest ye fal into temptacion.

Christ ar-  
meth hym  
self agast  
his passio.  
An angell  
comforyth  
hym.  
He swea-  
teth bloud.

While he yet spake, behold there came a  
company, & he þ was called Judas one of  
the twelue, went before them, and preased  
nigh vnto Iesus to kisse him. And Iesus sai-  
ed vnto him: Judas betraiest thou þ son of  
man with a kisse? When thei which were a-  
bout him saw what wold folow, they saide  
vnto him: Lord, shal we smite with swerde?  
And one of the smote a seruante of þ hie  
priest of al, & smot of his right eare. And Je-  
sus answered, & sayed: Suffer ye thus far-  
forth. And he touched his eare & heled him.

Eare is  
smitten of

Then Iesus sayed vnto the hie priestes  
and Rulers of the Temple, and the elders  
whpche were come to him: Be ye come out  
as vnto a thefe wpth swerdes and stauers?  
Whē I was dayly with you in the temple ye  
stretched

Math. xvi. e  
Mar. xlii. b  
Jhon. xlii. b



retched not forth hands against me. But this is euen your very hour, and the power of darknes. When toke they him, and led him and broughte hym to the hye priestes house. And Peter folowed a farre of.

**Mat. xiii. f**  
**Jhon. xviii**  
**Peter denyeth.**  
When they had kindled a fyre in the middes of the palace, and were set downe together: Peter also sate downe among them. And one of the wenches behelde hym as he sate by the fyre, and set good eye sighte on him, and sayde: this same was also wth him. When he denyed him, sayinge: woman I know him not. And after a lytle whyle, another sawe hym, and sayd: thou art also of them. And Peter sayed: man I am not. And about the space of an houre after, another affirmed, sayinge: verely, euen this fellow was with him: for he is of Galile. And Peter said: manne, I wote not what thou sayest. And immediatly while he yet spake, the cocke crewe. And the Lord turned back and looked vpon Peter. And Peter remembered the wordes of the Lord, how he sayd vnto him: before the cock crow, thou shalt denie me thryse. And Peter went out, and wept bitterly.

**Christ is mocked.**  
And the men stode about Iesus, mocked him, and smote him, and blindfolded hym, and smote his face. And axed him, sayinge: arede who is it that smote the? And manye other thynge despitfullpe saied they against him.

**ma. xxvii. g**  
**ma. xxviii. g**  
**Jh. xviii. g**  
And as soon as it was day, the elders of the people and the hygh priestes and Scribes came together, and led him into the court, sayinge: art thou very Christ, tell vs? And he saied vnto them. If I shall tell you, ye will not beleue. And if also I axe you, ye will not answer me, or let me go. Hereafter shall the son of man syt on the ryght hand of the power of God. The said they al: Art thou then the son of God? He sayd to them: ye say that I am. Then sayd they al: what nede we any further witness? We our selues haue heard of his owne mouth.

The xxiii. Chapter.

**Christ is deliuered to Pilate.**  
Christ is deliuered to Pilate, who after he had sent him to Herod, receiued hym again: and constrained by the importunyte of the people, commaunded hym to be crucified, who he knewe to be an innocent, after that is described the death and sepulchre of our saviour, and set out with all circumstances.

**He is deliuered to Pilate.**  
**A**nd the whole multitude of them arose, and led him vnto Pilate. And they beganne to accuse him, sayinge: We haue found this fellowe peruertryng the people, and forbyddyng to paye tribute to Cesar, sayinge that he is Christe a kynge. And Pilate apposed hym, sayinge: arte thou the kynge of the Jewes? He answered hym and sayed: thou sayest it. Then sayed Pilate to the hye priestes, and to the people: I fynde no faute in this manne. And they were the more fierce, sayinge: He moueth the people, teachyng the thoroweoute all Jewrye, and beganne at Galyle, euen to

thys place. When Pilate hearde mencon of Galile, he axed whether the man were of Galyle. And as soon as he knewe that he was of Herods iurisdiction, he sent him to Herod, whiche was also at Hierusalem in those dayes. And when Herod saw Iesus, he was exceedingly glad. For he was desirous to se him of a long season, because he had heard manye thynge of him, and trusted to haue sene some miracle done by him. The questioned he with him of many thinges. But he answered him not one word. The hye priestes and Scribes stode forthe and accused hym straptly. And Herod with his men of warre despised him and mocked him, and arrayed him in white, and sent him agayne to Pilate. And the same day Pilate and Herode were made frendes together. For before they were at variaunce.

**He holdeth his peace.**

**mat. xxvi. e**  
**Mar. xv. b**  
**Jh. xviii. g**

And Pilate called together the hye priestes and the rulers, and the people, & sayed vnto them. Ye haue brought this man vnto me, as one that peruerter the people. And beholde, I haue examined him before you, and haue founde no faute in this man of those thynge wherof ye accuse him: no noy pet Herode. For I sent you to him, and lo, nothing worthy of death is done of him. I will therfore chasten him & let him leue. For of necessity he must haue let one lewse vnto them at the feast.

And all the people cryed at once, sayinge: awake with him, and deliuer to vs Barababas, whiche for insurrection made in the citie, and murder, was caste into prison. Pilate spake agayne to them willing to let Iesus lewse. And they cryed, sayinge: Crucifye hym, crucifye hym. He said vnto them the thyrde tyme. What euill hath he done? I finde no cause of death in him, I will therfore chasten hym, and lette him lewse. And they cryed with a loude voyce, and required that he might be crucified. And the voyce of them and of the hye priestes preuailed.

**Barababas**

And Pilate gaue sentence, that it should be as they required: and lette lewse vnto them, him that for insurrection and murder was cast into prison, whom they desired: and deliuered Iesus to doo with him what they woulde. And as they led him awake, they caughte one Simon of Syren, commyng out of the fiede, and on him laid they the crosse, to beare it after Iesu.

**ma. xxvii. d**  
**Mar. xv. b**  
**Jhon. xix. d**

And there folowed him a great company of the people, and of women, whiche women bewailed and lamed him. But Iesus turned backe vnto them, and said. Doughters of Ierusalem, wepe not for me: but weepe for your selues, and for your chyldren. For beholde the daies wil come, when men shall say: Happy are the barayne and the wombes that neuer bare, and the pappes that neuer gaue sucke. When shall they begynne to say to the mountaines: fal on vs: and to the hilles, couer vs. For if they do this to a grene tre, what shall be done to the drye?

**De. x. b**  
**Apoca. ix. b**

**Esa. lvi. a**  
**Gal. iii. d**

And



**E** And there were two euill doers led wpth him to be slaine. And when they were come to the place which is called Caluarie, ther they crucified him, and the euill doers: one on the righte hande, and the other on the lefte. Then said Iesus: father forgeue the, for they wote not what they do. And they parted his rayment, and cast lots. And the people stode and behelde.

**He is mocked.** And the rulers mocked him with them saying: he help other men, let him help him selfe, if he be Christ the chosen of god. The souldiers also mocked him, and came, and gaue him vinegre and saied: if thou be that king of the Jewes, saue thy selfe? And hys superscription was written ouer him, in greke, in latin, and in Hebrue: This is the king of the Jewes.

**Paradyse** And one of the euill doers which hanged, rapped on him, saying: If thou be Christe, saue thy self and vs. The other answered and rebuked him, saying: Neither fearest thou God, because thou arte in the same damnacio? We are rightuoullie punished, for we receiue according to our dedes. But this man hath done nothyng amis. And he sayd vnto Iesus: Lorde remember me whe I comest into thy kyngdome. And Iesus saied vnto him. Verely I saie vnto the, to day shalt thou be wpth me in (a) Paradyse.

**Maple.** And it was aboute the sixt houre. And there came a darcknes ouer all the lande, vntill the nyynth hour, and the sunne was darckened. And the baile of the temple did rent euen thorough the myddes. And Iesus cried with a great voice, and saied: Father, into thy handes I commende my spirit. And when he thus sayd, he gaue vp the ghost. When the Centurion saw what had happened, he glorified God, saying: Of a suertie, thys man was perfecte. And al the people came together to the sight, & beholdinge the thynges which were done: smote their breastes, and returned home.

**His frends** And all his acquaintaunce, and the women that folowed him from Galile, stode a farre of, beholdinge these thynges.

**mat. xvi. g** And beholde, ther was a man named Joseph, a counselloure, and was a good man and a iust, and did not consent to the counsell and dede of them, whych was of Aramathya, a city of the Jewes: whych the same also wayted for the kyngdome of God: he went vnto Pilate, and begged the body of Iesus, and toke it doune, and wrapped it in a linnen clothe, and layed it in a hewen tombe, wherein was neuer manne befoze laid. And that same day was the Saboth euen, and the Saboth drewe on. The women that folowed after, which came wpth him from Galyle, behelde the Sepulchre, and how hys body was layd. And they returned and prepared odours and ointmentes: but rested the Saboth daye, according to the commaundement.

The Notes.

**Paradyse**, (a) Paradyse is as muche to saye, as a place of

Synghuler quyetnes and pleasure.

The. xliii. Chapter.

**E** The Maries whych came to seke Christe, heare tydynges that he is risen, he appereth to them that went to Emaus, and sette him selfe present to the disciples, which doubted of hys resurrection, by signes wptnessynge the very resurrection of hys bodye: to them expoundeth he the scriptures, comendeth the Gospel, and ascendeth into the heauens.



**E** In the mornynge after the Saboth both early in the mornynge, they came vnto the tombe, & brought the odours whych they had prepared and other women wpth theim. And they founde the stone rowled awape from the sepulcher, and went in, but found not the body of the Lorde Iesu. And it happened, as they were amased therat, Beholde two men stode by them in shynynge vesturs. And as they wer afrayd, and bowed doune they faces on the earth, they sayed to the: Why seke ye the lyuynge among the dead? he is not here, but is risen. Remember how he spake vnto you, when he was wpth you in Galyle, sayinge: that the sonne of man must be deliuered into the handes of synfull men, and be crucified, and the thyrde daye rise agayne.

And they remembred hys wordes, and returned from the sepulchre, & tolde al these thynges vnto the eleuen, and to al the remnaunte. It was Marpe Magdalene, and Ioanna, and Marpe Jacob, and other that were wpth them, whych told these thynges vnto the Apostles: and they wodes semed vnto them fained thynges, neyther beleued they them. Then rose Peter and raine vnto the sepulchre, and stowped in, and saw the linnen clothes laid by them selfe, and departed wonderynge in hymself at that whych had happened.

And behold, two of them went that same day to a towne, whych was from Ierusalem about thre score furlonges, called Emaus, and they talked together of al these thynges that had happened. And it chaunced as they communed together and reasoned, that Iesus hymselfe drue neare, and went wpth them. But their eyes were holden, that they coude not knowe hym. And he sayed vnto them: What maner of communications are these that ye haue one to another as ye walke, and are sad? And the one of them named Cleophas, answered and sayd vnto him: art thou only a straunger in Ierusalem, and haste not knowen the thyngs whych haue chaunced therein in these dayes? To whom he sayd: what thynges? And they sayd vnto hym: of Iesus of Nazareth, whych was a prophet, mightye in dede & word befoze God, and al the people. And how the hie priestes and our rulers deliuered him to be cōdemned to death: & haue crucified hym. But we trusted that it should haue bene he that shuld haue deliuered

ma. xvi. g.  
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E  
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## The Gospell

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Yea, and certayne womenne also of our company, made vs astonied, whych came earlye vnto the sepulchre, and founde not hys body: and came, sayinge that thei had sene a vision of Angels, whych sayed that he was aliue. And certayne of them whych were wpth vs, went their way to the sepulchre, and found it euen so as the womē had said: but him they sawe not.

And he sayd vnto them: O fooles & slow of herte, to beleue all that the Prophetes haue spoken. Dughte not Chryste to haue suffered these thynges, and to enter into his glory? And he began at Moyses, and at all the Prophetes, and interpreted vnto them in all scriptures, whych were witten of him. And they drue nye vnto the towne whych thei wēt to. And he made as though he woulde haue gone further. But thei constrained him, saying: abyde with vs, for it draweth towards nyghte, and the daye is farre passed. And he went in, to tarpe with them.

And it came to passe as he sate at meate wpth them, he toke breade, blessed it, brake and gaue to them. And their eyes were opened, and they knew him: and he vanyshe out of their syght. And they sayd betwene the selues: dyd not our hertes burne with in vs whyle he talked with vs by the wape, and as he opened to vs the scriptures? And they rose vp the same houre, and returned againe to Ierusalem, and found the eleue gathered together, and the that were with them, whych sayed: The Lorde is rysen in dede, and hath appeared to Simon. And they tolde what thynges were done in the way, and how they knewe him in breaking of bread. &

As they thus spake: & Iesus hym selfe stode in the myddes of them, and saide vnto them: Peace be wpth you. And they wer abashed and afrayed, supposyng that they had sene a spirit. And he sayed vnto them: Why are ye troubled, and why do thoughtes arysen in your hertes? Beholde my handes and my feete, that it is euen my selfe. Handle me, and see: for spirites haue not flesh and bones as ye se me haue. And whē he hadde thus spoken, he shewed them his handes and hys feete. And whyle they yet beleued not for ioye, and wondred, he sayd vnto them: haue ye here anye meate? And they gaue hym a piece of broyled fysh, and of an hony combe. And he toke it, and ate it before them.

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## of S. Luke.

and thus it behoued Chryste to suffer, and to rise againe from death the thirde day, & that repentaunce & remission of synnes should be preached in his name amonge all nacions: & and muste begynne at Ierusalem. And ye are wptnesses of these thynges. And behold, I wll send the promyses of my father vpon you. But tarpe ye in the cite of Ierusalem, vntyll ye be endewed with power from on hye.

And he led them out into Bethany, and lyft vp hys handes, and blessed them. And it came to passe, as he blessed them, he departed from them, and was carryed vp into heauen. And they worshipped him, and returned to Ierusalem, wpth great ioye, and were contynuallye in the temple, prayyng and lauding God. Amen.

## There endeth the Gospell of Saynt Luke.



## A Prologe

vpon the Gospell of Saint Iohn.



What he was, is manifeste by the thre firste Euangelistes. Firste Chryste the Apostle, and that one of the chiefe, Then Chryste my kynsmen, and for hys synfuler innocenye, & softnes, synfulerlye beloved, and of synfuler familiarite with Chryste, and euer one of the thre wptnesses, of mooste secrete thynges. The cause of hys wrytynge was certayne heresydes, that arose in hys tyme, and namely two, of whych one denyed Chryste to be very

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he verpe man, and to be come in verp fleſhe and nature of man. Agaynſt whpch two herelpes, he wrote both hys Gopell and alſo hys ſpake Epiſtle: and in the begynnynge of hys Gopell ſayeth: that the worde oz thynge was at the begynnynge, and was wpth God, and was alſo verp God, and that all thyngeſ were created and made by it, and that it was alſo made fleſh: that is to ſape: became verpe man. And he dwelte among vs (ſayeth he) and we ſaw hys gloze.

And in the begynnynge of hys Epiſtle, he ſayeth: we ſaw you of the thynge that was fro the begynnynge, whpch alſo we heard, ſaw wpth our eyes, and our handes handled. And agayne we ſaw you euerlaſtynge lyfe, that was wpth the father, and appeared to vs, and we hearde and ſaw. &c. In that he ſayth that it was from the begynnynge, and that it was eternall lyfe, and that it was wpth God, he aſſymeth hym to be verp God. And that he ſayth, we heard, ſawe and felte, he wptneſſeth that he was verpe man alſo. Jhon alſo wrote laſt, and therfore touched not the ſtoze that the other had compyled. But wptreth moſt of the ſayeth and promyle, and of the ſermons of Chriſt. Theſe be ſufficient, conſcrnyng the four Euangelifteſ, and theſe authoptye and worthynes to be beleued. Finis.

## The Gopel of

Saynt John.

### The fyrſt Chapter.

The euerlaſtynge byrth of Chriſt, and how he became mā. The teſtimony of John. The calling of Andewe.



In the begyn- nunge was the worde, and the word was with God, and the word was god. The ſame was in the begyn- nyng with god. All thinges wer made by it, and without it was made nothynge that was made. In it was lyfe, and the lyfe was the lyght of men, & the light ſhyned in the darckenes, but the darcknes comprehended it not.

There was a man ſent from God whoſe name was John. The ſame came as a wit- nes to beare witnes of (a) the light, that al mē through him might beleue. He was not that light, but to beare wptnes of ſ light. That was a true lyght, whpch lighteth all men that come into the worlde. He was in the worlde, & the worlde was made by him, and yet the worlde knew him not.

He came amonge hys (owne) and hys owne receiued not hym. But as manye as (owne) receyued hym, to them he gaue power to be the ſonnes of God, in that they beleued on hys name: which were bozne not of the

bloud, nor of the will of the fleſhe, nor yet of the wpll of man, but of God.

And the worde was made fleſhe, & dwelt among vs, and we ſawe the gloze of it, as the gloze of the only begotten ſonne of the father, which worde was full of grace and veritye. &

John bare witnes of him, and cried, ſay- inge: Whys was he of whome I ſpake, he that cometh after me, was before me: becauſe he was per then I. And of hys ful- nes haue al we receyued, euen (b) grace to grace. For the lawe was gauen by Moyses, but grace and truth came by Jeſus Chriſt. No man hath ſene God at any tyme. The onelp begotten ſonne, whiche is in the boſome of the father, he hath declared hym. &

And thys is the record of Jhon. When the Jewes ſent prietteſ and Leuiteſ from Jeruſalem to aſe him, what arte thou? (c) And he confeſſed and denied not, and ſayd playnely: I am not Chriſte. And they aſed hym: what then arte thou Elias? And he ſaid: I am not. Art thou a prophet? And he aunſwered, no. Then ſaid they vnto him: what art thou that we maye geue an aun- ſwere to them that ſente vs? What ſayeſt thou of thy ſelfe? He ſayed: I am the (d) voice of a cryar in the wylernes: make ſtraight the waye of the lorde, as ſayed the prophet Eſaias.

And they whpche were ſente, were of the phariſes. And they aſed hym, and ſaid vnto hym: why baptiſeſt thou then, if thou be not Chriſt, nor Elias, neyther a pro- phete? Jhon aunſwered them, ſayinge: I baptiſe with water: but one is come amōg you whom ye know not, he it is that com- meth after me, which was before me, whoſe ſhoe latchet I am not worthy to vnloſe. Theſe thinges were done in Bethabara be- yond Iordane, wher Jhon dyd baptiſe. &

The next dape Jhon ſaw Jeſus com- ming vnto him, and ſaid: beholde the lamb of God, which taketh awaye the ſinne of the worlde. Thys is he of whom I ſayde: After me cometh a man, whpch was be- fore me, for he was per then I, & I knewe him not: but that he ſhoulde be declared to Iſraell, therfore am I come baptiſynge wpth water.

And Jhon bare record, ſaying: I ſaw the ſpिरite deſcende from heauen, lyke vnto a doue, and abyde vpon hym, and I knewe hym not. But he that ſente me to baptiſe in water, the ſame ſayed vnto mee: vpon whom thou ſhalt ſe the ſpिरit deſcend, and tary ſtill on him, the ſame is he which bap- tyſeth wpth the holpe ghoſte. And I ſawe and beare record, that thys is the ſonne of God.

The next dape after John ſtoode agayn, and two of his dyſcyples: And he behelde Jeſus as he walked by, and ſaid: beholde the lambe of God. And the two dyſcyples hearde hym ſpeake, and folowed Jeſus.

Whh. i. And

Faith ma- keth vs the ſons of God. Math. i. c. Luke. ii. d. Jhon bare wptnes.

Math. iii. a. Mark. i. a. Luke. iii. a. Eſay. xl. a.

Lambe.

Math. iii. b. Mark. i. b. Luke. iiii. d.



# The Gospell

# of S. John.

And Iesus tourned about and sawe them folow, and sayed vnto them: what seke ye? They saied vnto him: Rabbi (whiche is to saye by interpretacyō, Maister) wher dwellest thou? He sayd vnto them: come and se. They came and saw wher he dwelt: and abode with him that day. For it was aboute the tenth houre.

Andzewe.  
Peter.

One of the two which heard Iohn speake and folowed Iesus, was Andzewe Simon Peters brother. The same founde hys brother Simon firste, and saied vnto him: wee haue found Messias, which is by interpretation, anointed: and brought him to Iesus. And Iesus behelde him, and said: thou art Simon the sonne of Ionas: thou shalt be called Cephas: whiche is by interpreta- cion, a stone.

Philip.  
Nathanael.

Gen. xlii. b  
De. xlvii. c  
Ez. xlii. c.  
Dan. ix. f.

The dayes folowing, Iesus wold go in to Galile, and found Philip, and sayd vnto him: folow me. Philip was of Bethsaida, the city of Andzewe and Peter. And Philip found Nathanael, and saied vnto hym. We haue founde him of whom Moyses in the law and the prophetes dyd wyte: Iesus the sonne of Ioseph of Nazareth. And Nathanael sayed to hym: Can there anpe good thing come out of Nazareth? Philip sayd to him: come and se.

Iesus saw Nathanael comming to him and sayd of him: Behold a righte Israelit, in whom is no gyle. Nathanael sayed vnto him: wher knewest thou me? Iesus answered, and sayed vnto him: Before that Philip called the when thou wast vnder the fig tre, I sawe the. Nathanael answered and saied vnto him: Rabbi, thou art the sonne of God, thou art the kynge of Israel. Iesus answered and said vnto him: Because I sayd vnto the, I sawe the vnder a figge tree, thou beleuest. Thou shalt se greater thinges then these. And he saied vnto him: Verely verely, I saye vnto you: hereafter shall yee see heauen open, and the angels of God ascending and descending ouer the sonne of man.

## The Notes.

The lyght.

(a) By the lyght, is vnderstande Chyiste, and by the darcknes, vngodly and vnbelyuyng men, among whom Chyist came, and they beleued him not, as Ephel. iiii. D

Grace for grace.

(b) By grace vnderstand fauour. The meaning is: For the fauour that God the father hath to hys sonne Chyiste, hath he resceiued vs into fauour. So that as Chyiste is beloued of the father, euen so are we beloued for hys sake. As Roman. v. E

To se god.

(c) There can no bodyly eye beholde the magesty of God in hys excellent nature, as he is. As we haue declared in Exod. xxxiii. D

The voice.

(d) In that Iohn Baptiste affirmeth hymselfe to be that same forgoer of Chyiste, of whome it was spoken in Ely the. xi. Chapter. A

## The. ii. Chapter.

Chyiste tourneth the water into wyne, and dryueth the byers and sellers oute of the temple.

And the thyrde day was there a marriage in Cana a cytie of Galyle: and a marriage the mother of Iesus was there. And in Cana Iesus was called also and hys dyscyples of Galile. vnto the marriage. And when the wyne failed, the mother of Iesus sayed vnto hym: they haue no wyne. Iesus saied vnto hyr: woman what haue I to do with the? Myne. Or rather houre is not yet come. His mother sayd vn what to the ministers: whatsoeuer he sayeth vn haue we to you, do it. And there were standyng ther to do. fyre waterpots of stone, after the maner of the purifyinge of the Jewes, containyng e two or thre sykins a peece.

And Iesus sayd vnto them: fylle the waterpottes with water. And they filled them vnto the brim. And he sayd vnto the: drawe out now, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water that was turned vnto wyne, and knewe not whence that was (but the ministers which drue the water knewe.) He called the bridegrome, and saied vnto him: All men at the begynnyng, set forth good wyne, and (a) when men be dronke, then that which is worse. But thou hast kepte backe the good wyne vntill now.

Thys begynnynge of myracles did Iesus in Cana of Galyle, and shewed his glorye, and his disciples beleued on him. After that he descended into Capernaum, and his mother and his brethren, and hys disciples: but continued not many dayes ther. And the Jewes Easter was euen at hand, and Iesus went vp to Ierusalem, and founde sytting in the temple those that sold oxen and shepe, and doves, and changers of money: and he made a scourge of smal cords, and drave them all out of the temple, with the sheepe and oxen, and powred oute the changers of money, & ouerthrewe the tables, and saied vnto them that sold doves: Haue these thinges hence, and make not my fathers house an house of marchaundyse. And his disciples remembered howe that it was writen: the zeal of thine house hath euen eaten me. Then answered the Jewes and sayd to him: what token shewest thou vnto vs, seynge þ thou doest these thinges? Iesus answered and saied vnto them: destroy this temple, and in thre dayes I wyll reate it vp agayne. Then said the Jewes. xlvj. yeares was thys temple a buildyng: and wilt thou reate it vp in thre dayes? But he spake of the temple of his body. Affone therfore as he was rylen fro deathe again, his disciples remebred that he thus saied. And they beleued the scripture, and the wordes whych Iesus had sayed.

When he was at Ierusalem at Easter in þ feast, many beleued on hys name, when they sawe hys myracles, whiche he did, but Iesus put not hymself in their hands, because he knew all men, & neded not that a nyne man should testyfy of manne. For he knewe what was in man.

Water in  
wyne.

Sellers in  
the tēple  
are caste  
oute.

pt. lxxvi. d.  
mat. xxvi. f.  
mat. xlii. f.

psal. lvi. b.

psal. lvi. b.

and. lvi. c.

The



The Notes.

When me be dronke. (a) That is when men be fulfilled and satisfied  
The. iii. Chapter.

The communication of Christ with Nicodemus. The doctrine and Baptisme of John, and what witness he beareth of Christ.

**N**icodemus. Ther was a man of the pharises named Nicodemus a ruler amonge the Jewes. The same came to Jesus by nyghte and sayed vnto hym: Rabbi, wee knowe that thou arte a teacher whych art come from god. For no man could do such myracles as thou doest, excepte God were wpth him. Jesus answered, and sayed to hym: verely, verely, I say vnto the, except a manne be borne (a) a newe, he cannot se the kyngdom of God. Nicodemus sayed vnto hym: howe can a man be borne when he is olde? can he enter into hys mothers wombe and be borne agayne? Jesus answered, verely verely I saye vnto the: excepte that a man be borne of water and of spirite, he can not enter into the kyngdom of God. That whych is borne of the flesh is flesh: that whych is borne of the spirite, is spirite. Marueile not that I sayd to the: ye must be borne a newe. The wynd bloweth where it listeth: & thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: So is euery man that is borne of the spirite.

**W** And Nicodemus answered and sayed vnto hym, how can these thynges be? Jesus answered and sayd vnto him: art thou a mayster in Israel, and knowest not these thynges? Verely, verely, I saye vnto the: we speake that we knowe, and testify that we haue seene, and ye receiue not oure witness. If when I tell you earthly thynges, ye beleue not: howe shoulde ye beleue if I shal tel you of heauenly thynges?

And no man (b) ascendeth vp to heauen but he that came doune from heauen, that is to say, the son of man which is in heauen.

**Rum. xxi. c. Serpente. Sayeth. i. Iho. iiii. a** And as Moyses lyfte vp the serpent in the wylernes, euen so must the son of man be lift vp, that none that beleueth in hym perissh, but haue eternal life.

**E** For God so loueth the (c) world, that he hath geuen hys onely son: that none that beleue in hym, shoulde perishe: but should haue euerylastyng lyfe. For God sente not hys sonne into the world, to condemne the world: but so the world throughe him might be saued. He that beleueth on him, shal not be condemned. But he that beleueth not is condemned alredy, because he beleueth not in the name of the onely sonne of God. And this is the condemnation that lyght is come into the world, and the men loued darckenes more then lyght, because they dedes were euyl. For euerye man that euil doeth, hateth the lyght: neither cometh to the lyght, lest his dedes should be reproued. But he that doeth trueth cometh to the lyght that hys dedes myght be knowe.

wen howe that they are wrought in god. After these thynges came Jesus and hys Dysciples into the Jewes lande, and ther he haunted wpth them and baptised. And John also baptised in Enon besydes Salim, because ther was much water ther and they came & were baptised. For John was not yet cast into prison.

**A** And ther arose a question between Johns Dysciples and the Jewes, aboute purifyinge. And they came vnto John, and sayed vnto hym: Rabbi, he that was wpth thee beyonde Jordan, to whome thou bearest wptnes. Beholde the same baptiseth, and all men come to hym. John answered, and sayed: a man can receiue nothyng at all excepte it be geuen from heauen. Ye poure selues are wptnesses howe that I sayd: I am not Christe, but am sente before hym. He that hath the byrde is the byrdgrome. But the frend of the byrdgrome: whych standeth by and heareth hym, reioyseth greatly of the byrdgromes voyce. This my ioye is fulfilled. He muste increase: and I muste decreace.

He that cometh from on hye is aboue all. He that is of the earth, is of the earth, and speaketh of the earth. He that cometh from heauen, is aboue all, and what he hath seene and heard that he testifieth: but no man recepueth his testimony. How be it he that hath recepued hys testimony (d) hath set to hys seale & God is true. For he whogod hath sent, speaketh the wordes of God. (e) For god geueth not him the spirite by measure. The father loueth the son and hath geuen althynges into hys hand. He that beleueth on the sonne, hath euerylastyng lyfe: and he that beleueth not the son, shal not se life: but the wrath of god abydeth on him.

The Notes.

(a) This newe byrth, is the mortification of the flesh preached by John Baptist, and the renouynge of the spirite whych is the remission of synnes by Christe.

(b) To ascende to heauen, is to haue the perfect knowledge of heauenly thynges, whych no man hath, but the natural onely son of God hath it.

(c) In this place, the worlde signifyeth the chosen and them only that beleue.

(d) That is too pryncipe in hys belife as it were wpth a seale.

(e) Howe the spirite or gyftes of the spirite are geuen by measure, reade. Ro. xii. and. i. Cor. xii.

The. iiii. Chapter.

The lounge communicacion of Christ with the woman of Samaria by the welles syde. Howe he healed the rulers son.

**A** Sone as the Lorde had knowledge howe the pharises had heard that Jesus made and Baptised mo dysciples then John (thoughe that Jesus hym selfe Baptised not, but his Dysciples) he lefte Jewrye, and departed agayne into Galile. And it was soo that he muste nedes goo thowowe Samarya.

Then came he to a cite of Samaria called Sychar.

To be borne agayne.

To ascend to heauen. the world.

To set to hys seale. God geueth gyfts



## The Gospell

Gen. xlviii. Sichar, besyde the possessyon that Jacob gaue to hys sonne Joseph. And there was Jacobs well. Iesus then weried in his ioy-  
nep, saie thus on the well.

And it was about (a) the fyrte hour: and there came a woman of Samaria to draw water. And Iesus sayed vnto hyr: geue me dryncke. For hys disciples wer gone away vnto the towne to buy meate. When sayed the woman of Samaria vnto hym: how is it, that thou beynge a Jewe, apest dryncke of me, which am a Samaritan? for the Jewes medle not wpth the Samaritans. Iesus answered & sayd vnto hyr: if thou knewest the gyfte of God, and who it is that sayth to the, geue me drinke, thou wouldest haue asked of hym, and he woulde haue geue the water of lyfe. The womanne sayd to hym: Spyr thou hast nothynge to drawe with, and the well is deepe, from whence then haste thou that water of lyfe? Art thou greater then our father Jacob, whych gaue vs this well, and he hymselfe dranke therof, & hys chyldren, and hys catel?

Iesus answered and sayed vnto hyr: whosoever dryncketh of thys water, shall thyrst agayne. But whosoever shal drynke of the water that I shall giue him, shal neuer be more a thyrst: but the water that I shal geue hi, shalbe in him a wel of water, springyng vp into euerlasting lyfe. The woman sayde vnto him: Sir, geue me of that water, that I thyrst not, neyther come hither to draw. Iesus sayd vnto hir: Go and call thy husbnde, and come hither. The woman answered and sayed to hym: I haue no husband. Iesus saied to hir: Thou hast well sayed, I haue no husbnde. For thou hast had fyue husbndes, and he whō thou now hast, is not thy husbnd. That saidest thou truely.

The woman sayde vnto him: Sir, I perceiue that thou art a prophet. Our fathers worshipped in this mountaine, and ye saye that in Ierusalem is the place where men ought to worshyppe. Iesus sayd vnto hyr: womanne beleue me, the houre commeth, when ye shall neyther in this mountayne, nor yet at Ierusalem worshyppe the father. Ye worshyppe, ye wote not what: we knowe what we worshyp: For saluacion commeth of the Jewes. But the houre cometh and now is, when the true worshypers shall worshyp the father in spirite and in truth. For verely such the father requy-  
reth to worship him. God is a spirite, and they that worshyp him, muste worship him in spirit and truth.

The woman saied vnto him: I wote well Messias shall come, whych is called Christ. When he is come, he will tell vs all thynges. Iesus saied vnto hyr: I that speake vnto the, am he: And euen at that popnte, came his disciples, and merueyled that he talked wpth the woman. Yet no man sayd vnto hym: what meanest thou, or what talkest thou wpth hyr? The woman then left

## of S. John.

hyr waterpot, and wente hyr way into the cylie, and saied to the men. Come se a man whych tolde me all thynges that euer I dyd. Is not he Christ? Then they went out of the cylie, and came vnto him.

And in the meane whyle hys discyples prayed hym, saying: Maister, eate. He sayed vnto them: I (b) haue meate to eate, that ye know not of. Then saied the disciples betwene themselves: hath anye man brought hym meate? Iesus saied to them: my meate is, to do the wyl of him that sent me. And to synnise hys workes. Saye not ye: there are yet four monethes, and then cometh haruest: Behold I saye vnto you, lifte vp your eyes, and looke on the regions: for they are whyte already vnto haruest. And he that repeth receiueith reward, and gathereth fruit vnto lyfe eternal: that both he that soweth, and he that reapeth might reioyce together. And herein is the saying true, that one soweth, and another reapeth. I sent you to reape that wherupon ye bestowed no labour. Other men laboured, and ye are entered into their laboures. Manye of the Samaritanes of that cylie beleued on hym for the sayinge of the woman, whych testyfyed: he told me all thynges that euer I dyd. Then when the Samaritanes were come vnto hym, they besought him that he would tary with them. And he abode there two dayes. And manye mo beleued, because of hys owne wordes, and sayed vnto the woman: Nowe we beleue, not because of thy sayinge: For wee haue heard hym our selues, and know that this is euen in dede Christe the Sauour of the world. &

After two daies he departed thence, and went awaye into Galyle. And Iesus hym selfe testyfyed, that a prophet hath no honoure in his owne countrey. Then asone as he was come into Galyle, the Galileans receyued him, whiche hadde sene all thynges that he dyd at Ierusalem at the feast. For they wente also vnto the feast daye. And Iesus came agayne into Cana of Galyle, wher he turned water into wine.

And there was a certaine ruler, whose sonne was sicke at Capernaum. Asone as the same hearde that Iesus was come out of Iurpe into Galyle, he wente vnto him, and besought him, that he would descend and heale his sonne: For he was euen readye to dye. Then saied Iesus vnto him: except ye see signes and woundres, ye cannot beleue. The ruler sayde vnto hym: Sir come awaye, or euer my child dye. Iesus sayde vnto him: Go thy waye, thy son lyueth. And the man beleued the wordes that Iesus had spoken vnto hym, & went hys waye. And anon as he wente on hys waye, his seruauntes mete hym and tolde him, sayinge: thy chylde lyueth. The enquirer he of the houre when he began to amend, & they saied vnto him: yester daye the seuenthy houre the feuer left hym. And the father

mat. xiii. g.  
Mark. vi. 6  
Luke. xlii. c

Ruler.



father knew that it was the same houre in  
whych Iesus sayd vnto hym: Thy sonne li-  
ueth. And he beleued & all hys housholde. &  
Thys is agayne the seconde myracle, that  
Iesus dyd after he was come out of Turpe  
into Galyle.

The Notes.

The syre  
houre.

(a) The Jewes reckened the houres of theyr  
dayes from the sunne rylng to the sunne set-  
tyng, so the syre houre was syre houres after  
the sunne rylng, whych at that tyme of the yere  
was about none.

I haue  
meat to eat

(b) Thys meate is, to do the wyll of hys father,  
and the chiefe thyng of hys fathers wyll is, to  
preache the Gospell to all the worlde, whych  
thyng was euen now at hand to be done, as whē  
comē is ryppē, men must fall to heruest.

The .v. Chapter.

He healeth the man that was sycke xxxviii  
yeres. The Jewes accuse hym, he answer-  
eth for hym selfe, and repproueth them.

**A**fter that there was a feaste of the  
Jewes, and Iesus went vp to Hieru-  
salem. And ther is at Hierusalem by  
the slaughterhouse, a poole called in the  
Hebrie tonge, (b) Bethesda, hauing .v. por-  
ches, in which lay a great multitude of sick  
folk, of blynd, halt, and withered, waiting  
for the mouyng of the water. For an angel  
went downe at a certayne season into the  
poole and troubled the water. Whosoever  
then firste after the styrryng of the water,  
stepped in, was made whole of whatsoe-  
uer disease he had. And a certayn man was  
there whych had ben diseased. xxxviii. yea-  
res. When Iesus sawe hym lye, and knew  
that he now long tyme had bene diseased,  
he sayd vnto hym: Wilt thou bee made  
whole? The sicke man answered him: Sir  
I haue no man whē the water is troubled,  
to put me into the poole. But in the meane  
tyme whyle I am aboute to come, another  
steppeth doune before me.

Gen. xxi. c.  
Deu. xvi. c.

The man  
that laye  
xxxviii.  
yere bi the  
poole is  
healed.

And Iesus saied vnto hym: ryse, take vp  
thy bed, and walke. And immediatlye the  
man was made whole, and toke vp his bed  
and went. And the same day was the Sab-  
both day. The Jewes therefore sayd to him  
that was made whole, it is the Sabboth  
daye, it is not lawfull for the to carpe thy  
bed. He answered them: he that made me  
whole, sayd to me: take vp thy bed, & get  
the hence. Then axed they hym, what man  
is that whych sayd vnto the, take vp thy  
bedde and walke? And he that was healed,  
wist not who it was. For Iesus had gotten  
hymselfe away, because þ ther was preace  
of people in the place.

The Sa-  
both is  
broken.  
Iere. xvi. c.

And after that, Iesus founde him in the  
temple, and said vnto him: behold thou art  
made whole, synne no more, lest a worse  
thyng happen vnto the. The man departed  
and tolde the Jewes that it was Iesus,  
whych had made him whole. &  
And therefore the Jewes did persecute Je-  
sus, and soughte the meanes to slea him,  
because he had done these thynges on the

Sabboth day. And Iesus answered them:  
(c) my father worketh hitherto & I worke.  
Therefore the Jewes sought the more to kil  
hym, not only because he hath broken the  
Sabboth, but sayed also that God was hys  
father, and made himself equal with God.

Then answered Iesus and sayd vnto  
them: verely verely, I say vnto you: the son  
can do nothyng of hymself, but that he se-  
eth the father do. For whatsoeuer he doth,  
that doth the sonne also. For the father lo-  
ueth the sonne, and sheweth him all thyng-  
ges, whatsoeuer he hymselfe doth. And he  
will shew him greater workes then these,  
because ye should maruaile. For I pke wylle  
as the father rapseth vp the deade, and  
quickeneth them: euen so the sonne quic-  
keneth whom he will. Neither iudgeth the  
father anye man: but hath committed all  
iudgement vnto the sonne, because that al  
men should honour the sonne, euen as thei  
honour the father. He that honoureth not  
the sonne, the same honoureth not the fa-  
ther, whych hath sent hym. Verely verely,  
I saye to you, he that heareth my wordes,  
and beleueth on hym that sent me, hath e-  
uerlasting life, and shal not come into dam-  
nacpon: but is escaped fro death vnto life.

Christe is  
iudge o-  
uer all.

Fayth.

Verely verely, I say vnto you: The tyme  
shal come and nowe is, when (d) the deade  
shal heare the voice of the sonne of God.  
And they þ heare shal lyue. For as the fa-  
ther hath lyfe in hymself, so I pke wylle hath  
he geuen to the sonne to haue lyfe in hym-  
selfe, & hath geue him power also to iudge,  
in that he is the sonne of man. Maruaile  
not at thys, the houre shal come, in the  
whych (e) all that are in the graues, shal  
heare hys voyce, and shal come forth: they  
that haue done good, vnto the resurreccion  
of lyfe, and they that haue done euil, vnto  
the resurreccion of damnacpon. & I can of  
myne owne selfe do nothing at all. As I  
heare, I iudge: and my iudgement is iuste,  
because I seke not myne own will, but the  
wyll of the father whych hath sent me. If  
I beate wptnes of my selfe, my wptnes is  
not true. Ther is another that beareth wit-  
nes of me, and I am sure that the wptnes  
whych he beareth of me, is true.

D  
Mat. x. vi. c.

Resurrec-  
cyon.

He that  
seeketh his  
owne wil,  
iudgeth  
not truely

Ye sent vnto Iohn, and he bare witness vnto  
the truth. But I receyue not the (f) re-  
cord of men. Neuerthelesse, these thynges  
I say that ye might be safe. He was a bur-  
nyng and a shynyng lpyght, and ye woulde  
for a season haue reioysed in his lpyght: But  
I haue greater wptnes then the witness of  
Iohn. For the workes whych the father  
hath geuen me to finish, the same workes  
whych I do, beare wptnes of me, that the  
father sente me. And the father hymselfe  
whych hath sent me, beareth witness of me.  
Ye haue not hearde his voice at any tyme,  
nor ye haue sene his shape: therto his wor-  
des haue ye not abydyng in you. For who  
he hath sent: hym ye beleue not.

Mat. xii. v  
and. xvi. c.

Deu. xii. b

Search the scriptures, for in them ye  
shall thinke



# The Gospell

# of S. John.

thynke ye haue eternall life: and they are they whiche testifie of me. And yet wyl ye not come to me that ye myghte haue lyfe. I receiue not praple of men. But I know you, that ye haue not the loue of God in you. I am come in my fathers name: and ye receiue me not. If another shall come in his own name, him wyl ye receiue. How can ye beleue which receiue\* honour one of another, and seke not the honour that cometh of God only?

Be that se  
keth ho-  
nor cannot  
beleue.  
Moses.

Do not thynke that I wyl accuse you to my father. There is one that accuseth you, euen Moses in whom ye truste. For had ye beleued Moses, ye woulde haue beleued me, for he wrote of me. But seying ye beleue not his writinge, how should ye beleue my wordes? \*

## The Notes.

Slaugh-  
ter house.  
Bethsaida

(a) The greke hath shepehouse. A place where they kylled beastes that were offered.  
(b) Some wyte, Bethsada. It is as much to say as a spittle or hospitall, wherein poore folke haue theyr beyng, whych place was by a pole, where the shepe that were offered in the temple were kept. And the synke remayned ther lokyng for the mounge of the water, &c.

My father  
worcketh.  
ec.

(c) This is my father ceaseth not to doo good vnto all men euen on the Saboth daye, and no more do I.

The deade  
shal heare

(d) Here he speaketh of the resurrection and iustification whereby the wycked aryseth from hys wyckednes, & wherby the synner is brought from death of hys synnes to the life of ryghteousnes, and especially of the calling of the Gentiles, whiche was done after the comynge of the holy gost. For the Gentiles were stil counted as deade men.

Al that ar  
in graues.

(e) Here meaneth he of the general resurrection whiche shalbe in the last daye.

## The. vi. Chapter.

Jesus feedeth fyue thousand men, departeth awaye that they should not make hym king, and reproveth the schelpe hearers of hys wordes. The carnall are offended at hym.

Ma. xxi. b  
Mar. vi. c  
Luk. ix. b

After these thynges, Jesus went hys waye ouer the sea of Galilee. And a greate multitude folowed hym, because they hadde sene hys miracles whiche he did on them that were dysleasid. And Jesus went vp into a mountayne, & there he sat wth hys Dysciples. And Easter, a feaste of the Jewes was nye. \*

Then Jesus lyft vp hys eyes, and sawe a greate compaignie come vnto hym, and sayd vnto Phillip: whence shal we by bread that these myghte eate? Thys he sayd to proue hym, for he hym selfe knewe what he woulde do.

Fyue lo-  
ues and. ii.  
fyshes.

Phillip answered him: two hundred peny worthe of breade are not sufficiente for theym, that euerye man haue a litle. Then sayd vnto hym one of hys Dysciples, Andrew Symon Peters brother. There is a lad here, whych hath fyue barley loues and two fyshes: but what is that among so many? And Jesus sayd: make the people set downe. Ther was much grasse in the place

And the men sat downe, in number about fyue thousande. And Jesus toke the bread and gaue thanks, and gaue the disciples, and hys Disciples to theym that were set downe. And likewise of the fyshes as much as they woulde.

When they had eaten ynoughe, he sayd vnto hys Dysciples: gather vp the broken meate that remayneth, that nothyng be lost: And they gathered it together, and filled twelue baskettes wth broken meate of the fyue barley loues and. ii. fyshes: whiche broken meate remayned vnto the that had eaten. Then the men when they hadde sene the miracle that Jesus did, sayd: this is of a truth the prophet that should come into the worlde. \*

Luk. ix. b  
Mat. xiii. f  
mar. vi. f

When Jesus perceyued that they wold come and take hym vp to make hym king, he departed agayne into a mountayne hym selfe alone. And when euen was come, hys dysciples went vnto the sea, and entred in to a shyp, and went ouer the sea vnto Capernaum. And anon it was darcke, and Jesus was not come to theym. And the sea arose wth a great wynde that blew. And when they had rowen aboute a. xlv. or. xxx. furlonges, they sawe Jesus walke on the sea, and drawe nye vnto the shyp, and they were afraid. And he sayd to the: It is I, be not a frayde. Then woulde they haue receiued hym into the shyppe, and the shyppe was by & by at the land whither they wet.

The daye folowynge, the people whych stode on the other syde of the sea, sawe that there was non other shyp there, saue that one whereinto hys dysciples were entred, and that Jesus went not in wth hys disciples into the shyp, but that his Disciples were gon awaye alone. Howbeit ther cam other shyppes from Tiberias nye vnto the place where they eate bread when the lord had blessed. Then when the people sawe that Jesus was not there, neyther hys Dysciples, they also toke shyppe and came to Capernaum sekynge for Jesus: And when they hadde founde him on the other syde of the sea, they sayd vnto hym: Rabbi, when cammest thou hither? Jesus answered them and sayd: verely verely I say vnto you, ye seke me, not because ye sawe the miracles, but because ye eate of the loaves, and were fylled. \* Labour not for the meat whiche perissheth but for the meate that endureth vnto euerlasting life which meate the son of man shal geue vnto you. For hym hath god the father (a) sealed.

Then sayd they vnto him: what shal we do that we might worke the workes of God? Jesus answered & said vnto them: This is the worke of God, that ye beleue on hym who he hath sent. They sayd vnto him: what signe shewest thou that we may se & beleue the? What doest thou worke? Our fathers did eate manna in the desert as it is written: He gaue them bread from heauen to eate. Jesus sayd vnto them: verely verely I say vnto you  
Moses

Exod. xvi. f  
Nume. xi. b  
Psa. lxxviii  
Sap. xvi. a



## The Gospell

Of S. John. Fo. xlv.

Moses gaue you not bread fro heaue, but my father geueth you þ true bread fro hea-  
uen. For þ (b) bread of God is he, which co-  
meth doune from heauen, and geueth lyfe  
vnto the worlde.

**Ex. xxiii. c** Then saied they vnto him: Lord, euer-  
more giue vs this breade. And Iesus sayed  
vnto them: I am the bread of lyfe. He that  
commeth to me, shall not hunger: & he that  
beleueth on me, shall neuer thirst. &

But I saie vnto you: that ye haue sene  
me, and ye beleue not. All that the fa-  
ther geueth me shall come to me, and him  
that cometh to me, I cast not away. For  
I came down from heauen, not to do mine  
owne wpll, but his wpll whiche hath sente  
me. And this is the fathers wil, which hath  
sente me, that of all whiche he hath geuen  
me, I shoulde lose nothing: but shuld raise  
it vp agayne at the last day. And this is the  
wil of him that sent me: that euery manne  
whych seeth the son and beleueth on hym,  
haue euerlastyng lyfe. And I wil rapse him  
vp at the last day. The Jewes then murmu-  
red at him, because he saied: I am þ breade  
**Mat. xiii. g** which is come doune fro heauen. And they  
sayed: Is not this Iesus the sonne of Jo-  
seph, whose father and mother we know?  
How is it then that he sayth: I come down  
from heauen? Iesus answered and sayed  
vnto them: Murmure not amonge poure  
selues.

\* No man can come to me: excepte the fa-  
ther which hath sent me, drawe him. And I  
will rapse him vp at the last day. It is wri-  
ten in the prophetes: that they shall be all  
taught of God. Euerye man therfore that  
hath heard and hath learned of the father,  
commeth to me. Not that anye man hath  
sene the father, saue he whiche is of God,  
the same hath sene the father.

**Here. xxi.** Verely, verely I saie vnto you, he that  
beleueth on me, hath euerlastyng lyfe. I  
am that bread of lyfe. Your fathers did eat  
Manna in the wilderness & are dead. Thys  
is that bread which cometh from heaue,  
that he whych eateth of it shoulde also not  
dye. I am that lpyng bread whiche came  
down from heauen. If any man eat of this  
bread, he shall lyue for euer. And the breade  
that I will geue is my fleshe, whych I will  
giue for the lyfe of the world. And þ Jew-  
es stroue among themselves sayng: How  
can this felow giue vs his flesh to eat? The  
Iesus sayd to them. Verely verely I saie  
vnto you: excepte ye eate the fleshe of the  
sonne of man, and drinke his bloud, ye shal  
not haue lyfe in you. Whoso euer eateth  
my fleshe, and drincketh my bloud, hath e-  
ternall lyfe: and I will rapse hym vp at the  
last dape.

**Exo. xvi. a.**

\* For my fleshe is meate in dede, and my  
bloud is drinke in dede. He that eateth my  
fleshe and drincketh my bloud, dwelleth in  
me, and I in him. As the liuing father hath  
sent me, euen so lyue I by my father, and  
he that eateth me, shall lyue by me. This is

the bread which came from heauen, not as  
poure fathers haue eaten Manna and are  
deade. He that eateth of thys breade, shall  
lyue euer. &

These thynges sayd he in the synagoge  
as he taught in Capernaum. Many there-  
fore of his dysciples, when they had heard  
this, said: this is an hard saying: who can  
abde the hearynge of it? Iesus knewe in  
him selfe, that hys disciples murmured at  
it, and said vnto them: Doeth this offende  
you? What and if ye shall see the sonne of  
man ascende vp wher he was before? It is  
the spirite that quickeneth, the fleshe pro-  
fyeth nothing. The wordes that I speake  
vnto you, are spirite and life. But there are  
some of you that beleue not. For Iesus  
knewe from the beginninge, whiche they  
were that beleued not, and who shoulde be-  
trape him. And he sayd: therfore sayd I vn-  
to you, that no man cometh vnto me, ex-  
cept it were geuen vnto hym of my father.

From that tyme many of hys dysciples  
wente backe, and walked no more wpth  
him. Then sayde Iesus to the twelue: wpll  
ye also go awaye? Then Simon Peter an-  
swered: Maister to whō shall we go? Thou  
hast the wordes of eternal lyfe, and we be-  
leue, and knowe thou art Christ the sonne  
of the lpyng God. Iesus answered the:  
Haue not I chosen you twelue, and yet  
one of you is the denyer? He spake it of Je-  
das Iscariot the sonne of Simon: for he  
it was that shoulde betraie him, and was  
one of the twelue. &

**Mat. xvi. s**

### The Notes.

- (a) That is, he hath put hys marke of the holy  
ghost on hym, whych testifyeth wpth myracle  
what he is. **Scaled.**  
(b) The word of the Gospell, whych is Christ, The bread  
is the true and lyuely breade of heauen, that ge-  
ueth lyfe to the whole world. **of God.**  
(c) That is, if my wordes do offend you, what doeth thys  
wpll then the performance of them do, when offende.  
the sonne of man shall do in dede that he hath  
nowe spoken?

### The. vii. Chapter.

Iesus cometh to Jerusalem at the feast,  
teacheth the Jewes and reproueth the. Ther  
are dyuers oppnyons of hym among the peo-  
ple. The Pharises rebuke the officers, be-  
cause they haue not taken hym, and chyde Pi-  
lodeus for takyng hys part.

**A**fter that, Iesus wet about into  
Galyle, and would not go about  
in Jewry: for the Jewes soughte  
to kyll hym. The Jewes taberna-  
cle feast was at hand. Dis(a) bre-  
then therfore said vnto him: get the hence  
& go into Jewrye that thy disciples maye  
se thy workes that thou doest. For there is  
no man that doeth anye thyng secretly,  
and he him selfe seketh to be knowe open-  
ly. If thou do such thinges shewe thy selfe  
to the world. For as yet his brethren bele-  
ued not in hym.

**Leu. xxiii. e**

Then Iesus sayde vnto them: My time  
is not yet come, poure time is alway ready.

Whhh. iii. The



# The Gospell

# of S. John.

The world cannot hate you, But me it hateth: because I testify of it, that the works of it are evil. So ye be vnto this feast. I will not go vnto this feast, for my tyme is not yet full come. These wordes he saied vnto them, and abode still in Galilee. But as soon as his brethren were gone by, he went also by vnto the feast: not openly, but as it were prively.

Then sought him the Jewes at the feast and sayde: where is he? And much murmuring was there of him amonge the people. Some saied: He is good. Other saied nay, but he deceyueth the people. How be it, no man spake openly of him, for feare of the Jewes.

**B** \* In the middes of the feast, Jesus wente by into the temple & taughte. And the Jewes maruailed, sayinge: Howe knoweth he the scriptures, seeinge that he neuer learned? Jesus answered them and sayed: My doctryne is not myne, but his that sent me: If anye man wyl doo his (b) will, he shall knowe of the doctryne, whether it be of God, or whether I speake of my selfe. He that speaketh of him selfe, seeketh his own praple. But he that seeketh his praple that sent him, the same is true, & no vnrighteousnes is in him. Did not Moyses giue you a law, & yet (c) none of you kepeth the law? Why go ye aboute to kyll me? The people answered and sayed: thou hast the deuyll: who goeth about to kyll the? Jesus answered & saied to the: I haue done one worke, and ye all maruaile. Moyses therfore gaue vnto you circumcision: not because it is of Moyses, but of the fathers. And yet ye on the Sabboth daye, circumsise a man. If a man on the Sabboth daye receiue circumcision spon without breakyng of the law of Moyses: disdaine ye at me because I haue made a manne every whit whole on the Sabboth day? Iudge not after the vtter apperance: but iudge rightuous iudgement. The said some of them of Ierusalem: is not this he whom they go aboute to kyll? Beholde he speaketh boldly, and they saye nothing to him. Do the rulers know in dede that this is verely Christe? Howbeit, we knowe thys man whence he is: but when Christe cometh, no man shall know whence he is. The cryed Jesus in the temple as he taughte, saying: ye know me, and whence I am, ye knowe. And yet I am not come of my self, but he that sent me, is true, whom ye know not. I knowe him: for I am of him, and he hath sente me. Then they soughte to take him: but no man laid hands on him, because his tyme was not yet come. Manye of the people beleued on him, and sayed: when Christ cometh, wil he do mo miracles the this man hath done?

The pharises heard that the people murmured such thynges about him. Wherefore the pharises and hye priestes sente mynisters forthe to take him. When saied Jesus vnto them: Yet am I a lytle whyle wpyth

you, and then go I vnto hym that sent me. Ye shall seeke me, and shall not fynd me: and wher I am, thither can ye not come. Then said the Jewes amonge them selues: whither wyl he go, that we may not find him? Wyl he go among the gentyls, whych are scattered al abrode, and teach the gentils? What maner saying is thys that he sayed: ye shall seeke me: and wher I am, thither can ye not come?

In the laste daye, that greate daye of the feast, Jesus stode and cried, saying: If any man thyrst, let him come vnto me & drinke. He that beleueth on me, as saith the scripture, out of his bellye shall flowe ryuers of water of lyfe. This spake he of the spirite whych they that beleued on hym, should receiue. For the holy goste was not yet ghyfted there, because that Jesus was not yet glorified.

\* Manye of the people, when they hearde that sayinge, sayd: of a truth this is a prophet: other sayd, thys is Christ, some sayd: that Christ come out of Galilee? Sayth not the scripture that Christe shall come of the seide of Dauid, & out of the towne of Beth leem where Dauid was? So was ther dyscencion among the people about hym. And some of them would haue taken hym: but no man layed handes on hym.

Then came the ministers to the hye priestes and pharises. And they sayd vnto the, whye haue ye not broughte hym? The seruantes answered: neuer man spake as thys man doth. Then answered them the pharises: are ye also deceyued? Doeth any of the rulers or the pharises beleue on him? But the commune people whych knowe not the lawe, are cursed. Nicodemus saied vnto the (He that came to Jesus by night and was one of them) Doth our law iudge anye man, before it heare him, and knowe what he hath done? They answered and saied vnto him: arte thou also of Galyle? Search and loke, for out of Galyle ariseth no prophet. And every man went vnto his owne house.

## The Notes.

- (a) Loke in Genesis. xiii. b
- (b) He that loueth the wyl of God to kepe hys lawe, the same vnderstandeth that doctryne.
- (c) Loke in Mathe. v. c

## The. viii. Chapter.

A woman is taken in aduoutre. Christe dyspyuereth her. The freedom of such as follow Christ, whos they accuse him to haue the deuyll wpythin hym, and go about to stone hym.

**A**ND Jesus went vnto mounte Oliuet, and earlye in the mornynge came agayne into the temple, and all the people came vnto hym, and he sate downe and taught them: And the scribes & pharises brought vnto him a woman taken in aduoutre: and set hyr in the myddest, and sayed vnto hym: Maister, thys womanne was taken in aduoutre euen as the dede was a doynge. Moyses in the law commaunded

The holy gost was not yet ghyfted there, because that Jesus was not yet glorified.

was not that sayinge, sayd: of a truth this is a prophet: other sayd, thys is Christ, some sayd: that Christ come out of Galilee? Sayth not the scripture that Christe shall come of the seide of Dauid, & out of the towne of Beth leem where Dauid was? So was ther dyscencion among the people about hym. And some of them would haue taken hym: but no man layed handes on hym.

Mathe. v. a. Mathe. ii. b

Rulers & pharises beleue not

Brethren. To vnderstand. To kepe the lawe.



**Leu. xx. b.** ded vs that such shoulde be stoned. What sayest thou therefore? And thys they sayd to tēpte him that they myghte haue wherof to accuse hym. Jesus stouped downe & wryth hys finger wrote one the grownde. And whyle they continued arryng hym, he lyfte hym selfe vp and saied vnto them: let hym that is amonge you wpythout syn cast the fyrste stone at hym. And agayne he stouped downe and wrote on the ground. And assone as they hearde that they wente out one by one, the eldest fyrste. And Jesu was lefte alone, and the woman standynge in the middes. When Jesus had lyfte vp hym selfe agayne, and sawe no man but the woman, he sayde to hir. Woman where are those thynges accusers? Hath no man condemned the? She sayde, no manne Lorde. And Jesus said. Nether doo I condemne the. Go and (a) sinne no more. &

**I. John. i. b.** **B** Then spake Jesus agayne vnto the sayynge: I am the lychte of the worlde. He that foloweth me shal not walke in darknes: but shal haue the lycht of lyfe. The Pharisees sayd vnto hym, thou bearest recorde of thy selfe, thy recorde is not true. Jesus answered and saied vnto theym: though I beare recorde of my selfe, yet my recorde is true: for I know whence I came, and whither I go: But ye cannot tell whence I came and wpyther I go. Ye iudge after the fleshe I Iudge no manne. Though I iudge, yet is my iudgemente true. For I am not alone: but I and the father that set me. It is also wryten in poure lawe, that the testimonye of two men is true: I am one that beare wpytnes of my selfe, and the father that sente me, bereth wpytnes of me.

**Deu. xix. d.** **Ma. xvi. c.** Then sayde they vnto hym: where is thy father? Jesus answered: ye nether know me nor yet my father. If ye had knowen me, ye shoulde haue knowen my father also. These wordes spake Jesus in the temple, as he taughte in the temple, and no man layed hands on him: for his time was not yet come. &

**C** Then sayed Jesus agayne vnto theym. I go my waye, and ye shall seeke me, and shall dye in poure synnes. Whpyther I goo thpyther can ye not come. Then sayed the Jewes: wpyll he kyll hym selfe, because he sayeth: whither I go, thither can ye not come? And he sayed to them: ye are from beneath. I am fro above. Ye are of thys worlde I am not of thys worlde: I sayde therfore vnto you, that ye shall dye in poure synnes. For excepte ye beleue that I am he, ye shal dye in poure synnes. Then saied they vnto hym: who art thou?

**Thys is** **hys doc-** **tryne.** And Jesus saied vnto them: Euen the verie same thinge that I saye vnto you. I haue manie thinges to saie, and to Iudge of you: but he that sente me, is true. And I speake in the worlde, those thinges whiche I haue hearde of him. Howebeit they vnderstod not that he spake of his father.

**D** Then saied Jesus vnto theim: when ye

haue lyft vp on hie the sonne of man then shall ye knowe that I am he, and do nothyng of my selfe: but as my father hath taughte me, euen so I speake: and he that sente me, is wpyth me. The father hath not lefte me alone, for I doo alwayes those thynges that please hym. & As he spake these wordes, manie beleued on him.

**E** Then sayed Jesus to those Jewes whiche beleued on hym: If ye continue in my woorkes, then are ye my verie Dypsciples, and shall knowe the trueth, and the trueth shall make you free. They answered hym: Wee be Abrahams seede, and were neuer bounde to anye man: why sayest thou the, ye shalbe made free? Jesus answered the: verely, verely I saye vnto you, that who soeuer committeth syn, is the seruaunte of synne. And the seruaunte abydeyth not in the house for euer. But the sone abideth euer. If the sonne therefore shall make you fre then are ye fre in dede. I know that ye are Abrahams seede, but ye seke meanes to kyll me because my saynges haue no place in you. I speake that I haue seene wpyth my father: and ye do that whpych ye haue seene wpyth your father.

They answered and sayed vnto hym: Abraham is oure father. Jesus sayde vnto theym: if ye were Abrahams chyldren, ye wolde do the dedes of Abraham. But now ye go aboute to kyll me, a man that haue tolde you the trueth, whpyche I haue herde of God, thys dyd not Abraham. Ye do the dedes of poure father. Then sayed they to hym: we were not bozne of fornicacion.

We haue one father, whpyche is God. Jesus sayed vnto them: if God were your father, then woulde ye loue me. For I proceeded forth & came from God. Nether came I of my selfe, but he sente me. Why do ye not know my speche? Euen because ye cannot abyde the herpyng of my words.

Ye are of your father the deupyl, and the lustes of your father ye wpyll do. He was a murderer fro the begynnynge, and abode not in the trueth, because there is no trueth in hym. When he speaketh a ly, then speaketh he of hys owne. For he is a lyer, and a father thereof. And because I tell you the trueth, therfore ye beleue me not.

**F** Whpych of you can rebuke me of synne? if I saye the trueth, why doo not ye beleue me? He that is of God heareth gods wordes. & Ye therfore hearethem not, because ye are not of God. Then answered the Jewes and sayed vnto hym: Say we not wel that thou arte a Samaritan, and haste the deupyl? Jesus answered: I haue not the deupyl: but I honoure my father, and ye haue dyshonored me: I seeke not myne owne prayse, but there is one that seeketh and iudgeth.

Verely verely I saye vnto you, if a man kepe my saynges, he shall neuer see death. Then sayed the Jewes too hym. Nowe knowe we that thou hast the deupyl. Abrah-

**Rom. vi. b.**  
**ii. Pet. ii. a.**

**Abraham.**



ham is dead, and also the prophetes, & yet thou saiest: if a man kepe my sayings, he shall neuer tast of death. Arte thou greater then our father Abraham which is dead? & the prophetes are deade. Whom makest thou thy selfe? Iesus answered: If I honour my selfe, myne honoure is nothing worth. It is my father that honoureth me, which you say is your god, and ye haue not knowen hym: but I knowe him. And if I should say, I know him not, I should be a liarlike vnto you. But I know him, & kepe hys saying. Your father Abraham was glad to se my day, & he saw it & reioysed. The Jewes vnto him: thou arte not. I, peare old, and hast thou sene Abraham? Iesus said vnto them: Verely verely, I say vnto you: per Abraham was I am. Then toke they vp stones to cast at him. But Iesus hid him selfe, and went out of the temple.

The Notes.

Synne no more.

(a) The Gospell preacheth not so remission of synnes vnto vs, that we should contynue in synne: but that we should chaunge our lyfe, and walke in a new lyfe of the spirite, neuer purposing to synne any more.

My daies.

(b) All the holpe fathers that were before the comynge of Christ, from the begynnyng of the world, hadde the same sayth in Christ that we haue, whych he called Christen.

The ix. Chapter.

Christ maketh the man to se that was borne blind.

**A**ND as Iesus passed by, he sawe a man whych was blind fro his byrth. And his disciples ased him: Mayster who dyd synne: thys man or his father and mother, that he was borne blind? Iesus answered: Neither hath this man synned nor yet his father & mother: but that the workes of God shoulde be shewed on hym. I must worcke the workes of hym that sent me, whyle it is daye. The (a) nyghte cometh, when no man can worcke. As longe as I am in the worlde, I am the lyghte of the worlde.

And as sone as he had thus spoken, he spat on the ground, and made clay of the spittle, & rubbed the claye on the eyes of the blind, and sayed vnto him: Goo washe the in the poole of Siloe, whiche by interpretacion, signifieth sent: He went his way and washed, and came againe sepyng. The neyghbours and they that had sene hym before, howe that he was a beggar, sayed: is not this he that sate and begged? Some sayed: this is he. Other saied: he is lyke hym.

**B**ut he himselfe sayed: I am euen he. They saied vnto him: Howe are thyne eyes opened then? He answered and sayd. The man that is called Iesus made clay, & anointed myne eyes, and sayed vnto me: Goo to the poole Silo and washe. And I went and washed, and receyued my syght. They sayd vnto him: wher is he? He sayed: I can not tell.

Then brought they to the pharises, him that a lytle before was blind: for it was

the Saboth daye when Iesus made & clay. The Sab both daye rises also ased him how he hadde receyued hys sight. He sayd vnto them: He put clay vpon my eyes, and I washed and do see. Then sayd some of the pharises, this man is not of God, because he kepeth not the Saboth daye. Other saied: how can a man that is a sinner, do such miracles? And ther was stryfe among them. Then spake they vnto the blinde agayne: What saiest thou of him, because he hath opened thine eyes? And he said: He is a prophet. But the Jewes dyd not beleue of the fellowe, how that he was blind and receyued hys syght, vntill they had called the father and mother of him that receiued his sight. And they ased them sayinge: Is this your sonne, who ye say was borne blind? How doth he now se then? His father and mother answered them and sayd: We wote well, that this is our son, and that he was borne blind, but by what meanes he now seeth, that can we not tell, or who had opened his eyes, ca we not tell. He is old ynough, are him, let him answer for him selfe. Suche words spake his father and mother, because they feared the Jewes. For the Jewes had conspired already, that if any man dyd confesse that he was Christ, he should be excommunicat out of the synagoge, therefore sayed hys father and mother: he is old ynough, are hym.

Then againe called they the man & was blind, & sayd vnto him: Geue god & praise, we know that this man is a sinner. He answered & sayed: Whether he be a synner or no, I can not tel: one thing I am sure of, & I was blind, and now I see. Then sayed they to hym againe: What dyd he to the? How opened he thine eyes? He answered the: I tolde you per whyle, and ye dyd not heare. Wherefore wold ye heare it agayne? wll ye also be hys disciples? Then rated they hym, and said: thou art hys dysciple, we be Moyses disciples. Wee are sure that God spake with Moyses, thys fellowe wee know not from whence he is.

**D**The man answered & said vnto the: this is a marvelous thyng, that ye wote not whence he is, sepyng he hath opened myne eyes. For we be sure that (a) God heareth not synners. But if any man be a worshipper of God, & do hys will, hym heareth he. Sence the worlde began was it not heard, that any man opened the eyes of one that was borne blind. If thys man were not of God, he could haue done nothyng: They answered and sayed vnto hym: thou arte altogether borne in synne, and doest thou teache vs? And they cast hym oute.

Iesus heard that they had excommunicate hym, & as sone as he had found hym, he said vnto him: doest thou beleue on the son of God? He answered and sayd: Who is it Lorde, that I myght beleue on hym? And Iesus sayd vnto hym: Thou hast sene him, and he it is that talketh wth the. And he sayd:

The poole of Siloe.



said: Lord I beleue, & worshipped hym. & Jesus sayed: I am come vnto iudgemente into thys world, that they whiche see not, might se: & they whiche see, might be made blynde. And some of the pharises whiche were with hym, hearde these wordes, and sayde vnto hym: are we then blynde? Jesus sayed vnto them: if ye were blynde, ye shuld haue no synne. But now ye say: we se, therfore your synne remaineth.

The Notes.

The nyght

(a) Thys nyght is the tyme of ignorance, wher in the knowledge of Christ how he only iustifieth is lost. Then can no manne worke a good worke in the syght of God, how glorious soeuer hys workes appeare.

God heareth no sin-  
ner.

(b) That is, he heareth not that repent not, nor are in mynde to leaue theyr euyllyfe.

The .x. Chapter.

Christ is the true shephearde, and the doze of shepe. Some saye Christe hath the deuyl and is mad. Other saye that he speaketh not the wordes of one that hath the deuyl, because he telleth the truth. The Jewes toke vp stones to cast at hym, & cal hys preachyng blasphemy, and go about to take hym.

Doze.

John. viij. d

A V & I telpe verelye I saye vnto you, he that entreth not in by the doze into the shepefolde, but clymeth vp some other wape, the same is a thefe and a robber. He that goeth in by the doze, is the shephearde of the shepe: to hym the porter openeth, and the shepe heare hys voyce, & he calleth hys owne shepe by name, and lea-  
deth them out. And whē he hath sent forth his owne shepe, he goeth before them, and the shepe folowe hym, for they knowe hys voice. A straunger they wyl not folowe, but wyl flye from hym, for they know not the voyce of straungers. This similitude spake Jesus vnto them: But they vnder-  
stode not what thinges they were whiche he spake vnto them.

Christe is  
the doze.

When Jesus said vnto them agayn: I telpe verelye, I saye vnto you: I am the doze of the shepe. All, euen as many as came before me, are theues & robbers: but the shepe dyd not hear them. I am the doze: by me, if any man enter in, he shal be safe: and shal go in and out, and find pasture. The thiefe cometh not but for to steale, kyll and de-  
stroye. I am come that they mighte haue lyfe, and haue it more aboundantly.

Shepe-  
herde.

Cap. xi. c.  
Es. xxxiii. f

I am the good shepheerde. The good shepheerde gyueth his lyfe for the shepe: An hyred seruaunt, whiche is not the shep-  
herd, neyther the shepe are hys owne, seeth the wolfe comming, and leaueth the shepe, and flyeth, and the wolfe catcheth them, and scattereth the shepe. The hyred seruaunt flyeth, because he is an hyred seruaunt, and careth not for the shepe. I am that good shepheerde, and know mine, and am known of myne. As my father knoweth me, euē so know I my father. And I gyue my lyfe for the shepe: and other shepe I haue which are not of thys fold. Them al-  
so must I bringe, that they maye heare my

Es. xxxiii. f  
Actu. xii. a.

voice, and that there maye be one flocke & one shepheerde.

Therefore doeth my father loue me, be-  
cause I put my lyfe from me, that I might take it again. No man taketh it from me, but I put it away of my selfe. I haue po-  
wer to put it from me, and haue power to take it agayne. This commaundemente haue I receyued of my father. And there was a dissencion agayne among the Jew-  
es for these sayynges, and manye of them sayd: he hath the deuyl, and is madde: whye heare ye him? Other said: these are not the wordes of hym that hath the deuyl. Can the deuyl open the eyes of the blinde?

And it was at Hierusalem the feaste of the dedication of the temple, and it was winter, and Jesus walked in Solomons porch. Then came the Jewes roundabout him, and said vnto him: Howe longe doest thou make vs doubt? if thou be Christe, tell vs plainly. Jesus answered them, I told you and ye beleue not. The workes that I do in my fathers name, they be a witnes of me. But ye beleue not, because ye are not of my shepe. As I sayed vnto you: my shepe heare my voyce, and I know them, and they folowe me, and I geue vnto them eternall life, and they shall neuer perishe, neither shall any manne plucke them oute of my hande. My father whiche gaue them me, is greater then al, and no man is able to take them out of my fathers hande. And I and my father are one.

Then the Jewes againe toke vp stones to stone him withall. Jesus answered them: many good workes haue I shewed you from my father: for whiche of them wil ye stone mee? The Jewes answered hym, sayyng: For thy good workes sake we stone the not, but for thy blasphemie, and be-  
cause that thou beynge a man, makest thy selfe God. Jesus answered them: is it not written in your law: I saye, ye are (a) god-  
des. If he called them Gods, vnto whome the word of God was spokē, and the scrip-  
ture can not be broken, say ye then to him whom the father hath sanctified, and sent into the world: thou blasphemest, because I said, I am the son of God? If I do not the workes of my father, beleue me not. But if I do: then though ye beleue not me yet beleue the workes, that ye may know and beleue, that the father is in me, and I in hym.

Ps. lxxi. b.

Agayn they went about to take him: but he escaped out of theyr handes, and wente away agayne beyond Iordā, into the place wher Ihon before had baptysed, and there abode. And many resorted vnto him, & said: Ihon did no myracle, but all thynges that Ihon spake of thys man, are true. And ma-  
ny beleued on him there.

The Notes.

(a) They are called Goddes, because they are the Images and do resemble God, that is, vpon the earth, they iudge betwix man and man, and ought



# The Gospell

ought by thei vocacion to punish the offender,  
and defend the innocent.

The. xi. Chapter.

Christ rayseth Lazarus from death. The  
hye priestes and pharises gather a counsaile  
agaynst him, to gette hym out of the waye.

Mat. xxi. a

**A** Certayne man was sick, named La-  
zarus of Bethania the towne of Ma-  
rye & hir sister Martha. It was that  
Mary which annointed Iesus, with oint-  
ment, & wiped his fete with hir heer, whose  
brother Lazarus was sicke, and his sisters  
sent vnto him, sayinge: Lorde, beholde he  
whome thou louest, is sick. When Iesus  
heard that, he said: this infirmitie is not vn-  
to death, but for the laud of God, that the  
sonne of God might be praysed by the rea-  
son of it. Iesus loued Martha & hir sister,  
and Lazarus. When after he hadde hearde  
that he was sicke, yet abode he two daies  
still in the same place where he was.

Then after that, said he to his discip-  
ples: Let vs go into Jewry agayn. His dis-  
ciples sayd vnto hym: Maister, the Jewes  
lately sought meanes to stone the, & wilt  
thou go thither agayn? Iesus answered:  
are there not twelue houres in a daye: if a  
manne walke in the daye, he stroumbleth  
not, because he seeth the lyghte of thys  
world. But if a man walke in the night, he  
stroumbleth, bicause there is no light in him.  
This saied he: and after that, he saied vnto  
them: oure frende Lazarus slepeth, but I  
go to wake him oute of sleepe. Then sayed  
his disciples: Lorde if he slepe, he shal doo  
well ynough. Howbeit Iesus spake of his  
death, but they thought that he had spoke  
of the naturall slepe. Then saied Iesus vn-  
to them plainely: Lazarus is deade, and I  
am gladd for your sakes that I was not  
there, because ye maye beleue. Neuerthe-  
les let vs goo vnto him. Then saied Tho-  
mas which is called Didimus, vnto the dis-  
ciples: Let vs also goo, that we maye dye  
with him.

Then wente Iesus and founde that he  
had lpen in his graue four dayes alreadye.  
Bethanpe was nye vnto Hierusalem, a-  
bout fyftene furlongs of: and many of the  
Jewes were come to Martha and Marye  
to comfort them ouer thei brother. Mar-  
tha asone as she heard that Iesus was co-  
mynge, went and met him, but Marye late  
still in the house.

**A** Then sayd Martha vnto Iesus: Lorde, if  
thou haddest bene here, my brother had not  
bene dead: but neuerthelesse I know that  
whatsoeuer thou wyldest of God, God wyl  
geue it the. Iesus said vnto hir: thy brother  
shall ryse againe. Martha saied vnto him:  
I know that he shall ryse againe in the re-  
surreccion at the last daye. Iesus saied vn-  
to hir: I am (a) the resurreccion and y life.  
He y beleueth on me, yea though he were  
dead, yet shall he lyue. And whosoever ly-  
ueth and beleueth on me, shall neuer dye.  
Beleuest thou thys? She sayed vnto hym:

# of S. John.

yea Lorde, I beleue that thou art Christe  
the sonne of God, which should come into  
the worlde. &

And asone as she had so sayd, she wente  
hir waye and called Mary hir sister, secret-  
ly saying: The maister is come, and calleth  
for the. And she asone as she heard that, a-  
rose quickely and came vnto him. Iesus  
was not yet come into the towne, but was  
in the place wher Martha met him. The  
Jewes then whych were wpth her in the  
house and comforted hir, when they sawe  
Mary, that she rose vp hastily, and wet out,  
folowed hir, sayinge: She goeth vnto the  
grau, to wepe ther.

Then when Marye was come wher Je-  
sus was, and saw hym, she fel doune at his  
fete, sayinge vnto him: Lorde if thou had-  
dest ben here, my brother had not ben dead.  
When Iesus saw hir wepe, and the Jew-  
es also wepe which came with hir, he gro-  
ned in the spirit, and was troubled in hym  
selfe, and saied: Wher haue ye layde hym? John ix. a  
They saied vnto him: Lorde come and se.  
And Iesus wept. Then saied the Jewes:  
Beholde, howe he loued hym. And some of  
them sayd: could not he whiche opened the  
eyes of the blynd, haue made also that thys  
man should not haue dyed? Iesus agayne  
groined in himselfe, and came to the graue:  
it was a caue and a stone layed on it.

And Iesus said: take ye away the stone. E  
Martha the sister of him that was deade,  
sayd vnto him: Lorde, by thys tyme he sty-  
keth: for he hath ben dead these foure dai-  
es. Iesus saied vnto hir: Sayed I not vnto  
the, that if thou diddest beleue, thou shoul-  
dest see the glorie of God? Then they toke  
away the stone from the place where the  
dead was layd. And Iesus lyft vp hys eyes  
and saied: Father, I thancke the, because  
that thou hast hearde me. I wot that thou  
hearest me alwayes, but because of the peo-  
ple that stand by I saied it, that they maye  
beleue that thou hast sent me.

And when he thus had spoken, he cryed  
wth a loud voice: Lazarus come forth.  
And he that was dead, came forth, bounde  
hand and fote with graue bonds, and hys  
face was bond wpth a napkin. Iesus said  
vnto them: leuse him, and let hym go. The  
manye of the Jewes whych came to Marye  
and had sene the thinges which Iesus did,  
beleued on hym. But some of them wente  
their wayes to the pharises, and told them  
what Iesus had done.

Then gathered the hye priestes & pha- F  
ryses a counsaile and sayed: What doo we?  
Thys man doeth many myracles: if we let  
him scape thus, all men wyl beleue on him,  
and the Romaines shall come and take a-  
way our country and the people. And one  
of them named Caphas, whych was the  
hye priest that same yere, sayed vnto the:  
ye perceyue nothynge at all, nor yet consy-  
der that it is expediente for vs, that one  
man dye for the people, and not that all the  
people



people peryphe. Thys spake he not of hym selfe, but beyng hys wyfeste that same pere, he prophesied that Iesus shoulde dye for the people, and not for the people onely, but that he shoulde gather together in one the chyldren of God whych were scattered abrode. From that dape forth they helde a Counsell together, for to put hym to death.

Iesus therfore walked no more openly amonge the Jewes, but wente hys waye thence vnto a country nyghe to b wpldernes, into a ctyte called Ephraim and ther haunted wpth hys Disciples. And the Jewes Easter was nye at hande, and manye wente out of the country vp to Ierusalem before the Ester, to purify theym selues. Then soughte they for Iesus, and spake amonge the selues as they stode in y temple: What thynck ye, seing he cometh not to the feaste? The hye priestes & pharises had geuen a commaundemente that if any man knewe where he were, he shoulde shewe it, that they myght take hym.

## The Notes.

**Resurreccid and life** (a) Chrysostome calleth hym selfe the resurreccion and lyfe: because he is the authoure of the resurreccion and lyfe. As he sayeth: Those that beleue in me, wyll I rayse vp at the laste day into lyfe euerlastinge, and those that are deade, shall lyue by me because they beleued in me.

## The. xii. Chapter.

**Wary** anoynteth Chyestes fete. Judas murmureth. Chyeste excuseth hym, and rydeth into Hierusalem.

**mat. xvi. a. mar. xiii. a.** **Marpe.** **T**hen Iesus. vi. dapes before Easter, came to Bethany wher Lazarus was whych was deade, and whome Iesus raysted from death. There they made hym a Supper, and Martha serued: but Lazarus was one of theym that sate at the table wpth hym. Then toke Mary a ponde of opyntmente called Nardus perfecte and precious, and anoynted Iesus fete, & wipt hys fete wpth her hert, and the house was fylled wpth the sauoure of the opyntment. Then sayde one of hys Disciples named Judas Iscarioth Symons sonne, whych afterwarde betrayed hym: why was not thys opyntmente solde for thre. C. pence, and geuen to the poore? Thys saide he not that he cared for the poore, but because he was a thefe, and kept the bagge, and bare that whych was geuen. Then sayd Iesus: Let hym alone, agaynst the dape of my buryng he keppe it. The poore alwayes shal ye haue wpth you, but me shal ye not alwayes haue.

**B** Muche people of the Jewes had knowledge that he was there, and they came not for Iesus sake onely, but that they myght se Lazarus also whom he raysted fro death. The hye priestes therfore helde a counsell that the y myght put Lazarus to death also because that for hys sake manye of the Jewes wente awaye, and beleued on Iesus.

**mat. xxi. a.** On the morowe muche people that were

come to the feaste: when they hearde that Iesus shoulde come to Ierusalem, tooke braunches of palm trees, & went & met him & cried: Hosanna, blessed is he that in the name of the Lorde, cometh kynge of Israel. And Iesus gotte a yonge Assie, and sate thereon, accordyng to that whych was wyrtten: feare not Daughter of Syon, beholde thy kynge cometh spttinge on an Asses colte. These thynges vnderstode not his disciples at the fyrst: but whē Iesus was glorified, they remembred they that suche thynges were wyrtten of hym, and that such thynges they had done vnto hym.

The people that was with him, when he called Lazarus out of hys graue, and raysted hym from death, bare recorde. Therefore mete hym y people because they heard that he had done such a myracle. The pharises therfore sayed amonge them selues: perceyue ye howe we preyuale nothyng: beholde the worlde goeth after hym.

There were certayne Brekes amonge them, that came to praye at the feaste: the same came to philip which was of Bethsaida, a citie in Galilee, and despyed him sayyng: Syr, we would sayne se Iesus. philip came & tolde Andrew. And againe Andrew and philipp told Iesus. And Iesus answered them sayyng: the houre is come that the sonne of man muste be glorified.

**W**herely verely, I saye to you, excepte the wheate corne fal into the grownd and dye it bydeth alone. If it dy, it byrgeth forth muche fruite. He that loueth hys lyfe shal destroye it: and he that hateth hys life in thys worlde, shal kepe it vnto life eternal. If any man minister vnto me, let hym followe me, and where I am, there shal also my mynister be. And if anye man minister vnto me, hym wil my father honoure.

**N**owe is my soule troubled, and what shal I saye? Father deliuer me from thys houre. But therfore came I vnto thys houre. Father glorifye thy name. Then came there a voice from heauen: I haue glorified it, and wyll glorifye it agayne. Then sayed the people that stode by and heard: it thundreth. Other sayd, an aungell spake to hym. Iesus answered & sayed, this voyce came not because of me, but for your sakes. **N**ow is the iugemente of thys worlde: now shal the pryncce of thys worlde be caste out. And I, if I were lifte vp from the pearth, wyll drawe all men vnto me. Thys sayed Iesus sygnifyng what death he shoulde dye.

The people answered hym: We haue hearde oute of the lawe that Chyeste abyedeth euer: and howe sayest thou then that the sonne of man muste be lyfte vp? who is that sonne of man? Then Iesus sayed vnto theym: yet a lytell whyle is the lyghte wpth you. Walke whyle ye haue lyghte, lest the darknes come on you. He that walketh in the darcke, woteth not whither

John. iiii.

mar. xiii. a. Luk. xix. f. Hosanna.

zacha. ix. f.

Mat. x. d.

Luk. ix. c. f. xlii.

Esay. xl. f.

Lyght. Darknes.



## The Gospell

he goeth. Whyl ye haue light, beleue on þe light, that ye may be the children of light.

**¶** These thynges spake Iesus and departed, and hid himselfe fro them. And though he had done so manie miracles befoze the, yet beleued not they on him, that the sayinge of Esaias the prophet might be fulfilled, that he spake: *Lord, who shall beleue our saying?* And to whom is the arme of the Lord opened? Therfore coude they not beleue, because that Esaias sayeth agayne: he hath blynded theyr eyes & hardened theyr hertes, that they shoulde not se with their eyes, and vnderstande with their hertes, and shoulde be conuerted, and I shoulde heale them. Suche thynges saied Esaias when he sawe his gloze, and spake of him. Neuerthelesse among the chiefe rulers many beleued on hym: But because of the pharisees they wolde not be acknowledge of it, least they shoulde be excommunicate: for they loued the praise that cometh of men more then the praise that cometh of God. And Iesus cryed and saied: he that beleueth on me, beleueth not on me, but on him that sent me. And he that seeth me: seeth him that sent me.

marc. iiii. b  
Luk. viii. b  
Act. xxi. f  
Roma. xi. b

Light.

**¶** I am come a lighte into the worlde, that whosoever beleueth on me shoulde not bide in darcknes. And if any man heare my wordes and beleue not, I iudge hym not. For I came not to iudge the world: but to saue the world. He that refuseth me, and receiveth not my wordes, hath one that iudgeth hym. The wordes that I haue spoke, they shall iudge him in the laste day. For I haue not spoke of my selfe, but the father which sente me, he gaue me a commaundement what I shoulde saye, and what I shoulde speake. And I know that hys commaundement is lyfe euerlastyng. Whatsoever I speake therfore, euen as the father bade me, so I speake.

The. xiii. Chapter.

**¶** Christe washeth the dysciples fete, telleth them of Judas the traytoure, and commaundeth them earnestly to loue one another.

**¶** **B**Efoze the feast of Easter, when Iesus knewe that his houre was come, that he shuld depart out of this world vnto the father. When he loued hys, which were in the worlde, vnto the ende he loued them. And when supper was ended, after that the dewill had put in the herte of Judas Iscariot, Simons sonne to betraye him, Iesus knowyng that the father had geuen all thynges into his handes, and that he was come from God, and wente to God, rose from supper, and layed asyde hys bypper garmentes, and toke a towell, & weth hys and gyrded himselfe. After that poured he water into a bason, and (a) began to wash his disciples fete, and to wyppethem with a towell, wherewith he was gyrd.

Math. xxvi.  
Luk. xxi. a  
mar. xiii. a

**¶** Then came he to Simon Peter. And Peter sayd vnto him. *Lord, shalt thou washe my fete?* Iesus answered and sayd vnto

## Of S. John

him: what I do, thou wotest not now, but thou shalt know hereafter. Peter sayd vnto him: thou shalt not washe my fete whyle the world standeth. Iesus answered him: if I washe the not, thou shalt haue no part with me. Simon Peter sayd vnto hym: *Lord, not my fete onely: but also my handes, and my heade.* Iesus sayd vnto hym: he that is washed, nedeth not saue to wash hys fete, and is cleane euerpe whit. And ye are cleane: but not all. For he knewe hys betrayer. Therfore sayd he: ye are not all cleane.

After he had washed their fete, and receiued hys clothes, and was set doune again, he sayd vnto them. Note ye what I haue done to you? Ye call me maister and Lord, & ye saye well, for so am I. If I then pour Lord and maister haue washed your fete, ye also ought to washe one anothers fete. For I haue geuen you an ensample, that ye shoulde do as I haue done to you. Verely verely, I say vnto you, the seruaunt is not greater then hys maister, neither the messenger greater then he that sent hym.

If ye vnderstande these thynges, happy are ye if ye do them. I speake not of you all, I know who I haue chosen. But that the scripture might be fulfilled, he that eateth breade with me (b) hath lift vp hys hele against me. Howe tell I you befoze it come, that wher it is come to passe, ye might beleue that I am he. Verely verely I saye vnto you: He that receiveth whomsoever I send, receiveth me. And he that receiveth me, receiveth him that sent me.

When Iesus had thus said, he was troubled in the spirit, and testifed sayinge: verely verely I say vnto you: that one of you shal betraye me. And then the disciples looked one on another, doubting of whom he spake. Ther was one of his disciples which leaned on Iesus bosome, whom Iesus loved. To him beckened Simon Peter, that he shuld aske who it was of whom he spake. He than as he leaned on Iesus brest sayd vnto hym: *Lord who is it?* Iesus answered, he it is to whom I geue a sop, when I haue dipte it. And he wet a sop, and gaue it to Judas Iscariot Simons sonne. And after the sop (c) Satan entred into hym.

Math. xxvi.  
Mar. xiii.  
Luk. xxi. b

Then saied Iesus vnto hym: that thou doest, doo quickly. That wille no man at the table, for what intente he spake vnto hym. Some of them thought, because Judas had the bagge, that Iesus had sayd vnto him: by those thynges that we haue nede of agaynst the feast, or that he shoulde geue some thyng to the poore. Allone then as he had receiued the sop, he went immediately oute. And it was nyghte. When he was gone out, Iesus said: nowe is the son of man glorified. And God is glorified by hym: If God be glorified by him, god shall also glorifye hym, in himselfe, and shall straightwaie glorify him.

**¶** Deare chyldren, yet a lytle while I am with



**Newe com-  
maunde-  
mentes.** with you: ye shall see me, and as I sayed  
vnto the Jewes, whither I go, thither can  
ye not come. Also to you say I now: A new  
commandement geue I vnto you, that ye  
loue together, as I haue loued you, that e-  
uen so ye loue one another. By thys \*shal  
all men know that ye are my disciples if ye  
shal haue loue one to another. Simon Pe-  
ter sayd vnto him: lord whither goest thou?  
Jesus answered him: Whither I go, thou  
canst not folow me now, but thou shalt fo-  
low me afterward. Peter sayd vnto hym:  
lord why can not I folow the now? I will  
geue my lyfe, for thy sake. Jesus answered  
him: wilt thou geue thy lyfe for my sake?  
Verely verely, I saye vnto the: the cocke  
shall not crowe, tyll thou haue denyed me  
thryse.

Thon. ii.

Began to  
walke, &c.Hath lyfte  
vp his hyle

Dathan.

## The Notes.

(a) He washed theyr fete, to declare that he came  
to ministrate vnto other, and not to be ministered  
vnto. And further to teache by thys washinge,  
that his ministracyon was, to purge and washe  
awaye the fylth of synne, whych is done by the  
medyng of hys blood: for the blood of Christe  
sprinkled into our hartes by the worde of hys  
Gospell and receiued by fayth: cleanse vs from  
synne.

(b) To lyfte vp the hyle, is to oppresse by vyo-  
lence. For whom ye thurst or treppe wth the  
hyle: hym do ye vtterlye euertrowe.

(c) Dathan was entred into hym before, as this  
Euangelist affirmeth in the begynnyng of this  
Chapter, but now he beganne he more to enforce  
hys strengthe, and more openly to shewe hym  
selfe. In lyke maner the Apostles had the holpe  
ghost, before Christes resurreccyon, when they  
beleued in hym, when they confessed hym to be  
the sonne of God. But they evidently receyued  
hym, when Christ was ascended. Act. ii.

## The. xlii. Chapter.

He armeth hys disciples wth consolacyon  
agaynst trouble, and promyseth them the ho-  
ly ghost, the spryng of comfort.

**A**nd he sayd vnto hys disciples: Let  
not your hartes be troubled. Beleue  
in God, and beleue in me. In my fa-  
thers house are many mansions. If it wer  
not so, I would haue told you. I go to pre-  
pare a place for you. And if I go to prepare  
a place for you, I will come againe, and re-  
ceyue you euen vnto my selfe: that wher I  
am, there maye ye be also. And whither I  
go, ye know, and the waye ye knowe.

Thomas saied vnto him: Lord we know  
not whither thou goest. Also, how is it pos-  
sible for vs to know the waye? Jesus saied  
vnto him: I am the way, the truth and the  
lyfe. And no man cometh to the father,  
but by me. If ye had knowen me, ye hadde  
knowen my father also. And now ye know  
him, and haue sene him.

**W**hilip sayd vnto hym: Lord, shewe vs  
the father, and it sufficeth vs. Jesus sayd  
vnto him: Haue I bene so long tyme wth  
you, and yett haste thou not knowen me?  
Whilip, he that hath sene me, hath sene the  
father. And how sayest thou then: shewe vs  
the father? Beleuest thou not that I am in

the father, and the father in me? The wor-  
des that I speake vnto you, I speake not  
of my selfe: but the father that dwelleth in  
me, is he that doth the workes. Beleue ye  
not that I am in the father, and the father  
in me? At the leaste beleue me, for the verpe  
workes sake. Verely verely, I saye vnto  
you, he that beleueth on me, the workes  
that I doo, the same shall he do, and grea-  
ter workes then these shall he do, because  
I go to my father. And whatsoever ye are  
in my name, that will I do (a) that the fa-  
ther mighte be glorified by the sonne. If  
ye shall see any thyng in my name, I will  
do it. &

\* If ye loue me, kepe my commande-  
mentes, and I will praye the father, and  
he shall geue you another comforter, that  
he maye byde with you euer, whych is (b)  
the spirite of truth, whome the worlde can  
not receyue, because the worlde seeth  
hym not, neither knoweth hym. But ye  
know hym. For he dwelleth with you, and  
shalbe in you. I will not leaue you comfort-  
lesse, but will come vnto you.

Yet a litle while, and the worlde seeth me  
no more: but ye shall see me. For I lyue and  
ye shall lyue. That daye shall ye knowe,  
that I am in my father, and you in me, and  
I in you. He that hath my commande-  
mentes, and kepeth them, the same is he  
that loueth me. And he that loueth me, shall  
be loued of my father: and I will loue him,  
and will shewe mine owne selfe to him. Ju-  
das sayd vnto hym (not Judas Iscariot)  
Lord, what is the cause that thou wilt  
shewe thy selfe vnto vs, and not vnto the  
worlde? Jesus answered and sayd vnto  
him: if a manne loue me and will kepe my  
sayinges, my father also will loue hym,  
and we will come vnto hym, and wil dwell  
wth hym. He that loueth me not, kepeth  
not my sayinges. And the wordes whych  
ye heare, are not myne, but the fathers  
whych sent me.

Thys haue I spoken vnto you, beyng  
yet presente with you. But that comforter  
whych is the holpe ghost (whom my father  
will sende in my name) he shall teache you  
all thynges, and bringe all thinges to your  
remembrance whatsoeuer I haue tolde you.

Peace I leaue with you, my peace I giue  
vnto you. Not as the worlde geueth, geue  
I vnto you. Let not your hertes be greued,  
neither feare ye. Ye haue heard how I sayd  
vnto you: I go and come againe vnto you.  
If ye loued me, ye wold verely reioyce, be-  
cause I saied: I goo to the father. For the  
father is greater then I. And now haue I  
shewed you before it come, that when it is  
come to passe, ye might beleue. Hereafter  
will I not talke manye wordes vnto you.  
For the ruler of this worlde cometh and  
hath nought in me. But that the worlde  
may know, that I loue the father: therefore  
as the father gaue me commandementes  
euen so do I. & Wile, let vs go hence.

Jiii. ii. The

A prompse  
at. vii. a  
Mark. xi. c.  
By the ke  
pig of the  
comande-  
mentes, is  
a manne  
knowne  
he loueth  
God.  
Whoso  
ueth christ  
Who ke-  
peth Chri-  
stes say-  
inges.

Peace.



The Notes.

That the  
father  
might be  
glorified.  
The spirit  
of truth

(a) The father is glorified by the sonne, whom we acknowledge, and geue thanks, that he gaue hys sonne for vs to saue vs.  
(b) He is called the spirit of truth, not onely because he is true, but because he maketh the man into whome he entereth, true. Wher as all that they do wpythout the spyrte, is none other thing but lyes.

The. xii. Chapter.

The true vine, the husband man, & the branches. A doctrine of loue, and a sweete comfort agaynst persecucion.

**I** Am the true vine, and my father is an husbandman. Euery braunche that beareth not fruite in me, he will take away. And euery braunche that beareth fruite, wyl he purge, that it maye bringe more fruite. Now are ye cleane thowowe the wordes whiche I haue spoken vnto you. Wyde in me, and let me bide in you. As the brache can not beare fruite of it selfe, except it bide in the vyne: no more can ye, except ye abide in me.

Vyne.

I am the vine, and ye are the braunches. He that abideth in me, & I in him, the same bringeth forth much fruite. For withoute me can ye do nothing. If a man bide not in me, he is cast forth as a braunche, & is withered: and men gather it, and caste it into the fire, and it burneth.

Couenat.

If ye byde in me, and my words also bide in you, are what ye will, and it shalbe done to you. Herein is my father glorified, that ye beare much fruite, and be made my disciples.

As the father hath loued me, euē so haue I loued you. Continue in my loue. If ye shall kepe my commaundmentes, ye shall bide in my loue, euen as I haue kept my fathers commaundmentes, and abyde in his loue. These thynges haue I spoken vnto you, that my ioye might remain in you, and that your ioye might be full.

t. Cel. iiii b

This is my comaundment: that ye loue together, as I haue loued you. Greater loue then this hath no man, then that a mā bestow his life for his frends. Ye are my frends, if ye do whatsoeuer I comaund you. Hence forth call I you not seruautes: for the seruant knoweth not what his lord doeth. But you haue I called frends, for al thynges that I haue heard of my father, I haue opened vnto you.

Ye haue not chosen me, but I haue chosen you, and ordeined you, that ye go and bring forth fruite, and that your fruite remaine, and that whatsoeuer ye shal aske of the father in my name, he should geue it to you. This comaunde I you, that ye loue together, If the world hate you, ye knowe that it hated me before it hated you. If ye were of the world, the world wold loue his owne. Howbeit, because ye are not of the worlde, but I haue chosen you out of the world, therfor hateth you the world. Remembere I sayng I said vnto you: I seruaunt is not greater then the lord, yf they haue per-

secuted me, so will they persecute you: yf they haue kept my saynges, so will they kepe yours. But al these thynges wil they do vnto you, for my names sake, because they haue not knowen him I sent me. If I had not come and spoken vnto them, they shuld not haue had synne: but now haue they no thyng to cloke their sinne withal. He that hateth me, hateth my father. If I had not done workes amonge them which none o- ther man did, they had not sinne. But now haue they sene, and yet haue hated both me and my father: euen that the sayng might be fulfilled that is written in theyr lawe: they hated me without a cause.

Mark. xli. c  
and. xliii. a

But when the comforter is come, whom I will send vnto you fro the father, which is the spirit of truth, which proceedeth of the father, he shall testyfy of me. And ye shall beare witness also, because ye haue ben with me from the beginning.

The Notes.

(a) He that wyl abyde in gods loue, must kepe Gods commaundment.

To abyde  
in Goddes  
loue.

(b) In the. v. Chapter of this Gospell, Christ sayeth that he receyuethe no wytnes of manne. But here he sayeth that his disciples shal beare hym wytnes. Understand therfore, that for hym selfe he nedeth no wytnes. But for vs it was necessary, that hys dysciples shoulde beare witness of his truth, that thowowe them we might beleue.

Wytnes.

The. xiii. Chapter.

Consolacyon agaynst trouble, prayers are heard thowowe Christ.

These thynges haue I sayd vnto you, because ye shoulde not be offended. Ther shall excommunicate you, yea the tyme shall come, that whosoever kyl- leth you, will thinke that he doth God seruice. And such thynges shall they do vnto you, because they haue not knowen the father, neyther yet me. But these thynges haue I tolde you, that when that houre is come, ye might remember then that I tolde you so. These thynges saied I not vnto you at the beginning, because I was present with you.

Mat. xxiii

But now I go my way to hym that sent me, and none of you apeth me, whither goest thou? But because I haue sayed suche thynges vnto you, your hertes are full of sorrow. Neuerthelesse I tell you the truth, it is expedient for you, that I go away. For if I go not away, that comforter wyl not come vnto you. But if I depart, I wil send him vnto you. And when he is come, he wil rebuke the world of sinne, and of righte- ousnes, and of iudgemente. (a) Of synne, because they beleue not on me: of righte- ousnes, because I goo to my father, and then ye shall not se me: and of iudgemente because the chiefe ruler of this worlde is iudged already.

Synne,  
Righte-  
ousnes.  
Iudges-  
ment.

I haue yet many thynges to saye vnto you, but ye can not beare them away now. Howbeit, when he is come (I meane the spirit of truth) he wil leade you into all truth.

De



He shall not speake of himself, but what soeuer he shall heare, that shall he speake, and he will shew you thinges to come. He shall glorify me, for he shall receiue of mine, and shall shew vnto you. All thynges that the father hath, are mine. Therefore sayed I vnto you, that he shall take of myne and shewe vnto you. &

¶ After a while ye shall not se me: & againe after a while ye shall se me: for I go to the father. Then sayed some of his disciples amonge themselves: what is this that he sayeth vnto vs: after a while ye shall not se me, and againe after a while ye shall se me, and that I go to the father. They sayd therefore: what is it that he sayeth, after a while: we can not tell what he sayeth.

Jesus perceyued that they woulde are him, and said vnto them: This is that ye enquire of among yourselves that I said: after a while ye shall not se me. And againe after a while ye shall se me. Merely verely, I say vnto you: ye shall wepe and lament, and the world shall reioice. Ye shall sorow, but your sorow shall be turned into ioye.

¶ A woman when she trauaileth, hath sorow: because hir houre is come: but as soon as she is deliuered of the chylde, she remembereth no more the anguish, for ioye that a man is borne into the worlde. And ye now are in sorowe: but I will se you againe, and your hertes shall reioice, and your ioy shall no man take from you. & And in that daye shall ye see me no question.

¶ Merely, verely, I say vnto you: what soeuer ye shall see the father in my name, he will geue it you. Hitherto haue ye asked no thing in my name. And ye shall receyue it, that your ioy maye be full.

¶ These thynges haue I spoken vnto you in prouerbes. The tyme will come when I shall no more speake to you in prouerbes: but I shall shew you plainly from my father. At that daye shall ye see in my name: And I say not vnto you that I will speake vnto my father for you. For the father himself loueth you, because ye haue loued me, and haue beleued that I came oute from God. I went oute from the father, & came into the worlde, and I leaue the worlde againe, and go to the father.

¶ His disciples sayed vnto him: loe now we speakest thou plainly, and thou blest no prouerbe. Nowe knowe we that thou understandest all thynges, and needest not that any man should aske thee any question.

¶ Therefore beleue wee that thou camest from God. &

¶ Jesus answered them: Nowe ye do beleue. Beholde the houre draweth nigh, and is already come, that ye shall be scattered euery man by his wyke, and shall leaue me alone. And yet am I not alone: For the father is with me. These wordes haue I spoken vnto you, & ye mighte haue peace. For in the worlde shall you haue tribulacion: but be of good chere, I haue ouercome the worlde.

The Notes.

(a) The worlde is rebuked of synne, because they beleue not. So is vaine the synne that condemneth the worlde (by the worlde vnderstand the wycked, reprobated, and vnfaithfull, and not all the creatures that be in the worlde) and faith is the ryghteousnes of beleuers. And because the worlde and naturall reason will not knowe this thyng, but will be iustified and saved by theyr owne wykes, the holpe ghoste shall rebuke the worlde, and shew that they shall be iustly condemned.

The xlii. Chapter.

¶ The most hertly and louyng prayer of Christ vnto his father, for all such that receyue the truth.

¶ These wordes spake Jesus, and lyste by his eyes to heauen, and sayed: Father, the houre is come: glorify thy son, that thy son may glorify the, as thou hast geuen him power ouer all fleche, that he should geue eternall lyfe to as manye as he wille. This is lyfe eternall, that they myght knowe the, & onely verely God, & whome thou hast sent, Jesus Christ.

I haue glorified the on the earth, I haue finished the worke, whiche thou gauest me to doo. And nowe glorify me thou father with thine own selfe, with the glory which I had with thee before the worlde was. (a) I haue declared thy name vnto the men whiche thou gauest me oute of the worlde. Whiche they were, and thou gauest them me, and they haue kepte thy saynges. Nowe they knowe that all thinges whatsoeuer thou hast geuen me: are of the. For I haue geuen vnto them the wordes whiche thou gauest me, and they haue receyued them, & know surely that I come oute from the, and do beleue that thou diddest send me. I pray for them, & praye not for (b) the worlde, but for them whom thou hast geuen me, for they are thine. And all mine are thine, & thine are mine, and I am glorified in them. And nowe am I no more in the worlde, but they are in the worlde, and I come to the.

¶ Holpe father kepe in thine owne name, them whom thou hast geuen me, that they may be one, as we are. While I was with them in the worlde, I kept the in thy name. Whose that thou gauest me, haue I kept & none of the is lost, but that losse chylde that the scripture might be fulfilled.

¶ Nowe come I to the, and these wordes speake I in the worlde, that they myghte haue my ioye full in them: I haue geuen them thy words, and the worlde hath hated them, because they are not of the worlde, euen as I am not of the worlde. I desyre not that thou shouldest take them oute of the worlde: but that thou kepe the from euill. For they are not of the worlde, as I am not of the worlde. Sanctify them with thy truth, thy sayinge is truth. As thou diddest sende me into the worlde, euen so haue I sent the into the worlde, and for their sakes sanctifye I my self, that they also might be sanctified throught the truth. I pray not for the

Alone

Mat. vii. a.  
Mar. xi. c.  
Luke. xi. d.  
Prompse.

Mat. xxvi.  
Mar. xlii. d.

Eternall  
lyfe.

Ps. cix. d.



alone: but for the also which Mal beleue off me through their preaching, & they al may be one, as thou father arte in me, & In the; that they may be also one in vs, that the world may beleue that thou hast sente me. And that glorie that thou gauest me, haue I geuen them, that they may be one, as we are one: I in them and thou in me, that they may be made perfecte in one, and that the world maye knowe that thou hast sente me, and hast loued them as thou hast loued me. Father, I will that they whiche thou hast geuen me, be with me wher I am, that they maye see my glorie whiche thou hast geuen me. For thou louedst me before the making of the worlde. O righteous father, the very worlde hath not knowen the, but I haue knowen the, and these haue knowen that thou hast sente me. And I haue declared vnto them thy name, and wil declare it, that the loue wherewith thou hast loued me, be in them, and that I be in the.

The Notes.

I haue declared thy name. &c. The world (a) That is the renowne and glorie, that thou art meekfull, for geuest synnes for my sake, and art good and rightuous. (b) The worlde in this place is taken for the wicked, froward and vnbeleuers.

The .xviii. Chapter.

Christe is betrayed. The wordes of his mouth smyte the officers to the grounde. Peter smiteth of Malchus ear. Jesus is brought before Anna, Cayphas and Pilate.

When Jesus had spoken these wordes, he went forth with his disciples ouer the brooke Cedron, where was a garden into the whiche he entred with his disciples. Judas also which betrayed him knewe the place: for Jesus oft tymes resorted thither wpth his disciples. Judas then after he had receyued a band of men, and ministers of the hie priestes and pharises, came thither wpth lanternes & fyrebrandes, and weapons. Then Jesus knowing all thynges that shuld come on him, wente forth and sayed vnto theim: whome seeke ye? They answered hym: Jesus of Nazareth. Jesus said vnto them: I am he.

Judas also whiche betrayed him, stode with them. But as one as he had sayed vnto them: I am he, they wente backwardes and fell to the ground. And he asked them agayne: whome seeke ye? They answered: Jesus of Nazareth. Jesus answered: I sayed vnto you, I am he. If ye seeke me, let these go their way. That the sayng might be fulfilled, which he spake: of them which thou gauest me, haue I not lost one.

Simon Peter had a swerde, and drue it, and smote the hie priestes seruaunte, and cutte of his right ear. The seruaunts name was Malchus: When sayed Jesus vnto Peter: putte by thy swerde into the sheathe: shall I not dryncke of the cuppe whiche my father hath geuen me? When the companie and the Captayne, and the ministers of the Jewes, tooke Jesus and

bound hym, and ledde hym awaye to Anna pryte: For he was father in lawe vnto Cayphas, whiche was the hie pryete that same peare.

Cayphas was he that gaue counsell to the Jewes, that it was expedient that one manne should dye for the people. And Simon Peter folowed Jesus, and another disciple, that discypple was knowen of the hie pryete, and wente in wpth Jesus into the palaice of the hie pryete. But Peter stode at the doore wpthoute. Then wente out that other discypple whiche was knowen vnto the hie pryete, and spake too the damsel that kepte the doze, and broughte in Peter.

Then sayed the damsell that kepte the doze, vnto Peter. Arte not thou one of this mannes disciples? He sayed: I am not. The seruautes and the mynisters stode ther, and hadde made a fyre of coales: for it was colde, and they warmed themselves. Peter also stode amonge them, and warmed hymselfe.

The hie pryete asked Jesus of his disciples and of his doctrine. Jesus answered hym: I spake openly in the worlde, I euer taughte in the Synnagoge and in the temple whither all the Jewes resorted, and in secrete haue I sayed nothyng. Why arrest thou me? Are there which heard me, what I sayed vnto them? Behold they can tell what I said. When he had thus spoken, one of the ministers whiche stode by, smote Jesus on the face sayinge: answeredst thou the hie pryete so? Jesus answered hym: if I haue euill spoken, beare wytnes of the euill: if I haue well spoken, why smitest thou me? And Annas sent hym bound vnto Cayphas the hie pryete.

Simon Peter stode and warmed hym selfe, and they sayed vnto hym: Arte not thou also one of his disciples? He denyed it and sayed: I am not. One of the hie priestes seruautes (his cosin whose eare Peter smote of) sayed vnto hym: dyd not I see the in the garden wpth hym? Peter denyed agayne, & immediatly the cock crew.

Then led they Peter from Cayphas into the hall of iudgement. It was in the morninge, and they themselves went not into the iudgement hal, least they should be defyled, but that they might eat the paschal lambe. Plate then went out vnto them, & sayd: what accusacion bring you agaynst this man? They answered and sayd vnto hym: If he were not an euill doer, we shuld not haue deliuered hym vnto the. Then sayed plate vnto them: take ye hym, and iudge hym after your owne law. Then the Jewes sayed vnto hym: It is not lawefull for vs to put anye manne to death (a) That the wordes of Jesus might be fulfilled, which he spake signifying what death he should dye.

Then plate entred into the iudgement hal agayne, and called Jesus, & sayed vnto

mat. xvi. c.  
mar. xlii.  
luk. xxi. f.

mat. xvi. f.  
mar. xlii. f.

mat. xvi. f.  
mar. xli. a



**Mat. xv. b.**  
**Mat. xvii. c.**  
unto hym: arte thou the kyng of the Jewes? Jesus answered: sayest thou that of thy seife or dyd other tell it the of me? Pilate answered: Am I a Jewe? Thynne own nacion and hye priestes haue deliuered the vnto me. What hast thou done? Jesus answered (b) my kyngdome is not of this world. If my kyngdome were of this world, then woulde my ministers suerlye fyghte, that I shoulde not be deliuered to the Jewes, but nowe is my kyngdome not from hence.

Pilate sayed to hym: Arte thou a kyng then? Jesus answered: Thou sayest that I am a kyng. For thys cause was I borne and for thys cause came I into the world that I shoulde beare witnes vnto the truth. And al that are of the truth hear my voice. Pilate sayed vnto hym: what thynge is truth?

And when he had sayed that, he wente out agayne to the Jewes, and sayed vnto theym: I fynde in hym, no cause at all.

Ye haue a custome, that I shoulde deliuer you one lose at Easter. Wppe that I lose vnto you the kyng of the Jewes? Then cryed they all agayne sayinge: Not hym, but Barrabas, that Barrabas was a robber.

**Mat. xxvii. d.**  
**Mat. xv. b.**  
**Luk. xxi.**

That the wordes of Jesus.

My kyngdome.

**The Notes.**  
(a) He had sayde that he shoulde be crucified of the Gentyls, and therefore make Pilate geue sentence on him, and not the Jewes, for the perfourmance of his worde.

(c) That is my kyngdome is not a worldly kyngdome, that consisteth in strength, in armes, in men, in the swerde, and in the subduyng of bodily thynges, but my kyngdome is spirituall, whiche is in the heartes of the sayethfull, who are not ruled by the swerde, but by the gospel.

**The xix. Chapter.**

Christe is crucified. He committeth hys mother to Jhon, whedeth hys bloude, and is buried.

**Mat. xxvii. e.**  
**Mat. xv. b.**  
**Luk. xxi. b.**

**T**hen Pilate toke Jesus and scourged hym. And f soldours wound a crown of thornes and put it on hys heade.

And they dyd on hym a purple garmente, and sayd: haille kyng of the Jewes: and they smote hym on the face. Pilate wente forth agayne and sayd vnto theym: behold I bynge hym forth to you, that ye maye knowe that I fynde no faute in hym. The came Jesus forth wearpnge a crowne of thorne and a purple robe. And Pilate sayed vnto them: Behold the man. When the hye priestes and ministers sawe hym, they cryed sayinge: Crucifye hym, crucifie him. Pilate sayd vnto them. Take ye hym and crucifye hym, for I fynde no cause in him. The Jewes answered hym: we haue a law and by our lawe, he oughte to dye: because he made hym selfe the son of god.

**Luk. xxi. c.**

**W**hen Pilate hearde þ sayinge, he was the more afrayde, and wente agayne into the Judgemente hall, and sayed vnto Jesus, whence art thou? But Jesus gaue hym none answer. Then sayed Pilate vnto hym: Speakest thou not vnto me? know-

est thou not that I haue power to crucifye the, and haue power to leuse the? Jesus answered: Thou couldest haue no power at al agaynst me, except it were geuen the from aboue. Therefore he that deliuered me vnto the, is more in synne. And from thenceforth sought Pilat menes to leuse hym: but the Jewes cryed, sayinge: if thou let him go thou art not Cæsars frend. For who so euer maketh him selfe a king, is agaynst Cæsar.

When Pilate hearde that sayinge, he broughte Jesus forth, and sat downe to geue sentence in a place called the payement: but in the Hebrue tounge Gabbatha. It was the saboth euen, whiche falleth in the easter feaste, and aboute the sixt houre. And he sayde vnto the Jewes: Beholde poure kyng. They cryed, awaye wth hym, awaye wth hym, crucifye hym, Pilate sayed to them: Shall I crucifye you kyng? The hye priestes answered: wee haue no kyng but Cæsar. Then deliuered he hym vnto them to be crucified.

And they toke Jesus, and led him away and he bare hys crosse, and wente forth into a place called the place of deade mens sculles, whiche is named in Hebrue Golgatha. Where they crucified hym and two other wth hym, on eyther syde one, and Jesus in the myddest. And Pilate wrote hys tittle and put it on the crosse. The writing was: Jesus of Nazareth kyng of the Jewes. Thys tittlered manye of the Jewes. For the place where Jewes was crucified, was nye to the cite. And it was wrytten in Hebrue, Greke, and Latyn. Then sayd the hye priestes of þ Jewes to Pilate. Write not kyng of the Jewes: but that he sayd, I am kyng of the Jewes. Pilat answered: what I haue wrytten, that haue I wrytten.

Then the souldiers when they had crucified Jesus toke his garmentes & made foure partes: to euery souldier a part & also his cote. The cote was wthout seame, wroughte vpon thowowe oute. And they sayed one to another: Let vs not deuyde it: but caste lottes who shall haue it. That the Scripture myghte be fulfilled whiche sayeth. They parted my raimente amonge them, and on my cote dyd they cast lottes. And the souldiours dyd such thynges in dede.

There stode by þ crosse of Jesus, hys mother, & his mothers sister, Mary the wife of Cleophas & Mary Magdalen. When Jesus saw his mother, & the disciple stadyng who he loued, he said vnto his mother: woman behold thy son. Then said he to the disciple: beholde thy mother. And from that houre the Disciple toke hir for hys owne.

After that when Jesus perceyued that all thynges were perfourmed, þ the Scripture myghte be fulfilled, he sayd: I thirst. There stode a vessell full of vyneger by. And they fylled a spong wth vyneger and wound it about with psope, & put it to hys mouth.

**Mat. xxvii. d.**  
**Mat. xv. b.**  
**Luk. xxi. d.**

**Mat. xxvii. e.**  
**Mat. vii. d.**  
**Luk. xxi. c.**

**Psal. xxi.**

**Psa. lxxv.**



mouth. As one as Jesus had receyved of þ  
vineget, he sayed: It is fynished, and bo-  
wed hys heade, and gaue vp the gost.

The Jewes then because it was the sab-  
both even, that the bodys shoulde not re-  
mayne upon the crosse on the sabboth dape  
(for the sabboth dape was an hpe dape) be-  
soughte þ plate that they legges myghte  
be broken, and that they myghte be taken  
downe. Then came the souldiers & brake  
the legges of the fyrste, and of the other  
whych was crucified wþh Jesus. But  
when they came to Jesus and sawe that he  
was deade alrede, they brake not hys leg-  
ges: but one of the souldiers with a speare  
thrust him into þ side, and forthwith came  
there out bloud and water.

And he that sawe it, bare recorde, and  
hys recorde is true. And he knoweth that  
he sayeth true that ye myghte beleue also.  
These thynges were done that the scrip-  
ture shoulde be fulfilled: Ye shal not breke  
a bone of hym. And agayne another scrip-  
ture sayeth: They shal loke on hym whom  
they pearced.

After that, Joseph of Aramathia (whych  
was a Dysciple of Jesus, but secret-  
ly for feare of the Jewes) besought Pilate  
that he might take downe the body of Je-  
sus. And Pilate gaue him licence. And ther  
came also Nicodemus whych at the be-  
gynnyng came to Jesus i þ nyghte, and  
broughte of myrr and aloes myngled to-  
gether aboute an hundred pound waight.  
Then toke they the body of Jesus, & wold  
it in linnen clothes wþh the odoures as  
the maner of the Jewes is to burye. And in  
the place where Jesus was crucified was  
a garden, and in the garden a newe sepul-  
chre, where in was neuer man layed. Ther  
laide they Jesus because of the Jewes sa-  
both even, for the sepulchre was nye at  
hand.

The xx. Chapter.

The resurrection of Christ, who appereth to  
Mary Magdalen, and to al his disciples to  
they great comfort.

The morowe after the Sabboth dape  
came Mary Magdalen early when it  
was yet darke, vnto the Sepulchre, &  
sawe the stone taken away fro the tomb.  
Then she ranne and came to Symon Pe-  
ter and to the other dysciple whome Jesus  
loued, and sayed vnto them. They haue ta-  
ken away the lord out of the tomb, and  
we cannot tel where they haue layed hym.  
Peter wente forth and that other Dysci-  
ple, and came vnto the Sepulchre. They  
ranne both together, and that other dysci-  
ple dyd overrun Peter, and came fyrste to  
the Sepulchre. And he stouped downe and  
sawe the linnen clothes lyng, yet wente  
he not in.

Then came Simon Peter folowing him  
and went into the Sepulchre, & saw the lin-  
nen clothes lyng, and the naphkynne that  
was aboute hys heade, not lyng wþh

the linnen cloth, but wrapped together in  
a place by it selfe. Then wente in also that  
other Dysciple whych came fyrst to the se-  
pulchre, and he sawe and beleued. For as  
yet they knewe not the scriptures that he  
shoulde ryl agayne from death. And the  
Dysciples wente away agayne vnto their  
owne home.

Mary stode without at the Sepulchre we-  
pyng. And as she wepte, she bowed hyr self  
and loked into the Sepulchre and saw two  
aungelles in white, sittyng the one at the  
heade, and the other at the fete, where they  
had layed the body of Jesus. And they say-  
ed vnto her. Woman why wepest thou? She  
sayed vnto them: For they haue taken a-  
way my Lord, I wote not wher they haue  
layed hym. When she had thus sayed, she  
toured hyr selfe backe, and sawe Jesus  
standyng, and knewe not that it was Je-  
sus. Jesus sayed to hir: woman why we-  
pest thou? Whom sekest thou? She suppo-  
singe that he had bene the gardiner, sayed  
vnto him. Syr, if thou haue borne him hēce  
tell me where thou haste laied hym: that I  
maye fet hym. Jesus sayd vnto hir: Mary,  
she toured hir selfe and sayd vnto hym:  
Rabboni which is to saye, Master. Jesus  
sayed vnto her (a) touche me not, for I am  
not yet ascended to my father. But goo to  
my brethren and say vnto them: I ascende  
vnto my father and your father: to my god  
and your God. Marye Magdalen came, &  
tolde the dysciples that she hadde sene the  
lord and that he had spoken such thynges  
vnto hir.

The same day at nyght, whych was the  
morowe after the sabboth dape, when the  
dores were shut wher the Dysciples were  
assembled together for feare of the Jewes,  
came Jesus and stode in the myddes, and  
sayd to them: peace be wþh pou. And whē  
he had so sayed, he shewed vnto them hys  
handes: and hys fyde. Then were the dys-  
ciples glad when they sawe the Lord. The  
sayd Jesus to them agayne: peace be with  
you. As my father sente me, even so sende  
I you. And when he sayd that, he breathed  
on them and sayd: Receiue the holy gost.  
Whose so ever synnes ye remyt, they are  
remytted vnto them. And whoso evers sin-  
nes ye retayne, they are retayned.

But Thomas one of the twelve, called  
Dydymus, was not wþh them when Je-  
sus came. The other Dysciples sayed vn-  
to hym: we haue sene the Lorde. And he  
sayed vnto them: excepte I se in his han-  
des the prynt of the nappes, and putte my  
fynger into the holes of the nappes, and  
thruste my handes into hys fyde, I wyl  
not beleue. And after .viii. dapes agayne,  
his Dysciples were wþh him, and Thomas  
with the. Then came Jesus whē the dores  
were shut, and stode in the myddes, & sayd  
peace be with you. After þ sayd he to Tho-  
mas: bringe thy fynger hither, and see my  
handes, & bring thy hand & thrust it into my  
side.

Geo. xli. g.  
Num. ix. b.  
Zach. xii. c.  
Mat. xxviii.

Mar. xv. b.  
Luc. xlii. g.  
John. iii. a.

Mat. xxvi. a.  
Lu. xlii. a.

ma. xxviii. a

Mar. xvi. e

D

E

Luk. xlii. c.

It is paid that  
is promp-  
sed.

Math. xxi.  
A couenāt  
vpon byn-  
dyng and  
lospng.



spede: and be not fapthles, but beleupnge. Thomas answered and saped vnto hym: My Lorde and my God. Jesus saped vnto him: Thomas, because thou hast sene mee, therfore thou beleuest. Happp at they that haue not sene, and yet haue beleued.

And many other signes did Jesus in the presence of hys disciples, whiche are not written in this booke. These are written, that ye might beleue that Jesus is Christus the sonne of God, and that in beleupnge, ye myght haue lyfe thowow hys name.

## The Notes.

**Conche me not. &c.** (a) That is, because thou beleuest not þ I am ry-  
**Howe men** I suffered death, therfore touch me not.  
**Bynd a lofe,** (b) Loke in Mathew the. xxii. c

## The xxi. Chapter.

He appeared to hys dyscyples agayne at the sea of Tiberias, and commaundeth Peter earnestly to fede hys flocke.

**A**fter that, Jesus shewed hymself agayne at the sea of Tiberias. And on thys wyse shewed he hymselfe. Ther were together Simon Peter and Thomas whych is called Didimus, and Mathaniell of Cana a cytie of Galyle, and the sonnes of zebede, and two other of the disciples. Simon Peter saped vnto them: I go a fyng. They saped vnto him: wee also wyll go wyth the. They went their way and entered into a shyppe straightwape, and that nyght caught they nothyng. But whē the mornynge was now come, Jesus stode on the shore: neuertheles the dyscyples knew not that it was Jesus. Jesus saped vnto them: syrs, haue ye any meat? They answered him, no. And he saped vnto them: caste out the net on the right side of the shyppe, and ye shall fynd. They cast out, and anon they were not able to draw it for the multitude of fyshes.

**W**hen saped the dysciple whom Jesus loued, vnto Peter: It is the Lorde. Whē Simon Peter heard that it was the Lorde, he girded hys mantel to him (for he was naked) and sprang into the sea. The other dysciples came by shyppe, for they were not far from land, but as it were two hundred cubites; and they drew the net with fishes. Asone as they were come to land, they saw hoate coales and fishe laied thereon & bread. Jesus saped vnto them: bringe of the fishe whych ye haue now caught. Simon Peter stepped forth and drew the net to land full of great fishes, an hundred and foure. And for all there were so many, yet was not the net broken. Jesus saped vnto them: come & dyne. And none of the disciples durste are hym, what art thou? for they knewe that it was the Lorde Jesus. Then came he and toke bread and gaue them, and fishe lyke wise. And this is now the thirde tyme that Jesus appeared to his disciples, after that he was risen agayne from death.

When they had dynd, Jesus saped too Simon Peter: Simon Ioanna, louest thou me more then these? He saped vnto hym: ye Lorde, thou knowest that I loue the. He saped vnto him: fede my (a) lambes. He saped to him agayne the second tyme: Simon Ioanna, louest thou me? He saped vnto hym: yea Lorde, thou knowest that I loue the. He saped vnto him: fede my shepe. He saped vnto him the thirde time: Simon Ioanna, louest thou me? And Peter sorowed, because he saped vnto him the thirde tyme, louest thou me, and saped vnto hym: Lorde thou knowest all thyng, thou knowest that I loue the. Jesus saped vnto hym: fede my shepe.

Merely verely I say vnto the, whē thou wast pong, thou girdedst thy self, and walkest whither thou woldest: but whē thou art old, thou shalt stretch forth thy hands, and another shall gyrd the, & lead the whither thou woldest not. What spake he signifyinge by what death he shoulde glorifye God.

And when he had saped thus, he saped to him: folow me. Peter turned about & sawe that disciple whō Jesus loued, folowinge, which also leane on his brest at supper, & saped: Lorde, whiche is he that shall betraye the? When Peter saw him, he saped to Jesus: Lorde what shall he here do? Jesus saped vnto him: If I will haue him to tarpe tyll I come, what is that to the? folowe thou me. Then went this sayinge abroad among the brethren, that that dysciple shoulde not dye. Yet Jesus saped not to him, he shal not dye, but if I will that he tarpe tyll I come, what is that to the? The same disciple is he, whiche testifieth of these thynges, and wrote these thynges. And we knowe that hys testimonye is true.

Ther are also many other thyngs which Jesus dyd, the which if they shoulde be written euerpe one, (a) I suppose the worlde coulde not contayne the bookes that shoulde be written.

## The Notes.

(a) He loneth Christus, that credeth hys lambes and shepe.

(b) Thys is a figuratue speache, whiche doeth synagoge, that there were manye thynges to be written that are not written. But yet there is as muche written as is necessary, and sufficient for our saluacion.

**There endeth the Gospell of S. John,**



spede: and be not fapthles, but beleupnge. Thomas answered and saped vnto hym: My Lorde and my God. Jesus saped vnto him: Thomas, because thou hast sene mee, therfore thou beleuest. Happp at they that haue not sene, and yet haue beleued.

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## The Notes.

**Touch me** (a) That is, because thou beleuest not þ I am ry  
not. &c. sen very God, but am carnall as I was before  
**Howe men** I suffered death, therfore touch me not.  
**Bynd a lofe,** (b) Loke in Mathew the. xxiii. c

## The xxi. Chapter.

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Merely verely I say vnto the, whē thou wast pong, thou girdedst thy self, and walkest whither thou woldest: but whē thou art old, thou shalt stretch forth thy hands, and another shall gyrd the, & lead the whither thou woldest not. That spake he signifyinge by what death he shoulde glorifye God.

And when he had saied thus, he saped to him: folow me. Peter turned about & sawe that disciple whō Jesus loued, folowinge, which also leane on his brest at supper, & saied: Lorde, whiche is he that shall betraye the? When Peter saw him, he saped to Jesus: Lorde what shall he here do? Jesus saied vnto him: If I will haue him to tarpe tyll I come, what is that to the? folowe thou me. Then went this sayinge abroad among the brethren, that that dysciple shoulde not dye. Yet Jesus saped not to him, he shal not dye, but if I will that he tarpe tyll I come, what is that to the? The same disciple is he, whiche testifieth of these thynges, and wrote these thynges. And we knowe that hys testimonye is true.

Ther are also many other thyngs which Jesus dyd, the which if they shoulde be written euerpe one, (a) I suppose the worlde coulde not contayne the booke that shoulde be written.

## The Notes.

(a) He loneth Christus, that credeth hys lambes and shepe.

(b) Thys is a figuratue speache, whiche doeth synagoge, that there were manye thynges to be written that are not written. But yet there is as muche written as is necessary, and sufficient for our saluacion.

There endeth the Gospell of S. John,



# The Actes of the

## The Actes

### of the Apostles, wrytten

by S. Luke the Euangelist, which  
was presente at the do-  
pnyng of them.

#### The first Chapter.

**W**hen Christ had bydden his apostles to tarry at Jerusalem for the holy ghoste whiche he had promysed them, he was taken vp into heauen. The Apostles retorne at the angels monition, and geue them selues to prayer. Afterwarde at Peters counsaile, they take Matthe into Judas place, to make vp the numbre of the .xii. Apostles.



**I**n the former treatise (deare friend Theophilus) I haue wrytten of alþ Jesus begā to do and teache, vntyl the daye i which he was taken vp, after þ he through þ holy ghost, had

geuen commaundementes vnto the Apostles i which he had chosen: to whom also \* he shewed him selfe alþue after his passion by manye tokens, appearynge vnto them forty dayes, and speakynge of the kyngdome of God, and gathered them together \* and commaunded them that they should not depart from Hierusalem: but to waite for the promys of the father, \* whereof ye haue hearde of me. For John baptysed wþ water, but ye i shalbe baptysed with the holy ghost, and that within this fewe dayes. Whē they were come together, they axed of him, sayinge: Lorde, wilt thou at this tyme restore agayne the kyngdome to Israel? And he sayd vnto them: \* It is not for you to knowe the times or the seasons, which the father hath put in his owne power, \* but ye shall receiue power of the holy ghost, whych shall come on you. And ye shalbe witnesses of me in Hierusalem, and in all Jewrye, and in Samarie, and euen vnto the worldes end.

**A**nd when he had spoken these thyngs, while they beheld, \* he was taken vp, and a cloude receyued him vp out of their sight. And while they looked stedfastly vp to heauen as he went, beholde two men stode by them in white apparel, which also sayd: ye men of Galyle, why stande ye gasyng vp into heauen? This same Jesus which is taken from you into heauen \* shall so come, euen as ye haue sene hym goo into heauen. i

Then returned they vnto Hierusalem

## Apostles. Chapter. i.

from mount Oliuet, which is nye to Hierusalem, contempning a Saboth (a) dayes iorney. And when they were come in, they wēt vp into a parler, where abode \* both Peter and James, John and Andzewe, philippe and Thomas, Bartelmew and Mathewe, James the sonne of Alpheus, and Simon zelotes, and Judas James sonne. These all contynued with one accorde in prayer and supplicacyon wþ the womenne, and Marpe the mother of Iesu, and wþ his brethren.

\* And in those dayes Peter stode vp in the middes of the disciples, and sayd (the numbre of names that were together, were about an hundred and twenty.) Ye men and brethren, this scripture muste haue nedes bene fulfilled, which the holy ghoste thorough the mouth of Dauid spake before \* of Judas, whych he was gyde to them that tooke Iesus. For he i was numbred with vs, and had obtayned felowshippe in this ministracyon. And the \* same hath now possessed a plot of grounde with the reward of iniquitye, and when he was \* hanged, brost a sundre in the myddes, and all his bowels gushed oute. And it is known vnto all the inhabiteurs of Hierusalem, in so much that that field is called in their mother tonge, Acheldama, that is to saye, the bloudy fiede.

It is wrytten in the booke of psalmes. \* His habitation be voide, and no manne be dwellynge therein, i and his Bishopricke let another take: Wherfore of these men, whych haue companied with vs all the tyme that the Lord Iesus went in and out among vs, beginninge at the baptysme of John, vnto that same daye, that he was taken vp from vs, muste one be ordeyned to beate wptnes with vs of his resurreccyon.

And they appoynted two, Joseph called Barsabas (whose spy name was Justus) and Mathias. And they prayed, sayinge: thou Lorde whych knowest \* the hartes of all men, shewe whether of these two thou haste chosen, that the one maye take the roume of this ministracyon and Apostleshippe, from the whych Judas by transgression fel, that he myght go to his owne place. And they gaue forth the pylotes, and the lotte fell on Mathias, and he was counted wþ the eleuen Apostles. **Mathias.**

#### The Notes.

(a) The Saboth dayes iorney was aboute a myle, as is mencyned in Mathew. xxi. i

#### The.ii. Chapter.

**T**he Apostles full of the holpe ghoste, speake wþ dyuers tounge. Peter denyeth that they be dyoncke, and teacheth by the testimonye of the prophetes, that Christ is Messias, and they speache the power of the holy ghoste. And whan he had humbled his hearers, he counsaileth them to repentance. And the compaignie of beleuers in Chy ste augmented euery daye moze and moze.

When



Deu. xxi. b.  
Leu. xxi. c

Tongues.  
Actes. iiii. f.  
and. xi.

Mat. xlii.  
Conuerts  
that is hea  
the or Be  
tels, couer  
ted to the  
Jewes  
sayth.

Jobel. ii. g.

mat. xxvii. c  
Luk. xiii. f.

Rom. x. c.

**W**hen \* the fyrste dape was come, they were all wpth one accorde toge ther in one place. And sodaynly ther came a sounde from heauen, as it had bene the commynge of a myghty wynde, and it fylled all the house where they sate. And there appeared vnto them clouen tonges, lyke as they had bene fyre, and it sate vpon eche of them \* and they were all fylled with the holy Goste, and began to speake wpth other tonges, euen as the spirite gaue them vtteraunce.

And there were dwellynge at Hierusalem Jewes deuoute men, which were of all nations vnder heauen. When thys was noised aboute, the multitude came together & were astopned, because that euerye manne hearde them speake hys owne tonge. Thei wondered all and maruailed sayinge among them selues: Beholde are not al these which speake, of Galile? And nowe heare we euerye man hys owne tounge wherein we were borne: Parthians, Medes and Elamites, and the inhabiteurs of Mesopotamia, of Jewrye, and of Capadocia, and of Pontus & Asia, Phrygia, Pamphilia, & of Egypte, and of the partes of Libia, whiche is besyd Syren, & straungers of Rome Jewes, \* and conuertes Grekes, and Arabians: we haue hearde theym speake wpth oure owne tonges the greates woordes of god. & They were all amased, and wondered, saying one to another: what meaneth this? Other mocked them, saying: they are full of newe wyne.

**B**ut Peter stepped forth wpth the cleue and lyft vp hys voyce, and said vnto them: Ye men of Jewry, and all ye that inhabyte Hierusalem: be thys knowe vnto you, and wpth poure eares heare my wordes. These are not droncke, as ye suppose, for it is yet but the thyrde houre of the dape. But thys is that which was spoken by the prophet Joel. \* It shalbe in the laste dapes sayeth god, of my spirite I wyl poure out vpon all fleshe. And poure sonnes and daughters shal prophesye, and poure yonge men shal se visions, and poure olde men shal dreame dreames. And on my seruauntes, and on my handmaydens, I wyl poure out of my spirite in those dapes, and they shal prophesye. And \* I wyl shewe wonders in heauen aboue, and tokens in the earth beneath, bloude and fyre, and the vapoure of smoke. The sunne shalbe turned into darres, and the mone into bloude, before that greate and notable day of the Lord come. And it shalbe, that \* whosoever shal call on the name of the Lord shal be saued. \*

**C** \* Ye men of Israell heare these wordes. Jesus of Nazareth, a manne approued of God amonge you wpth myracles, wonders, and signes, whiche God dyd by him in the middes of you, as ye poure selues knowe: hym haue ye taken by the handes of vnrightheous persons, after he was deliuered by the determinate counsell and

forknowledge of God, and haue crucified and slayne: whom god hath raysted vp and lewised from the sorowes of death, because it was impossible that he shoulde be holde of it. For Dauid speaketh of hym afore hande. \* I sawe the Lord alwayes before me: For he is on my ryght hande, that I shoulde not be moued. Therefore dyd my herte reioyce, and my tounge was gladd. Moreover also my fleshe shal rest in hope, because thou wylte not leaue my soule in hel, neither wylt suffer thine holy, to se corrupcion. Thou haste shewed me the wayes of lyfe, & shalt make me ful of ioye with thy countenance. \*

**M**en and brethren, let me frelye speake vnto you of the patriarke Dauid: For he is both deade and buryed, and hys sepulchre remayneth wpth vs vnto thys dape. Therefore sayinge he was a prophete, and knew that God had sworne wpth an oth to hym that the fruite of hys loynes shuld sitte on hys seate (in that Christ shoulde ryse agayne in the fleshe) he sawe before, and spake of the resurreccion of Christ, that hys soule shoulde not be left in hell: neither hys fleshe shoulde se corrupcion. Thys Jesus hath God raysted vp \* whereof we all are wytnesses.

Since nowe that he by the ryght hande of god is exalted, and hath receyued of the father the promysse of the holpe ghooste, he hath shed forth that which ye now se and heare. For Dauid is not assended into heauen: but he sayde: \* The Lord sayd to my Lord, sitte on my ryght hande, vntyll I make thy foes thy fote stole. So therefore let all the house of Israel know for a suretye, that God hath made the same Jesus whom ye haue crucified, booth Lord and Christ.

**W**hen they hearde thys, they were pricked in theyr hertes, and sayed vnto Peter and vnto the other Apostles. Ye men and brethren \* what shal we do? Peter sayed vnto them: repente and be Baptised euery one of you in the name of Jesus Christe for the remission of synnes, and ye shal receyue the gyfte of the holy ghooste. For the promysse was made vnto you and to poure chyldren, and to al that are afarre, euen as manye as the Lord oure God shal call. And wpth manye other wordes bare he wytnes and exhorted them, sayinge: Saue poure selues from thys vntowarde generacion. Than they that gladlye receiued hys preachynge, were Baptised: and the same dape there were added vnto them aboute thre thousande soules.

And they continued in the Apostles doctrine and fellowship, and in breakynge of breade, and in prayer. And feare came ouer euerye soule. And manye wonders and signes were shewed by the Apostles. And all that beleued keppe theym selues together, and hadde al thynges common, and sold theyr possessions and goodes, and departed

Death.  
Psalm. v. c.

Hell.

iii. Reg. ii. b.  
Psalm. cxvii.

Actes. i. a

Psalm. cix. a.  
math. xxi. a.

B

Luk. iii. b.



## The Actes of the

departed them to all men as every manne had neede. And they continued dayly wpyth one accord in the temple, and brake breade in every house, and dyd eat their meat togyther wpyth gladnes & singlenes of herte praisynge God, and had fauoure wpyth all the people: And the Lorde added to the congregacyon dayly such as shoulde be saued.

### The. iii. Chapter.

**P**eter and John goynge vp to praye in the temple, do heale one that was lame from hys byrth tyme, & when the people are come together to see the myracle, Peter expoundeth them the mystry of theyr saluacyon by Christe, accusynge them of vnthankfulness, and exhortynge them to repentaunce.

**The halte is cured.** **P**eter and John went vp togyther into the temple at the ninth houre of prayer. And there was a certayne man halt from hys mothers wombe, whom they brought and laied at the gate of the temple, called beutyfull, to aske almes of them that entred into the temple. Whiche same when he sawe Peter and John, that they woulde into the temple, desyred to receyue an almes. And Peter fastened hys eyes on hym wpyth John and sayd: loke on vs. And he gaue heede vnto them, trustynge to receyue some thyng of them. Then sayed Peter: Siluer and Golde haue I none, such as I haue giue I the. In the name of Iesu Christe of Nazareth, ryse vp and walke. And he toke hym by the right hand, and lyfte him vp. And immediatly his fete and ancle bones receyued strength. And he sprang, stode, & also walked, & entred wpyth them into the temple, walkynge and leaping, and laudynge God.

And all the people sawe hym walke and laude God. And they knewe hym that it was he, whych late & begged at the beutyfull gate of the temple. And they wondered and were sore astonysed at that whych had happened vnto him. And as the halt which was healed, helde Peter and John, all the people ran amased vnto them in Salomons porche. When Peter saw that, he aunswered vnto the people.

**W**e me of Israel, whype maruel ye at this, or whype looke ye so stedfastlye on vs, as though by our owne power or holynes, we had made thys man go? The God of Abraham, Isaac, and Jacob, the God of oure fathers hath glorified his son Iesu & whype deliuered and denyed in the presence of Pilate, when he had iudged hym to be leysed. But ye denyed the holy and iust: & and despyred a murderer to be geuen you, and kyllled & the (a) Lorde of lyfe, whom God hath raysted fro death, of the whych we are witnesses. And his name through the faith of hys name, hath made thys man sounde: whom ye se & knowe. And the faith whiche is by hym, hath geuen to hym this health in the presence of you al.

And nowe brethren I wote well that through ignorance ye dyd it, as dyd also

## Apostles. Chapter. iii.

your heades. But those thynges whiche God before had shewed by the mouth of all hys prophetes, howe that Christ shoulde suffer, he hath thus wpyse fulfilled. \* Repent ye therfore and turne, that your synnes maye be done awaye. &

When the tyme of refreshing cometh, whych we shall haue of the presence of the Lorde, and when God shall sende hym, which before was preached vnto you, that is to wpytte Iesus Christe, whome heauen must receyue vntill the tyme that all thynges, whiche God hath spoken by the mouth of all hys holpe prophetes sence the world began, be restored againe.

For Moyses sayd vnto the fathers. \* A prophet shall the Lorde your God rayse vp vnto you, euen of your brethren lyke vnto me: hym shall ye heare in all thynges, whatsoeuer he shall saye vnto you. For the tyme wpyll come, that every soule, whych shall not heare that same prophete, shalbe destroyed from amonge the people. Also all the prophetes from Samuell and thence forth, as many as haue spoken, haue in like wise tolde of these dayes.

Ye are the chyldren of the prophetes & of the couenaunt, whych God hath made vnto our fathers, sayinge to Abraham: Euen in \* thy seide shall all the kynnedes of the earth be blessed. For aske vnto you hath God raysted vp hys sonne Iesus, and hym he hath sent to blesse you, that every one of you shoulde tounne from your wyckednes.

### The Notes.

(a) That is euen he that lyfte dyd ryse from death vnto lyfe, and by whom all we must ryse and lyue, &c.

### The. iii. Chapter.

**P**eter and John are taken, and brought before the counsaile of the priestes, in whose presence they defende Christes cause without all feare: and after they be sore threatened, they be let go. The dyscyples praye vnto god. Many sell theyr possessiones, amonge whom Joses, and Barnabas is mencyned.

**A**s they spake vnto the people, the priestes and the rular of the temple, and the Saduces came vpon them, takynge it greuouly, that they taught the people and preached (a) in Iesus the resurrection from death. And layed handes on them, and put them in holde vntill the next daye, for it was nowe euen tyme.

Howe be it, many of them which hearde the wordes, beleued: and the numbre of the men was about foure thousand.

And it chaunced on the morowe, that theyr rulars and elders, & Scribes, as Annas the chiefe priest, and Cayphas, & John and Alexander, and as many as wer of the kynred of the hys priestes, gathered together at Jerusalem, and set them before the & ayed: \* by what power or in what name haue ye done thys spys?

Then Peter full of the holpe ghost, said vnto the: Ye rulars of the people, & elders of Israel,

Mat. iii. d

De. xviii. s. Actes. vii. s

Genes. xxi. s. and. xxi. d.

The Lorde of lyfe.

Saduces.

Exod. ii. e. Mat. xxi. c. Actes. vii. d. Peter.

Comune.

The halte is cured.

Path. ix. a

iii. Re. vi. a John. x. c Act. v. c.

mat. xxviii. c Marke. xv Luk. xxi. c mat. xxviii. c Jh. xviii. g



of Israel, if wee this daie are examined of the good deede done to the sicke manne, by what meanes he is made whole, be it knowen vnto you all, and too all the people of Israel, that in the name of \* Iesus Christ of Nazareth, whom ye crucified, & whom God raised again from death, euen by him doth this man stande here presente before you whole. \* Thys is the stone caste asyde of you buyldeys, whych is set in the chiefe place of the corner. Neether is there saluacion in anye other. \* For yet also is there any other name vnder heauen geuen to me wherin we must be saued. &

When they saw the boldnes of Peter and John, and understoode that they were vnlearned men and lay people, they marvelled, and they knewe them, that they were with Iesu: and beholdinge also the man whych was healed standing with the, they could not say agaynst it. But they commaunded them to go asyde out of the counsel, and counselled among theselues, saying: \* what shall we do to these men? For a manifeste signe is done by them, and is openly knowen to all the that dwell in Ierusalem, as wee can not denye it. But that it be noised no further amonge the people, let vs threaten and charge them, that they speake henceforth to no man in this name.

And they called them \* and commanded them that in no wyse they shuld speake or teache in the name of Iesu. But Peter and John answered to them and sayed: whether it be right in the sight of God to obeye you more then God, iudge ye. For wee can not, but speake that whiche we haue seene and hearde. So threatened they them and let them go, and found nothing how to punishe them, because of the people. For all men lauded God, for \* the myracle whych was done: for the man was aboute fortye year old, on whom this myracle of healing was shewed.

Asone as they were let go, they came to thei fellows, and shewed all that the hye priestes and elders had sayed to them. And when they hearde that, they lyfte vp thei voices to God wpth one accord, and sayed: Lorde, thou art God whych hast made heauen and earth, the sea and all that in them is, which by the mouth of thy seruauit Dauid hast said. \* Why dyd the Heathen rage and the people imagin vayne thyngs? The kynges of the earth stode vp, and the rulers came together against the lord, and against hys Christe.

For of a truth against thy holy chyld Iesus, whom thou hast annointed, both Herode and also Poncius Pilate, wpth the gentyles and the people of Israel, gathered thei selues together, for to do whatsoeuer thy hand and thy counsell determyned before too be done. And nowe Lorde, beholde thei threateninges, & graunt vnto thy seruantes with all confydence too speake thy word. So & thou stretch forth

thy hand, that healing and signes & wonders be done by the name of the holy chyld Iesus. And asone as they had prayed, the place moued where they were assembled together, & and they were all filled wpth the holpe ghoste, and they spake the worde of God boldly.

\* And the multitude of them that beleued were \* of one herte, and of one soule. Also none of them saied, that any of the thyngs which he possessed, was hys owne: but had all thynges commune. And with great power gaue the Apostles witness of the resurrection of the Lord Iesus. And great grace was geuen with the all. Neither was there anye amonge them that lacked. For as many as were possessours of landes, and houses, sold them and brought the pryce of the thynges that were solde, and layed it downe at the Apostles fete. And distribucion was made vnto euery man according as he had neede. And \* Ioses who was also called of the Apostles Barnabas (that is to saye, the sonne of consolacion) being a Leuit, and of the countrey of Cypers, had lande, and solde it, and layed the pryce downe at the Apostles fete.

The Notes.

(a) That is that Iesus was risen, and that all should crye by hym.

The. v. Chapter.

Ananias falleth downe deade for hydynge parte of hys money, the Christen fayth is published through many myracles of the Apostles, whych beinge caste into prison, are deliuered by the angell: and beinge before the Councyle are saued throughe Gamaliels counsell, and then being scourged with rodde they prayse and worshyp God.

A Certaine man named Ananias wpth Saphira his wife solde a possession. and kept away parte of the pryce (his wyfe also beinge of counsell,) & broughte a certayne part, and (a) layd it downe at the Apostles fete. Then saied Peter: Ananias, howe is it, that Sathan hath fylled thyne herte, that thou shouldest lye vnto the holy ghost, and kepe away parte of the pryce of the liuelod? Pertained it not vnto the one? and after it was sold, was not the pryce in thyne owne power? How is it that thou hast conceyued thys thyng in thyne harte? Thou hast not lied vnto me, but vnto god. When Ananias heard these words, he fel downe and gaue vp the ghoste. And greafe feare came on all them that hearde these thynges. And the yonge men rose vp, & put hym apart and caried hym out, and buried hym.

And it fortunied as it wer about the space of thre houres after, that hys wyfe came in, ignorant of that whych was done. And Peter sayed vnto hyr: Tell me, gaue ye the land for so much? And she sayd: yea, for so muche. Then sayed Peter vnto hyr: why haue ye agreed together to tempt the spirit of the Lorde? Behold, the fete of the

Which

Acte. xvi. f.  
Actes. ii. a.  
and. xix. b.  
Actes. ii. g.  
and. v. b.

Comune.

Love  
Actes. i. b.

The resur  
rection in  
Iesus.

Ananias  
and Sa  
phira.

Math. i. c.  
Phil. ii. b

Eccl. xlviii. a  
psal. cxviii.  
mat. xxi. d

Luke. xlii.  
Rom. ix. g  
Gal. ii. d.  
1. Pet. ii. a

1. John. xi. f.

Actes. v. g.  
God is  
more to be  
obeyed the  
man.

Actes. iiii. b

psal. ii. a.



## The Actes of the

whych haue buried thy husband, are at the doze, and shall carpe the oute. Then she fell downe straghtway at hys fete and pelded vp the goft. And the pong men came in and founde hys dead, and carped hit out and buried hit by hys housband. And greate feare came on all the congregacion, and on as manye as heard it.

**¶** By the handes of the Apostles \*wer many spynes and woundes shewed amonge the people: And they were altogether with one accorde in \*Salomons porche. And of other durst no man iopne hymselfe to the: neuerthelater the people magnified them. The noubre of them that beleued in the Lord, both of men and women, grew more and more: in so much that they brought the sicke into the stretes, and layd the on beddes and palattes, that at the least way, the shadow of Peter, when he came by, might shadowe some of them. There came also a multitude oute of the cities roundabout vnto Hierusalem, byngngng sycke folcke, and theym whych were vexed wpth vncleane spites. And they were healed euery one.

**¶** Then the chiefe priest arose vp and all they that were wpth him (which is the sect of the Saduces) and were full of indignacion, and layd handes on the Apostles, & putte them in the commune prison. \* But the aungell of the Lorde by nighte opened the prison dozes, and brought them forth, and sayd: go steppe forth, and speake in the tēple to the people al the words of this lyfe. When they heard that, they entred into the tēple early in the morning & taught. The chiefe priest came and they that were wpth hym, and called a counsell together, and al the elders of the chyldren of Israel, and sent to the prison to fetch them. Whē the ministers came and founde theym not in the prison, they returned and tolde, saying: the prison found we shutte as sure as was possyble, & the keepers standng without befoze the dozes. But when we had opened, we found no man wpthin. Whē the chiefe priest of al, and the ruler of the temple, and the hye priestes heard these thynge, they doubted of them, wherevnto this would growe.

**¶** Then came one and shewed the: beholde the menne that ye put in prison, stande in the temple: And teache the people. Then wente the ruler of the temple with ministers, and brought them without violence. For they feared the people: lest they shulde haue bene stoned. And when they hadde brought the, they set them befoze the counsell. And the chief priest axed them saying: \*dyd not we straightly comaund you that ye should not teache in this name? And behold ye haue filled Hierusalem wpth your doctrine, and ye entend to bring \*this mas bloude vpon vs. Peter & the other Apostles answered & said: We \*ought more to obey god, then me. The god of our father raised

## Apostles .Chap. vi.

vp Iesus whom ye slew and hanged on tre: Him hath God lit vp wpth his right hand to be a ruler and saupour, for to giue repentance to Israel, and for geuenes of synnes. And we are hys recozues, concernng these thynge, and also the holy ghost, who God hath geuen to them that obey hym. When they heard that, they claue a sun-der, and sought meanes to slea them. Then stode there vp one in the counsell, a pharisee named Gamaliel, a doctoure of lawe, had in authorite amonge all the people, & commaunded to put the Apostles asyde a litle space, and sayd vnto them: Menne of Israel take hede to poure selues what ye entende to do as touchng these men. Before these dayes rose vp one Theudas boasting hymselfe, to whom resorted a number of men, aboute a foure hundred: which was slayne, and they all whych beleued hym were scattered abroad, and broughte to nought. After thys man arose there vp one Judas of Galyle in the tyme when tribute began, and drew away much people after hym. He also perished, and al euen as manye as harkened to him, are scattered abroad. And nowe I say vnto you: refrain your selues from these men, let the alone. For if the counsell of thys worke be of me, it will come to nought: But and if it be of God, ye can not destroye it, least happelye ye be found to stryue agaynst God. And to him they agreed, and called the Apostles, and beate \*them, and commaunded that they shoulde not speake in the name of Iesu, and let them goo.

And they departed from the counsell \*reioysng that they were counted worthy to suffer rebuke for his name. And dayly in the temple and in euery house they ceased not, teaching and preaching Iesus Christ.

### The Notes.

(a) By the castinge of hys money at the apostles feete, he would haue bene compted to be one of the Christen congregacion, and that one of the chiefe. But in the holdynge parte abacke, he declared vterlye what he was, that is subtile, and an hypocrite, mistrustng the holy ghost: whych thing because Peter would in no case shoulde be vled amonge that sort, therfore punyshed he it so earnestly.

### The .vi. Chapter.

**¶** Because a grudge rose among the Grekes, for that theyr wyddowes were neglected, the Apostles chose seuen men, and appointe them the offyce of that ministry. Among whom Stephen worketh wonders, and is therfore taken, and brought befoze the counsaile of the priestes, and is accused of the breache of Moyses law.

**I**n those dayes as a noubre of the dyscyples grewe, there arose a grudge among the Grekes agaynst the Hebrues, because theyr (a) wyddowes were despyed in the dayly ministracion. Then the twelue called the multitude of the dyscyples together and said: it is not mete that we shoulde leaue the woorde of God, and serue at the tables

Mat. xvi. b

111. Re. vi. a

Thon. x. b

Acte. iii. b

The shadowe of Peter.

Actes. iiii. a

Saduces.

Actes. xii. a

and. xvi. f

Act. xii. a

Gamaliel

Theudas.

Luke. xii. a

Judas the Galilea.

Act. iiii. b

Mat. v. b

Act. iiii. b.

mat. xxvii. e

Actes iiii. b

God must

be obeyed



# The Actes of the

# apostles Chap. vii. Fo. 16.

i. Tim. iii. c  
Seue deas  
cons.

Apocal. v. b

Ru. xlii. d

i. Tim. i. b

Luke. xli. c

Math. x. c

tables. Wherefore brethren, loke ye oute among pou ten men of honest reposte, and full of the holpe ghoſte and wylsome, whych we may appoint to this nedeful busynes. But we will geue our selues continually to praier, and to the ministracion of the word. And þ sayinge pleased the whole multitude. And they chole Stephan a man full of fapth and of the holy ghoſte, & Philip and Prochorus, and Nicanoz, and Timon, and Hermenas, and Nicholas a conuert of Antioch. Whych they set before the apostles, and they prayed and (b) þ layed theyr handes on them.

And the word of God encreased, and the numbre of the dyscyples multiplied in Jerusalem greatly, and a greate company of the priestes were obedyent to the fapth. And Stephane full of fapth and power, dyd great wounders and miracles among the people. Then arose certaine of the Synagoge, whiche are called Libertines and Syrenites, and of Alexandria, and of Cilicia, and Asia, and dysputed with Stephan. And they could not resist the wylsome, and the spirit, with whych he spake. Then sente they in men whiche saied: wee haue heard him speake blasphemous wordes agaynst Moyses, and agaynst God. And they moued the people and the elders and the Scribes: and came vpon him and caught him, and brought hym to the counsell, and broughte forth the false witness whiche saied: This manne ceaseth not to speake blasphemous wordes agaynst this holy place and the lawe, for we heard hym saye: this Iesus of Nazareth shall destroy the place, and shall chaunce the ordinaunces whiche Moyses gaue vs. And all that sate in the Counsell, looked stedfastlye on hym, and sawe hys face, as it had bene the face of an aungell.

## The Notes.

Wydowes  
despyled.  
Puttyng  
on of handes

(a) That is, not indifferently looked vpon in the dayly distybutyng of the commune goodes.  
(b) That is, admyttinge wyth an open signe, theym that were by the whole congregacion chosen to anye offyce, to declare openly theyr callinge. After this sorte were handes layed on Paule and Barnabas, when they were sent to preache, as is mencyned in the xlii. of this booke in. a. where appeareth that they receyued not the holpe ghoſte by this puttyng on of handes: for they were before endued wyth the holy ghoſte.

## The. vii. Chapter.

Stephan pleadyng hys cause before the Counsayl, sheweth that God is pleased with fapth, not wyth Ceremonyes, and that he is conuersant wyth good menne, wythoute any tabernacle. Wherefore he hadde not trespasssed agaynst the holy place, nor agaynst God. But whyle the Jewes cryed soye oute agaynst hym, he is stoned to death.

The sermon  
of  
Stephan.

Then sayed the chiefe priest: is it euen so? And he sayd: men, brethren and fathers harken to. The God of glory appeared vnto our father Abraham, whyle he was yet in Mesopotamia, before he

dwelt in Charran, and said to him, \* come out of thy country and from thy kynrede, and come into the land which I shal shewe the. Then came he out of the land of Chaldep, and dwelt in Charran. And after that, as sone as his father was dead, he brought him into this land, in whych he now dwell, and he gaue him none inheritaunce in it, no not the bredth of a foote, but promysed that he woulde geue to him to possesse and to hys seede after him, when as yet he had no chyld.

\* God verely spake on this wise that hys seede shoulde be a dweller in a straunge lād, and that they shoulde kepe theym in bondage and entreate them euill foure hundred yeres. But the nacyon to whō they shalbe in bondage, will I iudge, sayed God. And after that shal they come forth and serue me in thys place. And he \* gaue him the couenaunt of circumcysion. And he begatte Isaac, and circumcysed him the eight day: and Isaac begat Jacob, & Jacob the twelue patriarches.

\* And the patriarches hauing indignacy on, sold Joseph into Egypt. And god was with him, and deliuered him oute of all hys aduersities, and gaue hym fauoure & wisdom in the sight of Pharaos kinge of Egypt, \* which made him gouernour ouer Egypt, and ouer all hys householde.

Then \* came there a deth ouer all the land of Egypt and Canaan, and great affliction, that our fathers founde no sustenance. But when Jacob heard that there was corne in Egypt, he sente oure fathers firste. And at the \* seconde tyme, Joseph was knowen of his brethren, and Josephs kynred was made knowne vnto Pharaos. Then sent Joseph and caused hys father to be broughte and all his kyn, thre scoore and. xv. (a) soules. And \* Jacob descended into Egypt, and þ dyed, both he and oure fathers, and wer translated into Sichem, and were put in the sepulchre \* that Abraham bought for money of the sons of Hamor and Sichem.

\* When the tyme of the promys due ne (whych God had sworne to Abraham) the \* people grewe and multiplied in Egypt, another kynge arose whych knewe not of Joseph. The same dealt subtelly with our kynrede, and euill entreated oure fathers, and made them to cast out theyr yong chyldren, that they shoulde not remayne alweye. \* The same tyme was Moyses borne, & was a proper chyld in the syght of God, which was nourished vp in hys fathers house. iii. moneths. When he was cast out, Pharaos daughter toke him vp, and nourished hym vp for hys owne son. And Moyses was learned in all maner wylsome of the Egyptians, and was mighty in dedes & in wordes.

And when he was ful fortye yere olde, it came into his hert to byset hys brethren the chyldren of Israell. And when he sawe one of the suffer wrong, he defended him &

Genel. xli.

Genel. xv. c.

Gen. xlii. b

Gen. xli. a

Gen. xli. b

Gen. xli. c

Gen. xlii. c

Genel. xli. e

Gen. xlii. a

Gen. xli. a

Gen. xlii. g

\* Gen. xli. b

Genel. i. b

Genel. xlii. g

Genel. xlii. d

Exod. i. a

Psal. cv. c

Exod. i. a

Heb. xi. e.



# The Actes of the

auenged hys quarell that had the harme done to hym, and smote the Egyptian.

For he supposed hys brethren would haue vnderstande howe that God by hys handes shoulde saue theim. But they vnderstood not.

**D** And the nexte daye he shewed hym selfe vnto them as they\* stroue, and wold haue set them at one agayne, sayinge: Spys, ye are brethren, why hurte ye one another? But he that dyd hys nepghboure wronge, thrust hym awaye sayinge: Who made the a ruler and a iudge among vs? What wilt thou kyll me, as thou dyddest the Egypcian yester daye? Then fled Moses at that saying, and was a straunger in the land of Madian, wher he begat two sonnes.

\* And when .xl. yeres were expired, there appeared to hym in the wylernes of mount Sina, an aungell of the Lord in a flame of fyre in a bushe. When Moses sawe it he woundred at the syghte. And as he drew neare to behold, the voyce of the lord came vnto hym, \* I am the God of thy fathers, the god of Abraham, the god of Isaac, and the God of Jacob. Moses trembled and durst not beholde. Then sayd the Lorde to hym: \* Put of thy shoes from thy feete, for the place wher thou standest, is holy ground: I haue perfectly sene the affliction of my people which is in Egypt, & I haue hearde thei? groning, and am come downe to deliuer them. And now come, and I wyl send the into Egypte.

**E** Thys Moses whom they forsoke sayinge: \* who made the a ruler and a iudge? the same god sente both a ruler and a deliuerer by the handes of the angell, whyche appeared to hym in the bushe. \* And the same broughte them out, shewyng wonders and sygnes in Egypte, and in the red sea and in the wylernes. .xl. yeres. This is that Moses whyche sayde vnto the children of Israell: A prophet shall the Lorde poure God raple vp vnto you of your brethren lyke vnto me, hym shal ye heare.

\* Thys is he that was in the congregaciō, in the wylernes wth the aungell whych spake to hym in the mount Sina, and with oure fathers. Thys manne receyued the word of lpe to geue vnto vs, to whom our fathers coulde not obbey, but caste it from them, and in thei? hertes turned backe agayne into Egypte, sayinge vnto Aaron: \* Make vs gods to go before vs. For thys Moses that brought vs out of the land of Egypte, we wote not what is become of hym. And they made a calfe in those dayes and offered sacrifices vnto the image, and reioysed in the workes of thei? owne handes. Then god tourned hym selfe, & \* gaue the vnto that they should worship the starres of the skye, as it is wyrtten in the booke of the prophetes. O pe of the house of Israel:

\* gaue ye to me sacrifices and meate offerings by the space of .xl. yere in the wylernes: And yetoke vnto you the taberna-

# Apostles. Chap. viii.

cle of (a) Moloch, and the star of your god Rempham, sygurs which ye made to worship them. And I wil translate you beyond Babilon.

Our fathers had the tabernacle of wytnes in the wylernes, as he had appoynted them\* speakyng vnto Moses, that they shoulde make it accordyng vnto the fashiō on that he had sene. Whyche tabernacle our fathers receued and brought it in with Josue into the possession of the Gentils, whyche God draue out before the face of our fathers vnto the tyme of \* Dauid. Whyche founde fauour before god, and desired that he myght find a tabernacle for god of Jacob. But Salomō bilt him an house. Howebeit he that is hyst of al, dwelleth not in\* temples made with hādes, as sayeth the prophet: Heauen is my seate, & earth is my fote stole, what house wyl ye blyde for me sayeth the lorde: or what place is that I should rest in: hath not my hand made al these thynges.

Ye styfnecked, and of vncircumcised hertes and eares, ye haue alwayes resisted the holpe\* gost: as your fathers dyd, so do ye. Whyche of the prophetes haue not your fathers persecuted? And they haue slayne the, whych shewed before of the comyng of that iust whom ye haue now betrayed & murdered. And ye also haue receiued a lawe by the ordinaunce of aungels, and haue not kept it.

When they hearde these thynges, they? hertes claued a sunder, and they gnashed on hym with thei? teth. But he being ful of the holy gost, looked vp stedfastly with his eyes into heauen, and sawe the glory of God, & Jesus standing on the right hand of God, & sayed: beholde, I se the heuens open, & the son of man standyng on the righthand of god. Then they gaue a shout w a lowde voyce & stopped thei? eares, & ran vpon him al at once, and cast him out of the cite and stoned him. And the wytnesses layed downe thei? clothes at a yonge mans fote named Saule: & they stoned Stephan callinge on & sayinge. Lord Jesu\* receiue my spirit. And he kneeled downe & cried wth a lowde voyce: Lord\* lay not thys synne to thei? charge. And whē he had thus spokē, he fel a slepe. & The Notes.

(a) That is to say men and women, as in Gene. se. xii. b. and. xiii. d. This is expounded in Re. iiii. c. & x. a.

## The viii. Chapter.

Whyle the faithfull mourne for Stephan, Saule wasteth the congregacion. Whylippe preacheth the Gospel in Samaria, to whom the Apostles go and obtayne the holy gost for those that beleue. The couetousnes of Simō Magus. Philip instructeth in the faith, and Baptiseth the Ethiopian whych was the Eunuch of Quene Candace.

Saule\* had pleasure in hys death. And at that tyme there was a greete persecuciō on agaynst the congregacion whych was at

Exod. iii. e  
Gen. ix. c.  
Mat. xxi. c.  
Actes. iiii. a  
Exodi. ii. a.

Exo. iii. a

Exod. iii. d.  
Mat. xxi. c.  
Mar. xii. c.

Luk. ix. c.  
Joh. v. d

Exod. ii. c.  
Exodi. vi.  
and viii. ix.  
x. xi. xiii.

\* Exo. xvi. a  
\* De. xviii. c.

Exo. xix. d.  
and. xx. a  
Gala. iii. c

Ex. xxii. a.

Rom. i. c

Amos. v. d.  
Iere. vii. c

Exod. xxi. d  
Heb. viii. b.  
Joh. iii. c

i. Reg. xvi. e  
i. Chr. i. a.  
i. Pa. xvi. c  
iii. Re. vi. a

God dwel  
leth not in  
temples or  
churches  
made with  
handes.

Esa. xlv. a  
Deu. ix. d.

Jhon. vii. d  
Actes. xv. b.

Isa. lvi. a  
iii. ce. xxi. d.

Isa. xxi. a  
Lu. xiii. c

Saul

Soules.  
Moloch.

Act. xxi. d  
Saul.



**Math. x. c.** at Jerusalem, and they wer at \* scattered  
**Actes. xi. g.** abroad thowoute the regyons of Iury &  
Samarita, excepte the Apostles. Then de-  
**Math. x. c.** uout men dressed Stepha, and made great  
**xxii. a. xvi.** lamentacyon ouer hym. But Saul made &  
**Galat. i. c.** hauoke of the congregacyon, entrynng into  
euerp house, and drew oute both man and  
woman, and thrust them into pryson. Thei  
that were scattered abroad, wente euerp  
wher preachynng the word. Then came Phi-  
lip into a ctyte of Samaria, and preached  
Christe vnto the. And the people gaue hede  
vnto those thynges, whych Philip spake,  
with one accord, in that they heard & sawe  
miracles whych he dyd. For vnclen spi-  
rytes crynge with loude voice, came oute  
of manpe that were possessed of them. And  
manpe taken wth palseis, and many that  
halted, were healed.

**Simon Magus.** And there was greute ioye in the ctyte.  
And there was a certayne man called Sy-  
mon, whiche before tyme in the same ctyte  
bled witchcraft, and bewtyched the peo-  
ple of Samaria, sayinge that he was a ma  
that coude do great thynges: whome they  
regarded from the lest to the greatest, say-  
inge: thys felow is the great power of god.  
And him they set muche by: because that of  
longe tyme he had mocked them wth sor-  
cery. But assone as thei beleued Philip's  
preachynng of the kyngdome of God, and  
of the name of Iesus Christ, they wer bap-  
tysed both men and women. Then Simon  
himselke beleued also and was baptysed,  
and contynued wth Philip, and wondred  
beholdynng the miracles and signes whych  
were shewed.

**C** When the Apostles whych were at Jeru-  
salem heard say, that Samaria had recey-  
ued the worde of God, they sente vnto the  
Peter and John. Whych when they were  
come, prayed for them that they myght re-  
ceyue the holpe ghost. For as yet he was  
come on none of them, but they were bap-  
tised only in the name of Iesu Christ. \* The  
laid they their handes on them (a) and  
they receyued the holy ghost. \*

**Ac. vi. b. xlii.** When Simon saw that thowow layinge  
**i. c. viii. d.** on of the apostles handes on them, the ho-  
**and. v. e.** ly ghost was geuen, he offered them mony,  
**Act. xvi. d.** sayinge: Geue me also thys power, that on  
**ii. c. i. b.** whomsoeuer I put the handes, he maye re-  
ceyue the holy ghost. Then sayd Peter vn-  
to him: thy money perish with the, because  
thou weneest \* that the gyfte of God may be  
obtainyd wth money. Thou hast neyther  
part nor felowshyppe in this busynes. For  
thy herte is not right in the sight of God.  
Repent therfore of thys thy wyckednes,  
and pray God that the thoughte of thyne  
herte maye be forgyuen the. For I perceiue  
that thou art full of bitter gall and wrap-  
ped in iniquyte.

**D** Then answered Simon, and sayed: &  
**Ex. viii. b.** praye ye to the Lorde for me, that none of  
**Ro. viii. b.** these thynges which ye haue spoken fall on  
**iii. c. xiii. b.** me. And they when they had testyfyed and

preached the worde of the Lorde, returned Luke. xxi. c  
toward Jerusalem, and preached the Gos-  
pel in many ctytes of the Samaritans.  
\* Then the aungell of the Lorde spake vn-  
to Philip sayinge: aryse and go South-  
ward vnto the way that goeth doune from  
Jerusalem vnto Gaza, whych is in the de-  
sert. And he rose and went on. And beholde  
a man of Ethiopia, whych was a chamber-  
layne, and of great authoryte wth Can-  
dace quene of the Ethiopians, and hadde  
the rule of all hir treasure & came to Ieru-  
salem for to praye. And as he turned home  
agayne, sytynge in hys charet, he read &  
say the prophet.

Then the spyrte said to Philip: So nere  
and ioyne thy selfe to ponder charette. And  
Philip ran to him, and heard him reade the  
prophet Esaias, and sayd: Understandest  
thou what thou readeest? And he sayd: howe  
can I except I had a gyde? And he despyed  
Philip, that he wold come by and sit with  
him. The tenoure of the scripture whych  
he red, was this. \* He was led as a shepe to  
be slayne, and lyke a lambe dumble before  
hys herar, so opened he not hys mouth.  
Bicause of hys (b) humblenes, he was not  
estemed: who shall declare hys generacyon?  
for hys lyfe is taken from the earth. The  
chamberlaine answered Philip and said:  
I pray the of whom speaketh the prophet  
thys? of hym selfe, or of some other man?

And Philip opened hys mouth, and be-  
gan at the same scripture, and preached vn-  
to him Iesus. And as they wente on theyr  
way, they came vnto a certayn water, and  
the chamberlayne sayd: Se here is water,  
& what shall let me to be baptysed? Philip  
said vnto him: If thou beleue with al thine  
hert, thou mayest. He answered and said:  
I beleue that Iesus Christ is the sonne of  
God. And he commaunded the charette to  
stand still: And they went doune both into  
the water, both Philip and also the cham-  
berlayne, and he baptysed hym. And assone  
as they were come out of the water, the spi-  
rite of the Lorde caught away Philip, that  
the chamberlayne sawe him no more. And  
he went on hys way reioysynng: but Philip  
was found at Azotus. And he walked tho-  
row out the country prerchynge in their cy-  
tyes, tyll he came to Cesaria. \*

The Notes.

(a) That is, the holpe ghost dyd manifestly and  
vysibly appeare vpon them, as he dyd vpon the  
Apostles themselves, as is mencyoned in the se-  
conde of thys booke. Thys was not by the ver-  
tue of the laying on of handes: but by the pow-  
er of God, who would so declare the inuisyble  
grace of the spyrte, whych he geueth to al them  
that beleue in the name of Christe, and professe  
the same, and to establishe them in the fayth of  
the holpe ghost, who was not before preached  
vnto them.

The ix. Chapter.

**D** Paule going toward Damasco to take the  
Christians, is stricken of the Lorde, and bap-  
tised in the name of Christe, by Ananias.

h k k, ul He is



He is deliuered from the Jewes, beinge let doune ouer the wall in a basket, he is compelled also at Jerusalem to hyde hym fro the crueltie of the persecutours. Peter healeth Enecas of the palsy, restoreth Dorcas to life agayne, and is lodged at Joppa wth Simon the Tanner.

was comforted.

Then was Saule certaine daies wth the disciples, which wer at Damasco. And straightway he preached Christe in the synagoges, how that he was the son of god. All that heard hym were amased and sayd: Is not this he which spoiled the whiche called on hys name at Jerusalem, & came hyther for the intent that he should bynge the bound vnto the hye priestes? But Saul increased in strength, and confounded the Jewes whiche dwelte at Damasco, assyming that this was very Christ.

And after a good while, the Jewes toke counsell togther to kyll hym. But they laying awaite was knowen of Saule. And they watched at the gates day and night to kyll hym, & then the dysciples toke him by night, and put him thowowe the wall, and let him doune in a basket.

And when Saule was come to Hierusalem, he assaied to couple him selfe with the disciples, and they wer all afrayed of him, & beleued not that he was a discyppe. But Barnabas toke hym and broughte him to the Apostles and declared to them howe he had sene the Lorde in the wape, and hadde spoken with hym: and howe he hadde done boldely at Damasco in the name of Iesu. And he had hys conuersacion with them at Hierusalem, and quit him self boldly in the name of the lord Iesus. And he spake and disputed with the Grekes: and they wente about to slea him. But when the brethren knew of that, they brought him to Cesaria, and sente him forth to Tharsus. When had the congregacions rest thowow out al Jewry and Galile, and Samarie, and wer edifyed, and walked in the feate of the Lorde, and multiplied by the comforte of the holpe gheste.

And it chaunced that as Peter walked thowowe ouer all quarters, he came to the saintes which dwelt at Lydda, and there he found a certain man named Eneas, which had kepte hys bed eight yere speke of the palsey. Then said Peter vnto him: Eneas, Iesus Christe make the whole. Arise, and make thy bedde. And he rose immediatly. And all that dwelt at Lydda and Asaron, saw hym, and turned to the Lord.

Ther was at Joppa a certayne woman (whiche was a discipple, named Tabitha, which by interpretacion is called Dorcas) the same was full of good workes and almes dedes, which she dyd. And it chanced in those dayes that she was speke and dyed. When they hadde washed hyr and layed hyr in a chamber: Because Lydda was nye to Joppa, and the dysciples had heard that Peter was there, they sent vnto hym, desiring him that he would not be greued to come vnto them.

Peter arose and came with them, & when he was come, they broughte him into the chamber. And all the wydowes stode round aboute him weepynge, and shewynge the coates

Galat. i. b.

Deu. xlii. a  
xlii. a. xxi. b  
i. Cor. xv. b  
ii. Cor. xii. a  
Gala i. c.

Saule is  
couerted  
Acte. xiii. b

Luke. xlii. b  
Actes. ii. f.  
and. xv. f.

Ananias.

Actes. xxi. g  
and. xxi. a.

Act. viii. a.  
xlii. xxi. b.  
i. Cor. xv. b  
Galat. i. c.

Actes. xxi. a  
ii. Cor. xi. e.  
Act. xxi. c.

Saule is  
persecu-  
ted.  
ii. Cor. xi. g.  
i. Re. xix. f.

Act. xxi. e

Eneas.  
Act. ix. b.  
marke. ii. b  
Luke. v. c  
John. v. b.  
Act. iii. b.

Tabitha.  
Dorcas.



iii. re. xvi. a  
iii. re. xvi. f.  
Luke. vii. c  
Sapncts.

coates and garments, which Dorcas made while she was with them. And Peter putte them all forth, and kneeled doune and praised, and tourned him to the body, and sayd: Tabitha \* arise. And she opened hir eyes, & when she sawe Peter, she saie vp. And he gaue hyr the hande and lyft hir vp, and called the Sapntes and widdowes, & shewed hir aliue. And it was knowne thorowoute all Joppa, and manye beleued on the lord. And it fortuneth that he taried many dayes in Joppa with one Simon a Tanner.

The Notes.

(a) In the scripture, all suche are called Sapntes, as doo beleue and truste the promyses of God, and frame theyr lyuing to the rule of goddes holpe worde. And all such are saintes, euen whyle they yet lyue on the earth. It needeth not therfore to tary for the popes canonizacyn to make them sapntes an hundred yeaeres after theyr death.

The .x. Chapter.

Cornelius the Centurion at the aungetis byddynge sendeth for Peter, who is taught by a vylon that God sheweth hym, not to despyse the Gentyls. Wherfore he goeth and preacheth Chyttes Gospel to Cornelius and hys household. Whiche after they receyue the holpe ghoſte, are baptysed.

Cornelius.

There was a certaine man in Cesaria, called Cornelius, a Capitaine of the souldyers of Italye, a deuout man, & one that feared God with al his household, which gaue almes to the people, and praised God alway. The same man saw in a vylon evidently aboute the nyynth houre of the day, an angell of God comynge vnto him, and sayinge vnto him, Cornelius. Whē he looked on him, he was afraied and sayd: what is it Lorde? He saied vnto hym. (a) Thy prayeys and \* al thy almeses ar come vp into remembraunce before God.

Et. xvi. a.

And now send menne to Joppa, and call for one Simon named also Peter. He lodgeth with one Simon a Tanner, whose house is by the sea side. He shall tell the what thou oughtest to do. When the angell whych spake vnto Cornelius, was departed, he called two of his household seruantes, and a deuout souldier of the that waited on him, and told them all the matter, and sent them to Joppa.

Math. vi. a  
iii. re. xvi. f

On the morow as they wente on theyr iorney, and drew nye vnto the cite, Peter went vp into the top of the house to praye aboute the sixt houre. Then wexed he an hongred, and would haue eaten. But whil they made ready, he fel into a traunce, and saw heauen opened: and a certayne bestell come doune vnto him as it had ben a great sheete knit at the foure corners, and was let down to the earth, wherein were \* al maner of foure footed beastes of the earth, & beemen and wormes, and foules of the ayer. And there came a voice to him: ryse Peter, kyll and eate. But Peter sayed: God forbiddeth Lorde, for I haue neuer eaten anye thyng that is comen or vncleane. And the

Act. xl. d  
Deu. xli. a  
Peters vi  
pon.

voice spake vnto him agayne the seconde time: what God hath clenſed that make thou not comen. This was done thysse, and the bestell was receiued vp agayne into heauen.

Mat. xv. b.  
Rom. xli. c

Whyle Peter mused in himselfe, what this vision whych he had sene, meant: beholde, the men which were sent from Cornelius had made inquirance for Simons house, and stode before the doore. And called out one and asped whether Simon whych was also called Peter, were lodged there. Whyle Peter thought on thys vylon, the spyt sayed vnto him: Beholde men seke the, arise therfore, get the doune, and go with them, and doute not, for I haue sent them. Peter went doune to the men, which were sente vnto him from Cornelius, and sayd: Behold, I am he whom ye seke, what is the cause wherfore ye are come? And they sayed vnto him: Cornelius the capitayne, a iust man and one that feareth God, and of good reporte amonge all the people of the Jewes, was warned by an holy angel to sende for the into hys house, and to hear wordes of the. Then called he them in, and lodged them.

Gen. xli. a.

And on the morow Peter wente awaye wyth them, and \* certayne brethren from Joppa accompanied hym. And the thyrde daye entred they into Cesaria. And Cornelius waited for them, and had called together hys kynsmen, and specyal frendes. And as it chaunced Peter to come in, Cornelius met hym, and fell doune at his fete, and worshipped him. But Peter toke him vp, sayinge: stand vp \* for euen I my selfe am a man. And as he talked with hym, he came in, and found manye that were come togyther. And he said vnto them: Ye know how that \* it is an vnlawfull thyng for a man that is a Jewe, to companye or come vnto an aliaunt: but God hath shewed me that I should not call anye man comen, or vncleane: Therefore came I vnto you wythout sayinge naye, as soone as I was sente for. I are therfore, for what intente haue ye sente for me?

Act. xlii. c.  
Apoc. xix. b  
and xxi. c

And Cornelius sayed: Thys day now four dayes I fasted, and at the nyynth houre I prayed in my house: and beholde, a man stode before me in bryght clothynge, & said: Cornelius, thy praye is hearde, and thyne almes deedes are had in remembraunce in the sight of God. Sende therfore to Joppa, and call for Simon which is also called Peter. He is lodged in the house of one Simon a Tanner by the sea syde, the whych as soone as he is come, shall speake vnto the. Then sente I for the immediatlye, & thou hast well done for to come. Now are we all here present before God, to heare al thynges that are commaunded vnto the of god. The Peter opened his mouth & saied: Of a truth, I perceiue \* God is not parciall, but in all people he that feareth him & worketh ryghtuousnes, is accepted with him.

ti. p. a rir e  
Roma. ii. b  
Galat. ii. b.  
Eph. vi. d  
Colos. iii. d



# The Actes of the

# Apostles, Chapter. xi.

Ec. xxi. v. b.  
Ecap. lvi. b  
Was. xlii. b

Ye knowe the preaching that God sent  
vnto the chyldren of Israell, preachynge  
peace by Iesus Christ, which is Lord ouer  
all thynges.

Ecap. lvi. c.

Whych preachynge was publyshed thro-  
rowout Ial Jewry, and began in Galyle,  
after the baptysme which John preached,  
how God had annointed Iesus of Naza-  
reth with the holy ghoſte, and with power.  
Whych Iesus went aboute doynge good,  
and healyng all that were oppressed of the  
deuyl, for God was with him. And wee are  
wytneſſes of all things which he did in the  
land of the Jewes and at Ierusalem: wher  
they clewe and honged on a tree. Him God  
raised vp the thyrde dape, and shewed hym  
openlye, not to all the people, but vnto vs  
wytneſſes chosen before of God, whych he  
eate and droncke with him, after he arose  
from death.

Re. xlii. d  
John. xxi. b  
Mat. xlii. d  
Mar. xvi. d.  
Ier. xxi. f  
Mich. vii. d  
Iaphis  
the remis-  
ſion of syn-  
nes.

And he commaunded vs to preache vnto  
the people, and testifie that it is he that is  
ordayned of God a iudge of quicke & dead.  
To him geue all the prophets witnes, that  
thorowe his name all that beleue in hym,  
shal receiue remission of synnes. I  
Whyle Peter yet spake these wordes,  
the holy ghoſt fel on all them which hearde  
the preachynge. And they of the cirkumci-  
ſion whych beleued, were astonyed, as ma-  
nye as came with Peter, because that on  
meth with the Gentyles also was shed out the gyfte  
of the holy ghoſt. For they heard the spake  
with tounge, and magnified God. Then  
answered Peter: Can anye man forbyd  
water that these shoulde not be baptysed,  
whych haue receiued the holy ghoſt as wel  
as we? And he commaunded them to be bap-  
tyſed in the name of the Lord. I The pre-  
sented they hym to tary a fewe dayes.

Actes. ii. a.  
The holpe  
ghost com-  
meth with  
out laping  
on of han-  
des.

## The Notes.

Prayer &  
almes,

(a) Thys prayer and almes were acceptable in  
the syght of God, because they were the fruytes  
of fayeth. For it is not to be thought that Cor-  
nelius was without belefe, because he had not  
hearde the Gospel preached, but he had concey-  
ued the same fayth that the fathers of the olde  
lawe had conceyued and professed of Christe to  
come, and out of thys fayth spronge these pray-  
ers and almes dedes of hym, whych it pleased  
God to accepte, and to rewarde wth the know-  
ledge of the Gospel, preached vnto hym by Pe-  
ter. Here is to be noted the blyndnes of them  
that mayntayne the iustification by woorkes,  
by thys pece of scripture, asprymyng that before  
Cornelius beleued, he was so iuste and accepta-  
ble in the syght of God, that he deserued by hys  
woorkes to haue the fayth of Christe preached  
vnto hym, and the gyfte of fayth geuen hym.

These menne consyder not the doctrine  
of Paule, whych is, whatsoeuer woerke it be,  
that procedeeth not of fayeth, is synne in the  
syght of God. No remedy therfore, Cornelius  
must nedes haue fayeth before he could do anye  
woerke that myght be acceptable in the syght of  
God.

## The xi. Chapter.

Peter beyng accused for goyng to the gen-  
tyles, excuseth hymselfe. Barnabas is sente

to Antioche, where first the faythful receiue  
the name of Christians. Agabus prophesy-  
eth to them of a dearth to come.

And the Apostles & the brethren that  
were thorowout Jewry, heard saye, that the  
Heathen had also receyued the worde of God.  
And when Peter was come vp to Ierusalem, they  
of the cirkumcision reasoned with him, say-  
inge. Thou wentest into men vncircumcised, and  
eatest with them.

The apost-  
les were  
here spake  
taught &  
certified  
by the ho-  
ly ghost of  
the couer-  
ſion of the  
Gentiles.

Then Peter beganne and expounded  
the thing in order to them, sayinge. I was  
in the cite of Ioppa prayinge, and in a  
traunce I sawe a vyſyon, a certayne vessel  
descend, as it had ben a large lynne cloth,  
let doune from heauen by the fower cor-  
ners, and it came to mee. Into the whych  
when I had fastened mine eyes, I consyde-  
red and sawe foure foted beastes of earth  
and vermin, wormes, and foules of ayre.  
And I hearde a voice sayinge vnto me: arise  
Peter, slay and eat. And I said: God for-  
bid. For nothyng (a) comen or vn-  
cleane, hath at anye tyme entred into my  
mouthe. But the voyce answered mee  
agayn from heauen, count not thou those  
thyngs comen, which God hath clenſed.  
And thys was done thre tymes. And al wer  
taken vp agayne into heauen.

Leuit. xi. a.  
Deu. xiii. a

And beholde, immediatly there were. iiii.  
men come vnto the house wher I was, sent  
from Cesaria vnto me. And the spirit sayed  
vnto me, that I shuld go with them, with-  
out doubtyng. Moreover, these sixe bre-  
thren companied me: and wee entred into  
the mans house. And he shewed vs how he  
had seene an aungell in hys house, whiche  
stode and said to him: Send men to Iop-  
pa, and call for Simon, named also Peter.  
he shall tell the wordes, wherby both thou  
and al thyne house shalbe saued. And as I  
began to preache, the holy ghoſt fel on the,  
as he did on vs at the beginninge.

Actes. x. d.

Then came to my remembrance the wo-  
des of the Lord, how he said: I John bap-  
tyſed with water, but ye shalbe baptysed  
with the holy ghoſt. For as muche then as  
God gaue them lyke gistes, as he did vnto  
vs wher we beleued on Iord Iesus Christ,  
what was I, that I shold haue withſtand  
God? When they hearde this, they helde  
their peace, and glorified God, sayinge: the  
hath God also to the Gentyles graunted  
repentaunce vnto lyfe.

Actes. ii. a.  
Mat. iii. f.  
Marke. i. b  
Luke. iii. c.  
John. i. d  
Actes. i. a

They which were scattered abroad thro-  
row the affliction that rose about Stepha-  
nides and Cipres, and Antioche, preaching  
the worde to no man, but vnto the Jewes  
only. Some of them were men of Cyprus &  
Syrzene, whych when they were come in-  
to Antioche, he spake too the Grekes, and  
preached the Lord Iesus. And the hande  
of the Lord was wth them, and a greate  
numbre beleued and tourned to the Lord.

Act. viii. a.

Exhortations of these thynges came to the  
eares



Barnabas sent to Antioche. **Actes. xlii. c**  
 Barnabas seeketh Paule.  
 eares of the congregacion whiche was at Hierusalem. And they sente forth Barnabas, that he should go vnto Antioche. Whych when he was come, and had sene the grace of God, was glad, and exhorted them all that with purpose of herte they would continually cleaue vnto the Lorde. For he was a good man, and full of the holy ghost, and of fayth, & muche people was added vnto the Lorde. Then departed Barnabas to Tharsus for to seke Saule. And when he had found him, he brought him vnto Antioche. And it chaunced that a whole peare they had their conuersacion with the congregacion there, and taught much people, in so muche that the dysciples of Antioche were the fyrst that were called Chistians.

In those dayes came prophetes from Hierusalem vnto Antioch. And there stode vp one of them, named Agabus, and signified by the spirite that ther should be great dearth thowow out al the world, which came to passe in the Emperour Cladius dayes. Then the dysciples euery man accordynge to hys abilitie, purposed to send succour vnto the brethren, which dwelt in Jewrye. Whiche thyng they also did, and sent it to the elders by the handes of Barnabas and Saule.

1. cor. xvi. a  
 11. cor. viii.  
 and. ix. d.

The Notes.

(a) The Jewes called that commune, the eating wherof they were forbydden in the old law, because it was accompted vnpure and vncleane.

The. xii. Chapter.

Herode slayeth James wyth the swearde, and casteth Peter in pylson, whych is deliuered by the aungell. The kynge dyspleased whych he toke wyth the Tyrians and Sidonians, is appeased, but when he taketh vpon hym the honour dewe to God, he dyeth all to be eaten wyth wormes.

Mat. xiii. e  
 and. xviij. a  
 James & brother of John is kyled.  
 Peter is taken.  
 Quaternions of soldiers is four companies of soldiers.  
 Actes. v. b

In that tyme Herode the kynge stretched forth hys handes to bere certayne of the congregacion. And he killed James brother of John wyth the sweerde: and because he saw that it pleased the Jewes, he proceeded forther and toke Peter also. Then were the dayes of swete breade. And when he hadde caught hym, he put hym in prison, and deliuered him to foure quarters of souldyers to be kepte, intending after easter to bring hym forth to the people. Then was Peter kept in pylson. But prayer was made wythoute ceasinge of the congregacion vnto God for hym. And when Herode wold haue brought him out to the people, the same nyght slept Peter betweene two souldyers bound wyth chaines, and the keepers before the doore kept the prison.

Mat. xvi. e  
 Peter is lewised.

And beholde, the aungell of the Lorde was there presente, and a lyghte shyned in the lodge. And he smote Peter on the syde, and stered hym vp, saying: aryse vp quickly. And hys chapnes fell of from hys handes. And the aungell sayed vnto hym: grette

thy selfe and bynd on thy sandales. And so he did. And he sayed vnto hym: caste thy mantle aboute the, and folowe me. And he came out and folowed hym, and wiste not that it was truthe whiche was done by the aungell, but thought he had sene a visyon. When they were past the fyrst and the second watch, they came vnto the prynces gate, that leadeth vnto the cite, whych opened to them by his owne accorde. And they went out and passed by thowow one strete: and by and by the aungell departed from hym.

And when Peter was come to him selfe, he sayed. Howe I knowe of a surety, that the Lorde hath sent hys aungell, and hath deliuered me oute of the hande of Herode, and from all the waytynge for of the people of the Jewes. And as he considered the thyng, he came to the house of Marpe the mother of one John, whiche was called Marke also, where manye were gathered together in prayer. As Peter knocked at the entry doore, a damsel came forth to harken, named Rhode, when she knewe Peters voice, she opened not the entry for gladnes, but ran in and tolde howe Peter stode before the entry. And they sayed vnto her: thou art mad. And she bare the downe that it was euen so. Then said they: it is hys aungell. But Peter continued knocking. And when they had opened the doore, and saw hym, they were astonied. And he beckened vnto them with the hande to holde the peace, and tolde them by what meanes the lord had brought him out of the prison. And he said: goo, shew these thynges vnto James and to the brethren. And he departed and went into another place.

As one as it was daye, ther was no lytle ado amonge the souldyers, what was become of Peter. When Herode had called for him, and founde him not, he examyned the keepers, and commaunded them too be caried awaye. And he descended from Jewry to Cesarea and ther abode. Herode was displeased with them of Tyre and Sidon. And they came all at once, and made intercession vnto Blastus the kynge's chamberlen, and desired peace, because their country was nourished by the kynge's lande. And vpon a daye appointed, Herod arrayed him in royal apparel, and set hym in hys seate, and made an oracion vnto them. And the people gaue a shout, sayinge: it is the voice of a God, and not of a man. And immediately the aungell of the Lorde smot hym, because he gaue not God the glory, and he was eaten of wormes, & gaue vp the ghost. And the worde of God grewe and multiplied. And Barnabas and Paule returned to Hierusalem, when they hadde fulfilled their offyce, and tooke wyth them John whych was also called Marcus.

The. xiii. Chapter.

The spirit commaundeth to take out Paul and Barnabas for hys purpose, whych go into

Sandales at solesto be bounde vnder the fete.  
 Actes. v. d  
 and. xvi. f

This John is y same Marke & wyth the Gospel of Marke.  
 Actes. i. d

Actes. xii. e.

Herode is slayn and eaten of wormes.  
 John is Marke the Euangelist.  
 Actes. xiii. a



into Paphus, and preache the worde there, where Elimas the sorcerer is made blynd of Paul. Hence they goo to Antioche in Syria and preach the Gospel, but are dyuen a waye throughe the treason of the Jewes, agaynst whom they make of the dust of their fete.

**T**here were at Antioche in the congregation, certayne (a) prophetes and teachers, as Barnabas and Symon called Nigir, and Lucius of Cirene, & Manahen, Herode the Tetrarkes mourse fellowe, and Saule. As thei ministered to the Lorde and fasted, the holy goste laped: separate me Barnabas and Saule, for the worke wherunto I haue called them. Thei fasted thei and prayed, and (b) put thei handes on them, and let them go. And thei after they were sent of the holy gost, came vnto Seleucia, and from thence they sailed to Cyprus. And when they were come to Salamine, they shewed the word of god in the synagoges of the Jewes. And they had Ihon to thei minister.

When they had gone thowowe oute the ple vnto the cite of Paphos, they founde a certayne sorcerer, a false prophet which was a Jewe, named (c) Bariesu, whypche was wpth the ruler of the countrey, one Sergius Paulus a prudente manne. The same ruler called vnto hym Barnabas and Saule, and desired to heare the worde of god. But Elimas the sorcerer (for so was hys name by interpretacio) wpthstode thei and soughte to tourne awaye the ruler fro thei fapeth. Then (d) Saule whypche also is called Paule, beyng full of the holy goste set hys eyes on hym, and laped. A ful of al subteltye and dyssitefulness, the chyld of the deupl, and the enemy of al ryghtuousnes, thou cekest not to peruert the straight wayes of the Lorde. And now behold the hande of the Lorde is vpon the, and thou shalt be blynde and not se the sun for a season. And immediatlye there fell on hym a myst and darckenes, and he wente aboute sekynge thei that shoulde leade hym by the hand. Then the ruler when he saw what had happened, beleued, and wondered at the doctrine of the Lorde.

When they that were wpth Paule, were departed by ship from Paphus, they came otherwyle to Perga, a cite of Pamphilia, and there Ihon departed from thei and retourned to Jerusalem. But they wandred thowowe companye the countreyes from Perga to Antioche a cite of the contryes of Syria, and went into the Synagoge on the Sabboth dape and sat downe. And after the law and the prophetes were read, the rulers of the synagoge sente vnto them, sayinge: Ye men and brethzen, if ye haue any sermon to exhort the people, say on.

Then Paule stode vp and beckened wpth the hand, and laped: Men of Israell and ye that feare God, giue audience. The god of this people chose our fathers, & exalted the people when they dwelt as straui

gers in the land of Egypt, & with a mighty arme brought the out of it, & about the tyme of xl. yerres suffered he thei maners in the wyldernes. And he destroyed. vii. nations in the lande of Canaan, & deuoyded thei land to thei by lot. And afterwarde he gaue vnto them iudges about the space of (e) iiii. C. & l. yerres vnto the tyme of Sauiuel the prophet. And after thei despyed a kynge, & god gaue vnto thei Saule the son of Cis, a man of the tribe of Benjamin by the space of. xl. yerres. And after he had put hym downe he set vp Dauid to be their king, of whom he reported saying: I haue found Dauid the son of Jesse, a man after myne owne hert, he shall fulfil al my wyl. Of this mans seide hath god (according to his promes) brought forth to the people of Israell, a sauour, one Ihesus, when Iho had first preached before hys cominge, the Baptisme of repentaunce to Israell. And when Ihon had fulfilled hys course he said: whome yethyncke I am the same am I not. But behold ther cometh one after me whose shooes of his fete, I am not worthy to leuse.

Ye men & brethzen, children of the generation of Abrahā, & whosoever among you feareth God, to you is this word of saluacion sent. The inhabitants of Jerusalem and thei rulers, because they knew him not, nor yet the voyces of the prophetes whypch are reade euerie Sabboth dape, they haue fulfilled them in condemninge hym. And when they found no cause of death in hym, yet desired they to slay hym. And when they had fulfilled al that was written of him they toke him doune fro the tre & put hym in a sepulchre. But God rapped him agayne from death, and he was seene many dayes of the which came with him from Batile to Jerusalem, whiche are hys witness vnto the people. And we declare vnto you, how the promes made vnto the fathers, God hath fulfilled vnto vs thei children, in that he rapped vp Ihesus againe even as it is written in the first psalme: Thou arte my son, this same day begat I the. As concerning the he raised vp him from death, now nomore to retorne to corrupcion, he sayd on this wise. The holy promes made to Dauid, I wil geue them faith fully to you. Wherefore he sayeth also in another place: Thou shalt not suffer thy holy one to see corrupcion. Howe be it Dauid after he hadde in hys time fulfilled the wil of god, he slept, & was laped with his fathers, and sawe corrupcion. But he who god reaped agayne, sawe no corrupcion.

Be it knowen vnto you therefore (ye menne and brethzen) that thowowe this man is preached vnto you the forgerenies of synnes, and that by hym are al that beleue iustified from all thynges, from the whypche ye coulde not be iustified by the lawe of Moyses. Beware therefore leaste that fall on you, whypche is spoken of in the

Exo. xvi. a  
Jof. xlii. a  
Jud. iii. b  
1. Reg. ix. c  
and. x. a

D  
pl. lxxxviii. b  
1. Reg. xvi. e  
1. Chr. xxi. e  
1. Re. vii. b  
Esa. ix. a  
Mat. iii. a  
Mar. i. a  
Luk. iii. a  
Ihon. i. c  
Mat. i. a  
Mat. x. b  
1. Cor. ii. b

Mat. xxvii. c  
Mar. xv. b  
Lu. xxi. c  
Ihon. xix. e  
ma. xxviii. a  
Mar. xvi. a  
Lu. xxi. a  
Iho. xx. a  
Act. xxi. a  
and. ii. a  
Ihon. xv. b  
Psa. i. d  
Iheb. i. d

iii. re. ii. b  
Esa. lv. b  
Psal. xv. b

iii. Re. ii. b  
Luk. xxi. c  
Faith iustified  
not by law.  
Abol. b

Barnabas  
and Paul  
are sent to  
preache.  
Au. xlviii. d  
Acte. vi. b  
viii. c. xii. a  
1. Tim. i. d.  
and. v. d  
ii. Tim. i. b.

Acte. xii. d  
Bariesu.  
Sergius  
Paulus.  
Elimas.  
Exod. vii. a  
Act. viii. b  
Paule.

Ihon. vi. d.

Markethe  
Euangelist  
otherwyle  
called Iho  
departeth  
companye.  
Actes. xv. g.

Acte. xii. c  
Exod. i. a.  
Exod. lvi. d



of in the Prophetes: Behold ye despylers, and wonder, and perishe ye: for I do a work in your dayes, whiche ye shal not beleue, if a man would declare it pou.

When they were come out of the Synagoge of the Jewes, the gentyls besoughte that they would preache these woordes to them on the Saboth folowynge. When the congregacion was broken vp, many of the Jewes and vertuouse Conuerteres folowed Paule and Barnabas, which spake to the & exhorted the to continue in the grace of god. And the next Saboth day came almost the whole cite together to hear the word of God. When the Jewes sawe the people, they were full of indignacion, and spake against those thynge whiche were spoken of Paule, speakynge against it, and railynge on it. Then Paule and Barnabas waxed bold, and said: it was mete that the word of God should first haue bene preached to you. But seynge ye putte it from you, and thincke your selues unworthy of euerglastynge lyfe, lo, we turne to the Gentyls: For so hath the Lord commanded vs. \* I haue made the a lyght to the Gentyls, that thou be the saluacion to the ende of the world.

The Gentyls hearde and were glad, & glorified the word of the Lord, and beleued, euen as many as were ordeyned vnto eternall lyfe. And the worde of the Lord was published thorowoute all the regyon. But the Jewes moued the worshypfull & honorable women, and the chiefe men of the cite, and raised persecucion agaynst Paule and Barnabas, and expelled them out of their coastes. And they shooke of the dust of theyr feete against them, and came vnto Iconium. And the discyples were fylled with ioye, and wth the holy ghost. ¶

The Notes.

- Prophetes (a) Loke after in the. xii. Chapter. f  
But they (b) Loke before in the. vi. Chapter. B  
handes. (c) That is by interpretacion, Iesus son. This name hadde thys sorcerer gotten to blynde the world wythall. As now our sorcerers and con-  
Barisla. surers when they go to worke: they fall to cros-  
syng and prayynge wth all holpe wordes, to deceyue the people wythall, to make theym be-  
leue that they rather talke wth god then with the Deuyl. Thys sorcerers name was Elimas, by interpretacion, sayth the text, whiche (as Eras-  
firmeth in his Paraphrases) soundeth as much in the Syrian tong as a great & false Prophet.  
Paule. (d) Of the name of Paule doo manye dyspute: but the mooste allowed oppynion is, that of the Hebrewes he was called Saul, and after the ma-  
ner of speache of the Gentyls and Romaynes he was called Paule.  
(e) These yeares muste be reckened from theyr comynge out of Egypt. Exo. xii. not from their fyrst iudge. Iud. i.

The xiiii. Chapter.

¶ Though an vprore of the Jewes, Paule and Barnabas are dyuen from Iconium. Paule healeth a lame man at Listra, and for-  
byddeth them to do sacryfyce vnto hym, and is stoned through the setting on of the Jewes, from thence he goeth to many congregacions and ordeyneth priestes, and then retourneth

wth Barnabas vnto Antioche.

And it fortuneth in Iconium that thei went both together into the Synagoge of the Jewes, and so spake, & a great multitude bothe of the Jewes and also of the grekes, beleued. But the vnbeleuyng Jewes stiered vp and vniquieted the mindes of the Gentyls agaynst the brethren. Longe tyme abode they ther, and quit them selues boldly wth the helpe of the Lord, which gaue testimonye vnto the word of hys grace, and caused signes and wondres to be done by theyr handes. The people of the cite were diuided: and parte held wth the Jewes, and parte wth the Apostles.

When ther was assaulte made both of the Gentyls and also of the Jewes with their rulers, to put them to shame and to stonne them, they were ware of it, and fled vnto Listra and Derba, cityes of Licaonia, and vnto the region that lyeth roundaboute, and there preached the Gospell. And there sate a certayne man at Listra weake in his feete, beyng a creple from hys mothers womb, and neuer walked. The same heard Paule preache. Whiche beheld hym, & perceyued that he had sayth to be whole, and sayd wth a loude voyce: Stand vp right on thy feete. And he stert vp and walked. And when the people sawe what Paule hadde done, they lyft vp theyr voices, sayynge in the speache of Licaonia: ¶ Gods are come downe vnto vs in lyknes of menne.

And they called Barnabas Jupiter, and Paule Mercurius, because he was the preacher. Then Jupiters prieste, whiche dwelte before the cypre, brought oxen and garlandes to the churche porche, and would haue done sacryfyce wth the people.

But when the Apostles, Barnabas and Paule heard that, they rent theyr clothes, and ran in among the people, cryynge and sayynge: Syrs, why do ye thys? We are me-  
fall men lyke vnto you, and preache vnto you, that ye should turne from al vanyties vnto the lypynge God, whiche made hea-  
uen and earth and the sea, and all that in them is: the whiche in tymes past suffered all nacjons to walke in theyr owne wayes. \* Neuerthelesse he lefte not him selfe wythout witnes, in that he shewed his benesytes, in geuyng vs rayne from heauen, and fruitfull season, fyllynge oure hertes with fode and gladnes. And wth these say-  
inges seace refrayned they the people that they had done sacryfyce vnto them.

¶ Thither came certayn Jewes from Antioch and Iconium, and obtayned the peoples consent, and stoned Paule, and drewe hym oute of the cite, supposynge he hadde bene dead. How be it as the discyples stode roundabout hym, he rose vp and came into the cypre. And the nexte daye, he departed wth Barnabas to Derba. After they had preached to that cypre and had taught manie, they returned agayn to Listra, and to

Mat. xvi. e

Math. x. a.

Actes. iiii. a  
A creple is  
healed.

Esa. xxxv. b  
Math. xx. b  
Luke. vi. d.  
Goddess.  
Act. xvi. b

Actes. x. d.  
Apoca. xix.  
and. xxi. c.  
Apo. xiii. b  
Gene. i. a  
Act. xvi. f.

Roma. i. b.

Paulers  
stoned.  
ii. Cor. xi. f.

Ico-



# The Actes of the

# Apostles . Chap. xv.

Actes. xlii. f  
ii. Timo.  
iii. c.  
Tribula-  
cion.

Prayer &  
fastynge  
go toge-  
ther.

Iconium and Antioch, and strengthened the  
disciples soules, exhorting them to con-  
tinue in the fapth, affirming that we must  
through much tribulacion enter into the  
kingdome of God. And when they had or-  
dained them elders by eleccion in euery co-  
gregacion, and after they had prayed and  
fasted, they commended them to God, on  
whom they beleued. And they went thorow  
oute Pisidia, and came into Pamphilia, &  
when they had preached the worde of God  
in Perga, they descended into Attalia, and  
thence departed by ship to Antioch, from  
whence they were deliuered vnto the grace  
of God, to the worke which they had ful-  
filled. When they were come and had ga-  
thered the congregacion together, they re-  
hearsed all that God had done by them, &  
how he had opened the doore of fapth to the  
Gentils. And there they abode longe tyme  
with the disciples.

## The .xv. Chapter.

¶ Diuers go about to cause the Antiochians  
to kepe Moyses lawe, about whiche matter  
the Apostles consult, and sent word to the An-  
tiochians by letters, what they ought to do. A  
great contencion rose betwene Paule and  
Barnabas.

Galat. v. a.  
Circumcyp-  
sion.

Galat. ii. a.

¶ Then came certaine from Jewrye, and  
taught the brethren \* except ye be cy-  
cumcised after the maner of Moyses,  
ye can not be saued: and when ther was ry-  
sen diffencion and disputynge not a lytle  
vnto Paule and Barnabas agaynst them,  
they determined that Paule and Barna-  
bas, and certayne other of them, should as-  
cend to Ierusalem vnto the Apostles and  
elders about this questyon. And after they  
were brought on theyr way by the congre-  
gacion, they passed ouer Phenices and Sa-  
maria, declaring the conuersyon of the Gen-  
tys, and they brought greate ioye vnto all  
the brethren. And when they were come to  
Ierusalem, they were receiued of the con-  
gregacion and of the Apostles, and elders.  
And they declared what thinges God had  
done by them. Then arose there by certain  
that wer of the sect of the Pharises which  
byd beleue, saying that it was nedefull to  
circumcise them, and too enioyne them to  
kepe the lawe of Moyses. And the Apostles  
and elders came together to reason of this  
matter.

Counsell.

Actes. i. b

Gal. vii. c

i. pa. xlviii.

Fapth pu-

ryfeth &

harts.

Joh. xlii. b

and. xv. a

Actes. vii. g

And when there was muche disputynge,  
Peter rose vp, and said vnto them. Ye men  
and brethren, ye know that a good whyle  
ago, God chose among vs the Gentiles  
by my mouth he shoulde heare the woorde of  
the Gospell, and beleue. And God whiche  
knoweth the hert, bore them witnes, and  
gaue vnto them the holy ghooste, even as he  
byd vnto vs: and he put no difference be-  
twene the & vs, but wpth fapth \* purgied  
their herts. Now therfor why tempt ye god,  
that ye would putte a yoke on the disci-  
ples neckes \* which neyther oure fathers  
nor we were able to beare? But wee beleue

that through the grace of the Lorde Iesu  
Christe, we shalbe saued, as they do. Then  
all the multitude was appeased & gaue au-  
diencie to Barnabas and Paule, whych told  
what signes and wondres God had shew-  
ed among the Gentys by them.

And when they held theyr peace, James  
answered, saying: Men and brethren her-  
ken vnto me. Simeon told how God at the  
begynnyng byd byset the Gentils, and re-  
ceyued of them people vnto hys name. And  
to this agreeth the words of the prophets,  
as it is writen: \* after this I will retorne,  
and will buylde agayne the tabernacle of  
Dauid, whiche is fallen doune, and that  
which is fallen in dekey of it, wyl I buylde  
agayne: and I wyl set it by, that the resy-  
due of men myght seke after the lord, and  
also the Gentils (b) vpon whom my name  
is named sayth the lord, whiche doeth all  
these thynges: known vnto God are all  
his workes from the begynnyng of the  
world. Wherfore my sentence is that wee  
trouble not them, whych from among the  
Gentys are turned to God: but that wee  
wryte vnto them, that they abstayne them-  
selues \* from filthynes of ymages, fro for-  
nicacion, from (c) strangled, and fro bloud.  
For Moyses of old time hath in euery cite,  
that preache him, and he is red in the syna-  
goges euery sabboth day.

¶ Then pleased it the Apostles and elders  
with the whole congregacion, to send cho-  
sen men of their owne compagne to Anti-  
och, wpth Paule and Barnabas. They sent  
\* Judas called also Barsabas, and Silas,  
which were chiefe men among the brethren,  
and gaue them letters in theyr handes af-  
ter thys maner.

¶ The Apostles, elders, and brethren, send  
gretynge vnto the brethren, whych are of  
the Gentiles in Antioch, Syria, and Celi-  
cia. For as muche as we haue hearde that  
certayne whych depart from vs, haue trou-  
bled you wpth wordes, and combyred youre  
myndes, sayinge: Ye must be circumcised,  
and kepe the law, to whome we gaue no luche  
commaundement: It semed therfore to vs  
a good thyng, when wee were come toge-  
ther with one accorde, to sende chosen men  
vnto you with our beloued Barnabas and  
Paule, menne that haue reoparded their ly-  
ues for the name of our Lord Iesu Christ.  
We haue sent therfore Judas and Silas,  
whych shall also tell you the same thyngs  
by mouth. For it semed good to the holpe  
ghost and to vs, to put no greuous thyng  
to you more then these necessary thynges:  
that is to saye, that ye abstayne from thyng-  
es offered to ymages, from bloude, from  
strangled and fornicacion: From whiche  
if ye kepe your selues, ye shall do well. So  
fare ye wel.

¶ When they were departed, they came to  
Antioch, and gathered the multitude toge-  
ther, and deliuered the Epistle. When they  
had reade it, they reioysed of that consol-  
acion

Amos. ii. d

Exod. xx. a  
Images.  
Fornica-  
cion.  
Strangled.  
Bloud.  
Gen. ix. a  
Leui. vii. c  
and. xvii.

Joh. xlii. a



phetes, exhorted the brethren wth muche are hereta preache, and strenghted them. And af- ken & in di ter thei had taried there a space, they were uers pla- let go in peace of the brethren vnto the A- ces of the postles. Not wthstandinge it pleased Si- new testa- las to abyde there still. Paule and Barna mente, for bas continued in Antioche teachinge and expoun- preachyng the worde of the lord wth o- ders of the ther many.

Scripture . But after a certayne space, Paule sayd vnto Barnabas: Let vs go agayne & visite our brethren in euerye cite wher we haue shewed the worde of the Lord, and se how they doo. And Barnabas gaue counsell to take wth them John, called also Marke. But Paule thoughte it not mete to take hym vnto theyr company: whyche depar- ted from them at Samphilia, and wente not wth them to the worke: and the diff- e- cion was so sharpe betwen them, that thei departed a sunder one from the other soo that Barnabas toke Marke and sayled vn- to Cipers. And Paule chose Silas and de- parted, deliuered of the brethren vnto the grace of God. And he wente throughe all Siria and Celicia, stablyshyng the congre- gacions (d) commaunding to kepe the pre- ceptes of the Apostles and elders.

Marke the  
Euangelist  
Acte. xiii. a.

The herte  
is purified

Upd who  
my name

Strangled

Comading

The Notes.  
(a) Fayeth purifieth the herte, when thowwe sayth, the synnes are forgotten and not reputed vnto vs, but forgiven for Chrystes blood sake.  
(b) Those that shalbe named wth my name: are those that are called the people of God, and the seruantes of the lord, the congregation of Chyist or churlian companye.  
(c) The beastes that dye wthout bledinge are strangled.  
(d) Thys is not in the Greeke, and therefore is it lett out in Tyndalles translation.

The. xvi. Chapter.

Paule taketh to hym Timothe, whyche was circumsised before. Then is he called throughe a vision into Macedonia. He instructeth Lidia a woman at Philippios, in the sayeth of Chyiste. He dyspueth out the spirite of Dis- thon, and is for hys so doyngs beaten wth rodde, and cast wth hys felowes into pri- son. The prison gates are opened wth an earth quake. And the keeper therof receiueth the sayth of Chyist. They be deliuered thece out of theyr bondes.

A Ten came he to Derba and to Listra. And behold a certayne Disciple was ther, named Timotheus, a womanes son which was a Jewes and beleued: but hys father was a Greke. Of whom repor- ted well the brethren of Listra and Iconi- um. The same Paule woulde that he shuld go forth wth him, and toke and circum- cised hym because of the Jewes whyche were in those quarters: for they knew all þ his father was a Greke. As they went tho- rowe the cityes, they deliuered the de- crees for to kepe, \* ordapned of the Apo- stles and elders, whych were at Jerusalem And so were the congregacions stablyshed in the sayth, and increased in nuber daily.

Timothe-  
us.

Notes. xv. e.

Rom. i. e.

When they had gone through out whi- gia, and the region of Galacia, and \* were Act. xvi. 9. forbidden of the holy goste to preache the woorde in Asia, they came to Mysia, and sought to go into Bethunia. But the spirit suffered them not. Then they wente ouer Mysia, and came downe to \* Troada. And a vision appeared to Paule in the nyghte. Ther stode a man of Macedonia and prai- ed hym saying: come into Macedonia, and helpe vs. After he had seene the vision, im- mediatelpe we departed to go into Mace- donia, certified that the Lord had called vs for to preache the Gospell vnto them. Then lewled we forth from Troada, and wth a straghte course came to Samo- thracia, and the nexte daye to Neapolyne, and from thence to Philippios, whych is the chiefecitie in the parts of Macedonia, and a fre cite.

Acte. xvi. 9

We were in that cite abydyng cer- tapne dayes. And on the Saboth daies we went out of the cite besydes a riuer, wher men were wont to pray. And we sat doune and spake vnto the women whyche reso- ted thither. And a certayne woman named Lidia a seller of purple, of the ctype of Thi- atira, whych worshipped god gaue vs au- dience. Whose harte the Lord opened that she attended vnto the thyngs which Paule spake. When she was Baptised and her housholde, she besoughte vs saying: Yf ye thynke that I beleue on the Lord, come in to my house, and abyde ther. And she \* con- strained vs.

Luk. xiii. 9  
Gen. xix. a.  
and. xiii. c.  
A spirit is  
cast out.  
Mar. ii. 9  
L

And it fortunied as he went to praper, a certayne damsell possessed wth a spirite that prophesied, met vs, whyche broughte her master and mapsters muche vauntage wth prophesyinge. The same folowed Paule and vs, and cryed, sayinge: \* these men are the seruants of the most hy god, whyche shewe vnto vs the waye of salua- cion. And thys dyd she manye dayes. But Paule not content, turned about, and sai- ed to the spirite: I commaunde the \* in the name of Iesu Chyiste that thou come out of her. And he came out the same houre.

Math. xv. 9

And when the master, and maistres saw \* that the hope of theyr gapnes was gone, Act. xix. e they caughte Paule and Syllas, and drue them into the market place vnto the rulers and brought them to the offycers, say- ing: These men trouble our cite, which are Je- ii. Cor. xi. f wes, and preache ordinaunces whyche are not lawfull for vs to receyue, neyther to ob- serue, sepyng we are Romayns. And the peo- ple ran on them, and the officers rent their clothes, & comaunded the to \* be beaten w rodde. And when they had beaten the soie, they cast the into prison, comaundyng the iapler to kepe them surely. Whyche iapler when he had receiued such comaundement, thruste them into the yron prison, & made theyr fete fast in the stockes.

At mydnyghte Paule and Syllas prayed and lauded God. And the prisoners heard them

Liii.



Acte. v. b  
and. xli.

them. And sodenlye ther was a great earth quake, so that þ foundation of the prison was shaken, & by and by al the doores opened, & euery mannes bondes were lewled. When the keper of the prison waked oute of hys sleepe, and sawe the prison doores open, he drewe out his sweard, & woulde haue kyllid him selfe, supposing the prisoners had bene fledde. But Paule cried wþ a lowde voice, saying: do thy selfe no harme: for we are al here.

Luk. iii. a  
Act. ii. f  
and. xi. a.  
Ihon. vi. d.

Then he called for a lyghte, & sprang in, & came trembling, & fel downe before Paule and Silas, & brought them out, and sayed: Sprys \* what muste I do to be saued? And they sayed: þ beleue on the Lorde Iesus, and thou shalt be saued and thy household. And they preached vnto hym the worde of the Lord, and to al that were in hys house. And he tooke theym the same houre of the nyght, and washed theyr woundes, & was baptised with all that belonged vnto hym straught waye. Wþe he had brought the in to his house, he set meate before the, & kiope d þ he w al his household beleued on God.

Luk. xix. s.

And when it was dape, the officers sent the ministers, sayinge: Let those men go. The keper of þ prison told thys sayinge to Paule, the officers haue sent worde to lose you. Now therefore get you hence & go in peace: Then sayd Paule vnto them. They haue beatẽ vs openly vncōdemned, for al that we are Romaines, & haue cast vs in to prison: & now wold they send vs awaye priuely? Naye not so, but let the come the selues and fet vs out. When the ministers tolde these wordes vnto the officers, they fered: when they heard that they were Romaines, \* they came and besought them & brought them out, and desired them to depart out of the cite. And they went out of the prisō, & entred into the house of Lidia, and when they had sene the brethren, they comforted them and departed.

Mat. viii. d

The. xvi. Chapter.

Paule preachynge at Thessalonica, is hindered of the Jewes, whyche styred by a sedition. Throughe whose procurement, he is also constrained to depart fro Berrea. Fro whẽ he goeth to Athenes, & in Mars strete preacheth to the vnkownen god, & couer teth many vnto Christ.

As they made theyr iorneye thowowe Amphipolis, & Appolonia, they came to Thessalonica where there was a synagoge of the Jewes. And Paule as his maner was, went in vnto them, & thre Sabothe dapes declared out of the Scripture vnto them opening & allegynge that Christ must nedes haue suffered and risen againe fro death, and that this Iesus was Christ (whō sayd he) I preach to you. And some of the beleued and came & companied with Paule & Silas: also of the honorable Grekes a great multitude, and of the chief wo

Luk. xliii.

Act. xviii. e

men not a fewe. But the Jewes whyche beleued not, haue ynge indignacion, toke vnto them euell

men whyche were bagabondes, and gathered a companie, and set al the cite on a roare, and made assaulte vnto the house of Jason, and soughte to bynge them out to the people. But when they found them not, they drewe Jason and certayne brethren vnto the heades of the City, crying: these that trouble the worlde are come hyther also, whyche Jason hath receiued priuely. \* And these al do contrarpe to the decrees of Cesar, affirminge another kynge one Iesus. And they troubled the people & the officers of the cite, when they hearde these thinges. And when thei were sufficiently answered of Jason, and of the other they let them go.

Ihon. xix. e.

And the brethren immediatlye sente awaye Paule and Silas by nyght vnto Berrea. Whyche when they were come thither, they entred into a synagoge of the Jewes. These were the noblest of byrth among them of Thessalonica whyche receiued the worde wþ all diligence of mynde, \* And searched the Scriptures dayelpe whither those thynges were euen so. And many of them beleued: also of worshipfull women whyche were Grekes, and of menne not a fewe. When the Jewes of Thessalonica had knowledge that the word of god was preached of Paule at Berrea, they came & moued the people ther. And then by and by the brethren sent awaye Paule to go as it were to the sea: but \* Silas and Timotheus abode there still. And they that gyded Paule broughte him vnto Athenes, and receiued a commaundement vnto Silas and Timotheus for to come to him at once, and thei came their way.

Ihon. v. s.  
Serch the  
Scriptures  
for by the  
maie trie  
al doctrin

Act. xviii. b.

Athenes.

Whyle Paule wayted for them at Athenes his spirite was moued in hym, to se the cite geuen to worshypinge of Images: Then he dysputed in the synagoge wþ the Jewes, and wþ the deuout persons, and in the market dayly wþ them that came vnto hym. Certayne philosophers of the Epicures & of the Stoickes dysputed with him: and some ther wer which sayd. What wilt thys babler say. Other sayed he semeth to be a tidnges bynger of new deupls, because he preached vnto them Iesus and þ resurreccion. And they toke him & brought hym into Mars strete, saying: maie we not know what thys newe doctryne wherof þ speakest is? For thou byngest strange tidnges to oure eares. We woulde knowe therefore what these thynges meane. For al the Athenians & straungers whych were ther, gaue them selues to nothyng els but either to tel or to heare new tidnges. Paul stode in the myddes of Mars strete, and sayed: Ye men of Athenes I perceiue that in all thynges ye are to superstitious. For as I passed by and behelde the maner how ye worshyppe youre goddes, I founde an Altare wherem was wyrtten: vnto the vnkownen God. Whome ye then ignorantly worshyp, hym I shewe I vnto you, \* God



**I** \* God that made the world & al that are in it, seynge that he is Lorde of heauen, and pearth, he dwelleth not in temples made wpth handes, neyther is worshypped with mens handes, as though he neded of any thynge, seing he hym selfe geueth life and bzyeth to al men euerywher, and hath made of one bloud al nacions of men, for to dwel on all the face of the earth, and hath assig- ned before howe longe tyme and also the endes of their inhabitaciō, that they shulde seke God if they myght fele and fynd him leth not in thoughe he be not far frō euery one of vs. the temple For in him we liue, moue, and haue our be- pnye, as certayne of poure owne poetes sayed. For we are also (a) his generacion. For as much then as we are the generaci- on of God, we oughte not to thynke that the godheade is lyke vnto golde, syluer, or stone, grauen by crafte and ymaginaciō of man.

**B** \* And the tyme of thys ignoraunce God regarded not. But now he biddeth al mē euery where repent because he hath apoin- ted a dape, in the whiche he will iudge the world according to rightuousnes by that man whom he hath appoynted, & hath offe- red (b) sayeth to all men, after that he had raised him from death.

When they heard of the resurreccion frō death, some mocked, and other sayed: we wpll heare the agayne of thys matter. So Paule departed from among them. Howe be it certayne men claue vnto Paule, and beleued: amongt he which was Dionisius a senatour, and a womā named Damaris, and other with them. The Notes.

(a) We are the generacion of God, because we come of him as of our father and maker.

(b) In thys place, sayeth is taken for the promi- ses of mercy whiche throughe sayeth saue vs. Whiche promises, God after the resurreccion of Chyste, commaunded to be preached vnto al nacions, & not to the Jewes only as before.

The xvi. Chapter

Paule exerciseth hys occupacion at Co- rinth. And because the Jewes refuse the gos- pell, he goeth vnto the Gentiles, the Lorde comforteth hym. He is taken and broughte before Gallio, but escapeth, and goeth thēce to Ephesus in Siria, & conuertyeth the con- gregacions of Galacia and Phrygia. Apol- lo beyng instructed of Aquila preacheth Chist with good successe at Ephesus.

**A** fter that Paule departed from A- thens and came to Corinthum, and founde a certayne Jewe named \*A- quila, borne in Pontus, latelpe come from Italpe wpth the hys wyfe Priscilla (because that the Emperoure Claudius had commaunded al Jewes to departe frō Rome) and he drew vnto theym. And be- cause he was of the same crafte, he abode wpth them and wroughte: they craft was to make tentes. And he preached in the si- nagoge euery Saboth day, and exhorted y Jewes and the Gentils.

**B** When \* Silas and Timotheus were come frō Macedonia, Paule was constrained bi

the spirit to testify to the Jewes that Je- sus was very Chyste. And when they sayd contrary and blasphemed, \* he shoke hys raiment, & sayd vnto them: your bloud be Shoke his vpon your owne hedes; & from hence forth raiment. I go blameles vnto the Gentils. And he departed thence, and entred into a certain mans house named Justus a worshypper of god whose house ioyned hard to y syna- goge. How be it on Cypus y chiefe ruler of y synagoge beleuid on the lord whal his housholde, and manye of the Corinthians gaue audience and beleued, and were bap- tised. Then spake the lord to Paule in the nyghte \* by a vylion: be not afrayed, but speake, and holde not thy peace: for I am wpth the, and no man shal inuade the that shall hurte the: For I haue muche people in thys cite. And he continued ther a yere, and spye monethes, and taught theym the worde of God.

When Gallio was a ruler of the coun- trye of Achaia, the Jewes made insurrec- tion with one accorde agaynst Paule, and brought him to the iudgemente seate say- inge: this felowe councelleth men to wor- shypp God contrarpe to the lawe. And as Paule was aboute to open his mouth Ga- llio sayed vnto the Jewes: if it were a mat- ter of wrounge, or an euill dede (O ye Je- wes) reason woulde that I shoulde heare you: but if it be a questid of words or of na- mes, or of your law, lokeye to it your sel- ues. For I wil be no iudge in such matters and he draue theym from the seate. Then toke all the Brekes Sostenes the cheife ruler of the synagoge, and smote hym be- fore the iudges seate. And Gallio cared for none of those thynge.

Paule after thys, tarped ther, yet a while and then tooke hys leaue of the brethren, and sailed thence into Siria, Priscilla and Aquila accompanynge hym. And \* he shoke hys heade in Cenchrea, for he had a bowe.

And he came to Ephesus and left them there: but he hym selfe entred into the Si- nagoge, and reasoned wpth the Jewes. When they despyed hym to tarpe longer tyme with them, he consented not but bad theym farewell, sayinge: I muste nedes at thys feaste that cometh, be in Jerusalem: but I wpll retorne agayne vnto you \* if God will. And he departed frō Ephesus, & came vnto Cesarea: and ascended and sa- luted the congregacion, and departed vn- to Antioche: and when he had tarped there a whyle he departed. And went ouer al the contrye of Galacia and Phrygia by order, strengthening al the dysciples.

And a certayne Jewe named \* Apollos, borne at Alexandria, came to Ephesus, an eloquent man & myghty in the scriptures. Here went the same was informed in the way of the lord, & spake feruentlye in the spirite, and taught diligently the thinges of the lord & Apollos. knew but the baptisme of Ihon only. And the same began to speake boldly in the si- nagoge. And when Aquila & Priscilla had heard

heard



# The Actes of the

# Apostles. Chap. xix.

heard him, they toke him vnto the, & expoſi-  
ded vnto him the way of god moze perſectli.  
And when he was diſpoſed to go into Aca-  
ia, the brethren wrote, exhortyng the Diſ-  
ciples to receiue hym. After he was come  
thither, he holpe the much whych had be-  
leued thow grace, and myghtelp he ouer-  
came the Jewes, and that opely, ſhowing  
by the ſcriptures that Jeſus was Chriſte.

## The. xix. Chapter.

**P**aule confirmeth thoſe at Ephelus, whych  
were baptiſed only with Jhons baptiſme, he  
ſarieth ther two yerres, preaching & doing mi-  
racles. Exorcistes whych abuſe the name of  
Chriſt, are come of ſ denil. Wokes of witch  
craſte are burned. While Paule prepared  
to depart thence. Demetrius ſpreeketh vp an  
vproye agaynſt hym.

**E**phelus **I**ſortuned, whyle Appollo was at Co-  
rinthum, that Paule paſſed thow the  
utter coaſtes and came to Ephelus, and  
found certaine diſciples & ſayd vnto them:  
haue ye receiued the holy goſt ſence ye be-  
leued? And they ſayd vnto him: no we haue  
not heard whether ther be any holy goſt or  
no. And he ſayd vnto the: wherewith were  
ye then baptiſed? And they ſayd: wpth  
Jhons baptiſme. Then ſaid Paule: \* Jho  
berely baptiſed with the baptiſme of repen-  
taunce, ſayinge vnto the people that they  
ſhould beleue on hym whych ſhoulde come  
after him that is on Chriſte Jeſus. When  
they heard that, they were baptiſed in the  
name of the Lord Jeſus, and Paule \* laid  
hys handes vpon them, and \* the holy goſt  
came on them, & they ſpake with toungeſ  
and prophesied, and all the men were a-  
bout. xii.

And he wente into the Synnagoge,  
and ſpake boldelye for the ſpace of three  
monethes, diſputyng and geuyng them  
exhortacions of the kyngdome of God. &  
When diuers wared harde harted and be-  
leued not, but ſpake euill of the way, and  
that befoze the multitude, he departed fro  
them, and ſeperated the diſciples. And diſ-  
puted dailly in the ſchole of one called Ti-  
ranus. And thys continued by the ſpace of  
two yerres: ſo that all they which dwelte in  
Asia, heard the word of the lord Jeſu, both  
Jewes and Brekes. And God \* wroughte  
no ſmal myracles by the handes of Paule,  
ſo that fro his bodeye were broughte vnto  
the ſpeke, napkynnes or partlets, and diſ-  
eaſes departed from them, and \* the euill  
ſpirites went out of them.

Then certayne of the vagabond Jewes  
exorcistes, toke vpon them to call ouer the  
whych he had euill ſpirites, the name of the  
Lord Jeſus, ſayinge: We adiure you by \*  
Jeſu, whome Paule preacheth. And there  
were ſeuene ſonnes of one Secua a Jewe  
and chiefe of the prieſtes, whych he dyd  
ſo. And the euill ſpirite answered and  
ſayd: Jeſus I know, and Paule I know,  
but who are ye? And the man in whom the  
euill ſpirite was, ranne on thepm, and o-  
uercame thepm, and preuayled agaynſt

thepm, ſo that they fled out of that houſe  
naked and wounded. And thys was kno-  
wen to all the Jewes and Brekes alſo,  
whych dwelt at Ephelus, & feare came on  
the al, and they magnified the name of the  
Lord Jeſus.

And many that beleued, came \* and con-  
feſſed and ſhewed their workes. Manye of  
them which vſed curious craſtes, brought  
theyr bookeſ and burned thepm befoze all  
men, and they counted the price of thepm:  
and founde it fyfte thouſand \* ſyluerlin-  
ges. So myghtly grewe the worde of god  
and preuayled. After theſe thynges were  
ended, Paule purpoſed in the ſpuryte, too  
paſſe ouer Macedonia and Achaia, and to  
goe to Ieruſalem, ſayinge: After I haue  
bene there, I muſt alſo ſe Rome. So ſente  
he into Macedonia two of thepm that mi-  
niſtered vnto hym. Timotheus and Era-  
ſtus: but he hym ſelfe remayned in Asia for  
a ſeaſon. The ſame tyme there aroſe no li-  
tle ado aboute that wape. For a certayne  
ma named Demetrius, a ſiluerſmith, whych  
made ſiluer ſhrines for Diana was not  
a litle beneficiall vnto the craſtes menne.  
Whych he called together wpth the wor-  
men of lyke occupacion, and ſayd: Spys,  
ye knowe that by thys craſte \* wee haue  
vauntage. Mozeouer ye ſe and heare that  
not alone at Ephelus, but almoſt thow  
out all Asia, thys Paule hath perſwaded  
and turned awaye muche people: ſayinge  
that \* they be not Goddes which are made  
wth handes. So that not onely thys our  
craft cometh into paryl to be ſet at nought  
but alſo that the temple of the great goddeſ  
Diana ſhould be deſpiſed: and her magni-  
ficence ſhould be deſtroied, whych al Asia,  
& the world worſhippeth.

When they herde theſe ſayinges, they  
were ful of wrath, & cried out ſaying: great  
is Diana of the Epheliſians. And all the ci-  
tye was on a roar, and they ruſhed into the  
commune hall with one aſcente, & caughte  
Bapus and Ariſtarcus, me of Macedonia,  
Paules companions. When Paule would  
haue entred in vnto the people, the Diſci-  
ples ſuffered hym not. Certayne alſo of ſ  
chiefe of Asia whych were his friends, ſent  
vnto hym, deſirynghim that he would not  
pceace into the comen hal. Some cried one  
thyng, & ſome an other, and the congrega-  
cion was al out of quiet, and the moze part  
knew not wherfoze they were come toge-  
ther. Some of the company drew forth A-  
lexander, the Jewes thruſtyng hym for-  
wardes. Alexander \* beckened wpth the had  
and wold haue geuen the people anſwere.  
When they knewe ſ he was a Jewe, they  
aroſe a ſhout almoſt for the ſpace of two  
houres of al men, cryng: greate is Diana  
of the Epheliſians.

When the towne clarke had ceaſed the  
people, he ſayd: ye men of Ephelus, what  
man is it that knoweth not howe that the  
citie of the Epheliſians is a worſhypper of ſ  
greate

Math. ii. b.  
Mark. i. b.  
Luk. iii. c.  
Jhon. i. d.  
Lapinge  
on of han-  
des.

Act. vi. b.  
iii. c. xii. a  
Pa. xvii. d  
i. tim. iii. b.  
Actes. ii. a  
iii. f. xii. b  
Mat. vii. d  
Act. ii. a

Mat. xvi. d  
Act. v. a  
Napkyn.  
partlet.  
Mat. xvi. d

Mat. vii. c.

Mat. i. a.  
Theſe ſpl  
uerlynges  
whych we  
nowe and  
then cal  
pence, the  
Jewes cal  
ſicles, and  
are worthe  
ten pence  
ſterlyng.  
Demetri-  
us.

Act. xvi. d

Psal. cxi. a



greate Goddess Diana, and of the ymage which (b) came from heauen. Sepunge than that no man sayth here agaynst, ye oughte to be content, & do nothyng rashlye, for ye haue brought hither these men, whych are neyther robbers of churche, nor yet despylers of your Goddess. Wherfore if Demetrius and the craftes men whych are wpyth hym, haue any saying to any man, the law is open, & ther are rulers, let the accuse one another. If ye go about any other thyng, it maye be determined in a lawfull congregacon. For we are in ieopardy to be accused of this dayes busynes. For as muche as ther is no cause wherby we maye giue a reckenyng of thys concourse of people. And when he had thus spoken, he lette the congregacon departe.

The Notes.

Baptisme

(a) The difference between the baptysme of Iho and the Apostles, was onely thys. That Iohn Baptysed them to beleue in Christ that was to come: and the apostles, that was come already, & had suffered for the synnes of as many as shuld beleue in hym.

the image that came fro heauen

(b) They amonge the Grekes, that made Images (to the entente to wyne the more theteby) sayned that they came from heauen, & that they were not mortall, nor subiecte vnto death.

The xx. Chapter.

Paul appointeth to goo to Macedonia. A man at Troias, falleth oute of a wyndowe whyle Paul is a preachyng, and is by him resciued agayne. After when he is come to Miletum, he calleth together the elders of the congregacon of Ephesus, and sheweth the integryte of hys lyfe, and declareth to them hys destinie and theris wpyth certayn other. They byng hym to Myp wpyth much heynnes.

After the rage was ceased, Paul called the dyscyples vnto him, and toke hys leaue of them, and departed for to go into Macedonia. And when he hadde gone ouer those parties, and geuen them large exhortacions, he came into Grece, & there abode thre monethes. And when the Jewes sayd wait for him as he was about to sail into Syria, he purposed to retourne through Macedonia. There accompanied him into Asia, Sopater of Berrea, and of Thessalonias, Aristarcus and Secundus, & Tarsus of Derba, and Timotheus, and out of Asia, Tychicus and Trophimus. These went before, and tarped vs at Troias. And we sailed away fro Philippios after the easter holy daies, & came vnto them to Troias in foure dayes, where we abode seuen daies.

And on the morow after the sabbeth daye the dyscyples came together for to breake bread, and Paul preached vnto them (readye to depart on the morowe) & contynued the preachyng vnto mydnight. And there were manye lightes in the chamber where they were gathered together, and there sat in a windowe a certayne yong man named Eutichus, fallen into a depe slepe. And as Paul declared, he was more overcome wpyth slepe, and fell downe from the thyrde

lofte, and was taken bp dead. Paul wente downe and fel on hym, & embraced him, and sayde: make nothing a do: for his lyfe is in hym. When he was come bp agayne, he brake bread and tasted, and commened a longe whyle euen tyll the mornynge, and so departed. And they brought the yonge man alpye, and were not a litle comforted.

iii. Re. xvii. d. iiii. re. iiii. c. Luke. vii. c. Acte. ix. g.

And we wente afoze to Myp, and lewised vnto Asson, there to receyue Paul. For so had he appointed and would hymselfe goo afoze. When he was come to vs to Asson, we toke him in, and came to Miletum. And we sayled thence, and came the nexte daye ouer agaynst Chios. And the next daye we arriued at Samos, and taried at Trogilion. The nexte daye we came to Miletum, for Paul hadde determined to leaue Ephesus as they sailed, because he would not spend the tyme in Asia. For he halld too be (if he could possyble) at Jerusalem at the day of Pentecost. Wherfore from Miletum he sent to Ephesus, and called the elders of the congregacon. And when they were come to hym, he sayed vnto them: Ye knowe from the fyrst daye that I came into Asia, after what maner I haue bene with you at all seasons, seruing the Lord with al humbleness of mynde, and wpyth many teares, and temptacions which happened to me by the laynyngs awaite of the Jewes, and how I kept back nothyng that was profitable, but that I haue shewed you and taughte you openly, and at home in your houses, witnessyng both to the Jewes, and also to the Grekes, the repentance toward god, and sayth toward our Lord Jesus.

The sermo of Paul to the Ephesians

Luk. xiii. e. Repentance & sayeth.

And now behold I go bound in the spyrite vnto Jerusalem, and knowe not what shall come on me ther, but that the holpe of the ghost witnesseth in euery cite, sayyng: that bondes & troubles abide me. But none of these thynges moue me: neither is my lyfe dere vnto my selfe: that I might fulfil my course wpythiop, and the ministraciō which I haue receiued of the Lord Jesus, to testify the Gospell of the grace of God. And now behold, I am sure that henceforth ye all (through whom I haue gone preaching the kyngdome of God) shall se my face no more. Wherfore I take you to record thys same day that I am pure from the bloude of all men. For I haue kept nothing back: but haue shewed you al the counsel of god. Take hede therfore vnto your selues, and to al the flocke wherof the holy ghost hath made you ouersears, to rule the congregacon of God, whych he hath purchased wpyth his bloude. For I am sure of thys: that after my departyng shall greuous wolues enter in amonge you: whych wyll not spare the flocke.

Act. xxi. a

ii. tim. iiii

i. Ti. ii. a. ii. Ti. iii. a. De. ii. a. and. iii. a.

Moreouer of your own selues shall men aryse speakyng peruerse thynges to draw dysciples after them. Wherfore awake, and remember that by the space of thre yeres, I ceased not to warne euerye one of you, both

Judi. i. e. Greuous woulfes.

Acte. xix. f. ii. tim. iiii. d

Eutichus



# The Actes of the

# Apostles, Chapt. xxi.

both night and day wpth teares.

And nowe bzethzen I comende you to God and to the word of hys grace, whypche is able to build further, and to geue you an inheritaunce amonge all them whypche are sanctified. \* I haue despyed no mans siluer, gold or bestur. Ye know wel that these hands haue ministered vnto my necessities, and too them that were with mee, I haue shewed you all thynges, howe that so labourynge ye oughte to receyue the weake, and to remember the wordes of the Lorde Jesu, how that he sayed: it is more blessed to geue, then to receyue.

When he hadde thus spoken, he kneeled down, \* and prayed with them al. And they wept all abountauntly, and sel on pauls necke, and kissed him sorrowing most of al, for the wordes whypch he spake, that they shoulde see hys face no more. And they accompanied hym vnto the shipp.

## The. xxi. Chapter.

Paul went towards Jerusalem, goeth ouer to Cirus, and speaketh wpth Phil. ppe at Cesarea. Agabus prophesyeth of hys bondes. But not wpthstandynge the counsaile of his frends, he goeth to Jerusalem. He entred into the temple, is taken of the Jewes, and taken from them by Lyllas the Tribune.

**A**ND it chaunced that assone as wee had launched forth and were departed fro the, we came wpth a straichte course vnto Thoon, and the day folowing vnto the Rhodes, and fro thence vnto Sata. And we found a shyppe ready to saile vnto phenices, and went a bourde and set fourth. Then appeared vnto vs Cypris, & we left it on the left hand, and sayled vnto Syria, and came vnto Tyre. For there the shyppe vnladed hir burthen. And when we had found bzethzen, we tarped there seuen dapes. And they tolde paul thorough the spirit \* that he shoulde not go bp to Hierusalem. And when the dapes wer ended, we departed and wente oure wayes, and they all brought vs on our way, wpth thei wiues and chyldren, tyll we were come out of the cytie. And we kneeled down in the shoze, \* and prayed. And when we had taken our leave one of another, wee toke shyp, & they returned home agayne.

When we had ful ended the course from Tyre, we arrived at Stolomaida, and saluted the bzethzen, and abode wpth them one day. The next day, we that were of pauls company, departed and came vnto Cesarea. And we entred into the house of philip the Euangeliste, whypch was one of the seuen deacons, and abode with him. The same man had fower doughters virgins, whypche did prophesy. And as wee tarped ther a good many of dapes, ther came a certayne prophete from Jewrye, named Agabus. Whē he was come to vs, he toke pauls gyrdel, and bound hys handes and fete and sayd: thus sayth the holpe ghoſte, \* so shall the Jewes at Hierusalem binde the

man that oweth thys gyrdel, and shal delyu. Cor. xi. e. uer hym into the handes of the Gentyls.

When we hearde thys, both wee and o. ther of the same place, beſoughte him, that he woulde not go bp to Hierusalem. Then paul answered and sayed: what doo ye weppynge and breakynge myne heite? I am ready not to be bounde onely, but also to dye at Jerusalem for the name of the lorde Jesus. Whē we could not turne his mind, we ceaſed, sayynge: \* the will of the Lorde be fulfilled. After those daies we made our selues ready and went bp to Hierusalem. \* Ther went bp with vs also certayne of the discyples of Cesarea, and broughte wpth them one Agnason of Cistrus, an old discyp. ple wpth whom we shoulde lodge. And whē we were come to Hierusalem, the bzethzen receyued vs gladly. And on the morowe paul wente in with vs vnto James. And all the elders came together. And when he had saluted them, he told by ordie all thynges that God hadde wrought amonge the Gentiles by his ministracyon. And when they heard it, they glorified the Lorde, and sayd vnto hym: thou seest brother, how many thousand Jewes there are that beleue, and they are all zelous ouer the lawe. And thei are informed of the, that thou teachest all the Jewes whypch are among the Gentyls, to forsake Moyses, & sayest that they oughte not to cyeumcise thei chyldren, neyther to lye after the custumes. What is it therfore? The multitude muste nedes come togither. For thei shal hear that thou art come. Do therfore this that we say to the.

\* We haue four men whypch haue a vow of them. Them take and purgfy thy selfe wpth them, and do cost on them that they may haue thei heades, and al shal know that those thynges which they haue heard concerning the, are nothing: but that thou thy selfe also walkest and kepeſt the lawe. For as touchynge the Gentils whypche beleue, \* we haue wrytten and concluded, that they obserue no suche thynges: but that they kepe them selues from thynges offered to Idols, from bloud, from strangled, and from fornicacyon.

Then the next day, paul toke the men and \* purgfyd hym selfe wpth them, and entered into the temple, declarynge that he obserued the dapes of the purgfyacyon, vntill that an offering shoulde be offered for euery one of them.

And as the seuen dapes shoulde haue ben ended, the Jewes which were of Asia, whē they saw him in the temple, they moued al the people, and layed handes on hym, cryynge, ye men of Israell helpe: Thys is the man that teacheth al men euery where agaynst the people, and the lawe, and thys place. Moreouer also he hath brought Brekes into the temple, and hath polluted this holpe place. For they sawe one \* Trophi- mus an Ephesian wpth the hym in the cyty. Wpm they supposed paul hadde brought into

Ecl. xlvi. f  
ii. Reg. xii. a  
ii. Cor. xi. e.  
and. xii. d  
Gen. xii. e  
i. Cor. xiii. c.  
n. tef. iii. b

Act. xxi. b

Mat. vi. b.

Actes. ix. e.

D

Sum. vi. a.

Actes. xv. e.

Actes. xlii. b

Act. vi. d  
and. viii. a  
Phillip.  
Joel. ii. g

Actes. ix. e.

Actes. ix. b  
ii. Cor. xiii. d



into the temple. And all the cite was mo-  
ued, and the people swarmed together. And  
they toke Saule and drue hym oute of the  
temple, and forthwpyth the doores were shut  
to. As they went aboute to kyll hym, tidin-  
ges came vnto the hye captayne of the sol-  
diers, that all Ierusalem was moued.  
Whypche immediatly tooke souldiers and  
brider captaynes, and ran doune vnto the.  
When they sawe the vpper captayne and  
the souldiers, they left smytynge of Saule.  
Then the captayne came neare and tooke  
him: and commaunded him too be bounde  
wpyth two chaynes, and demaunded what  
he was, and what he had done.

And one cryed this, another that among  
the people. And when he could not knowe  
the certaintye for the rage, he commaun-  
ded hym to be carped into the Castle. And  
when he came vnto a grece, it fortun-  
ed that he was borne of the souldiers, for the  
violence of the people. For the multitude  
of the people folowed after, crying, awape  
wpyth hym.

And as Saule shoulde haue bene carped  
into the castle, he sayed vnto the hye cap-  
taine: maye I speake vnto the? Whypche  
sayed: canst thou speake Breke? arte not  
thou that Egipcian, whiche before these  
dayes made an vproure, and led oute into  
the wildernes foure thousand menne that  
were murtherers? But Saule sayd: I am a  
man whiche am a Jewe of \* Tharsus a ci-  
tye in Cicill, a ctyein of no vyle ctye. I  
beseech the suffer me to speake vnto the peo-  
ple. When he had geuen hym licence, Saule  
stode on the steppes \* and beckened with  
the hande vnto the people, and there was  
made a greate silence. And he spake vnto  
them in the Hebrue tong, sayinge.

The xxii. Chapter.

The Jewes a while heare Saule, decla-  
ryng hys sayth, but whan they begyn to crye  
out agaynst hym, the Tribune commaundersh  
hym to be crymyned and whyped. But whan  
he knoweth he is a Romaine, he forbyddeth  
hym to be scourged.

**A** Y menne and brethren, and fathers:  
heare myne aunswere which I make  
vnto you. When they hearde that he  
spake in the Hebrue tounge to them, they  
kept the more sylence. And he sayed: I am  
verely a man, whypche am a Jewe borne in  
Tharsus, a ctye in Cicill: neuerthelesse  
yet broughte by in thys ctye at the fete of  
Gamaliel, and informed dyligentelye in  
the lawe of the fathers, and was feruente  
mynded to Godwarde, as ye all are thys  
same daye, and \* I persecuted thys waye  
vnto the death, byndyng and delpyeringe  
into prison both men and womenne, as the  
chiefe prieste doth beare me witnes and all  
the elders, of whome also I receyued let-  
ters vnto the brethren, and wente to Da-  
masco too byngge them whypche were there  
bound, vnto Ierusalem for to be punished.

And it fortun-  
ed as I made my iorneye a

was come nigh vnto Damasco about none  
that sodenlye there shooke from heauen a  
great light round about me, and I fell to  
earth, and hearde a voice sayng vnto me:  
Saul, Saul, why persecutest thou me? And  
I aunswered: what art thou Lord? And he  
sayed vnto mee: I am Iesus of Nazareth  
whom thou persecutest. And they that wer  
with me saw verely a light and wer afraid:  
but they hearde not the voice of hym that  
spake wpyth me. And I sayed: what shall I  
do Lord? And the lord sayd vnto me. Arise  
& go into Damasco, and ther it shalbe told  
the of all thinges whypch are appointed for  
the to do. And when I sawe nothyng for  
the byghtnes of that lyght, I was led by  
the hande of them that were wpyth me and  
came into Damasco.

\* And one Ananias a perfecte man, and as  
pertaynyng to the lawe, haupng good re-  
port of all the Jewes, whypch there dwelte,  
came vnto me: and stode and sayed vn-  
to me: brother Saule loke vppe. And that  
same houre I receyued my syghte, and  
sawe him. And he sayed: the God of our fa-  
thers hath ordayned the before, that thou  
shouldest knowe his will, and shouldest se  
that whypch is rightfull: and shouldest hear  
the voyce of hys mouth: for thou shalte be  
hys witnes vnto al men, of those thynges  
whypch thou hast sene and heard. And now,  
why tarpest thou? arise and be baptysed,  
and washe away thy synnes, \* callynge on  
the name of the Lorde.

And it fortun-  
ed when I was come again  
to Ierusalem and praied in the tēple, that  
I was in a traunce and sawe him, sayinge  
vnto me: Make hast and gette the quickly  
out of Ierusalem: for they will not receiue  
the witnes that thou bearest of mee. And I  
said: Lord they know that I prisoned and  
beat in euery synagoge, them that beleued  
on the, \* and when the bloude of thy wpyt-  
nes Stephan was shed: I also stode by and  
consented vnto hys deathe, and kepte the  
raiment of them that slew him. And he said  
vnto me: depart, for \* I will send the a far-  
hence vnto the Gentils. They gaue audy-  
ence vnto this word, & the lyft vp their voi-  
ces and said: away with such a felow from  
the earth, it is pity that he should lyue. And  
as they cryed & cast of their clothes, & thue  
duste into the aper, the captaine bade hym  
to be brought into the castell, and coman-  
ded hym to be scourged, and to be exam-  
ned, that he myghte knowe wherfore they  
cryed on hym. And as they bound him with  
thounges, Saule sayed to the Centurion  
that stode by. Is it lawefull for you too  
scourge a man that is a Romaine and vn-  
condemned? When the Centurion hearde  
that, he went and told the vpper Captaine,  
sayinge: What intendest thou to do? Thys  
man is a Romaine.

Then the vpper Captaine came, and  
said to him: tel me, art thou a Romaine? He  
said: Yea. And the captayne answered, with  
A III. iiii. a great

Actes. ix. a.

Actes. ix. c.

Roman. x. o  
Baptisme

Actes. iiii. a.

Acte. xiii. b.  
Galat. i. b.

Actes. ix.  
and. xxi. a

Actes. xxi. f

Actes. xxi. b  
and. xxi. g.  
Actes. v. f

Acte. viii. a  
and. xxi. a  
and. xvi. b.  
1. Cor. xv. b  
Galat. ix. b



## The Actes of the

a greate summe obtained Ithys fredome. And Paul sayde: I was free borne. Then straightway departed from him thei which should haue examined him. And the hie capayne also was afraped after he knew that he was a Romaine: because he had bounde hym.

On the morowe because he would haue knowen the certaintie wherof he was accused of the Jewes, he loosed him fro his bondes, and commaunded the hie priestes and al the counsell to come together, & \*brought Paul and set hym befoze them.

### The .xxiii. Chapter.

¶ Whyte Paul declareth hys cause, Ananias byddeth symple hym. Strype arpleth amongst hys accusers. The voyde comforteth Paul. The Tribune knowynge of thei treason, whych had vowed to kyll Paul, sendeth him to Felix the president.

Actes. xxi.

Actes. xxi. d.

Actes. xxi. d.

Actes. xxi. d.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

Actes. xxi. c.

## Apostles .Chap. xxiii.:

said: we haue bond our selues with a bow, & we wil eat nothyng but yf we haue slaine Paul. Howe therfore geue ye knowledge to the vpper captaine and to the counsell, & he byng him forth vnto vs to morowe as though we would know some thyng moze perfectly of him: But wee, oz euer he come neare, are ready in the meane season to kyll hym. When Pauls sisters sonne heard of their laying wait: he went and entred into the castle, and told Paul. And Paul called one of the vnder captaynes to him, and said: bryng this pong man to the hie captayne, for he hath a certayn thyng to shew hym. And he toke him and leade him to the hie captayne, and said: Paul the prisoner called me vnto him, and praied me to bryng thys pong man vnto the, whych hath a certayne matter to shewe the.

The hie captaine toke him by the hand, and went apart wth him out of the way: and axed hym, what hast thou to saye vnto me? And he said: the Jewes are determyned to desyre the, that thou woldest bryng forth Paul to morow into the counsell, as though thei wold enquire somewhat of him moze perfectly. But folowe not their mindes: for they lye in waite for hym of them, mo then .xl. men, whych haue bounde them selues wth a bow, that they will neyther eat nor drinke, tyll they haue kyllled hym. And now are they ready, & loke for thy promes. The vpper captayne let the pong man depart & charged him: se thou tell it oute to no man that thou hast shewed these things to me. And he called vnto hym .ii. vnder captaynes, saying: make ready two hundred souldiers to go to Cesarea, and horsemen thre score & ten, and spear me two hundred at the thyrd houre of the nyght. And deliuer them beastes, that they may put Paul on, and bryng him safe vnto Felix the hie debity, and wote a letter in thys maner.

Claudius Lysias to the most mighty ruler Felix, sendith gretings. ¶ This man was taken of the Jewes, & shuld haue ben kyllled of them. Then came I with souldyers & rescued hym, & perceiued that he was a Romaine. And when I woulde haue knowen the cause, wherfore they accused him, & I brought him forth into thei counsell: there perceiued I that he was accused of questions of their law, \*but was not gilty of any thyng worthy of death oz of bondes. Afterward when it was shewed me how that the Jewes laied wait for the man, I sente hym straightway to the, and gaue commaundement to hys accusers if they had oughte agaynst him, to tell it vnto the. Fare well.

Then the souldiers as it was commaunded them, toke Paul and brought him by nyght to Antipatras. On the morow thei left the horsemen to go with him, & returned vnto the castle. Which whē thei came to Cesarea, they deliuered the epistle to the debity, & presented Paul befoze him. Whē the debity had red the letter, he axed of what countrey

Actes. xx. c.

Act. xxi. g.

Actes. xv. f

B



Dea. xvi. a. type he was: & when he understode that he was of Cicill, \* I wpll heare the (sayd he) when thynne accusars are come also: and commaunded him to be kept in Herods palace.

The. xxiii. Chapter.

Paul pleadeth his matter before the presidente Felix, agaynst Tertullus the oratoure his accuser. The presidente looketh to haue monye geuen of Paule to deliuer hym. Which because none was geuen, leste hym in prison, whan he departed out of that offyce.

Act. xxi. b. After fīue dayes Ananias, \* the hpe priest descended wpth the elders and wpth a certayne oratour named Tertullus, and enfourmed the ruler of Paule. When Paule was called forth, Tertullus beganne to accuse hym, sayinge: Sepnge þ we līue in great quietnes by the meanes of the, & that many good thynge are done vnto this nacpon through thy prouidence, that alowe we euer and in all places, moste myghty Felix, wpth all thakes. Notwithstandyng that I be not tedious vnto the, I praye the that thou woldest heare vs of thy curtesy, a fewe wordes.

Actes. xxi. f. We haue founde this man a pestilente felowe, and a mouer of debate vnto all the Jewes throughout the worlde, & a maincapner of the sect of the Nazarites, & hath also enforced to pollute the temple. \*

Whom we toke and woulde haue iudged, accordyng to our law, but the hpe captaine Lisias came vpon vs, and with great violence toke him away out of oure hand, commaundyng his accusers to come vnto the. Of whd thou mayest (if thou wilt enquire) know the certaintye of all these thynge whereof we accuse him. The Jewes lyke wyle assumed, saying that it was euen so.

Act. xxi. b. Then Paul (after that the ruler himself hadde beckened vnto hym that he shoulde speake) answered: I shall with a more quiete minde aunswere for my selfe, for as much as I vnderstand that thou hast bene of manye yeares a iudge vnto this people, because that thou mayest knowe that there are ye but xii. dayes, sence I went vp to Jerusalem for to praye, and \* they neyther

Act. xxi. b. founde me in the temple disputyng wpth any man, either raisyng vp the people, neyther in the synagoges, nor in the cite. Neither can they proue the thynge whereof they accuse me. But this I confesse vnto the, that after that waye (whych they call heresy) so worshippe I the God of my fathers, beleuyng all thynge whych are writen in the lawe and the prophetes, & haue hope towardes God, that \* the same resurrection of the dead (whiche they themselves loke for also) shall be both of iuste and vniust. And therfore \* study I to haue a cleare conscience toward God, and toward man also. But after many yeares I came \* and broughte almes to my people and offerynges, in the whych they found me purgged in the temple, neyther with multitude,

Mat. xxi. c.

Act. xxi. a.

Rom. xv. f.

Actes. xi. d.

nor yet wpth vnquetyenes.

Howbeit, there were certayne Jewes oute of Asia, whych oughte too be here presente before the, and accuse me, if they had oughte agaynst me: or els, let the same here say, if they haue founde anye euyl doynge in me, whyle I stand here in the counsel: excepte it be for this one voyce that I cryed standyng among them \* of the resurrection from death, am I iudged of you this day.

Act. xxi. a.

When Felix hearde these thynge, he deferred them, for he knewe verie well of that way, and saied: when Lisias the captaine is come, I will knowe the utmost of your matters. And \* he commaunded an vnder captaine to kepe Paule, and that he shoulde haue rest, and that he shoulde forbeynd none of his acquaintaunce to minister vnto hym, or to come vnto hym.

Act. xxi. a.

Act. xxi. a.

Act. xxi. a.

And after a certayne dayes, came Felix and his wyfe Drusilla, which was a Jewes, and called forth Paul, and hearde hym of the fapth, whych is toward Christ. And as he preached of rightuounes, temperance, and iudgemente to come, Felix trembled and answered: thou hast done ynough at this tyme, departe. When I haue a conuenient tyme, I wpll sende for the. He hoped also that monye shoulde haue bene geuen him of Paule, that he mighte lewse hym: wherfore he called him the oftener, & communed with him. But after. ii. yere, Festus Porcius came into Felix roume. And Felix \* willing to shew the Jewes a pleasure, left Paule in prison bound.

Act. xxi. b.

The. xxv. Chapter.

Whyte Paule pleadeth his cause before Festus the presidente, through the malice of the Jewes he is forced to appeale to Cesar. Festus declareth Paules processe to kynge Agrippa, and byngeth hym afore hym to knowe his matter.

When Festus was come into the prouynce, after thre dayes he ascended from Cesaria to Jerusalem. Then enfourmed him the hie priestes & the chiefe of the Jewes, of Paul. And they besought hym, and desired fauoure agaynst hym, that he woulde sende for him to Jerusalem: and laped wayte for him in the way to kyll hym. Festus answered that Paule shoulde be kept at Cesaria: but that he hym selfe woulde shortly departe thither. Lette theym therfore (sayd he) whych amonge you are able to do it, come downe wpth vs, and accuse him, if there be anye faulte in the man.

Festus. Porcius.

When he had tarped ther more then ten daies he departed vnto Cesaria, & the next daye satte downe in the iudgemente seate, & commaunded Paule to be brought. When he was come, the Jewes whiche wer come from Jerusalem, came about hym, & laied many and greuous complaintes agaynst Paule, whych they could not proue as long as he answered for him selfe, \* that he had neither

Act. xxi. a.



# The Actes of the

# apostles. Chap. xxvi.

**Act. xxi. f.** neither against the lawe of the Jewes, nei-  
ther agaynst the temple, nor yet agaynst  
Cesar, offended any thing at all. Festus \*  
willing to do the Jewes a pleasure, answere  
red Paule and saied. Wylt thou go to Je-  
rusalem, and ther be iudged of these thyn-  
ges before me? Then saied Paule: I stande  
at Cesars iudgement seat, wher I oughte  
to be iudged. To þ Jewes haue I no harme  
done, as thou very wel knowest. If I haue  
hurt them, or committed any thing worthy  
of death, I refuse not to dye. If none of  
these thynge are, wherof they accuse me,  
no man ought to deliuer me to them. I ap-  
peale vnto Cesar. Then spake Festus with  
deliberacpon, and answered. Thou haste  
appealed vnto Cesar, vnto Cesar shalt  
thou go.

**Agrippa.** After certayne dayes, kynge Agrippa &  
Bernice came vnto Cesaria to salute Fe-  
stus. And when they had ben there a good  
season, Festus rehersted Paules cause vn-  
to the kynge, saying: \* there is a certayne  
man left in prison of Felix, aboute whom  
when I came to Jerusalem \* the hye prie-  
stes and elders of the Jewes enfourmed  
me, and despered too haue iudgemente a-  
gaynst him. To whom I answered: It is  
not the maner of the Romaines to deliuer  
any man that he should perish, before that  
he whych is accused haue the accusers be-  
fore him, and haue licence to aunswere for  
him selfe, concernynge the crime layde a-  
gaynst hym: when they were come hyther,  
withoute delape on the morowe, I late to  
geue iudgement, and commaunded the man  
to be broughte forth. Agaynst whom when  
the accusers stode vp: \* they brought none  
accusacpon of such things as I supposed,  
but had certayne questpons agaynst hym  
of thep owne superstycpon, and of one Je-  
sus, whych was deade, whom Paule aspy-  
med to be aloue. And because I doubted of  
such maner of questpons, I axed him whe-  
ther he would go to Jerusalem, and there  
be iudged of these matters. The whē Paule  
had appealed to be kepte vnto the know-  
ledge of Cesar: I commaunded hym to be  
kept, tyll I might send him to Cesar.

**Agrippa** saied to Festus: I woulde also  
heare the man my selfe. To morowe (sayed  
he) thou shalt heare him. And on the mo-  
row when Agrippa was come and Bernice  
with great pompe, and wer entred into the  
counsell house with the captaynes & chiefe  
menne of the cite, at Festus commaunde-  
ment Paule was brought forth: And Fe-  
stus saied: Kynge Agrippa, & al men whiche  
are here present wth vs: ye se this manne  
about whom al the multitude of the Jew-  
es haue bene wth me, both at Jerusalem  
and also here, cryinge that he ought not to  
lyue anye lenger. Yet founde I nothyng  
worthy of death that he had committed.  
Neuertheles saynge that he hath appea-  
led to Cesar, I haue determynd to sende  
him. Of whom I haue no certayne thynge

to wyte vnto my Lord. Wherfore I haue  
brought hym vnto pou, and especally vn-  
to the kynge Agrippa, that after examina-  
cion had, I might haue sumwhat to wyte.  
For me thincketh it vntreasonable for to  
send a prisonar, and not to shew the causes  
whiche are layed agaynst him.

## The. xxvi. Chapter.

**Paule** wth such authorytye declareth his  
sayth, and calling, before kynge Agrippa, that  
he moueth his mynde muche. But before he  
hath done, they depart away.

**A**grippa saied vnto Paule: thou arte  
permitted to speake for thy self. The  
Paul stretched forth the hand, & aun-  
swered for hym selfe. I thyncke my selfe  
happy kynge Agrippa, bicause I shall aun-  
swer thy day before the, of all the thynge  
wherof I am accused of the Jewes, name-  
lye because thou arte experte in all custo-  
mes and questpons whych are among the  
Jewes. Wherfore I beseeche the to heare  
me patiently.

My lyving of a chylde, which was at the  
first among myne owne nacpon at Jerusa-  
lem, knowe all the Jewes whiche knewe  
me from the beginning, if they would testi-  
fy it. \* For after the moste straitest secte of  
our law, liued I a pharisey, & now I stand  
and \* am iudged for the hope of the promys  
made of god vnto our fathers: vnto which  
promys our xii. tribes instantly serupnge  
God day & night, hope to come. For whych  
hopes sake, kynge Agrippa, I am accused  
of the Jewes. Why should it be thought a  
thynge vncredible vnto you, that God  
should raise agayne the dead?

I also verely thought in my selfe, that I  
ought to do many contrary thynge, cleane  
agaynst the name of Iesus of Nazareth,  
\* whych thynge I also dyd in Jerusalem. **Act. viii. a.**  
Wher many of the sainctes I shutte vp in **1. a. xii. a.**  
prison, and had receiued authorytye of the **1. Cor. xv. b.**  
hye priestes. And when they were putte to **Gal. i. c.**  
death, I gaue the sentence: And I puny-  
shed them oft, in euery synagoge, and com-  
pelled them to blaspheme: & was yet more  
mad vnto them, and persecuted them; even  
vnto straunge cyties. About whych things  
as I went to Damasco wth authorytye &  
licence of the hye priestes, even at mydday  
(O kynge) I saw in the way a lyghte from  
heaven aboue the brightnes of the sunne,  
shynne round aboute me, and them whych  
ioyned wth me.

When wee were al fallen to the earthe,  
I heard a voice speake vnto me, and  
sayinge in the Debrue tonge: Saul, Saul,  
whye persecutest thou me? It is harde for  
the to kicke agaynst the pyncke. And I  
sayd: Who art thou Lord? And he sayd: I  
am Iesus, whom thou persecutest, but rise  
and stand vpon thy fete: For I haue appea-  
red vnto the for thys purpose, to make þ a  
minister & a wtnes both of those thynge  
whych thou hast sene, and of those thynge  
in the whych I will appeare vnto the, deli-  
uerynge



uerpunge the from the people, & fro the Gentyls, vnto which now I sende the, to open their eyes: that they might turne fro darcknes to light, & from the power of Sathan vnto God: that they may receiue forgiveness of sinnes, and inheritaunce amonge them, which are sanctified by fayth in me.

Wherfore kynge Agrippa, I was not disobedient vnto the heauensly visiō: but shewed first vnto them of Damasco, & at Hierusalem and thorough out all the coastes of Jewry, & to the Gentils, that they shoulde repent, and turne to God, and do the right worke of repentaunce. For this cause the Jewes caught me in the temple and went about to kil me. Neuerthelesse I obtained helpe of God, and continue vnto this dape witnessing both to smal and to great, saying none other thynges then those whiche the prophets and Moyses dyd say shoulde come: that Christ shoulde suffer, and that he would be the fyrste that shoulde ryse from death, and shoulde shewe light vnto the people, and to the Gentyls.

As he thus answered for him selfe, Festus sayed with a loude voice: Paule, thou art besydes thy selfe. Much learning hath made the mad. And Paule sayed: I am not mad, most dere Festus, but speake the wordes of truth and sobernes. The kynge knoweth of these things, before whō I speake frelye, neither thincke I that any of these thinges are hidden from him. For this thing was not done in a corner. Kynge Agrippa, beleuest thou the prophets? I wote well thou beleuest. Agrippa sayed to Paule: Somewhat thou bringest me in mynde for to become a Christian. And Paule sayed: I wold to God that not onely thou, but also al that hear me to day, were not somewhat onely, but altogether such as I am, except these bondes. And when he had thus spoken, the kynge rose vp, and the debite, and Bernice, and they that sat with them. And when they were gone aparte, they talked betwene themselves, saying: This manne doth nothyng worthy of death nor of bondes. Then said Agrippa vnto Festus: This man might haue bene lewsed if he had not appealed vnto Cesar.

The. xxvii. Chapter.

Paule is committed to a Centurion, to be brought to Cesar, whiche because he obeyeth not Paules counsaile, hath daungerous and vntucky sayynge. And whan they haue bene long tossed wth wynde and wether, they suffer shypwreke, but escape all safe into the yle of Sicilia.

**V**hen it was concluded that we shuld sayle into Italy, they deliuered Paule and certayne other prisonners vnto one named Julius, an vnder captayne of Cessars soldiers. And we entred into a ship of Adramiciū, and lewsed from land, appointed to sayle by the coastes of Asia, one Aristarcus out of Macedonia of the country of Thessalia, beyng with vs. And the next dape we came to Sidon. And Julius

courteously entreated Paule, and gaue him libertie to go vnto his frendes, and to refresh himselfe. And from thence lancheth we, and sayled hard by Cipers, because the windes were contrary. Then sayled we ouer the sea of Cilicia, and Pamphilia, and came to Mira a city in Licia. And there the vnder Captayne founde a ship of Alexandria redy to sayle into Italy, and putte vs therein. And when we had sayled slowly many daies and scace were come ouer against Buidon (because the wynd withstode vs) we sayled hard by the coastes of Candy, ouer agaynst Salmo, and with much worke sayled beyond it, and came vnto a place called good porte. Nye wherunto was a cypre called Iasea.

When much tyme was spent & saylyng was nowe ieopardous, because also that we had ouerlong fasted, Paule put them in remembraunce, and said vnto them. Sirs, I perceyue that this viage wilbe with hurt and much damage, not of the lodynge and shyp onely, but also of oure lyues. Neuerthe later the vnder captaine beleued the gouerner and the Maister, better then those thynges whych were spoken of Paule. And because the hauē was not commodious to wynter in, many toke counsell to departe thence, if by anye meanes they mighte attaine to Phenices and there too wynter, whych is an haue of Candy, and seruetly to the south west and north west wind. Whē the south wind blew, they supposynge to obtaine theyr purpose, lewsed vnto Asson, and sayled past all Candy.

But anon after there arose agaynst their purpose a flaw of wynde out of the north-east. And when the shyp was caughte, and could not resiste the wynde, we let her go, & droue with the wether. And we came vnto an yle named Clauda, & had much worke to come by a boat, which they toke vp, and bled helpe, vndergyding the shyp: fearing lest we should haue fallen into (a) Syrtes, and we let downe a vessell and so were carryed. The nexte dape when we were tossed wth an excedyng tēpest, they lightened the shyp, and the thyrde day we caste oute wth our owne handes, the tacklynge of the shyp. When at the last neyther sunne nor starre in many dapes appeared, and no small tempest lay vpon vs, all hope that we should be saued, was then taken awaye.

Then after long abstynence, Paule stode forth in the myddest of them, & said: Sirs, ye shoulde haue harkened to me, & not haue lewsed from Candy, neyther to haue brought vnto vs this harme and losse. And now I exhorte you to be of good chere, forther shal be no losse of any mannes lyfe among you, saue of the shyp onely. For then stode by me this nighte the aungel of God whose I am, and whome I serue, sayinge: Feare not Paule, for thou must be brought before Cesar. And lo, God hath geue vnto the al that saile with the. Wherfore Sirs be of

Act. xxvii. s

B

C

D

E

Act. xxvii. c



## The Actes of the

be of good cheare: for I beleue God, that  
so it shall be euen as it was told me. Howe  
beit we must be cast into a certaine Iland.

But when the fourtenth night was  
come, as wee were carped in Adria aboute  
midnighte, the shipmen demed that there  
appeared some countrey vnto them, and  
sounded, and found it twenty feadoms.

And when they had gone a lytle further,  
they sounded againe, and founde. xv. fea-  
doms. Then fearng lest they shoulde haue  
fallen on some Rocke, they cast foure an-  
cres out of the sterne, and wished for the  
day. And the shipmen were about to fle out  
of the ship, and had let downe the boate in-  
to the sea vnder a coloure, as though they  
would haue cast ancres out of the forship:  
Paul saied vnto the vnder captayne and  
the soldiers: except these abide in the ship,  
ye can not be safe. When the souldiers cut  
of the rope of the boat, and let it fall away.

And in the meane tyme betwixt that and  
dape, Paul besoughte them all to take  
meate, saying: this is the fourtenth dape,  
that ye haue tarped and cōtynued fasting,  
receiuinge nothinge at all. Wherfore I  
praye you, take meate: for this no doubt is  
for poure health: for there shall not an  
heare fall from the head of any of you. And  
when he had thus spoken, he toke bread &  
and gaue thanckes to God in presence of  
them all, and brake it, and began to eate.

Then were they all of good cheare, & they  
also toke meate. We were altogether in the  
ship, two hundred thre score & xvi. soules.  
And when they hadde eaten ynough, they  
lightened the ship, and cast out the wheate  
into the sea.

When it was dape, they knewe not the  
land, but they spied a certaine haueu wpth  
a banke, into the which they were minded  
(if it were possyble) to thrust in the shyppe.  
And when they had taken vp the ancres,  
they committed themselves vnto the sea, &  
lewse the rudder boundes, and hopped vp  
the maine saile to the wynde and dzeue to  
land. But they chanced on a place, whypche  
had the sea on both sydes, and thrust in the  
shippe. And the fore parte stocke fast & mo-  
ued not, but the hynder parte brake with  
the violence of the waues.

The souldiers counsell was too kyll the  
prisoners, lest any of them, when he had  
swome out, shuld fle away. But the vnder  
captaine willinge too saue Paul, kepte  
them from theyr purpose, and commaun-  
ded that they that could swim, shoulde cast  
themselves firste into the sea, and scape to  
land. And the other he commaunded to go,  
some on bourdes, and some on broken pe-  
ces of the shyp. And so it came to passe that  
they came all safe to land.

The Notes.

(a) Syntes be perillous sandy places in the sea,  
about the coastes of Affrica, of the nature of  
whirlpooles.

The xxviii. Chapter.

## Apostles. Chap. xxviii.

Paul in gathering sticks, taketh a Wy-  
per in hys hande, and is not hurt. He healeth  
Publius father an heade man of the town, &  
other by myracle. They take shyp here and go  
from thence to Rome. Where Paul after he  
hath called the Jewes together, declareth hys  
matter, and teacheth Christ there, the space of  
two yeares.

And when they were scaped, then  
they knew that the Iyle was called  
Malte. And the people of the coun-  
try shewed vs no lytle kyndnes: for they  
kindled a fyre, and recepued vs euery one,  
because of the present rayne, and because  
of the colde. And when Paul had gathered  
a boundel of stikes, and put them into the  
fyre, ther came a Wyper oute of the heate, &  
lept on hys hand. When the menne of the  
country saw the worme hange on his had,  
they sayde amonge themselves: this man  
must nedes be a murtheter. Who (though he  
haue escaped the sea) yet vengeaunce  
suffreth not to lye. But he shooke of the  
vermin into the fyre, and felt no harme.  
Howbeit, they waited when he shuld haue  
swolne or fallen down dead sodenly. But  
after they had looked a great while and saw  
no harme come to him, thei chaunged their  
minde, and said that he was a God.

In the same quarters the chiefe man of  
the Iyle, whose name was Publius, had a  
lordship: the same recepued vs, and lodged  
vs thre dapes courteously. And it fortun-  
ed that the father of Publius lay sicke of a fe-  
uer and of a bloudy fluxe. To whom Paul  
entred in and prayed, and laied his handes  
on him, and healed him. When this was  
done, other also whypch had diseases in the  
ple, came and were healed. And they did vs  
great honour. And when we departed, they  
laded vs with thynges necessary.

After thre monethes, we departed in a  
ship of Alexandria, whiche had wintred in  
the ple, whose badge was (a) Castor and  
Pollux. And when wee came to Cyrcusa,  
we tarped there thre daies. And from thence  
we sette a compasse and came to Regium.  
And after one day, the south wynde blew,  
and wee came the nexte dape to Putiolus:  
where we found brethren, and were desy-  
red to tarpe with them seuen dapes, and so  
came to Rome. And from thence, when the  
brethren heard of vs, they came against vs  
to Appii forum, and to the thre tauernes.  
When Paul saw them, he thanked God.  
& waxed bolde. And whē he came to Rome,  
the vnder captayn delpuered the prisoners  
to the chiefe captaine of the host: but Paul  
was suffered to dwell by him selfe wpth one  
souldier that kept him. And it fortun-  
ed after thre dapes, that Paul called the chiefe  
of the Jewes together. And when they wer  
come, he sayed vnto them: Menne and bre-  
thren, though I haue comitted nothinge  
against the people or lawes of our fathers:  
yet was I delpuered prysoner from Ieru-  
salem, into the handes of the Romaynes.

Whiche

Act. xxviii. 6

Mat. xvi. 5  
Luke. x. 1

Act. xiii. 6

Layinge  
on of han-  
des.

Ac. xxi. 2  
and. xxv. 6  
Act. xxiii. 6



## A prologe vppon the

For thys cause the. xlv. Psalm. calleth all men lyars, because that no manne kepeth the lawe from the grounde of the herte, neyther can kepe it, though he appeare outward full of good workes.

For al men are naturally enclined vnto euyl, and hate the law: we fynd in our selues vn lust and tediousnes to do good, but lust & delectation to do euyl. Now wher no free lust is to good, ther the bottome of the hert fulfilleth not the law: there no dout is also syn, and wrath is deserued before God, though there be neuer so greate an outward shewe and appareance of honest liuynge.

For thys cause concludeth Saynt. Paule in the. ii. Chap. that the Jewes are all sinners and transgressours of the lawe, though they make menne beleue thowoe the Hypocryse of outward workes, how that they fulfill the law and sayth that he only which doth the lawe, is righteous before God, meanyng thereby that no man without warde workes fulfill the lawe.

Thou sayest he to the Jewe) teachest that a man should not breake wedlocke, & yet breakest wedlocke thy selfe: wherein thou iudgeth an other man ther in condemnest thy selfe, for thou thy selfe doest euen the very same thynges which he iudgeth. As though they wolde say, & lyuest outwardly wel in the workes of the law, & iudgeth them & liue not so. Thou teachest other men, & seest a mote in another mans eye, but art not ware of the beame & is thine own eye. For although thou kepe the lawe outwardly with workes, for feare of shame, rebuke, & punishment: either for loue of reward, vauntage, and bayne gloire: yet dost thou al without lust & loue toward the lawe, & haddest leuer a greate deale other wise do, if thou diddest not feare the law. Yea inwardly in thine hert & wouldst & there were no law, no nor yet God, the aucthour and vengear of the law, if it were possible, so paynt full it is vnto the to haue thine appetites released, and be kept downe.

Wherefore then it is a plaine conclusion, that thou fro the ground & bottome of thine hert art an enemy to the law. What vntyleth it nowe that & teachest another man not to steale, when & thine own selfe art a thefe in thine hert, & outwardly woldest faine steale if & durst, though & outward dedes abyde not al way behind w such hypocrites & dissimulers, but breake forth among euen as an euyl scab or pocke cannot al wayes be kept in w violence of medicine. Thou teachest an other man, but teachest not thy selfe yea & wottest not what & teachest, for thou vnderstandest not the law a right, how & it cannot be fulfilled & satisfied, but wyth an vnfa yned loue & affection, so great & it cannot be fulfilled with outward dedes & workes only. Moreover the law encreaseeth synne as he sayeth in the. v. Chap. because & man is an enemy to & law, for as much as it requireth so many thynges cleane contrary to hys nature, wherof he is not able to fulfil one poynt or title as the law requireth it. And therfore are we moze prouoked and haue greater lust to breake it.

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## Epytyle to the Roma.

Suche a newe herte and lustye courage vnto the lawe warde, canste thou neuer come by of thine owne strengthe and enformente, but by the operacion and workynge of the spirite.

For the spirite of god onely maketh a man spiritual, & like vnto the law, so that now hence forth he doth nothyng of feare, or lucre or vauntage sake, or of bayne gloire but of a free herte and of inward luste. The lawe is spirituall and will be boeth loued and fulfilled of a spirituall herte, and therfore of necessitie requirerh it the spirite that maketh a mans herte fre, & geneth him lust and courage vnto the law warde: where such a spirite is not, there remaineth syn grudgynge, and hate agaynst the lawe, whyche lawe neuertheles is good ryghtuous & holy.

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# A Prologe

vpō the Epyſtle of Saynt

Paule to the Romanes.



As muche as thys Epyſtle is the pyncepal And moſt excellent part of the newe Teſtament, and moſt pure Euangelion, that is to ſaye: glad tydynges, and that wee call Goſpell, and alſo a light and a waye in vnto the whole ſcripture, I thynke it mete that euery Chriſtian manne not onely knowe it by herte and wythoute the booke: but alſo exercepſe hymſelfe therein euermore continuallye, as wyth the dayly breade of the ſoule. No man verely can reade it to oſt, or ſtudye it to well, for the more it is ſtudyed, the eaſier it is, the more it is ſtudied, the pleaſanter it is, and the groundlye it is ſearched, the precioſer thynges are found in it, ſo great treaſure of ſpiritual thynges lyeth hyd therein.

I wyll therfore beſtow my labour and dyligēce through thys lytle preface or prologe, to prepare a way in ther vnto, ſo far forth as God ſhall geue me grace, that it may be vnderſtande of euery manne. For it hath bene hytherto ſo euyl darchened wyth gloſes, and wondrous dreames of Sophiſters, that no man could ſpe oute the entente and meanyng of it, whyche neuertheles, yet of it ſelfe is a bryght lyghte, and ſufferyente to geue lyghte vnto all the ſcripture.

Fyrſt, we muſte marke dyligentlye the maner of ſpeakyng of the Apoſtle, and aboue al thyng knowe what Paule meaneth by theſe wordes, the Lawe, Sinne, Grace, Fayth, Rightuouſnes, Fleſhe, Synne, and ſuche lyke, or els reade it thou neuer ſo oſt, thou ſhalt but looſe thy labour. Thys worde Lawe muſt not bee vnderſtande here after the comen maner, and to vſe Paules terme, after the maner of men, or after mannes wayes, that thou wouldeſt ſaye, the Lawe here in thys place were nothyng but learninge, whiche teacheth what oughte to be done, and what oughte not to be done, as it goeth wyth mannes lawe, where the lawe is fulfilled wyth outwarde woorkes onely, though the herte be neuer ſo farre of. But God iudgeth the grounde of the herte, yea, and the thoughte, and the ſcrete mouynges of the mynde, & therfore thys law requyeth the grounde of the herte, and loue from the bottome thereof, and is not content wyth the outwarde woorkes onely, but rebuketh thoſe woorkes moſt of all, whyche ſpyng not of loue from the ground and lowe bottome of the herte, though they appeare outward, neuer ſo honeſte and good, as Chyſte in the Goſpell rebuketh the Phariſes aboue all other that were open ſynnars, and calleth them Hypocrites, that is to ſaye, Simulers, & painted ſepulchres. Whyche Phariſes yet iudged no men ſo pure, as pertaynyng to the outward dedes and woorkes of the lawe. Yea and Paule in the thyrd Chapt. of hys Epyſtle vnto the Philippians, confeſſeth of hym ſelfe, that as touching the Lawe he was ſuche a one as no man coulde complayne on, and not wythſtandynge was yet a murderer of the chryſten, perſecuted them and toymented them ſo ſore, that he compelled them to blaſpheme Chyſte, and was al together mercyleſſe, as manye which nowe ſayne outward good woorkes are.

The lawe of God requyred loue

Whiche when they hadde examined me, would haue let me go, becauſe they found no cauſe of death in me. But when ſ Jewes cryed contrarie, I was conſtrayned to appeale to Ceſar: not becauſe I had ought to accuſe my people of. For this cauſe haue I called for you, euen to ſee you, and to ſpeake wyth you: \* becauſe that for the hope of Iſtaell, I am bounde wyth thys chapyne.

Act. xlii. b. and. xlii. c. and. xvi. b.

And they ſaped vnto hym: We neyther receiued letters out of Jewrye: pertaining vnto the, neither came any of the brethren that ſhewed or ſpeake anye harme of the. But we will heare of the what thou thinkeſt. For we haue heard of thys ſecte that euery \* wher it is ſpoken againſt. And whē they had appointed him a daye, there came many vnto him into hys lodging. To who he expounded and teſtified the kyngdome of God, and preached vnto them of Jeſu: both oute of the lawe of Moſes and alſo out of the prophetes, euen from moorning to night. And ſome beleued the thynges which were ſpoken, and ſome beleued not. When they agreed not amonge themſelues, they departed, after that Paule hadde ſpoken one worde: Well ſpake the holpe ghooſt by Eſay the prophete vnto your fathers, ſayinge: ¶ goo vnto this people and ſay: with your eares ſhal ye heare and ſhal not vnderſtand: and with your eyes ſhal ye ſee, and ſhal not perceyue.

Act. ii. s.

Actes. xli. a.

Eſay. vi. c. Mat. xlii. b. Mar. xlii. b. Luke. viii. c. John. xli. c. Roma. xi. b.

For the hert of this people is waxed groſſe and their eares wer thicke of hearing, and their eyes haue they closed: leſt they ſhoulde ſe with their eyes and heare with their eares, and vnderſtand with their hartes, and ſhoulde be conuerted, and I ſhoulde heale them. Be it knowen therfore vnto you, that this ſaluacion of God is ſent to the Gentyles, and they ſhall heare it. And when he had ſaid that, the Jewes departed, and had great diſpicions among them ſelues.

And Paule dwelt two yeaeres full in hys lodginge, and receyued all that came to him, preaching thoſe thynges whiche concerned the Lorde Jeſus wyth all confidence vnforboden.

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(a) Theſe in olde time wer eſteemed as Goddes, who if they appeared bothe together, were compted fauourable and lucky to Maryners, and ſuch as trauiſled the ſeas. If one after another, or one alone: vnfortunate and cruel. The owner of the ſhip cariēd the badge of them, not wythout great confidence therein, & theſe two Goddes woulde proſpere his viage, becauſe he honored them wyth the carryinge ther of.

Here endeth the Actes of the Apoſtles.



# A Prologe

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Act. ii. s.

Actes. xli. a.

Eſay. vi. c.  
Mat. xlii. b.  
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John. xli. c.  
Roma. xi. b.

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## A prologe vppon the

Fayth only  
iustifieth.

God and man also, deade and rylen agayne for our sakes, as he saith. iiii. x. Chap. Al our iustifying then cometh by fayth, and fayth & the spirite come of god & not of vs. When we saye fayth bringeth the spirite, it is not to be vnderstand that the spirite is not present in vs before fayth. For the spirite is euer in vs: & fayth is the gift & working of the spirite. But thow preachynge the spirite be- gynneth to worke in vs. And as by preachynge the law, he worketh the feare of god, so by pre- achynge the glad tidings, he worketh fayth. And now when we beleue & are come vnder the co- uenante of god, then are we sure of the spirite by the promyse of god, & then the spirite accom- paneth fayth inseparablye, & we begyn to fele his workynge. And so sayeth certifieth vs of the spirite, & also bringeth the spirite vnto the workynge of al other gyftes of grace, & to the workynge out of the rest of our saluacion vntyl we haue altogether ouercome syn, death, hel & Satan, & are come vnto the euerlastynge lyfe of gloire. And for this cause say we, fayth bring- geth the spirite.

Workes  
spring of  
fayth.

Hereof cometh it that fayth only iustifieth, ma- keth rightuous, & fulfilleth the law: for it bring- geth the spirite throughte Chyistes deservynge the spirite bringeth lust, loseth the hert, and ma- keth him free, setteth him at liberty, and geueth him strength to worke the dedes of the law w- loue euen as the law requireth. Then at last out of the same fayth so workynge in the hert, spring al good workes by their owne accorde. That meaneth he in the. iiii. Chap. for after he hath cast awaye the workes of the lawe, so that he soundeth as though he wold breake and disa- nul the law thow fayth: he answereth to that myght be layd agaynst him, saying: we destroue not the law thow fayth, but mayntayne, fur- der, and stablish the law thowwe sayeth. That is to say, we fulfil the law thow fayth.

Syn in the scripture is not called that out- ward worke only comitted by the body, but all the whole busines and whatsoever accompani- eth, moueth or stirreth vnto the outwarde dede, and that wher the workes spring, as vnbefese pronenes & readines vnto the dede in the ground of the hert with all the powers, affections and appetites wherewith we can but syn. So that we say, that a man then synneth, wher he is cari- ed away headling in to syn, altogether as much as he is of that poysoned and corrupte nature wherin he was conceiued and borne.

For ther is none outwarde syn comitted ex- cept a man be caried away altogether, with life soule, hert, body, lust, and mind thereunto. The scripture loketh syngulerly vnto the herte, and to the rote and original fountaine of al syn, whi- che is vnbefese in the bottom of the hert. For as fayth only iustifieth, & bringeth the spirite and lust to the outward good workes, euen so vnbefese dampneth and kepeth out the spirite, pro- uoketh the flesh, & stirreth vp lust vnto the euil outward workes, as happened to Adam & Eue in paradise. Gene. iii. For this cause Chyist cal- leth syn vnbefese, and notably in the. xvi. cha. of John. The spirite sayth he shall rebuke the world of syn, because thei beleue not in me. And John. viii. I am the lyghte of the worlde. And therfore in the. xii. of John, he biddeth the while thei haue light to beleue in the lyght that ye may be the chyldren of lyghte, for he that walketh in darkenes, wotteth not whether he goeth. Now as Chyist is the lyghte, so is the ignorance of

## Epylle to the Roma. Fo. xlvii

Chyiste that darkenes whereof he spaketh, in whiche he that walketh wotteth not whether he goeth: that is, he knoweth not how to work a good worke in the lyghte of god, or what a good worke is. And therfore in the. ix. he saith: as long as I am in the worlde, I am the lyghte of the worlde, but there cometh nyght when no man can worke, whiche nyghte is but the igno- rance of Chyist, in whiche no man can se to do any worke to please god. And Paule exhorteth Epy. iiii. that thei walk not as other hereth which are straungers fro the life of god, throught the ignorance that is in the. And agayne in the same Chap. But of (sayth he) the old man, whiche is corrupt thow the lustes of erreurs, that is to say, ignorance. And Rom. xiii. Let vs caste a- way the dedes of darknes, that is to say, of ig- norance and vnbefese. And. i. Det. i. Fashion not your selues vnto old lustes of ignorance. And. i. Jo. ii. He that loueth his brother dwel- leth in lyghte, and he that hateth his brother, walketh in darknes, and wotteth not whether he goeth: for darknes hath blynded his eyes. By lyght he meneth the knowledge of Chyist, & by darknes the ignorance of Chyist. For it is vnbefese that he that knoweth Chyist truly, shoulde hate his brother. Further more to per- ceue this thinge more clearly, I shalte vnder- stand, that it is not possible to syn any syn at all except a man breake the fyrst commandment be fore. Now is the first commandment deuided in- to two verses: Thy lord god is one god, and thou shalt loue thy lord thy god with al thyne hert, wyth al thy soule, with all thy power, and with al thy myght. And the whole cause why I syn agaynst any inferiour precepte, is that this loue is not in my hert, for were this lawe wyrt- ten in mine hert, & were ful & perfect in my soule: it wold kepe mine hert fro consenting vnto any syn. And the whole & only cause why this loue is not wyrtten in our hertes, is that we beleue not the fyrst part, that our lord god is one god. For wist I what these words, one lord & one God meaneth, & is to say, if I vnderstand that he made al & ruleth al, & that whatsoever is done to me, whether it be good or bad, is yet his wil, & that he only is the lord & ruleth and doth it, And wist therto what this word (mine) meaneth, that is to say: if mine hert beleued & felt the infynitie benefites and goodnes of God to me ward, & vnderstode and earnestly beleued the manyfold couenants of mercy, wherby god hath bounde him selfe to be mine whole & all together w- al his power loue mercy, & myght, then shoulde I loue him wyth al mine hert soule, power, & myghte, and of the loue euer kepe his commandments. So se I now that as fayth is mother of al goodnes & of al good workes: so is vnbefese the ground & rote of al euil, & al euil workes. Finally, if any man hath for- saken syn, and is conuerted to put his truste in Chyist, & to kepe the law of God, do fal at anye time: the cause is that the fleshe throughte negli- gence hath choked the spirite, and oppressed byz- zed taken from byz the foode of his strengthe, whiche foode is his meditacion in God, & in his wonderful dedes, and in the manifolde coue- nantes of his mercy. Wherefore then before all good workes (as good frutes) there muste nedes be fayth in the herte, whence thei spring. And before al bad dedes (as al bad frutes) ther must nedes be vnbefese in the hert, whiche is the rote, fountayne, pyth, & strengthe of al syn, whi- che vnbefese and ignorance is called the head of the serpente and of olde dragon whiche the

W m m m. ii. womans



# The Prologue vpon the

womans sede Christ must treade vnder fote, as it was promised vnto Adam.

Grace.

Grace and gyfte haue thys difference. Grace properly is gods fauoure, benecolence or kind mynde, whiche of hys owne selfe, wpythout deseruing of vs, he beareth to vs, whereby he was moued and enclined to gyue Christe vnto vs, with al his other gyses of grace.

Gyfte.

Gyfte is the holye ghost and hys workynge whome he poureth into the hertes of theym, on whom he hath mercy, and whom he fauoureth. Though the gyses of the spirite encrease in vs dayly, and haue not yet their ful perfeccion, yea and though there remaine in vs yet euil lustes and synne, whiche fighte agaynst the spirite, as he sayeth here in the. vii. Chap. & in the. v. to the Gal. & as it was spoken before in the. iii. Chap. of Genesis, of the debate betwene the womans sede, and the sede of the serpent: yet neuertheles gods fauoure is so great, and so strong ouer vs for Christes sake, that we are counted for full hole and perfect before God. For gods fauoure toward vs deuiderth not his selfe, encreasynge a litle and litle, as doo the gyses, but receiueth vs hole and altogether in ful loue for Christes sake our intercessor & mediator: & that because the gyses of the spirite & the battaile betwene the spirite and euil lustes, are begun in vs already.

Of thys now vnderstandest thou the. vii. Chap. for wher Paule accuseth hym selfe as a synner and yet in the. viii. chap. sayth, there is no damnacion to them that are in Christ, & that because of the spirite, & because the gyses of the spirite are begun in vs. Synners we are because the flesh is not full kylled and mortified. Neuertheles in as much as we beleue in Christe, and haue the earnest begynnyng of the spirite, and would sayne be perfect: God is so louyng & fauourable vnto vs, that he wyl not loke on such synne, neither wyl counte it as synne, but wyl deale with vs according to our belefe in Christ, and accordynge to his promyses which he hath sworne to vs, vntyl the sin be ful laine & mortified by death. Faith is not mans opinion and dreame, as some ymagin & faine, when they hear the storie of the gospel. But when they see the folow no good workes nor mendment of liuing though they heare, & can habie many thinges of faith: yet then they fal from the ryght way, and say: faith onely iustifieth not, a man must haue good workes also, if he wil be righteous & safe. The cause is, when they heare the Gospell or glad tidings, they faine of theyr own strength certayne imaginacions & thoughtes in their hertes, saying: I haue heard the gospel, I remembre the storie, so I beleue. And so they count ryght faith which neuertheles as it is but mans ymaginacion & faining, euen so profitech it not neyther foloweth ther anye mendmente of liuinge.

But ryght faith is a thyng wrought by the holye gost in vs, which chaungeth vs into a new nature, & begetteth vs a newe in god, & maketh vs the sonnes of God, as he readest in the. i. of Ihon, and killeth the old Adam, and maketh vs altogether newe in the hert, mynde, wil, lust, & in al other affections and powers of the soule, & holye gost euer accompanying him and rulyng him. Faith is a liuely thyng, myghty in workynge, valiante and stronge, euer doyng, euer fructifull, so that it is vnpoffible that he whiche is endued therewith, should not worke alwaies good workes wpythout ceasynge. We are not whether good workes are to be done or not, but hath done the already per mencion be made of theym, and is alwaies doyng, for such is hys

# Epyistle to the Romaines.

nature: nowe quicke sayeth in his hert & lyuely mouyng of the spirite dyue & stiere hym therunto. Whosoener doth not good workes is an vnbeluyng person & faithlesse, & loketh rounde about groping after faith & good workes, and wotteth not what faith or good workes meane though he habie neuer so many thinges of faith and good workes. Faith is the liuely & stedfast trust in the fauoure of God, wherewith we com mit our selues altogether vnto god, and so trust is so suerly grounded & sticketh so fast in oure hertes, that a man would not once doubt of it though he should dye a thousand tymes therefoze. And such trust wrought by the holye ghost through faith, maketh a man glad, lusty, cheereful, & true herted vnto god & to al creatures. By the meanes wherof, willing & without compulsion, he is glad and redy to do good to eueri man to suffer al thynges for god may be loued & pray sed, whiche hath geuen him such grace: so that it is vnpoffible to seperat good workes fro faith, eue as it is vnpoffible to seperate herte & burnig fro fyre. Therefore take hede, & beware of thyn own fantasie, which to iudge of faith & good workes wil seme wyle, when in dede they are starke blind, & of al thynges most folow. Praye god that he wyl vouchsafe to worke faith in thine hert, or els that he remayne euermore faithles, faine thou ymagin thou, enforce thou, wastle with thy selfe, and do what thou wilt.

Rightuousnes is euen such faith, & is called gods ryghtuousnes, or ryghtuousnes that is of vature before god. For it is Gods gyfte, and it altereth a man & chaungeth him to a new spiritual nature, and maketh him fre & liberal to paye euery man hys duty. For thowoe faith is a man purged of hys synnes, & obtayneth iustice vnto the lawe of god, wherby he geueth god hys honoure, & payeth him that he oweth him and vnto men he doth seruice wpyllnyngly wherewith so euer he can, & payeth euery man his duty. Such ryghteousnes can nature, fre wil, and our own strengthe neuer bynge to passe. For as no man can gyue him selfe faith: so can he not take away vnbelefe. How then can he take away any thyng at all? Wherfore al is false hypocryse & syn, whatsoever is done wpythout faith or in vnbelefe, as it is euident in the. iii. Chap. vnto the Romaines, though it appere neuer so glorious or bewtiful outwarde.

Flesh and spirite maifest that not here vnderstand as though the flesh were onelye that which pertayneth vnto vnchastite: & the spirite that which inwardly pertayneth to god: but Paul calleth flesh here as Christ doth. Ihon. iii. Al that is borne of flesh, that is to wete, the whole man wpyth life, soule, body, wyl, wyl, reason, whatsoever he is, or doth within and wpythout, because that the al & al that is in man, study after the world and the flesh. Al flesh therfore whatsoever (as longe as we are wpythout the spirite of God) we thynke or speake, of God, of faith, of good workes, & of spiritual matters. Al flesh also al workes which are done wout grace & wpythout the workynge of the spirite, how soeuer good holy & spiritual they seme to be: as he mayest proue by the. v. Chap. to the Galat. wher Paule nameth workyng of Idols, wpythcraft, Enuie, & hate, among the dedes of the flesh, & by the viii. to the Romaines, wher he sayeth that the lawe by the reason of the flesh is weake, whiche is not vnderstand of vnchastite onelye, but of all synnes, and mooste specialy of vnbelefe, whiche is a vyce mooste spiritual, and grounde of al synnes.

And

Faith is not a work of man.

Right faith is of a workynge of the spirite of God.

Faith whas it is.

Faith is righteousnes.



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And as thou callest hym which is not reuened with the spirit, & borne againe in Christ, fleshe, and all hys dedes, euen the very motions of his herte and mynde, his learninge, doctrine and contemplation of hye thynges, his preaching, teaching, and study in the scripture, buildinge of churches, foundinge of Abbayes, geuynge of Almes, Masse, Sacraments, & whatsoeuer he doth, though it seme spirituall & after the lawes of God, fleshy: so contrariwise call him spiritual, which is reuened in Christ, & al his dedes which springe of faith, seme they neuer so grosse, as the washing of his disciples fete done by Christ, & Peters fishing after his resurrection, yea & al his dedes of matrimony are spiritual, if they procede of faith: and whatsoeuer is done within the lawes of God, though it be wrought by the bodye, as the very wiping of shoes and such like, howsoeuer grosse they appere outward. Without vnderstandynge of these wordes, canst thou neuer vnderstand this Epistle of Paule, neither any other place in the helpe scripture. Take heede therfore, for whosoever vnderstandeth these wordes otherwise, the same vnderstandeth not Paule, whatsoeuer he be. Nowe wyll we prepare our selues to the Epistle.

### The fyrst Chapter.

For as muche as it becometh the preacher of Christes glad tidings, first thorow opening of the law to rebuke all thynges, and to proue all thynges synne, that procede not of the spirit and of faith in Christ, and to proue al men sinners and children of wrath by inheritance, and how that to sinne is their nature, and that by nature they can none otherwise do then synne, & therewith to abate his pryde of man, and to bring him vnto the knowledge of himselfe, and of his misery and wretchednes, that he might desyre help: euen so doeth S. Paule, and beginneth in the first Chap. to rebuke vnbelefe and grosse synnes which men see, as Idolatry, & as the grosse synnes of the heathen wer, and as the syns now are of all them which liue in ignorance without faith, & withoute the fauoure of God. The wrath of the God of heauen apereth thorow his Gospel vpon all men, for their vngodlines and vnholy liuing. For though it be knowen, & daily vnderstand by the creatures that there is but one God, yet is nature of hirselfe without his spirit and grace, so corrupt & so poisoned, that men neither can thanke him, neither worship him, neither geue him his due honoz, but blind themselves, & fall without ceasing into worse case, euen vntill they come vnto worshipping of Images, and working of shamefull synnes, whyche are abhominable against nature, and mozeouer suffer the same vnrubed in other, hauynge delectacion and pleasure therein.

### The secōde Chapter.

In the second Chap. he proceedeth further, & rebuketh al those holy people also which without lust and loue to the law, liue wel outwardly in the face of the world, and condemne other gladly, as his nature of al hypocrites is, to thinke them selues pure in respect of open sinners, and yet hate the law inwardly, and are full of couetousnes and enuy & of al vnclenes. Math. xxiii. These are they which despise the goodnes of God, & according to the hardnes of their hertes, heape together for themselves the wrath of God. Furthermore S. Paule as a true expounder of the law, suffereth no man to be without sin, but declareth that al they are vnder sin, which of fre wyll & of nature, wil liue wel: and suffereth the not to be better then the open sinners, yea he calleth the hard herted, & suche as can not repent.

### The thyrde Chapter.

In the.iii. Chap. he minglet both together,

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both the Jewes & the gentils, and saith that the one is as the other, bothe sinners, and no difference betwene them, saue in this onely, that the Jewes had the worde of God committed vnto the. And though many of the beleued not thereon, yet is Gods truth & promise thereby, neyther hurt nor diminished. And he taketh in his waye & allegeth the saying of the. l. psalme, that God might abyde true in his wordes and ouercome when he is iudged. After that he returneth to his purpose againe, and proueth by the scripture, that all men without difference or exception are sinners, and that by the workes of the lawe no man is iustified: but that the lawe was geuen to better and to declare synne onely. Then he begynneth and sheweth the righte waye vnto righteousness, by what meanes menne muste be made ryghteous and safe, and sayeth.

They are all sinners and without prayse before God, and must without their owne deseruings be made righteous thorow faith in Christ, which hath deserued such righteousness for vs, & is become vnto vs Gods mercy stoke, for the remission of syns that are past: thereby prouinge that Christes righteousness which cometh on vs thorow faith, helpeth vs only. Whych righteousness sayeth he, is now declared thorow the Gospel, and was testifed of before by the lawe and the Prophetes. Furthermore (sayth he) the law is holy & furthereth thorow faith, though that the workes thereof wth all theyr bolle are brought to nought, & proued not to iustify.

### The.iiii. Chapter.

In the fourth Chap. (after that now by the thre fyrst Chapters, the synnes are opened, and the waye of faith vnto righteousness layd) he beginneth to aunswer to certayne obiections & cauillacions. And fyrst he putteth forth those blind reasons, which comunely they that will be iustified by their owne workes are wont to make when they heare his faith only without workes iustified, saying: Shall men do no good workes? yea & if sayth onely iustify, what nedeth a man to studye for to do good workes? He putteth forth therfore Abraham for an ensample, saying: what dyd Abraham with his workes? Was al in vaine? Came his workes to no profyte? And so concludeth that Abraham without and before all workes was iustified & made righteous. In so much that before the worke of circumcision he was praysed of the scripture and called righteous by his faith onely. Genes. xv. So that he dyd not the workes of circumcision for to be holpe thereby vnto righteousness, whych yet God commaunded hym to doo, and was a good worke of obedyence.

So in likewise no doubt none other workes helpe anye thyng at all to a mans iustifyinge. But as Abrahams circumcision was an outward signe, whereby he declared his righteousness which he had by faith, & his obedyence & redynes vnto the wil of God: euen so are al other good workes outward frutes of faith and of the spirit, which iustify not a manne, but shewe that a man is iustified already before God inwardlye in the herte, thorow faith and thorow the spirite purchased by Christes blood.

Herewith now stablyshed S. Paule his doctrine of faith afore rehersed in the. iiii. cha. & bringeth also a testimony of Dauid in the. lxxv. psal. which calleth a man blessed not of workes, but in his sin is not rekened, and in that sayeth is imputed for righteousness, though he abide not afterward wthout good workes, whiche he is ones iustified. For wee are iustified and receiue the spirite for to do good workes, neither were it



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other wyle possible to do good workes, except we had fyrste the spirit.

For how is it possible to do any thyng well in the sight of God, whyle we are yet in captyvityte and bondage, and the devyll possesseth vs altogether, & holdeth our hertes, so that we can not ones consent vnto the wyl of God? No man therfore can present the spirit in doyng good, but the spirit must first come, and wake him out of hys sleepe, and with the thunder of the lawe feare hym, and shewe hym hys miserable estate and wretchednes, and make hym abhorre & hate hymselfe, and to desyre helpe: and then comforte hym agayne with the pleasaunte ragune of the Gospell, that is to saye, with the swete promyses of God in Christ, and there vpon sayth in him to beleue the promyses. Then when he beleueth the promyses: as god was merciful to promise, so is he true to fulfill them, and wyl geue hym the spirit and strength, both to loue the wyl of God, and to worke thereafter. So see we that God only whyche according to scripture worketh all in all thynges, worketh a mans iustifying, saluacyon and helth, yea and poureth faith and beleue, lust to loue Gods wyl, and strength to fulfill the same into vs, euen as water is poured into a vessel, and that of hys good wyl and purpose, and not of our deservynges and merites: Goddes mercede in promysynge, and truth in fulfillynge hys promyses saueth vs, and not we our selues. And therfore is all laude, prayse and glory, to be geuen God for hys mercy and truth, and not vnto vs for oure merites. After that he stretcheth his ensample oute agaynst all other good workes of the law, and concludeth that the Jewes cannot be Abrahams heyres, because of bloud and kynred onely, and much lesse by workes of the lawe: but muste inheryte Abrahams sayth if they wyl be the righte heyres of Abraham: for as muche as Abraham before the lawe, bothe of Moyses and of circumcysion, was thow sayth made ryghtuous, and called the father of al them that beleue, and not of the that worke. Wherouer the law causeth wrath, in as much as no man can fulfill it with loue & luste. And as long as such grudgyng, hate, and indignacyon agaynst the law remayneth in the hert: and is not taken away by the spirit that cometh by faith, so long (no doubt) the workes of the lawe declare euidentlye that the wrath of God is vpon vs, and not fauoure. Wherfore sayth onely receyueth the grace promysed vnto Abraham. And these ensamples were not written for Abrahams sake onely (sayeth he) but for ours also, to whom if we beleue, sayeth shall be reckened lykewyle for rightuousnes, as he saith in the ende of the chapter.

In the fyfte Chapter he commaundeth the frutes and workes of saythe, as are peace, reioysynge in the conscience, inward loue to god and man: mozeouer boldnes, trust, confydence, & a stronge and lustye mynde, and stedfast hope in tribulacyon and sufferynge. For all such folow where the ryght saythe is, for the aboundaunte graces sake, and gyftes of the spirit, whych god hath geuen vs in Iesus Christe, in that he gaue hym to dye for vs, yet hys enemyes. Now haue we then, that sayth onely before all workes iustifyeth, and that it foloweth not yet therfore, that a man should do no good workes, but that the ryght Mapen workes abyde not behynd, but accompany sayth, euen as brightnes doeth the sunne, and are called of Paule, the frutes of the spirit. Wher spirit is, ther is alwaies sommer, & ther are alwayes good frutes, that is to saye:

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good workes. This is Paules order, that good workes spring of the spirit, & spirit cometh by sayth, and sayth cometh by hearyng the word of God, when the glad tydynges and promyses which god hath made vs in Christ, are preached truly, and receyued in the grounde of the herte without waueryng or doutynge after that the lawe hath passed vpon vs, and hath dampned oure consciences. Where the worde of God is preached purely and receyued in the hert, ther is sayth, and the spirit of God, there are also good workes of necessitye whensoever occasion is geuen.

Where Gods word is not purely preached, but mennes dreames, tradycions, imagynacions, inuencions, ceremonies and supersticion, there is no sayth, and consequently no spirit that cometh of God. And where Goddes spirit is not, there can be no good workes: euen as wher an appell tree is not, there can growe no apples, but ther is vnbelefe, the deuils spirit and euill workes. Of this Gods spirit and hys frutes, haue oure holpe hypocrites not ones knownen, neyther yet tasted howe swete they are, though they saye manye good workes of theyr owne imaginacions, to be iustified with al: in whiche is not one crumme of true sayeth or spirituall loue, or of inward ioye, peace and quyetnes of conscience, for as much as they haue not the word of God for them, that suche workes please God, but they are euen the rotten frutes of a rotten tree.

After that he breaketh forth, and runneth at large, and sheweth whence bothe synne and ryghtuousnes, death and lyfe come. And he compareth Adam and Christe together, this wyle reasonynge & dysputynge that Christ must nedes come as a seconde Adam, too make vs heyres of hys rightuousnes thow a new spiritual birth without our deservynges: euen as the fyeste Adam made vs heyres of synne, thow the bodely generacyon, without our deservynge. Wherby is euidently knownen & proued to the vitermost, that no man can bynge hymselfe oute of synne vnto rightuousnes no moze then he could haue withstand that he was borne bodely. And that is proued here with, for as muche as the very lawe of God, whych of ryght shoulde haue holpe, if any thyng could haue holpe, not only came and broughte no helpe with hys, but also encreased synne, because that the euill and poisoned nature is offended and viterlye dyspleased with the lawe: and the moze the is forbyd by the lawe, the moze is the prouoked and set a fyre to fulfill and satysfy hys lustes. By the lawe then we see clearly that wee muste nedes haue Christ to iustify vs with hys grace, and to help nature.

In the syxt, he setteth forth the chiefe & pryncypall worke of sayth, the battayle of the spirit agaynst the flethe, howe the spirit labourereth and enforceth to kyl the remnaunte of syn and lust, whych remayneth in the flethe, after oure iustifying. And this chapter teacheth vs, that we are not so free from syn thow sayth, that we shoulde henceforth go vp and downe ydle, careless and sure of our selues, as though there were now no moze synne in vs, yea ther is synne remaynyng in vs, but it is not reckened, because of sayth and of the spirit whych fight agaynst it.

Wherfore we haue inough to do all oure lyues long to tame our bodys, and compell the members to obeye the spirit, and not the appetites, that therby wee myghte be lyke vnto Christes death

Good workes are the frutes of the spirit.

After that he breaketh forth, and runneth at large, and sheweth whence bothe synne and ryghtuousnes, death and lyfe come.

The fyfte Chapter.



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death and resurrection, and myght fulfill oure baptysme, whiche signifieth the mortifyinge of our sins, and the lyfe of grace. For this batel ceaseth not in vs vntill the laste breath, and vntill that synne be utterly slaine by the death of the bodye. This thyng (I meane to tame the bodye, and so for the) wee are able to do (sayeth he) because we are vnder grace, and not vnder law. And what it is to be vnder law, he hym selfe doeth expounde it. For not to be vnder law, is not so to be vnderstand, that euery man maye do what hym lusteth: But not to be vnder the lawe, is to haue a free hert renewed wth the spyrte, so that thou hast lust inwardlye of thine owne accord to do that whiche the lawe commaunded without compulsion, yea though there were no law. For grace, that is to saye Goddes fauoure byngeth vs the spyrte, and maketh vs loue the lawe: so is there now no more syn, neither is the law now any more against vs, but at one, and agreeth wth vs, and we wth it.

**To be vnder the law what it is.** But to be vnder the law, is to deale wth the workes of the lawe, and to worke wythout the spyrte and grace: for so longe no dout, synne reyneth in vs thorow the law, that is to saye, the law declareth that we are vnder synne, and that synne hath power and dominyon ouer vs, because we can not fulfill the law, namely, wth in the hert, for as much as no man of nature fauoureth the lawe, consenteth thereto, and desisteth therein. Whiche thyng is exceeding greate synne, that we cannot consent to the law, which lawe is nothyng else but the will of God.

This is the ryght freedom and libertye from synne, and from the lawe, wherof he wytteth vnto the ende of this Chapter, that it is a freedom to do good onely wth lust, and to liue well wythout compulsion of the lawe: wherfore this freedom is a spiritual freedom, which destroyeth not the lawe, but minisreth by which it requyeth, and wher wth the lawe is fulfilled: that is to vnderstande, lust, and loue, wher wth law is fylled, and accuseth vs no more. compelleth vs no more, neyther hath oughte to craue of vs anye more. Euen as though thou were in dette to an other man and wer not able to pay, two maner wayes mightest thou be leuised. One waye, if he would requyre nothyng of the, and byake thyne obligacyon: In other way, if some other good man would pay for the, and gyue the as muche as thou mightest satisfye thyne obligacyon wthall. Of this wyse hath Christ made vs free from the law, and therefore is this no wilde fleshely libertye, that shoulde do nought, but that doth all thynges, and is free from the crauinge and dette of the lawe.

**The. vii. Chapter.**

In the. vii. he confirmeth the same with a similitude of the state of matrimonye. As when the husband dyeth, the wyfe is at hys libertye, & the one leuised and departed from the other, not that the woman shuld not haue power to marrye vnto another man, but rather nowe fyrst of all is she free, and hath power to marrye vnto another man, whiche she could not do before, tyl she was leuised from hys husband. Euen so are oure consciences bounde and in daunger to the lawe vnder olde Adam the fleshe, as long as he lyueth in vs. For the lawe declareth that oure hertes are bound, and that wee cannot dissent from hym. But when he is mortified and stylled by the spyrte, then is the conscience free, and at libertie: not so, that the conscience shal now nought do, but nowe fyrst of all cleaueth vnto another, that is to witte, Christe, and byngeth forth the fruytes of lyfe. So nowe to be vnder

the lawe, is not to be able to fulfill the lawe, **To be vnder** but to be better to it, and not to be able to payeder the law that whiche the lawe requyeth. And to be leuise from the lawe, is to fulfill & to pay that which **To be leuise** the lawe demaundeth, so that it can now hence- **leuise** forth are the nought. **leuise**

Consequently Paule declareth more largely the nature of synne and of the law, how that thorow the lawe syn reuiueth, moueth by selfe, and gathereth the strength. For the old manne and corrupt nature, the more he is forbidden & kept vnder of the law, is the more offended and displeased therewith, for as much as he cannot pay that whiche is requyred of the law. For syn is hys nature, and of hym selfe he can not but synne. Therefore is the lawe death to hym, torment and martyrdom. Not that the lawe is euill, but because that the euill nature can not suffer that whiche is good, can not abyde that lawe shoulde requyre of hym anye good thyng: Lyke as a synner man cannot suffer that a man shoulde despye of hym to runne, to leape, and to do other dedes of an whole man.

For whiche cause S. Paule concludeth, where the lawe is vnderstande and perceued of the beste wyse, ther it doth no more but vtter synne, and bying vs vnto the knowledge of our selues, and thereby kyl vs, and make vs bound vnto eternall dampnacyon, and detters of the euerlastyng wrath of God, euen as he wel feeleth and vnderstandeth whose conscience is truly touched of the lawe. In suche daunger were we per the lawe came, that we knewe not what synne meante, neyther yet knewe we the wrath of God vpon synners, tyl the lawe hath vttered it. So seest thou that a man must haue some other thyng, yea and a greater, & a more mighty thyng then the law, to make hym ryghteous and safe. They that vnderstand not the law on this wyse, are bynd, and go to worke presumptuously, supposyng to satisfye the lawe wth workes. For they knowe not that the lawe requyeth a fre, a wyllynge, a lustye, and a louing hert. Therefore they se not Moyses ryght in the face: the vayne hangeth betwene, and hydeth his face, so that they can not behold the glory of his countenance, how that the lawe is spyrtyual, & requyeth the hert. I may of myne own strength refrayne, that I do myne enemy no hurt, but to loue hym wth all myne herte, and to put away wrath cleane out of my mynd, can I not of mine owne strength. I maye refuse money of myne owne strength, but to put away loue vnto rychesse out of myne hert, can I not do of myne own strength. To abstayne from adultery as concernyng my outward dede, can I do of myne owne strength, but not to despye in myne hert, is as vnpossible vnto mee, as to chole whether I wylt hunger or thyrst: and yet so the law requyeth. Wherfore of a mans owne strength, is the law neuer fulfilled, we must haue therunto Goddes fauoure and hys spyrte, purchased wth Christes blood. Neuer theles whē I say a man maye do many thynges outwardly cleane agaynst his hert, we must vnderstand that a man is but diuven of diuers appetytes, and the greatest appetyte ouercommeth the lesse, and carryeth the man away violently wth hys.

As when I despye vengeance, and feare also the inconuenience that is lyke to folowe, I feare be greater, I abstaine: If the appetite that despyeth vengeance be greater, I can not but prosecute the dede, as we see by experyence in manye murderers and theues, whiche though they be brought into neuer so great peryll of death, yet

Am m m. iiii. after



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after they haue escaped, do euen the same again. And commune women persecute theyr lusts, because feare and shame are awake: when other whiche haue the same appetites in their herts, abstaine at the least way outwardly or worke secretly, beyng ouercome of feare and of shame: and so lykewyse is it of all other appetites.

Furthermoze he declarerh how the spirit and the fleshe fight together in one manne, and maketh an ensample of him selfe, that wee mighte learne to know to worke a ryghte, I meane to kyl synne in our selues. He calleth both the spirit and also the fleshe, a lawe: because that like as the nature of Gods lawe is to dyue, to compell, and to craue: euen so the fleshe dyueth, compelleth, craueth, and rageth agaynst the spirit, and wyl haue hyr lustes satisfied. On the other syde dyueth the spirit, crieth & fighteth against the fleshe, and wyl haue his lustes satisfied. And thys stryfe dureth in vs as longe as we lyue: in some moze, and in some lesse, as the spirit or the fleshe is stronger, and the verye man hys owne selfe is bothe the spirit and the fleshe, whyche fighteth wth hys owne selfe vntill synne be utterly slayne, and we altogether spiritual.

The eight  
Chapter.

In the viii. Chapter, he comforteth such fighters that they despayre not because of such fleshe, eyther thynke that they are lesse in fauoure wth God. And he sheweth howe that synne remaynyng in vs, hurteth not: for ther is no daunger for them that are in Christ, whyche walke not after the fleshe, but fight agaynst it. And he expoundeth moze largely what the nature of the fleshe and of the spirit is, and howe the spirit someth by Christ, whyche spirit maketh vs spiritual, tamieth, subdueth, and mortifyeth the fleshe, and certifyeth vs that we are neuertheless the sonnes of God, & also beloued, though that synne raygne neuer so much in vs, so long as we folow the spirit and fighte agaynst syn to kyl and mortify it. And because nothyng is so good to the mortifying of the fleshe, as the crosse and tribulacion: he comforteth vs in our passions and afflictions, by the assistance of the spirit, which maketh intercession to God for vs myghtely wth grownynges that passe mans utteraunce: so that mans sprache can not comprehend them, and wth the mourning also of the creatures wth vs, of great despaye that they haue, that we were lewled from synne and corruption of the fleshe. So see we that these thre Chapters, vi. vii. viii. do none other thyng so much as to dyue vs vnto the righte worke of faith, whych is to kyl the old man, and mortifye the fleshe.

In the ix. x. xi. Chap. he treateth of Goddes predestinacion, whence it springeth altogether, whether we shall beleue or not, be lewled from synne or not. By whych predestinacion, our sufferinge and saluacion are cleane taken out of oure handes, and put in the handes of God only, whych thyng is most necessary of al. For we are so weake and uncertayne, that if it stode in vs, ther would of a truth no man be saued, the deuill no doubt would deceiue vs.

But now is God sure that hys predestinacion can not deceiue hym, neyther can any man withstand or let him: and therfore haue we hope and trust agaynst synne. But here muste a marke be set vnto those vnguyet, busy, and hygh clymyng spiritues, how farre they shal go: whych first of al byngelhyther they hygh reasons and pregaunte wyttes, and begyn first from an hyghe, to searche the bottomles secretes of Gods predestinacion, whether they be predestinat or not.

## Epistle to the Romayns.

These must nedes either cast them selues doune headlonge into desperacion, or els committe themselves to fre chaunce carrels. But folowe thou the order of thys Epistle, and noosell thy selfe wth Christ, and learne to vnderstande what the lawe and the Gospell meane, and the offyce of both two, that thou mayest in the one know thy selfe, and howe that thou hast of thy selfe no strength, but to synne, and in the other the grace of Christ. And then see thou fyght agaynst synne, and the fleshe, as the seuen Epistle Chapters teacheth the. After that when thou arte come in the viii. Chap. and art vnder the crosse and sufferynge of tribulacion, the necessitye of predestinacion will waxe swete, and thou shalt wel fele how precious a thyng it is. For except thou haue borne the crosse of aduersitye and temptacion, and hast felte thy selfe brought in to the very bymme of desperacion, yea and vnto hell gates, thou canst neuer medle wth the sentence of predestinacion wthout thynne owne harme, and wthout secret wrath & grudginge inwardely agaynst God: for otherwyse it shall not be possible for the to thynke that God is ryghteous and iust. Therfore muste Adam be well mortified, and the fleshy wytte broughte vnto nought, yea that thou mayest awaye wth thys thyng, and dyynke so stronge wine. Take heede therfore vnto thy selfe, that thou dyynke not wyne, whyle thou arte yet a suckelyng. For euerye learynge hath hyr tyme, measure, and age, and in Christ is there a certayne chylhode, in whiche a man muste be contented wth mylke for a season, vntill he waxe strong and grow vp vnto a perfect man in Christ, and be able to eate of moze stronge meate.

Thys do if  
thou wylt  
vnderstand

In the xii. Chapter he geueth exhortacions. For thys maner obserueth Paule in all hys Epistles: first, he teacheth Christ and the faith, then exhorteth he to good workes, and vnto continual mortifying of the fleshe. So here teacheth he good workes in dede, and the true seruynge of God, and maketh all men Priestes, to offer vp, not monye and beastes, as the maner was in the tyme of the lawe, but theyr own bodies, wth kyllyng & mortifyinge of the lustes of the fleshe.

The. xii.  
Chapter.

After that he describeth the outward conuersacion of Christen men, howe they ought to behaue them selues in spiritual thynges, howe to teache, preache, and rule in the congregacion of Christ, to serue one another, to suffer all thynges patiently, and to committe the weakes and vengeance to God. In conclusyon howe a Christen man ought to behaue hym selfe vnto all menne, to frende, foe or whatsoeuer he be. These are the right workes of a Christen man, whyche springe of faith. For faith kepeth not holy daye, neyther suffereth any man to be idle, wher soeuer he dwelleth.

In the xiii. he teacheth to honoure the temporall swerd. For though that mans law and ordinance make not a man good before God, yet are they ordeyned for to mayntayne peace, to punish the euill, and to defende the good. Therfore oughte the good to honoure the temporall swerde, and to haue it in reuerence, though he as concernynge themselves they nede it not, but woulde askeyne from euill of theyr owne accord, yea, and do good wthout mans law, but by the law of the spirit whyche gouerneth the herte, and guideth it vnto all that is the wyl of God. Finally he comprehendeth and knytteth vp all in loue. Loue of hys owne nature bestoweth vp all that we haue, and euen hys owne sette on that

The. xiii.  
Chapter.



on þ which is loued. Thou nedest not to bydde a kynd mother to be louyng vnto hyr onely son. Suche lesse spyritual loue which hath eyes geuen hyr of God, nedeth man's lawe to teach hyr to do hyr dute. And as in the begynning he did put forth Christe as the cause and authoure of our rpyghtuousnes, euen so here setteth he hym forth as an ensample to counterfayte, that as he hath done to vs, euen so shoulde we do one to another.

The. xlii. Chapter.

In the. xlii. Chapter he teacheth to deale soberly with the consciences of the weake in the fayth, which vnderstande not yet the liberty of Christe perfectly enough, and to sauer them of Christian loue, and not to vse the liberty of the fayth vnto hynderaunce, but vnto the furder rauage and edifyinge of the weake. For where such consyderacion is not, there foloweth debate and despying of the Gospell. It is better therfore to forbear the weake a while, vntill they waxe strong, then that the learnyngs of the Gospell shoulde come vnder fote. And suche worke is the synfuler worke of loue, & where loue is perfect, there muste nedes be suche a respecte vnto the weake. A thyng that Christ commaunded and charged to be hadde aboute all thynges.

The. xv. Chapter.

In the. xv. Chapter he setteth forth Christe agayne to be folowed, that we also by his ensample shoulde suffer other that are yet weake, as theym that are frayle, open synners, vnlearned, vnerpert, and of lothsome maners, and not to cast them away forthwith, but to suffer them tyll they waxe better, and exhorte theym in the meane tyme. For so dealt Christ in the Gospell and now dealeth with vs dayly, suffering our vnperfytynes and weakenes, not yet fashyoned after the doctrine of the Gospel, but smelt of þ fleshe, yea and sometyme breake forth into outwarde detes. After that to conclude wythal, he wytheth them encrease of fayth, peace and ioye of conscience: prayseth them and commytteth them to God, and magnifyeth his offyce and administracyon in the Gospell, and soberly and with great discrecion, despyereth succoure and ayde of theym for the poore Synners at Hierusalem, and it is all pure Loue that he speaketh of dealeth wythall.

This epis-  
tle to the  
Romaynes  
is the doze  
into all the  
Scripture,  
yea and the  
heye that  
openeth it,  
and byn-  
geth menne  
to the true  
vnderstan-  
dyng of it.

So fynd we in this epistle plentifully vnto the vniuersal whatsoeuer a Christen manne or woman ought to knowe, that is to wytte, what the lawe, the Gospell, Synne, Grace, Fayeth, Rychtuoulnes, Christe, God, Good workes, Loue, Hope, and the crosse are, and euen wher in the pyth of all that pertayneth to the Christen fayeth standeth, and howe a Christen man ought to behaue hymselfe vnto euery man, be he persyte or a synner, good or badde, strong or weake, frende or foe: and in conclusyon how to behaue oure selues bothe towarde God and toward our selues also. And all thynges are profoundly grounded in the scriptures, and declared wyth ensamples of hymselfe, of the fathers, and of the Prophetes, that a manne can here despye no more.

Wherfore it appeareth euidentlye that Paul's mynde was to comprehend briefly in this Epistle, all the whole learnyng of Christes Gospell: and to prepare an introduccyon vnto all the olde Testamente. For withoute doubte whosoever hath this Epistle perfectly in his herte, the same hath the lyghte and the effecte of the old Testament wyth hym: wherfore let euery man wythoute exception exercise hym selfe therein diligently, and recorde it nyght and day

continually, vntill he be fully acquainted therewith.

The laste Chapter is a Chapter of recom- mendacion, wherin he yet mynglerth a good mo- nition, that we shoulde beware of the tradyc- ons and doctrine of men, which begyle the sim- ple with sophisterye and learnyng that is not af- ter the Gospell, and drawe them from Christ, and nosel them in weake and feble, and (as S. Paule calleth them in the Epistle to the Gala- thians) in beggerly Ceremonies, for the entent that they woulde lyue in fat pastures, and be in authoritie, and be taken as Christ, yea & aboue Christ: and lytte in the temple of God, that is to wytte in the consciences of men, where God o- nely, his worde and his Christ oughte to lytte.

Compare therfore all maner doctrine of men to the scripture, and see whether they agree or not. And commytte thy selfe whole and altoge- ther vnto Christ, and so shal he wyth his holye spirit, & wyth all his fulnes dwell in thy soule. The summe and whole cause of the wytyng of this Epistle, is to proue that a man is iustified by fayth onely, which proposicion who so de- nyeth, to hym is not onely this Epistle and all that Paule wyteth, but also the whole scrip- ture so locked vp, that he shall neuer vnderstand it to his soules helth.

And to byng a manne to the vnderstandyng and felyng, that fayth onely iustifyeth, Paule proueth that the whole nature of man is so pos- sioned and so corrupte, yea and so deade concer- nyng Godly lyuyng or Godly thyngyng, that it is impossible for hyr to kepe the lawe in þ sight of God: that is to say, to loue it, and of loue and lust to do it, as naturally as a manne careth or dynketh, vntill he be quickened agayn and hea- led thowow fayth.

And by iustifyinge, vnderstand none other thyng then to be reconcyled to God, and to be restored vnto his sauoure, and to haue thy syns forgouen the. As when I saye, God iustifyeth vs, vnderstand thereby that God for Christes sake, merites, deseruynges onely, receyueth vs vnto his mercy, sauoure and grace, and forge- ueth vs our synnes. And when I say, Christ ius- tifyeth, vnderstand thereby, that Christ onely hath redeemed vs, brought and deliuered vs out of the wrath of God and damnacyon, and hath wyth his workes onely purchasid vs the mer- cy, sauoure, and grace of God, and the forgoue- nes of our synnes.

And when I say that fayth iustifyeth, vnderstande thereby that fayeth and truste in the truth of God, and in the mercede promysed vs for Christes sake, and for his deseruynges and workes onely, bothe guyet the conscience, and certyfy hyr that our synnes be forgouen, & we in the full sauoure of God.

Furthermore, let befoze thyne eyes Chris- tes workes, and thyne owne workes. Christes workes onely iustifye the, and make satisfac- cyon for thy synne, and thine owne workes not. That is to saye, quieteth thy conscience, and ma- keth the sure that thy synnes are forgouen the, and not thyne owne workes. For the promysc of mercy is made the for Christes workes sake, and not for thyne owne workes sake.

Wherfore, seynge God hath not promysed that thyne owne worke shall saue the, therfore faith in thyne owne workes can neuer quiet thy con- science, nor certyfy the befoze God (when God commeth to iudge and to take a rekenyng) that thy synnes are forgouen the. Beyond all this, thyne owne workes can neuer satisfye the lawe,



## The Epistle of S. Paule

or paye hyt that I owe hyt. For I owe the law, to loue hyt wth all myne herte, soule, power, and myght. Whych thyng to paye, I am neuer able whyle I am compassed wth fleche. For I can not once begyn to loue the lawe, except I be fyrst sure by fayth that God loueth me, and for- geueth me.

Finally that we say, fayth onely iustifyeth, ought to offend no man. For if thys be true, & Christ onely redeemed vs, Christ onely bare our synnes, made satisfaccion for them, and purchas- ed vs the fauoure of God, then muste it nedes be true that the truste onely in Christes deser- uing and the promyse of God the father made vs for Christes sake, doeth onely quiet the con- science, and certifie hyt that the synnes are for- geuen. And when they saye, a man must repent, forsake synne, and haue a purpose to synne no moze as nye as he can, and loue the law of god, Ergo fayth alone iustifyeth not: I aunswere: that, and all lyke argumentes are noughte, and lyke to thys argumente. I must repent and be sorre, the Gospell muste be preached me, and I must beleue, or els I can not be partaker of the mercy, whych Christ hath deserued for me. Er- go, Christ only iustifieth me not, or Christ only hath not made satisfaccion for my synnes. As thys is a naughty argument, so is the other.

Now go to Reader, and accordyng to the or- der of Pauls wytyng, euen so do thou. Fyrst beholde thy selfe dyligently in the law of God, and se therby iuste dampnacyn. Secundarely, turne thyne eye to Christ, and se there the excea- dyng mercy of thy moste kynd and louyng fa- ther. Thyrde remembre that Christe made not thys atonement that thou shuldest anger God agayn: neyther dyed he for thy synnes that thou shuldest lyue still in them, neyther. clensed he & that thou shuldest retorne (as a swyne) vnto thyne olde pudle agayne: but that thou shuldest be a new creature, and lyue a newe lyfe after & wyl of God, and not of the fleche. And be dyl- gent, least thowowe thyne owne neglygence and vnthankfulness, thou lose thys fauour and mer- cy agayne.

Fare well.

## The epistle of the Apostle saynt Paul to the Romaynes.

### The fyrste Chapter.

Paul declareth hys loue toward the Ro- maynes, sheweth what the Gospel is, wth & freites therof, and rebuketh the beastlines of the fleche.



Paul the seruaunt of Iesus Christ called to be an Apo- stle, put aparte to preache the Gospell of God, which he promysed afore by hys prophetes in the holy scrip- tures, that make mencyn of hys sonne, the whiche was begotten of the seide of Dauid (as pertayninge to the fleche) and declared to be the sonne of god, wth power of the holy ghost, that sancti- fyeth, sence the tyme that Iesus Christe

## To the Romayn. Chap. i.

our Lord rose agayn from death, by whom we haue receyued grace and Apostleshipp, to tryng all maner Heathen people to the obedyence of the faith, that is in his name: of the whiche Heathen are pe a parte also, whych are Iesu Christes by vocacyon. &

To all you at Rome, beloued of God and (a) sayntes by callynge. (b) Grace be wth you and peace from God our father, and from our Lord Iesus Christ. I first be- rely I thancke my God thowowe Iesus Christe for you all, bycause poure fayeth is publyshed thowowoute all the worlde. For God is my wptnes, whom I serue wth my spyrite in the Gospell of hys sonne, that without ceasynge I make mencyn of you alwayes in my prayers: beseechynge that at one tyme or other, a prosperous iournepe (by the wyl of God) myght for- tune me to come vnto you. For I longe to se you, that I myght bestowe amonge you some spyrituall gift, to strength you with- al, that is, that I myght haue consolacion togyther wth you thowowe the commune fayth, whych both you and I haue.

I would that ye shuld knowe brethren, howe that I haue often tymes purposed to come vnto you (but haue bene lette hy- therto) to haue some fruite among you, as I haue among other of the gentyls. For I am detter bothe to the grekes and to them whych are no grekes, vnto the learned and also vnto the vblearned.

Likewise as much as in me is, I am reas- dy to preache the Gospell to you of Rome also. For I am not ashamed of the Gospel of Christ, bicause it is the power of god vnto saluacyon to all that beleue, namely to the Jewe and also to the gentyle. (c) For by it the ryghtuousnesse whych cometh of God, is opened from faryth (d) to faryth. As it is written: the iust shall lyue by fayth.

For the wrath of God appeareth from heauen agaynst all vngodlynes and vn- ryghtuousnes of menne, whych wth- holde the truth in vnyghtuousnes: seynge what maye be knowen of God, that same is manifest among them. For God dys- shew it vnto the. So that his inuisible thin- ges, that is to saye, hys eternal power and godhead, are vnderstande, and seene by the worckes from the creacyon of the worlde. So that they are withoute excuse, in as much as when they knewe God, they glo- rified him not as god, neither were thank- full: but waxed full of vanytyes in theyr imagynacions, and their folythe hertes were blinded. When they counted them- selues wise, they became fooles: and tur- ned the glory of the immortal God, vnto the similitude of the Image of mortal mā, and of byrdes, and foure footed beastes, and of serpentes. Wherefore god lykwysse gaue them vp vnto their hertes lustes, vnto vncleannes, to defile their owne bodys betwene themselves: whiche touned hys truthe vnto a lye, & worshipped and serued the

18

Abac. ii. a  
Heb. x. g  
Gala. iii. b

Eph. iii. e



# The Epistle of S. Paule

the creatures more then the maker, which is blessed for ever. Amen.

For this cause GOD gaue them by vn to shamefull lustes. For euen they women did chaunge the naturall vse vnto the vn naturall. And likewise also the men lette the naturall vse of the woman, and brient in their lustes one on another. And man wpth man wrought filthines, & receiued in them selves the rewarde of their errours, as it was accordynge.

And as it seemed not good vnto them to be knowen of God, euen so god deliuered them by vnto a leud mind, that they shuld do those thynges whych were not comely, beyng ful of all vnrightuouse doyng, of fornicacyon, wickednes, couetousnes, maliciousnes, full of enuye, murther, debate, discepte, euill condicioned, whisperers, backbiters, haters of god, doers of wrong, proude, besters, byngers by of euyl thynges, disobediente to father and mother, withoute vnderstandynge, couenant breakers, vnlovinge, truce breakers and merciles. Which men, though they knewe the rightuousnes of GOD, howe that they whych do such thynges commit, are worthy of death: yet not onely do the same, but also haue pleasure in them that doo them.

The notes.

Saints by callinge.

(a) All suche as are called to be true Christians, that is to walke in the waye of the Gospell thowoe the sayth in Christ, are sayntes by callinge: that is to saye, men called from the damnable way of synne to leade an holpe lyfe. For saynt is as much to saye in our tounge as holy.

Grace.

(b) Here and thowout this epistle, grace is taken for the free mercede of God. And by peate is meant the quietnes of conscience thowow the sayth in Christ.

For by it the rightuou-  
nes, etc.

(c) That is, by the preachynge of the Gospell, is declared that greute mercede of God, whereby he forgiveueth our synnes, and accounteth vs rightuous in his syght.

From faith  
to sayth.

(d) Some enterpryete this, from the vnperfyt, to the perfyt, from the weake to the strong, and from one battayl of sayeth to another. etc. But in my iudgement, the meanyng of Paule was, that the Gospell declareth all rightuousnes, as well of the fathers of the olde lawe, as of the sayethfull folowers of Christe, to be Christes. Who lusteth to waigh the text, shall easily perceyue that it geueth the same sence.

Other men  
synne.

(e) To haue pleasure in other mennes synne, is greater wickednes, then to synne thy selfe.

The.ii. Chapter.

He rebuketh the Jewes, who as touchynge synne are lyke the heathen, yea worse then they.

Therefore art thou inexcusable (O mā) whosoener thou bee (a) that iudgeste. For in that same wherein thou iudgest another, thou cōdemnest thy selfe. For thou that iudgest, doest euen the same selfe thynges. But wee are sure that iudgemente of God is accordynge to truthe agaynst them whych commit such thynges. Thinkest thou this (O thou man) that iudgest the whych do such thynges, and yet doest euen the ve-

# To the Rom. Cha. ii. Fo. lxxi.

ry same, that thou shalt escape the iudgemente of God: Either despyest thou the riches of his goodnes, paciēce, & long sufferance: and remembrest not howe that the kindnes of God leadeth the to repentance?

But thou after thyne hard hert that can not repente, heapest the togyther the treasure of wrath agaynst the daye of vengeance, when shal be opened the rightuous iudgement of God, whych will rewarde euery man accordynge to his (b) dedes: that is to saye, praise, honoure, and immortallitie, to them which continue in good doing and seke eternal lyfe. But vnto them that are rebellious and disobey the truthe, and folowe iniquitye, shall come indignacyon and wrath, tribulacyon and anguish, by the soule of euery man that doeth euyl, of the Jewe fyrst, and also of the gentyl. And euery mā that doth good, shal come praise, honoure, and peace, to the Jew first, & also to the gentyl. For ther is no parciality with God. But whosoener hath sinned without lawe, shall perishe wpthout lawe.

Mat. xvi. d.

Actes. x. a.

Mat. vii. d.

Jacob. i. d.

And as many as haue synned vnder the law, shalbe iudged by the lawe. For before God they are not rightuouse whiche heare the lawe: but the (c) doers of the law shalbe iustified. For if the gentils whych haue no law, do of nature the thynges contayned in the law: then they hauyng no law, are a law vnto them selues, whych shewe the dedes of the lawe witten in theyr hertes, while their conscience beareth wptnes vnto them and also theyr thoughtes, accusing one another, or excusinge at the day when God shal iudge the secretes of men by Iesus Christ, according to my Gospell.

Behold, thou art called a Jew, and trest in the lawe, and reioycest in God, and knowest his will, and hast experience of good and bad, in that thou art instructed by the law, and beleuest that thou thy selfe art a guide vnto the bynd, a light to them whych are in darcknes, an informer of the which lacke discrecion, a teacher of vnlearned, which hast the ensample of the whych ought to be knowne, & of the truthe, in the law. But thou which teachest an other, teachest not thy selfe. Thou preacheest, a man should not steale: & yet thou stealest. Thou saiest a man should not comit aduoutrye: & thou breakest wedlock. Thou abhorrest images, & robbest God of his honour. Thou reioycest in the law, and thowow breaking the lawe, dishonourest God. For the name of God is euyl spoken of among the gentyls thowow you, as it is witten.

Ca. liii. b.

Es. xxi. c.

Circumcison\* verely auapleth, if thou kepe the law. But if thou breake the lawe, thy circumcison is made vncircumcison. Therefore if the vncircumcised kepe the ryght thynges contayned in the lawe: shal not his vncircumcison be counted for circumcison? And shal not vncircumcison, whych is by nature (if it kepe the law) iudge them, whych beynge vnder the letter and

Circumcison was a wytnes of the couenaunt between the and God, a holpe not: but after as it putte them in re-

circum-



## The Epistle of S. Paule

circumcision, doest transgresse the lawe? If or he is not a Jew, whych is a Jewe outwarde. Nether is that thinge circumcisi- on, whych is outwarde in the fleshe: but he is a Jewe whych is hid wythin, and the cir- cumcision of the hert is the true circumci- sion: whych is the spirite, and not in the letter: whose prayse is not of men, but of God.

### The Notes.

(a) To iudge, in this place (as in manye other) is to condempne other as vnrpghtuouse, and to esteeme our selfe rpghtuouse.

(b) As the frutes do declare the tree: so doo the woordes declare the man. If a mannes woordes therefore doo declare him to be fayethfull he shal haue the rewarde of the fayethfull, that is eternal lyfe. If the woordes do declare him to be vnfaierthfull: then shall his rewarde be amonge hypocrites in eternall tormentes. Far wyde therefore are they, that woulde by thys texte proue that man is iustified by hys woordes, for the woordes are but signes accordyng to the whych God (the rightuouse iudge) rewardeyth hys elected vessels, and punisheth the reprobate.

(c) That is, the lawe shal haue no power to con- demne them, because they haue in al popytes sa- tisfied the lawe. But who was there ever that could be suche a doer of the lawe: Yea and if they hadde bene anye that could so haue satis- fied the lawe: yet should the same haue bene vn- iust in gods syght. For if they myght haue ben perfect iustice by the obseruacion in the law, then had Chyrist dyed in vayne, or at the leaste wape to make men slougarde, and not to re- garde the obseruacion of the law, wherby they myght haue deserued iustice.

### The .iii. Chapter.

He sheweth what preferment the Jewes haue, and that boeth the Jewes and Gentyls be vnder sin, and are iustified ony thowow the free mercy of god in Chyrist.

Rom. iii. v.  
Gal. xvi.

**V**hat preferment then hath the Jew? either what a vauntageth circumci- sion? Suerly verpe muche. First vn- to thepm was commit the worde of God. What then though some of them did not beleue? shall they vnbelefe make the pro- mes of God wythout effect? God forbpd. Let god be true, and al men lyars, as it is wyrtten. Thou than myghtest be iustified in the sayinge, and shuldest overcome whe thou art iudged.

If our vnrpghtuoussnes make the righ- tuoussnes of god more excellent: what shal we say? Is god vnrpghtuouse whych ta- keth vengeance? I speake after the ma- ner of menne, god forbpd. For howe then shal god iudge the worlde? If the veritye of god appeare more excellently thowow my lybnto hys prayse, why am I hence forth iudged as a synner? and say not rather (as men spake euyl of vs, and some aspyre p we say) let vs do euyl that good may come therof. Whose damnacion is iust.

What sape we then? Are we better then they? No, in no wyse. For we haue all rea- dy proued how that both the Jewes and Gentyls are al vnder syn, as it is wyrtten.

## To the Rom. Cha. iii.

There is none rightuouse, no not one: there is none that vnderstandeth, there is none p seketh after god, they are al gon out of the wape, they are all made vnrpfitable, there is none that doeth god, no not one: There thote is an open Sepulchre, wyth theyr- tounge they haue decepued, the popson of Aspes is vnder theyr lppes. Whose mouthes are full of cursynge and better- nes. Their feet are swyft to shed bloude. Destruction and wretchednes are in theyr wapes. And the wape of peace they haue not knowen. There is no feare of god be- fore theyr eye. + Yea and we knowe that whatsoeuer the lawe sayeth: he sayth it to them whych are vnder the lawe. That all mouthes may be stopped, and al the worlde be subdued to god, because that by the de- des of the law, shall no fleshe be iustified in the syght of god.

Howe verelpe is the rpghtuoussnes that cometh of god, declared without the ful- fylling of the lawe, haupng witnes pet of the lawe, and of the prophetes. The right- oussnes no doubt whych is good before god cometh by the sayth of Chyrist, vnto al and vpon al that beleue.

There is no dyfference: for all haue syn- ned, and lacke the prayse that is of value before god, but (a) are iustified frely by his grace thowow the redemcion p is in Chyrist Iesus, whō god hath made a seate of mer- cy thowow sayeth in hys bloude, to shew the rpghtuoussnes whych before hym is of valure, in that he forgeueth the synnes that are passed, whych god dyd suffer, to shewe at thys tyme the rpghtuoussnes that is allowed of hym, that he mighte be coun- ted iust, & a iustifier of him whiche beleueth on Iesus.

Where is nowe thy reioysyng? It is ex- cluded. By what lawe? by the law of wor- kes? Nape: but by the law of faith.

For we suppose that a man is iustified by sayeth wythout the dedes of the lawe. Is he the God of Jewes onely? Is he not the god of the Gentyls? Yea euen of Gentyls also. For it is god onely whych iustifieth the circumcision, whych is of sayeth, and vncircumcision thowow faith. Do we the destroye the law thowow sayth? god forbpd: But we rather mayntayne the lawe.

### The Notes.

(a) Thys sayinge doth. Sayncte. Ambrose ex- ponde in thys wyse. They workinge no- thyng, nor acqyryng hym anye thyng at all, are iustified by sayeth alone, but the gyfte of God. Thys worde alone (though manye men be therwyth vniustly offended) is also euident- ly expessed by Paule hym selfe in these words. Frely, wythout the lawe, wythout woordes, is the gyfte, and suche lyfe. Whych thou muste marke, for they are a lone wyth thys expolition of S. Ambrose.

By sayeth alone we are iustified: whych say- yng signifieth thus muche. Onely by the be- lief wherewyth wee beleue that the mercy of God, graunted in Chyristes bloude doth

same



saue vs, are we pronounced righteous. Thys worde alone excludeth woorkes, not that thou shouldest not do them (for to do all good woorkes commaunded in the scripture, art thou bounde, and called to walke in them, and must earnestly studie and endeouore thy selfe to leaue none of them vndone) but that thou shouldest in no case thyne, that thou art thereby iustified or made righteous befoze god.

The. iiii. Chapter.

Because the Jewes mighte haue objected the Example of Abraham, as if he through circumcision had obtayned righteousness. S. Paule byngeth that agaynst them, shewynge that he had receyued the promise, befoze he was circumcised. And those are not the Chyliden of Abraham and of the promise whych haue the law and be circumcised, but they which folow Abraham's faileth. And so he onely concludeth that fayeth alone in Christ iustifieth.

Esaye. li. a  
Dedes iustifi not be  
foze God:  
neither  
may a mā  
befoze god  
putte trust  
in theym.  
Gene. xv. b  
Gala. iii. a  
Jacob. ii. d

Psal. xxi.

**W**hat shal we say the, that Abraham oure father as pertaynyng to the fleshe, dyd fynde? If Abraham were iustified by dedes, then hath he wherein to reioyce, but not wpyth God. For what sayeth the Scripture: \* Abraham beleued God, and it was counted vnto hym for righteousness. To hym that woorketh is the rewarde not reckened of fauour, but of dutye: To hym that woorketh not, but beleueth on hym that iustifieth the vngodly, is hys faith counted for righteousness. Euen as Dauid describeth the blessednes of the man vnto whom God ascribeth righteousness without dedes. Blessed are they, whose vnrighousnes are forgiven and whose synnes are couered. \* Blessed is that man to whom the Lorde imputeth not synne.

**C**ame thys blessednes then vpon the circumcised or vpon the vncircumcised? We saye verelye howe that fayeth was reckened to Abraham for righteousness. Howe was it reckened, in the tyme of circumcision, or in the tyme befoze he was circumcised?

Gene. xv. d

Circumcision is the  
seale.

Gen. xvii. d

\* Not in the tyme of circumcision, but when he was yet vncircumcised. And receyued the \* sygne of circumcision, as a seale of righteousness whych is by fayeth, whych fayeth he had yet beyng vncircumcised, that he shoulde be the father of all theym that beleue, though they be not circumcised, that righteousness myghte be imputed to them also, & that he might be the father of the circumcised, not because they are circumcised onely, but because they walke also in the steppes of that fayeth & was in oure father Abraham befoze the tyme of circumcision.

**F**or the promes that he shoulde be the heire of the world, was not geue to Abraham, or to hys seide thowowe the lawe: but thowowe & (a) righteousness whych cometh of fayeth. \* For if they whiche are of the lawe be heyres, then is fayeth but bayne, and the promes of none effect. Because the lawe causeth wrathe. For where

The promise cometh by  
fayth.  
Gala. iii. c.

no lawe is, ther is no transgression. Therefore by fayth is the inheritaunce geuen, & it myght come of fauoure, and the promes myghte be sure to all the seede. Not to the onely whych are of the lawe: but also to them whych are of the fayeth of Abraham \* whych is the father of vs all. As it is wrytten: \* I haue made the a father too manye nacions, euen befoze God whome thou hast beleued, whych qupkeneth the deade, and calleth those thinges which be not, as though they were.

Gen. xi. a  
Gene. xvi. a

Whych Abraham contrarpe to hope, beleued in hope that he shoulde be the \* father of manye nacions, accordyng to that whych was spoken: \* So shall thy seede be. And he faynted not in the fayeth, nor yet considered hys owne body whych was nowe deade, euen when he was almost an hundred yere olde: neyther yet that Sara was past chylde beringe. He stakkered not at the promes of God thowowe vnbelleife: but was made stronge in the fayeth & gaue honoure to God, full certified, that what he had promised, that he was able to make good. And therefore was it reckened to hym for righteousness.

D  
Gen. xvii. d  
Gene. xv. a.

Gene. xlii. e.

It is not \* wrytten for hym only, that it was reckened to hym for righteousness, but also for vs, to whom it shal be counted for righteousness, so that we beleue on him & raised by Iesus our lord fro death. Whiche was deliuered for oure synnes, & rose a gayne for to iustifie vs.

Rom. xv. a.  
Christe iustifieth vs

The Notes.

(a) The inheritaunce that is eternal life, is geuen vnto vs and we receyue it thowowe fayeth, so the entente that we be sure and doute not of it. For if we should deserue it by woorkes, wee shoulde neuer be surer but alwaies dout that we lacked woorkes, or that our euyl woorkes should haue the vpper hand in the day of iudgemente, and so shoulde our hope be bayne: for suche as doute, cannot enioye the promises of God, forasmuch as they beleue not certainly that God wyl perourme them.

By fayth  
is the inheri-  
taunce geue

The. v. Chapter.

First he treateth vpon the frutes of fayeth, shewynge withall the greatnes and the certaintie of gods goodnes, vpon which oure faileth leaneth. Afterwardes repetyng al thinges moze depelye, he sheweth the fountaines and workinges of syn, describinge also from whence grace, lyfe, and iustification spryngeth.

**B**ecause therefore that we are iustified by fayeth (a) wee are at \* peace wpyth God thowowe our Lord Iesus Christ by whom we haue a waie in thowow faith vnto thys grace wherein we stande, and & reioyce in hope of the prayse that shal be geue of god. Neither do we so only, but also we reioyce in tribulacion. For we know & tribulacio bringeth paciēce, paciēce bringeth experience, experience bringeth hope. our hope And hope maketh not ashamed. For ploue for we are of God is shed abroad in our hertes by the holy gost whych is geuen.

A  
Ihon. xvi. a  
Fayth setteth vs at  
peace with  
God.  
He. iii. a  
Iaco. i. d  
We are not  
ashamed of  
tribulacion  
our hope  
for we are  
of God  
death of

R n n n. i.

For



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Christ that god loueth vs, & wyllyng our hope to passe.

For when we were yet weake accordyng to the tyme, Christ died for vs whych were vngodlye. Yet scarce wyllyng anye man dye for a ryghtuousse mā. Parauenture for a good man durst a man dye. \* But God setteth out hys loue that he hath to vs, sepyng that whyle we were yet sinners, christ died for vs: much more then nowe (sepyng we are iustified in hys bloude) shall we be saued from wrath thorow him.

1. Petre. iii. c. Heb. ix. c. For if when we were enemyes, we were reconciled to God by the death of hys son, muche more, sepyng we are reconciled, we shall be preserued by hys lyfe. Not only so but we also ioye in God by the meanes of our lord Iesus Christ, by whom we haue receiued the attonment.

Gen. ii. c. Rom. vi. d. Wherefore as by one man synne \* entered into the woorld, and \* death by the meanes of synne: And so death wente ouer al men, in so much that al men sinned: For euen vnto the tyme of the lawe was synne in the woorld, but sinne was not regarded, as longe as ther was no lawe: neuertheles death reygned frome Adam to Moyses, euen ouer them also that sinned: not wpth lyke transgression as dyd Adam whych he is the similitude of hym that is to come. But the gyfte is not lyke as the syn:

Adams disobedience For if thorow the synne of one, many be deade, muche more plentuous vpon many was the grace of god and gyfte by grace: all er wee whych grace was geuen by one man Iesus Christ. And the gyfte is not ouer one that synned. For damnacion came of one wil: christis synne vnto condemnacion, but the gyfte obedience came to iustify from many synes. For if by faueth vs the syn of one, death reygned by the me= all, er wee nes of one, much more shall they whych re= our selues cepue aboundaunce of grace and of the gift worke ani of ryghtuousnes reigne in life by the mea= good. nes of one (that is to saye) Iesus Christ.

Lykewyse then as by the synne of one, condemnacion came on al men: euen so by the iustifying of one cometh the ryghtuousnes that byngeth life vpon al men. For as by one mannes (b) dyso obedience many be= came synners: so by the obedience of one shall many be made ryghtuousse.

Gala. iii. c. But the lawe (c) in the meane tyme entered in, that syn shoulde encrease. Neuer thelater wher aboundaunce of synne was, ther was more plentuousnes of grace, that as synne had reygned vnto death, euen so myghte grace reygne thorow ryghtuousnes vnto eternall lyfe, by the helpe of Iesus Christ. \*

## The Notes.

At peace with God (a) Too be at peace wpth God, is none other thynge then to haue tranquillitie and rest in our hertes towarde god, knowyng assuredlye that he accepteth vs, and that we please hym. Whiche peace can wee not haue other wyse then by fapth and sure trust of remission of synne thorow Christes bloude. For all other meanes be ioynd wpth doubte, and therefore cannot obtayne thys reste.

Adams disobedience (b) The dyso obedience of Adam was suche, that

# To the Rom. Cha. vi.

it condemned al his posteritie, so that the very infants, who haue neither wrought nor thought anye euyl, are therby the children of damnacion, and shoulde vndoubtedly be dāned, were it not that Christe thorow his bloud weddinge hath redeemed them.

(c) That is the lawe forbiddinge vs manye more thynges then god forbade the first man in Paradise, encrease syn in vs because we do not nor cannot refrayne the desyre of the thynges ther: in forbidden. The. vi. Chapter.

That those whych hearde the ryghtuousnes of workes denied, shoulde not therby gather anye licence to liue at pleasures, he sheweth what is the duty of such as beleue in Christ, exhorting them that puttyng of the yoke of syn, they serue ryghtuousnes.

What shall we say then? Shall we continue in sin, that there may be abundance of grace? God forbid. Howe shall we that are deade as touchyng synne, lyue anye lenger therein? \* Remember ye not that we \* al whych are baptised in the name of Iesus Christe, are baptised to dye wpth hym: We are buried with him by baptism for to dye, that lykewyse as Christ was raised vp from death by the gloze of the father, euen so \* we also shoulde walke in a newe lyfe. For if wee be grafted in death lyke vnto hym: euen so muste wee be in the resurreccion. Whys we must remeber, that oure olde manne is crucified wpth hym also, that the bodie of syn myghte vterly be destroyed, that hence forth we shuld not be seruaunts of syn. For he that is dead is iustified from syn. \* Wherefore if we be deade wpth Christe we beleue that we shall lyue wpth him: remebryng that Christ once raised from death, \* dyeth no more, death hath no more power ouer him. For as touchyng that he died, he died concerning syn once. And as touchyng that he liueth, he liueth vnto god. Likewise imagine ye also, that ye are (a) dead concerning syn: but are aliue vnto god thorow Iesus Christ our Lorde. \*

Let not syn reygne therfore in your mortal bodies, that ye shoulde therunto obey in the lustes of it. Neether geue ye your members as instruments of vnrightheousnes vnto syn: but geue your selues vnto god, as they that are aliue frō death. And geue your members as instrumentes of ryghtuousnes vnto God. Let not synne haue power ouer you. For ye are not vnder the law, but vnder grace.

What then? shall we syn, because we are not vnder the law, but vnder grace? god forbid. \* Remember ye not how that to whō so euer ye comit your selues as seruautes to obey, his seruaunts ye are to whom ye obey: whether it be of syn vnto death, or of obedience vnto rightuousnes: god be thanked that though ye were once the seruautes of syn ye haue yet obeyed with hert vnto the form of doctrine wherunto ye were deliuered. \* Ye are then made free frō syn, and are become the seruautes of ryghtuousnes.

\* I wyllyng speake grosselye because of the infir=

obedience The lawe encrease syn.

Collo. ii. d. Gala. iii.

ii. tim. ii. d. Apoc. i. b

Iho. viii. d. ii. Pet. ii. d.

Ioh. viii. d. Ro. viii. a.



## The Epist. of S. Paule

infirmities of your flesh. As ye have given your members servants to uncleanness & to iniquity, from iniquity to iniquity: even so now give your members servants unto righteousness, that ye may be sanctified. For when ye were the servants of sin, ye were not under righteousness. What fruit had ye then in those things: whereof ye are now ashamed? For the end of those things is death. But now are ye delivered from sin, and made the servants of God, and have your fruit: ye shall be sanctified, and the end everlasting life. \* For the reward of sinne, is death: but eternal life is the gift of God, through Jesus Christ our Lord. &

### The Notes.

(a) Whoso giveth not himselfe over to the desires of sin, but resisteth in all that he can, the concupiscences thereof: the same is deade unto sinne.

### The vii. Chapter.

To the intent they should not cast away the fruit of good works, with the lawe, he sheweth by a similitude, how far and howe, we be delivered from the law. After as it were in a digression, he teacheth what the lawe is, wherefore it was given, and what it worketh in us, and who hath delivered us from the bondage thereof.

**R**emember ye not brethren (I speake to them that knowe the lawe) howe that the lawe hath power over a man as long as it endureth: \* For the woman which is in subiection to a man, is bounde by the lawe to the man, as long as she lyueth. If the man be deade, she is leued from the lawe of the man. So then \* if while the man lyueth, she coupleth herselfe with another man, she shall be counted a wedlocke breaker. But if the man be dead, she is free from the lawe, so that she is no wedlocke breaker, though she couple herselfe with another man.

**E**uen so ye my brethren, are (a) dead concerning the lawe by the bodye of Christe, that ye shoulde bee coupled to another (I meane too hym that is risen agayne from death) that we should bring forth fruit unto God. For when we were in the flesh, the lustes of synne whiche were syped by by the lawe, reigned in our members, to bring forth fruit unto death. But now we are delivered from the lawe, and dead from that whereunto we were in bondage, that we should serue in a new conuersacion of the spirite, and not in the old conuersacion of the letter.

What shall we say then? is the lawe syn? God forbid: \* but I knew not what sinne meant, but by the law. For I had not known what lust had meant, excepte the lawe had sayed \* thou shalt not lust. But synne toke an occasion by the meanes of the commandement, and wrought in me all manner of concupiscence. For withoute the lawe, synne was deade. I once lyued withoute lawe. But when the commandement came,

## To the Rom. Cha. vii. Fo. lxxiii.

synne reynued, and I was deade. And the very same commandement whiche was ordeyned unto lyfe, was founde to be unto me an occasion of death, for synne toke occasion by the meanes of the commandement and so deceiued me, and by the selfe commandement slewe me. Wherefore \* the law is holy, and the commandement holy, iust and good.

Was that then which is good, made death unto me? God forbid. Nay, syn was death unto me, that it might appeare, howe that sin by the meanes of that whiche is good, had wrought death in me: that syn whiche is vnder the commandement, might be out of measure synnefull. For wee knowe that the lawe is spirytual, but I am not carnall, solde (b) vnder syn, because I \* wole not what I do. For what I would do, that I do not: but what I hate, that do I. If I do now that whiche I wold not, I graunt to the lawe that it is good. So then, now it is not I that do it, but sinne that dwelleth in me. For I knowe that in me (that is to say in my \* flesh) dwelleth no good thing. To will is present with me: but I fynde no meanes to performe that whiche is good. For I doo not the good thinge whiche I woulde: but that euill do I whiche I wold not. Finally, if I do that I would not, the is it not I that do it, but synne that dwelleth in me, doth it. I fynde then by the law, that when I would do good, euil is present with me. I delpte in the lawe of God, concerninge the inner man. But I see another lawe in my members rebellinge agaynst the lawe of my minde, and subduynge me vnto the lawe of synne whiche is in my members. O wretched man that I am: who shall deluer me from this bodye of death? I thanke god thorow Jesus Christ our lord. So then I my selfe in my minde serue the lawe of God, and in my flesh the lawe of synne.

### The Notes.

(a) All suche are dead concerninge the lawe, as are thorow faith crucified with Christe, and thorow baptysme buried together with hym, and by newnes of lyfe, risen agayne with him. For the lawe hath no more power over them, the mans law hath ouer the bodyes of the departed thys lyfe.

(b) That is, so oppressed with the concupiscence of the flesh, that maugre our heades we comynyt synne, whiche with all our hertes we detest and abhorre.

### The viii. Chapter.

He describeth the suretye of those faythful whiche walke in the spirite. Then sheweth he what maner spirite that is, by whiche we be taken vnto the sonnes of God, what bys offyce is, and what great profyte in the loue of God is layed by for the Godlye. From whom no trouble of thys world canne sonder vs.

**T**here is then no dampnation to them whiche are in Christe Iesu, whiche walcke not after the flesh, but after

Roman. ii. the

Eternall lyfe is the seruing of Christ.

Gen. ii. c.  
Rom. v. c.

Death concerning syn.

1. Cor. vii. c.

Math. v. b

Rom. v. c.

Hebr. iii. b

Lawe ma-

keth sinne

to be kno-

wen.

Exod. 12. c.

Deut. v. b.

1. Timo. i. b  
Gala. iii. c.

Esay. lvi. a.  
Or rather my selfe & I do.

Gene. vi. a.

Dead concerninge the lawe.

Solde vnder synne.



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# To the Romay. Chap. ix.

**Tho. viii. d.** the spyrte. For the lawe of the spirit that  
**Rom. vi. d.** bringeth lyfe through Iesus Christe, hath  
**I. Cor. vii. c.** deliuered me from the lawe of synne and  
Synne is death. For what the law could not do in as  
take here much as it was weake because of the fleshy  
for a syn- that perfourmed God, and sente hys son  
offerynge in the similitude of synful fleshe, and by sin  
after the dampned synne in the fleshy: that the righ-  
ble of the tuousnes requyred of the lawe, mighte be  
Debyue fulfilled in vs, whych walcke not after the  
tonge. fleshe, but after the spyrte.

**Luk. xi. d.** For they that are carnall, are carnallpe  
**Thon. iii. b.** mynded. But they that are spirituall, are  
ghostly minded. To be carnallly minded, is  
death. But to be spirituallly minded, is life  
and peace. Because that the fleshy mind  
is an enemy against God: for it is not obe-  
diente to the lawe of God, neither can be.  
So then they that are geuen to the fleshe,  
can not please God. But ye are not (a) ge-  
uen to the fleshy, but to the spirit (b) if so be  
that the spirit of God dwel in pou. If ther  
be anye manne that hath not the spirite of  
Christ, the same is none of hys. If Christe  
be in pou, the body is dead, because of syn:  
but the spirit is life for rightuousnes sake.  
Wherfore if the spirite of him that raised  
bp Iesus from death, dwell in pou, euen he  
that raised bp Christ from death shal quic-  
ken your mortall bodys, because that hys  
spirite dwelleth in pou.

**Gala. ix. a.** Therefore brethren we are nowe detters  
The spirit not to the fleshy, to lyue after the fleshy. For  
p maketh if ye liue after the fleshy, ye must dye. But if  
ys sonnes ye mortyfy the dedes of the bodye, by the  
ii. Tim. i. b. helpe of the spyrte, ye shal lyue. For as ma-  
Gala. iii. a. ny as are led by the spirit of God, they are  
and heys the sonnes of God. For ye haue not recep-  
by grace. ued the spirit of bondage to fear any more:  
ii. Cor. i. d. but ye haue receyued the spirit of adopcio,  
and. v. a. whereby we crye Abba, father. The same  
Eph. i. a. spyrte certyfeth our spirit that we are the  
sonnes of God. If we be sonnes, we are  
also heys, the heys I meane of God,  
and heys annexed wth Christe, if so be  
that we (c) suffer together, that we may be  
glorified together.

**ii. Cor. v. a.** For I suppose that the afflictions of  
this lyfe are not worthy of the glory which  
shalbe shewed vpon vs. Also the feruente  
desyre of the creatures abydeyth lokynge  
when the sonnes of God shal appeare, be-  
cause the creatures are subdued too vany-  
tye agaynst their will, but for hys wyl  
whych subdueth them in hope. For the be-  
st creatures shalbe deliuered from the bon-  
dage of corrupcion into the glorious ip-  
sotype of the sons of God. For we knowe  
that euery creature groweth wth vs also  
and trauayleth in payne euen vnto thys  
tyme. Not they onely, but euen wee also  
whych haue the fyrst (d) frutes of the spyr-  
te, mourne in our selues and waite for the  
(adopcio) and loke for the deliuerance  
(Adopcio) of oure bodys. For wee are (e) saued by  
that is thi hope. But hope that is sene is no hope. For  
enheritace howe can a man hope for that whych he

seeth? But if we hope for that we se not, promised  
then do we with patience abide for it. by grace

Lykewise the spirit also helpeth our in-  
firmities. For we know not what to desire  
as we ought: but the spirite maketh inter-  
cessyon mightely for vs wth gronynge,  
whych cannot be expressed with tounge.  
And he that searcheth the hertes, know-  
weth what is the meaning of the spirit, for  
he maketh intercession for the sayntes ac-  
cording to the pleasure of God.

For we know that all thynges worke  
for the best vnto the that loue God, which  
also are called (f) of purpose. For those  
whych he knewe before, he also ordeyned  
before, that they shoulde be lyke fashioned  
vnto the shape of his sonne, that he myght  
be the fyrste begotten sonne among many  
brethren. Moreouer whych he appointed  
before, them he also called. And whiche he  
called, them also he iustified, which he iusti-  
fied, them he also glorified.

What shall we then say vnto these thyn-  
ges: if God be on our syde: who can be a-  
gainst vs: whych spared not hys own son,  
but gaue him for vs all: howe shall he not  
with him gyue vs all thynges also? Who  
shall lay anye thyng to the charge of gods  
chosen? It is god that iustifieth, who then  
shall condemne? It is Christe whych is  
dead, yet rather which is risen again, which  
is also on the right hand of God, and ma-  
keth intercessyon for vs.

Who shall separate vs from the loue of  
God: shal tribulacyon: or anguish: or per-  
secucion: either hunger: either nakednes:  
eyther peril: either swearde? As it is writ-  
ten. For thy sake we are kylled all daye  
longe, and are counted as shepe appoynt-  
ed to be slayne.

Neuerthelesse in all these thynges we o-  
uercome strongly thorow his helpe that lo-  
ued vs. Yea and I am sure that neyther  
death, neither life, neither angels, nor rule  
neyther power, neyther thynges presente,  
neyther thynges to come, neither heygth,  
neyther louth, neyther any other creature  
shalbe able to departe vs from the loue of  
God, shewed in Christ Iesu oure Lorde. f

## The Notes.

(a) To be geuen to the fleshy, is to lyue in p wor-  
kes of the fleshe, whych are recyted. Gala. v.  
(b) Al that be of Christ, haue the spirit of Christ  
dwellynge in them: That is, they do continually  
stryue agaynst the fleshe, alwayes desyringe in  
they hertes to walke in the workes of the spyr-  
te recyted, Gala. v.

(c) We must suffer w Christ, if we will reigne  
wth hym in glory.

(d) The fyrst frutes of the spyrte had the Apo-  
stles, as Christ had the fyrst frutes of the resur-  
recyon, that is, they were the fyrst amonge all  
nacyons, that receiued the gyftes of the spyr-  
te, as Christe was the fyrst that rose from the  
deade.

(e) Wher sayth is, there is hope, and where is  
no pure hope, there is no Christian sayeth.  
Wherfore it maye ryght well be sayed, we are  
saues

promised  
by grace

I. ps. cxviii.  
Psal. vii. c.  
Ier. xvii. b.  
I. Cor. vi. d

Rom. viii. d.  
Luk. xi. d.  
Thon. iii. b.  
Eph. i. c.

Exod. ix. d.  
He that se-  
eth what  
christ hath  
donne for  
him, cannot  
but beleue  
that god  
loueth him  
& will loue  
god again  
Ps. cxiii. d

Beuen to  
the fleshy  
The spirit  
of Christe

Suffered  
together.  
Fyrst frus-  
tes.

Saues by  
sayth.



Saued by hope:

Saued by hope. That is by the most certayn and sure faith in Christes promys, which causeth vs to hope certaynely that at the tyme appoynted, we shall be deliuered from thys greate burden of the fleshe.

Called of purpose

(f) The eternall wysdome of God, dyd before the world began, appoynt certayne that should professe and let forth the Gospell of hys sonne, euen to the worldes ende, those were they that were, and be daylye called of purpose, that is, they are not onely called, but also elected and chosen.

The ix. Chapter.

After he hath shewed his good wil toward the Jewes, he begynneth to entreate of another matter: that is the calling of the Gentiles, and the forsakynge of the Jewes. First he sheweth who be the true Israelites. Then he sheweth that it was the purpose of God, that all men shoulde obtayne saluacion by Christ, who when the Gentyls had receyued through faith, they wer made the people of god. Whe in the meane whyle the Jewes whiche swelled vp in trust of theyr own workes, were offended at hym.

Actu. fr. a  
what loue  
doth.

Exod. xxx. g  
i. Cor. xv.

Adopocion  
is an enhe-

ritance by  
grace.

Roma. iii. a

I Sayeth the truth in Christe and Ipe not, in that wherof my consciēce beareth me wytnes in the holpe ghoste, that I haue great heaupnes and contynuall sorowe in my hert. For I haue wished my selfe to be cursed from Christe, for my brethren & my kynsmenne (as pertayninge to the fleshe) whych are the Israelytes. To whome pertayneth the adopcion, and the glorie, and the couenantes, and the lawe that was geuen, and the seruice of god, and the promyses: whose also are the fathers, and they of whom (as concerning the fleshe) Christ came, whych is God ouer all thynges blessed for euer. Amen.

Rom. ii. d.

Gene. xxi. b.

Iho. viii. d.

Roma. ii. d.

Gala. iii. d.

Gen. xviii. b.

I speake not these thynges as though the wordes of god had taken none effecte. For they are not all Israelites whych came of Israell, neyther are they all chyldren straightwape, because they are the seede of Abraham. But in Isaac shall thy seede be called: that is to say they whych are the chyldren of god. But the chyldren of promise are counted the seede. For this is a word of promise about this tyme will I come, & Sara shall haue a sonne.

Gene. xxi. c.

Mal. i. g

Neyther was it so with hir only, but also, when Rebecca was wyth chylde by one, I meane by our father Isaac, yet the chyldren were borne, when they hadde neither done good nor bad, & the purpose of god, which is by eleccion, might stand, was laid vnto hyr, not by the reason of workes, but by grace of the caller & the elder shall serue the yonger. As it is writte: Jacob he loued, but Esau he hated.

Ex. xxxiii. d.

What shall we say then? is there any vnrighuousnes with god? God forbid. For he sayth to Moses: I wil shewe mercy to whom I shew mercy, and wyl haue compassyon on whom I wil haue compassyon. So Ipe it not then in a mans will or running, but in the mercy of God. For the

scripture saith vnto pharao. Euen for this same purpose haue I stirred the vp, to shewe my power on the, and that my name might be declared thorow out al the world. So hath he mercede on whom he wyl, and whom he wil, he maketh hard herted.

Exod. ix. d.

Thou wilt saye then vnto me: why then blameth he vs yet? For who can resist hys will. But o man, what atte thou whych disputest with God? Shall the worke say to the workman, why hast thou made me on this fashion? Hath not the potter power ouer the claye, euen of the same lump to make one vessell vnto honoure, and another vnto dishonoure? Euen so God wyllynge to shewe his wrath, and to make hys power knowne, suffered wyth longe pacyence the vessells of wrath, ordeyned to damnacion, that he mighte declare the ryches of his glorie on the vessells of mercy, which he had prepared vnto glorie: that is to say, vs whom he called, not of the Jewes only, but also of the gentiles. As he saith in Osee: I will call them my people whych wer not my people: and hys beloued which was not beloued. And it shal come to passe in the place wher it was sayed vnto them, ye are not my people, that there they shal be called the chyldren of the lypynge God.

Esa. xlv. e.

and. l. iiii. c

Ise. xlviii. a

Ec. xxiii. b

Sapi. xv. b

the fleshy

ly & proude

mind & wil

be as wyle

as God:

must be

mortified,

to leatn to

ferre god, &

to ober him

& to leaue

dysputing

with hym.

Ose. ii. b

i. Pet. ii. b.

But Esaias cryeth concernynge Israell, though the number of the chyldren of Israell bee as the sande of the sea, yet shall a remnaunt be saued. He finisheth the worde betelpe, and maketh it short in rightuousnes. For a shorte worde will God make on earth. And as Esaias said before. Except the Lord of Saboth had lefte vs seede, we had bene made as sodom, and had bene lpykened to Sodom.

Esa. x. e.

Amos. ix. b.

Esa. i. c

What shall we saye then? We saye that the Gentiles whych folowed not ryghtuousnes haue ouertaken ryghtuousnes: I meane the ryghtuousnes whiche cometh of faith. But Israell which folowed the lawe of rightuousnes, coulde not attaine vnto the lawe of rightuousnes. And wherfore? Because they soughte it not by faith: but as it were by the workes of the lawe. For they haue stumbled at the stumblinge stone. As it is written: Beholde I put in Sion a stumblinge stone, and a rocke whych shal make men faul. And none that beleue on him, shal be ashamed.

i. Pet. ii. b.

et. xxviii. d.

Ec. lxxvi. e

Att. iiii. b.

The x. Chapter.

He getteth the good wyl of the Jewes & gayne, shewynge wythall thowowe what occasion they fell from Christe. Then he compareth together the ryghtuousnes of the lawe and of faith, shewynge also that faith excludeth none, and whence sayeth spyngeth. Last of all he proueth by wytnes of the Prophets, that the Jewes were fallen thorowly theyr owne fault.

Neither, my hertes desyre, and praye to God for Israell is that they maye be saued. For I beare them recoorde, that they haue a seruente Anna. iii. mynde



# The Epist. of S. Paule

The lawe mynde to Godward, but not accordyng to  
drieth to knowledge. For they are ignorant of the  
Christe to rightuoulnes, whiche is allowed before  
be iustified God, and go about to stablish their owne  
rightuoulnes: and therefore are not obedy-  
ent vnto the rightuoulnes which is of va-  
lure before God. For (a) Christ is the ende  
of the lawe, to iustifye all that beleue. Mo-  
ses describeth the rightuoulnes which com-  
meth of the law, how that the man whiche  
doth the thynges of the law, shall liue ther-  
in. But the rightuoulnes whiche cometh  
of fapth, speaketh on thys wyse: save not  
in thynne hert, who shall ascend into heaue?  
(that is nothinge els but to fetch Christe  
down.) Either, who shall descende into the  
depe (that is nothinge els but to fetch vp  
Christe from death) but what saith the scrip-  
ture. \* The worde is nye the euen in thy  
mouth and in thynne hert. This word is the  
worde of (b) fapth whych we preach. For if  
thou shalt knowlege with thy mouth that  
Jesus is the Lorde, and shalt beleue wth  
thynne herte that God raised him vp from  
death, thou shalt be safe. \* For the beleue  
of the herte iustifyeth: and to knowlege  
with the mouthe, maketh a man safe. For  
the scripture sayth: whosoever beleueth  
on him, shall not be ashamed.

Deut. xxx. c.  
Gal. ii. a.  
Actum. ii. c.  
and. xiii. c.  
Rom. i. s

There is no difference betwene the Jew,  
and the Gentyll. For one is Lorde of all,  
whiche is riche vnto all that call on hym.  
For whosoever shall call on the name of  
the Lorde, shall be safe. But howe shall they  
call on him, on whome they beleued not?  
Howe shall they beleue on hym, of whome  
they haue not heard: howe shall they heare  
without a preacher? And howe shall they  
preache (c) except they be sent? As it is wy-  
ten: howe beautifull are the feete of them  
whiche bringe glad tydings of peace, and  
bring glad tidynge of good thynges. But  
they haue not all obeyed to the gospel. For  
Esaies sayth: \* Lord, who shall beleue our  
sayinges? So then sayth cometh by hea-  
ring, and hearing cometh by the word of  
God. But here. Haue they not heard? No  
doubt, their sound went out into all lan-  
des: and they words into the endes of the  
world. For

Esa. liii. a.  
Jhon. xii. f.

Is. xlviii. a.

Deut. xxxii. c.

Esa. li. b.  
and. lvi. a.

Esa. xl. a.

But I demaunde whether Israel dyd  
know or not? First Moses saith: \* I will  
prouoke you for to enuie, by them that are  
no people, and by a folyshe nacyon I will  
anger you. Esaies after that is bolde and  
saith: \* I am founde of them that soughte  
me not, & haue appeared to them that axed  
not after me. And against Israel he sayth:  
\* All day longe haue I stretched forth my  
hands vnto a people that beleueth not, but  
speaketh agaynst me.

The Notes.

Christe is  
the end of  
the law.

(a) That is Christe fulfilleth the lawe, not so  
much in doleyng all the ceremonies and pre-  
ceptes thereof, as in performyng that whiche  
was meant by all the whole course of the law.  
That was that he bringe pure and withoute

# To the Romayn. Chap. x.

Spot of synne, should purge our epythyme nature  
by medynge of hys most precious bloude, so ma-  
ny of vs, I say, as should beleue in his name.  
(b) By fapth are we made iuste, but yet on thys  
condycyon, that we embrace Chyistes doctryne,  
and confesse hym in worde and dede. For Christ  
callethe vs to worke in hys vyneyarde, and not  
to be ydle al the daye. And the wytyard seruaunt  
shall suffer many stryppes.  
(c) Some wyll are me of whom the preachers  
must be sent: Merely of hym that is they may-  
ster, that is God. Of hym be they sente, whiche  
preach Christe truly, without the desyre of va-  
n glorie or gaynes. On this sort doth Christ proue  
that he was sent of y father, because he soughte  
hys fathers glorie, and not hys owne.

The word  
of fapth

Excepte  
they be sent

The xi. Chapter.

He comforteth y Jewes that they despaire  
not of saluacion, shewyng that Gods pro-  
myces are not voyde if they receyue the with  
fapth, and that through grace the leauynge  
yet remaine. Agayne that the Gentyles be  
not proude, he sheweth that the fall of the  
Jewes may be repayed: and that if they for-  
low the Jewes, they may fal as wel as they.  
Last of all he concludeth thys place, shew-  
yng that the iudgements of God are vn-  
searcheable.

I Saye then: hath God caste awaye hys  
people? God forbid. For euen I verely  
am an Israelit, of the sede of Abraham,  
and in the tribe of Benjamin. God hath  
not cast awaye hys people whych he knewe  
before. Epyther wote ye not what the scrip-  
ture sayth by the mouth of Elias, how he  
maketh intercession to God agaynst Is-  
rael, sayng: \* Lord they haue kyled thy  
prophetes, and dygged downe thynne al-  
ters: and I am left only, and they seeke my  
lyfe. But what sayeth the answer of god  
to hym agayne? \* I haue reserued vnto me  
seuen thousand men, whych haue not be-  
wed the knee to Baal. Euen so at this time  
is there a remnaunt left thorow the eleccio  
of grace. If it be of grace, then is it not of  
workes. For if it were grace no more grace.  
If it be of workes, then is it no more grace.  
For then were deservynge no longer de-  
seruyng.

Il. Re. c. b.  
iii. re. x. d.

\* Grace &  
workes are  
contrarye  
thynges.

What then? Israel hath not obtayned  
that, that he sought. No, but yet the elec-  
tyon hath obtayned it. The remnaunt are  
blynded, according as it is written: \* God  
hath geuen them the spirit of vniquietnes:  
eyes that they shuld not se, and eares that  
they shuld not heare euen vnto thys daye.  
\* And David saith: let their table be made  
a snare to take them withall, and an occa-  
sion to fall, and a reward vnto them: Let  
their eyes be blynded that they see not: and  
euer (a) bowe downe their backes.

B

Esa. vi. r.  
Mat. xiii. b  
Joril. xii. f.  
Ac. xlviii. f.  
\* ps. lxxviii.

I say then: Haue they therefore stobled,  
that they shoulde but fall only? God forbid:  
but thorow their fall is saluacion happe-  
ned vnto the Gentyles, for to prouoke the  
wythall. Wherefore if the fall of the, be the  
riches of the world, and the mynyshyng of  
them, the riches of the gentils: How much  
more shoulde it be so, if they all beleued? I  
speake



# The Epistle of S. Paule

# To the Rom. Cha. xi. Fo. lxxv.

Rom. i. a.  
i. Tim. ii. a.  
ii. Tim. i. c.

Do it w  
all dylp-  
gence.

Jerem. xi. c.

i. Cor. iii. d.

Esay. lii. d.  
Isa. xlii. b.  
\* Or ra-  
ther from.

Esay. ix. i.  
Esay. ix. c.  
i. Cor. ii. d.

Speake to you Gentils, inasmuche as \* I am the Apostle of the Gentils: I wyl mag nyspe mine offyce, that I myghte prouoke them whych are my fleshe, and myght saue some of them. For if the castinge awaye of them, be the reconcylyng of the worlde: what shal the receiuing of them be but life agayne from death? For if one piece be holpe, the whole heape is holp, and if the rote be holp, the bzaunches are holp also.

Though some of the bzaunches be broken of, and thou beynge a wylde olive tre, art grafted in amonge them, and made partaker of the roote and fatnes of the \* olive tre, boast not thy selfe agaynst the bzaunches. For if thou boast thy selfe, remember that thou bearest not the roote, but the rothe. Thou wilt say then the bzaunches are broken of, that I myghte be grafted in: thou saiest well: because of vnbelyefe they are broken of, and thou standest stedfast in fapth. Be not hys mynded, but feare: seynge that God spared not the naturall bzaunches, lest happely he also spare not the.

Beholde the kyndnes and rygorousnes of God: on them whych fel, rigorousnes: but towardes the kyndnes, if thou contynue in his kyndnes. Or els thou shalt be hewen of, and they if they \* byde not still in vnbelyefe, shalbe grafted in agayn. For God is of power to grafted them in again. For if thou wast cut out of a naturall wylde olive tre, and was grafted contrary to nature into a true olive tre, how much more shal the naturall bzaunches be grafted in to their owne olive tre agayne?

I would not that thys secret shoulde be hid from you my brethren (leaste ye shoulde be wyle in your owne concepts) that parte blyndnes is happened in Israell, vntil the fulnes of the Gentiles be come in: and so all Israell shall be saued. As it is wytted: \* There shall come out of Sion he \* doeth deluyet, and shall turne away the vngodlynes of \* Jacob. And thys is my couenaunt vnto them, when I shall take awaye theyr synnes. As concerninge the Gospell, they are ennemyes for your sakes: but as touching the eleccon, they are beloued for the fathers sake.

For verely the gyftes and callinge of God, are such, that it cannot repente hym of them: for loke as ye in tyme passed haue not beleued God, yet haue nowe obtayned mercy thow theyr vnbelyefe: euen so now haue they not beleued the mercy whych is happened vnto you: that they also may obtayne mercy. God hath wrapped all nacyns in vnbelyefe, that he might haue mercy on all.

O the deapnes of the aboundaunt wisdom and knowledge of God: how vnsearchable are hys iudgements, and his wayes past spyndng out? For who hath knowen the mynd of the Lorde? Or who was his counsellor? Epyther who hath geuen vnto hym spyt, that he myghte be recompensed

agapne. For of hym, and thowowe hym, and for him, are all thynges. To him be glorie for euer. Amen.

## The Notes.

(a) Thys was not onely spoken of the oppres- sion they shoulde suffer by the Gentils, but also of the lacke of fapth, and sure hope wherby they shoulde not once be bolde with sure confy- dence to call vpon the Lorde theyr God.

## The xii. Chapter.

He sheweth the offyce of euery pyuate per- son, teachyng spytte what seruike is most ac- ceptable to God. Then he exhorteth them to concord and charpitye, to hate euyl, to be di- ligent, cyrcumspecte, to haue hope, and to all other offices of Chysten charpitye. Laste of all he forbyddeth the despye of reuengynge.

I Beseeche you therfore brethren, by the mercifulnes of God, that ye make your bodies a quicke (a) sacrificy holp and ac- ceptable vnto God, whych is your reason- able seruyng of God. And facio not your selues like vnto this world. But be ye chan- ged in your shape, by the renuyng of your wyttes, that ye maye fele what thyng that is good, & acceptable, & perfect wyl of God is. \* For I sape (through the grace that vn- to me geuen is) to euery man among you, that no man esteeme of hym selfe more then it becommeth hym to esteeme: but that he discretly iudge of hym selfe, accordyng as God hath dealt to euery man the measure of fapth.

As we haue many members in one body, and all members haue not one office: so we beynge manye, are one body in Chyst, and euery man (amonge oure selues) one ano- thers members. \*

\* Seyng that we haue diuers gyftes, ac- cordyng to the grace that is geue vnto vs: if any man haue the gyft of (b) \* prophesy, let hym haue it, that it be agreyng vnto the fapth. Let hym that hath an offyce, wapte on hys offyce. \* Lette hym that teacheth, take hede to his doctrine: Let him that ex- horteth, geue attendaunce to hys exhorta- con. If any man geue, let him do it with singlenes. Let him that ruleth, do it with diligence. If any man shew mercy, let hym do it with cherefulness.

Let loue be wythout dissimulacyn. Hate that whych is euyl, and cleaue vnto that whych is good. Be kynde one to another with brotherly loue. \* In geuyng honour, go one before another. Let \* not the busy- nes whych ye haue in hande, be tedious to you. Be feruent in the spirit. Applpe your selues to the tyme. Reioice in hope. Be pa- cypent in tribulacyn. Contynue in prayer. Distribute vnto the necessity of the sainc- tes, and \* be diligent to harbour. \* Blesse them whych persecut you, blesse, but curse not. Be merce with them that are merce. Wepe wyth them that wepe. Be of lyke af- feccyn one towards another. Be not high mynded, but make your selues equal to them of the lower sorte. \*

Runn. iiii. \* Be not

Bow down  
their backs

A  
Whil. iiii. c  
True ser-  
uyng of  
God, is to  
bringe the  
body vnto  
the obedi-  
ence of the  
lawe of  
God.  
Eccl. iii. c.  
Ro. xiii. a.

B  
i. Cor. xii. b  
Eph. iii. b.  
\* i. col. xii. a  
ii. pe. iiii. c

i. Pet. ii. d.  
Amos. v  
Eph. iii. a.

i. Pet. v. b.  
Eccl. xxxi. c

Heb. xiii. g.  
\* Mat. v. g



# The Epist. of S. Paule

# To the Roma. Chap. xiii.

**D**e not wise in your owne opinions. **13** Be  
corapence to no man euill for euill. **14** provide  
afore hand thynges honest in the sighte of  
all men. **15** If it be possyble, how be it of your  
parte, haue peace with all men. **16** Dearly be-  
loued, auenge not your selues, but geue  
roume vnto the wrath of God. **17** For it is  
writen: \*vengeaunce is myne, and I will  
rewarde sayth the Lorde.

**18** Therefore if thyne enemy hunger, feede  
him: if he thurst, geue him drinke, for in so  
doinge thou shalt heape \*coles of fyre on  
hys head. **19** Be not overcome of euill. But o-  
uercome euill with goodnes. **20**

## The Notes.

**(a)** The sacrifice that God requyeth of vs, is  
to bynge our bodies to the obedyence of gods  
lawe.

**(b)** In this and many other places of the scrip-  
ture, prophete is taken for expoundyng of the  
scriptures, so that the more darke places be  
made open and playne by the more manifest pla-  
ces, and the generall artycles of the Chyristian  
fayth.

## The. xiii. Chapter.

**1** He sheweth the offyce of the common lyfe.  
And teacheth fyfte what ought to be geuen  
to the magistrate and after what is due to  
every man: all whych he comprehendeth in  
comandement of charytee. **2** At last through  
metenes of the tyme, he exhorte them to pu-  
ryte and innocencye of lyfe.

**L**et every soule submyt hym selfe vnto  
the authoritie of the hyer powers. **3**  
For there is no power but of god. The  
powers that be, are ordayned of God. **4**  
Whosoever therfore resisteth power: resy-  
steth the ordinaunce of God. And they that  
resist, shall receyue to themselves dampna-  
cyon. **5** For rulers are not to be feared for  
good woorkes, but for euill. Wylte thou be  
without feare of the power? Do well then:  
so shalt thou be praised of the same. **6** For  
he is the minister of God, for thy welth.  
But and if thou do euill, then feare: for he  
beareth not a sword for nought: but is the  
minister of God, to take vengeaunce on  
them that do euill. **7** Wherefore ye must nedes  
obeye, not for feare of vengeaunce onely:  
but because of (a) conscience. And eue for  
this cause paye ye tribute. **8** For they are  
Gods ministers, seruyng for the same pur-  
pose. **9** Geue to every man therfore his du-  
ty. **10** Tribute \*to whom tribute belongeth:  
Custom to whome custome is due, feare to  
whom feare belongeth: Honour to whome  
honoure pertayneth.

**11** \*Owe nothyng to any man: but to loue  
one another. **12** For he that loueth another,  
fulfilleth the lawe: for these commande-  
mentes: \*Thou shalt not comyt adou-  
terp: Thou shalt not kyl: Thou shalt not  
steale: Thou shalt not beare false wytnes:  
Thou shalt not despyse, & so forth: (if there  
be any other commaundement) they are al  
fulfylling comprehended in this sayinge: \*Loue thine  
neighbour as thy selfe. **13** Loue hurteth not  
hys neyghboure. **14** Therefore is loue the ful-

filling of the lawe. **15**

**16** These also we knowe, I meane & sea-  
son, howe that it is tyme that we shoulde  
nowe awake out of slepe. **17** For now is our  
saluacion nearer then when wee beleued.  
The nighte is passed, and the daye is come  
nye. **18** Let vs therfore cast away the dedes of  
darknes, and let vs put on the Armour of  
lyght. **19** Let vs walcke honestly as it were in  
the day lyght: \*not in eatynge and dryn-  
kyng: neyther in chamberpynge and wan-  
tonnes, neyther in styffe and enuyng: but  
put ye on the Lorde Iesus Chyriste. **20** And  
make not prouysyon for the fleshe, to ful-  
fyll the lustes of it.

## The Notes.

**(a)** Though thou were of power to resiste the  
magistrates, yet shoulde thy conscience con-  
demne the, if thou dydest it, because God com-  
maundeth the to obeye them. **2** But this obedy-  
ence is not to do both good and euill at their co-  
maundement: but to do the good thynges that  
they commaunde: And if they command the any  
euill, to saye wyth Peter and Ihon, it is our  
parte rather to obeye God, then men. **3** And yet  
lyst no weapon against them, but pacyently suf-  
fer at theyr handes, whatsoeuer tyrannye they  
wyl execute vpon the, for not doyng theyr com-  
maundement.

## The. xiii. Chapter.

**1** Because ther was greate dyscencion be-  
twene the Jewes and the Gentyls, about the  
differenche of meates and tymes, Paule mo-  
nyeth them well that the Jewes folowe  
not theyr arrogancye, nor the Gentyls theyr  
ouergreate lyberte. **2** But that in suche out-  
ward thynges either of them folow the rule  
of charytee, to the entente that they offende  
not the weaker.

**H**im that is (a) weake in the fayth, re-  
ceiue vnto pou, not in dysputing and  
troublyng hys conscience. **3** One bele-  
ueth that he may eate all thyng: Another  
whiche is weake, eateth herbes. **4** Lette not  
him that eateth, despyse him that eateth  
not. **5** And lette not him whiche eateth not,  
iudge \*hym that eateth. **6** For God hath re-  
ceiued him. **7** What arte thou that iudget  
another mans seruaunt? **8** Whether he stand  
or fall, that pertayneth vnto hys maister:  
pea he shal stand. **9** For God is able to make  
him stande. **10** This manne putteth difference  
betwene daye and day. Another man coun-  
teth al dayes alike. **11** Se that no man wauer  
in hys owne meanyng. **12** He that obserueth  
one daye more than another, doeth it for  
the Lorde. **13** And he that obserueth not  
one daye more than another, doth it to please  
the Lorde also. **14** He that eateth, doeth it to  
please the Lorde, for he geueth God than-  
kes. **15** And he that eateth not, eateth not to  
please the Lorde with all, and geueth God  
thankes. **16** For none of vs lyueth hys owne  
seruaunt: neyther doth anye of vs dye hys  
owne seruaunte. **17** If we lyue, we lyue to be  
at the Lorde will. **18** And if we dye, we dye at  
the Lorde will. **19** Whether we lyue there-  
fore or dye, we are the Lorde. **20** For Chyriste  
therfore

Mat. xxi. d.  
Mat. xxi. c.  
Galat. v. b.  
Jacob. ii. b

\* Lu. xxi. f.  
Eccl. xxi. c  
1. xxvii. d

Conscience.

Rom. xii. a.  
1. iii. d

Howe  
weake soe-  
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he fauour thereof dyed and rose again, and reuiued, for hys sake that he myght be \* Lord both of dead and \* Act. ii. f. quicke.

But why dost thou then iudge thy brother? Either why dost thou despyse thy brother? We shal all be brought before the iudgement seate of Christe. For it is wrytten: as truly as I liue, sayeth the Lord, \* all knees shall bowe to me, and all tonges shall geue a knowledge to God. So shal euery one of vs, geue accompts of himselfe to God. Let vs not therefore iudge one another any more.

But iudge thys rather, that no man put a commune, a stumblinge blocke or an occasyon to fall, is to say, in his brothers waye. For I know and am vncleane. For I know and am full certyfyed in the Lord Iesus, \* there is nothing comune of it self, but vnto him that iudgeth it to bee commen, to him is it commē. If thy brother be greued wth thy meate, now walkest thou not charitably. Destrope not hym wth thy meate, for whō Christ died. Cause not poure treasure to be euill spoken of. For the kyngdome of god is not meat and drinke, but rightuousnes, peace and ioye in the holy ghost. For whoe soeuer in these thyngs serueth Christ, pleaseth well god, and is commended of men.

Lette vs folowe those thynges whyche make for peace, and thyngs wherwith one may edifye another. Destrope not \* worke of God for a lytle meates sake. \* All thynges are pure, but it is euill for that manne, whych eateth wth hurt of his conscience. It is good neither to eat fleshe, neyther to dryncke wyne, neyther any thyng wherby thy brother stumbleth, eyther falleth, or is made weke. Hast thou sayth? haue it with thy selfe before God. Happye is he that condemneth not hymselfe in that thyng whych he alloweth.

For he that maketh conscience, is dampned if he eate, because he doeth it not of faith. For whatsoeuer is not of faith, that same is synne. f. The Notes.

(a) Saynt Paule calleth them weake that not wythstandyng they haue the sayeth of Christe, yet theyr conscience wyll not suffer them to eat such meat as the law of Moyses forbade. Such woulde not Saynt Paule haue dyspyled, but to be gently instructed and taughte, that too the saythfull all thynges are cleane, and nothyng to be refused, so it be taken wth thanckes, and that Moyses forbade the vse of certayne beastes and meates only, because he woulde by the properties of the same beastes or meates, declare what vyces the saythfull shoulde refrayne. As by the forbiddinge of swynes fleshe, that the saythfull shoulde not delyght to wallow in the fylthy puddel of synne, as the swyne delyght to wallowe in the myre. And ryght so of other.

The xv. Chapter.

He monyeth to beare pacyently wth the weake. Then excuseth he hys boldnes in his Epistle, and wytnesseth hys sayth in the mistracyon of the word, and his loue toward the Romanes. He sheweth the cause thow whych he coulde not come vnto them. And last he desyeth them to praye for hym.

Whyche are stronge, \* oughte to beare the fraplines of them which are weake, and not to stande in our own conceptes. Let euery man please hys neyghboure vnto hys wealth and edifyinge. For Christe pleased not hym selfe: but as it is wrytten. \* The rebukes of them which rebuke the, fell on me.

\* Whatsoeuer thynges are wrytten afore tyme, are wrytten for oure learnynge, that we thowow pacyence and comforte of the scripture, might haue hope.

The God of pacyence and consolacion, geue vnto euery one of you, that ye be lyke mynded one towardes another, after the example of Christ Iesu, \* that ye al agree yng together, may wth one mouth praise God the father of our Lord Iesus. Wherefore receyue ye one another, as Christ receyued vs to the prayse of god. And I say that Iesus Christ was a minister of the cerycum cyspon for the truthe of God, to confirme the promises made vnto the fathers. \* And let the Gentils praise God for hys mercy, as it is wrytten. \* For this cause I wyll prayse the amonge the Gentyls, and syng in thy name. And agayne he sayth: \* reioyse ye Gentyls wth hys people. And agayne. \* prayse the Lord al ye Gentyles, & laude hym al nacjons. And in another place Esaias sayth: ther shalbe the \* rote of Jesse, and he that shall ryle to raygne ouer the Gentyles: in hym shall the Gentils truste. The God of hope fyll you wth al ioy and peace in beleuyng: that ye maye be ryche in hope thowow the power of \* holy gost. f.

I my selfe am full certyfyed of you my brethren, that ye poure selues are full of goodnes, and fylled wth all knowledge, and are able to exhorte one another.ouerthelesse brethren I haue somewhat boldly wrytten vnto you, as one that putteth you in remembraunce, thowow the grace \* is geuen me of God, that I shoulde be the minister of Iesu Christe amonge the Gentyles, and shoulde minister the glad tydinges of God, that the gentyles might be an acceptable offering, sanctyfyed by the holy ghost, I haue therfore whereof I maye reioyce in Christe Iesu in those thynges whych pertayne to God. For I dare not speake of anye of those thynges whych Christ hath not wrought by me, to make \* gentyles obedyent, wth worde and dede, in mighty signes and wonders, by \* power of the spyryte of God: so that from Hierusalem and coastes roundabout vnto Illicum, I haue fylled all countreyes wth the glad tydinges of Christ.

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nes.

Pla. lxxv. d  
Ro. iiii. d  
I. Cor. i. b

Luke. xix. d

Leu. xx. f  
iii. Ro. xxii  
Deu. xxxii f  
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## The Epistle of S. Paule

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Actes. xli. d. and. xliii. d. i. cor. xvi. a. ii. cor. viii. a. and. ix. a.

\* Now go I vnto Ierusalem, and minister vnto the sainctes. For it hath pleased them of Macedony and Achaia to make a certayne distribucion vpon the poore sainctes, whiche are at Ierusalem. It hath pleased them verely, and their betters are they. For if the Gentiles be made partakers of the spirituall thinges, their dutye is to minister vnto them in carnall thynges. Whē I haue performed thys, and haue brought them this fruit sealed, I will come back againe by you into Spayne. And I am sure when I come, that I shall come with a boundaunce of the blessing of the Gospell of Christe.

I beseeche you brethren for our Lord Iesus Christes sake, and for the loue of the spirite, that ye helpe me in my busines: with your prayers to God for me, that I may be deliuered from them which beleue not in Jewrye, and that thys my scrupce whych I haue to Ierusalem, may be accepted of the Sainctes, that I may come vnto you with ioye, by the will of God, & may with you be refreshed. The God of peace be with you: Amen. &

### The xvi. Chapter.

He commendeth Ihebe to the Romaines, and byddeth them to salute the brethren in his name. At last he monyeth them to take hede of suche as are authoures of dissencion.

I Commende vnto you Ihebe oure sister (whych is a minister of the congregacion of Cenchrea) that ye receyue hyr in the Lord, as it becommeth sainctes, & that ye assiste hir in whatsoever busines she needeth of your aide. For she hath suckered manye, and myne owne selfe also. Greete Prisca and Aquila my helpers in Christ Iesu, whych haue for my life layd down their own neckes. Vnto which not I only geue thanks, but also the congregacion of the Gentyles. Lpke wylle grete al the company that is in their house. Salute my well beloued Epenetos, which is the first fruite among them of Achaia. Greete Mary whiche bestowed much labour on vs. Salute Andronicus and Junia my colins, which wer prisoners with me also, which are well taken among the Apostles, and wer in Christ before me. Greete Amplias my beloued in the Lord. Salute Urbane oure helper in Christe, and Stachis my beloued. Salute Appelles approued in Christ. Salute them which are of Aristobolus household. Salute Herodion my kinsman. Greete them of the household of Narcissus, whiche are in the Lord. Salute Triphena and Triphosa, which women dyd labour in the Lord. Salute the beloued Persis, whiche laboured

## To the Roma. Chap. xvi.

in the Lord. Salute Rufus chosen in the Lord, and hys mother and mine. Greete Asyncritus, Phlegon, Herman, Patrobas, Hermon, and the brethren, which are with them. Salute Philologus and Julia, Pericus and his sister, and Olimpha, and al the sainctes which ar with them. \* Salute one another wpth an holpe kysse. The congregacions of Christe salute you.

\* I beseeche you brethren, marke them which cause diuision, and geue occasyons of euill, contrary to the doctrine whych ye haue learned: and auoide them. For they are such, serue not the Lord Iesus Christ, but their owne bellies, and with sweete preachynges and flatteryng wordes deceiue the hertes of the innocents. For your obedience extendeth to all men, I am glad no doubte of you. But yet I woulde haue you wylle vnto that whych is good, and to be innocent as concernyng euyl. The God of peace treade Sathan vnder your feete shortly. The grace of our Lord Iesu Christ be with you.

Timotheus my worke felow and Lucius and Jason, and Sopater my kinsman, salute you. I Tertius salute you, whych wrote this Epistle in the Lord. \* Gaius myne hoste and the hoste of all congregacions, saluteth you. Erastus the chamberlayne of the cytye saluteth you. And Quartus a brother, saluteth you. The grace of our Lord Iesus Christe be wpth you all, Amen.

To hym that is of power to stablysh you according to my Gospell and preachyng of Iesus Christ, in utteringe of the mystery which was kepte secrete sence the worlde began, but now is opened by the scripturs of prophesy, at the commandement of the euerlastyng God, to steepe by obedience to the faith published among al nacjons: To the same God, whiche alone is wylle, be all praise thowowe Iesus Christ for euer. Amen.

To the Romaines. Sent from Corinthum by Ihebe, she that was the minister vnto the congregacion at Cenchrea.

## The Prologe vpon the fyrste Epytyle of Saynt Paule to the Corinthians.



Thys Epistle declareth hit selfe from Chapter to chapter, that it needeth no Prologe or introduccion to declare. When Paul had converted a grete number at Corinthum as ye reade. Actes. xviii. & was departed, there came immediatly false Apostles and secte makers, and drew euerie man hys hyppocrites after hym, so that the people were wholely vnguided.

ii. cor. xlii. a.

Colos. ii. d. Ephe. v. b.

Phil. iii. d.

Paule wold haue the lape people iudge the prophetes and to obey the according to knowlege onely: for all obedience that is not after true knowlege is disallowed of God.

\* Act. xli. e.

Actes. xvii. d. ii. Ti. iiii. d.

First fruit that is the fruite that was converted to God.



## The Epistle of S. Paule

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### The xvi. Chapter.

He commendeth Ihebe to the Romaines, and byddeth them to salute the brethren in his name. At last he monyeth them to take hede of suche as are authoures of dissencion.

I Commende vnto you Ihebe our sister (whych is a minister of the congregacion of Cenchrea) that ye receyue hyr in the Lord, as it becommeth sainctes, & that ye assiste hir in whatsoever busines she needeth of your aide. For she hath suckered manye, and myne owne selfe also. Greete Prisca and Aquila my helpers in Christ Iesu, whych haue for my life layd down their own neckes. Vnto which not I only geue thanks, but also the congregacion of the Gentyles. Lpke wylle grete al the company that is in their house. Salute my well beloued Epenetos, which is the first fruite among them of Achaia. Greete Mary whiche bestowed much labour on vs. Salute Andronicus and Junia my colins, which wer prisoners with me also, which are well taken among the Apostles, and wer in Christ before me. Greete Amplias my beloued in the Lord. Salute Urbane our helper in Christe, and Stachis my beloued. Salute Appelles approued in Christ. Salute them which are of Aristobolus household. Salute Herodion my kinsman. Greete them of the household of Narcissus, whiche are in the Lord. Salute Triphena and Triphosa, which women dyd labour in the Lord. Salute the beloued Persis, whiche laboured

## To the Roma. Chap. xvi.

in the Lord. Salute Rufus chosen in the Lord, and hys mother and mine. Greete Asyncritus, Phlegon, Herman, Patrobas, Hermon, and the brethren, which are with them. Salute Philologus and Julia, Pericus and his sister, and Olimpha, and al the sainctes which ar with them. \* Salute one another wpth an holpe kysse. The congregacions of Christe salute you.

\* I beseeche you brethren, marke them which cause diuision, and geue occasyons of euill, contrary to the doctrine whych ye haue learned: and auoide them. For they are such, serue not the Lord Iesus Christ, \* but their owne bellies, and with sweete preachynges and flatteryng wordes deceiue the hertes of the innocents. For your obedience extendeth to all men, I am glad no doubte of you. But yet I woulde haue you wylle vnto that whych is good, and to be innocent as concernyng euyl. The God of peace treade Sathan vnder your feete shortly. The grace of our Lord Iesu Christ be with you.

Timotheus my worke felow and Lucius and Jason, and Sopater my kinsman, salute you. I Tertius salute you, whych wrote this Epistle in the Lord. \* Gaius myne hoste and the hoste of all congregacions, saluteth you. Erastus the chamberlayne of the cytye saluteth you. And Quartus a brother, saluteth you. The grace of our Lord Iesus Christe be wpth you all, Amen.

To hym that is of power to stablysh you according to my Gospell and preachyng of Iesus Christ, in utteringe of the mystery which was kepte secrete sence the worlde began, but now is opened by the scripturs of prophesy, at the commandement of the euerlastyng God, to steepe by obedience to the faith published among al nacjons: To the same God, whiche alone is wylle, be all praise thowowe Iesus Christ for euer. Amē.

To the Romaines. Sent from Corinthum by Ihebe, she that was the minister vnto the congregacion at Cenchrea.

## The Prologe vpon the fyrste Epytyle of Saynt Paule to the Corinthians.



Thys Epistle declareth hit selfe from Chapter to chapter, that it needeth no Prologe or introduccion to declare. When Paul had converted a grete number at Corinthum as ye reade. Actes. xviii. & was departed, there came immediatly false Apostles and secte makers, and drew euerie man hys hyscopples after hym, so that the people were wholely vnguided.

ii. cor. xlii. a.

Colos. ii. d. Ephe. v. b.

Phil. iii. d.

Paule woldhaue the lape people iudge the prophetes and to obey the according to knowlege onely: for all obedience that is not after true knowlege is disallowed of God.

\* Act. xli. e

Actes. xvii. d. ii. Ti. iiii. d.

First fruit that is the firste that was converted to God.



ted, diuided, and at varpaunce amonge themselves, enerye man for the zeale of hys doctoure, those newe apostles not regarding what dyuysion, vncleennes of liuing, or what false opinions were amonge the people, as longe as they mighte bee in authoryte, and well at ease in theyr bealpes. But Paul in the foure fyrst chapters wryth greate wysdome and sobryenes, rebuketh fyrst the deuision, and the authors thereof: and calleth the people to Christ agayne, and teacheth howe for what the preacher is to be take.

In the fyfte he rebuketh the vncleennes that was amonge men.

In the .vi. he rebuketh the debate and the goyng to lawe together, pleadyng theyr causes before the heathen.

In the .vii. he refoormeth them, concernyng chastitie and maryage.

In the .viii. ix. x. and .xi. he teacheth the stronge to forbear the weake that yet vnderstande not the lyberte of the Gospell, and that wryth the example of hymselfe. Whiche though he were an Apostle and had authoryte, yet of loue he abstayned to wyne other. And he feared them wryth the example of the olde Testament, and rebuketh dyuerse disorders that were among them, concernyng the Sacraments, and the goyng bare headed of maryed women.

In the .xii. xiii. xiiii. he teacheth the manyfold gyftes of the spirite, and proueth by a symilitude of the body, that all gyftes are geuen, that eche should helpe other, and thow loue do see wyse to other, and proueth that where loue is not, there is nothyng that pleaseth God. For if one should loue another, is all that God requyret of vs. And therfore if we desyre spiritual gyftes, he teacheth those gyftes to be desyred that helpe our neyghbours.

In the .xv. he teacheth of the resurrection of the bodye.

And in the last he exhorteth to help the poore sapientes.

halfe, for the grace of God whych is geuen you by Iesus Christ, that in all thynges ye are made riche by him, in all learnyng and in all knowledge, euen as the testimony of Iesus Christ was cōfyrmed in you, so that ye are behynd in no gyft, and waite for the appearing of our lord Iesus Christ whych shal strength you vnto the end, if ye may be blamelesse in the daye of oure Lord Iesus Christ. For God is fapthfull, by whom ye are called vnto the felowshyp of his son Iesus Christ our Lorde.

I beseech you brethren in the name of our Lorde Iesus Christ, that ye all speake one thyng, and that there be no dissencion amonge you: but be knytted together in one minde and in one meaninge. It is shewed vnto me (my brethren) of you by thē that are of the house of Cloe, that there is strife amonge you. And this is it that I meane: how that commonly among you, one saith: I hold of Paul, another, I hold of Apollos: the third, I hold of Cephas: the fourth, I hold of Christ. Is Christe deuided? was Paul crucified for you? either were ye baptised in the name of Paule? I thanke god that I Christened non of you, but Crispus and Gaius, lest any should saye that I had baptised in mine owne name. I baptised also the house of Stephana. Furthermore knowe I not whether I baptised anye man or no.

For Christ sent me not to baptise but to preache the Gospell, not with wysdome of words, least the crosse of Christ shuld haue bene made of none effecte. For the preaching of the crosse is to them that perishe, folishnes: but vnto vs whych are saued it is the power of God. For it is wrytten: I will destroye the wysdome of the wyse, and will cast awaye the vnderstandyng of the prudent. Wher is the wyse? Wher is the scribe? Wher is the searcher of this world? Hath not God made the wysdome of this world folishnes?

For when the worlde through wysdome knewe not God in the wysdome of God, it pleased God through folishnes of preaching, to saue them that beleue. For the Jewes require a sygne, & the Grekes seke after wysdome. But we preache Christ crucified, vnto the Jewes an occasyn of falling, and vnto the Grekes folishnes, but vnto them which are called both of Jewes and (a) Grekes, we preache Christ the power of God & the wisdom of God. For the folishnes of God, is wyser then men, and the weaknes of God is stronger then men. Brethren, loke on your calling home that not many wise men after the flesh, not many mighty, not many of hye degre are called: but God hath chosen the folish things of the world, to confound the wyse.

And God hath chosen the weake thynges of the worlde, to confounde thynges which are mighty. And vile thynges of the worlde, and thynges whiche are despised hath

## The fyrste Epistle of saynt Paul the Apostle to the Corinthians.

### The fyrst Chapter.

After that he hath moued them wyllynge to heare him, he exhorteth them to agre, and taketh away the cause of discorde, whych hadde rylen for the lowlynes of Pauls preaching. Then he sheweth that God hath chosen the humble, to the entent all glory shuld be referred vnto hym.



Aule by vocacyon an Apostle of Iesus Christe, thow the wil of God, & brother Sostenes.

Vnto the congregacion of God, which is at Corinthum. To thē that are sanctified in Christ Iesu, saintes by calling, wryth all that call on the name of our Lord Iesus Christ in euery place, both of theirs and of ours. Grace be wryth you and peace from God our father, and from our Lorde Iesus Christe.

I thanke my God alwayes on your be-

Roma. i. a.  
Gala. i. a

1. Thessa. v

Ru. xxi. c  
1. Cor. x. c

1. Cor. x. c

Act. xlii. b  
1. Cor. xli. c

and. xvi. c

preaching of p crosse is the power of God.

Roma. i. b.  
Esa. xli. d.  
Abde. i. c

El. xxxiii. e

mat. vii. f.  
Luce. xi. d.  
John. vi. b.  
Signe.

Christ is power & wisdom of God.



# The i. Epistle of S. Paul to the Corint. Chapter. ii.

Christe is hath God chosen, yea and thynges of no wisdom, reputacion for to bring to naught thynges of hym of reputacion, that no flesh should reioise ought we in his presence. And vnto him pertayne ye, holde and in Christ Iesus: which of God is made to vs hym on- his wisdom, and also rightuousnes, & sanc- tyfyinge, and redempcion. That accordyng as it is writtē: he whiche reioiseth (b) Gould reioice in the Lord.

## The Notes.

**Greekes.** (a) The Greekes doo sometyme signifye theyr owne nacion only, as in the Actes. vi. a. Sometyme all the Gentiles as here, and Rom. i. b.  
(b) He reioiseth in the Lord, that knoweth certaynly that God wytheth hym good, and fauoureth him so, that the thyng which he doeth, please God, and which he doeth not as he shoulde do, is forgiven hym and not imputed to him. Jeremy. vi. g. And Rom. viii. c.

## The ii. Chapter.

He declareth with what humblenes he preached þe Gospell to the. Then teacheth he that this humblenes which they thinke folishnes, is the true wysdome, which cannot be perceyued of the carnall man, except it be reueled to hym through the spirit of God.

**A**nd I brethren when I came to you, came not in gloriousnes of words or of wysdome, shewyng vnto you the Testimony of God. Neither shewed I my selfe that I knewe any thyng among you saue Iesus Christ, euen the same that was crucifyed. And I was amonge you in weaknes, and in feare, and in much trembling: And my wordes and my preachyng were not with entyspyng wordes of mans wysdome, but in shewyng of the spyryte and of power, that your fayth shoulde not stand in the wysdome of menne, but in the power of God.

**W**hat we speake of, is wysdome among them that are perfect, not the wisdom of this worlde, neither of the rulers of thys worlde (which go to nought) but we speake the wisdom of God, whiche is in secretes, and lyeth hyd, which God ordeined before the worlde vnto our glory: whych wysdome none of the rulers of thys worlde knewe. For had they knowen it, they woulde not haue crucifyed the Lorde of glory. But as it is writtē. \* The eye hath not sene, and the eare hath not heard, neyther haue entered into the hert of man the thyngs which god hath prepared for them that loue him.

**B**ut God hath opened them to vs by the spirit. For the spirit searcheth all thynges, yea the bottome of Goddes secretes. For what man knoweth the thynges of a man, saue the spyryte of a man whiche is wythin hym? Euen so the thynges of God knoweth no man, but the spirit of God. And wee haue not receiued the spyrit of the worlde, but the spyryt which cometh of God, for to know the thynges that are geuen to vs of god, which thynges also we speake. Not in the cunning wordes of mans wisdom, but with the cunying wordes of the holpe

ghost, makinge spirituall comparisons of spirituall thynges. For the naturall man perceyueth not the thynges of the spirit of God. For they are but folishnes vnto him. Neyther can he perceyue the, because he is spirituallly examined. But he that is spyrituall, discussteth all thynges: yet he him self is iudged of no man. \* For who knoweth the minde of the Lord: either who shall in- forme him? But we vnderstand the mynde of Christe.

## The iii. Chapter.

He sheweth the cause whye hys doctryne was so humble. Then disputeth he of the of- fyce and dygnyte of ministers, shewyng that it is not theyr workes but Goddes, and ther- fore that they ought not to reioyce in menne, but in God alone.

**A**nd I could not speake vnto you bre- thren as vnto spirituall, but as vnto carnall, euen as it were to babes in Christ: \* I gaue you milke to drinke, & not meate. For ye then were not strong, no nei- ther yet are. For ye are yet carnall. As long verelye, as there is amonge you enuyng, strife and dissencion, are ye not carnall, and walke after þe maner of me: As long as one saith: I hold of Paul, & another I am of Apollo, are ye not carnall? What is Paul? What thyng is Apollo? Onely ministers are they by whome ye beleued, euen as the Lord gaue euery man grace. I haue plan- ted, Apollo waters: but God gaue the en- crease. So then neither is he that planteth any thyng, neither he that watereth: but God that gaue the encrease.

He that planteth and he that watereth, B are neither better then the other. Euerie man yet shal receyue his reward accordyng to his laboure. We are Goddes labourers, ye are Gods \* housbandys, ye are Gods buyldyng. Accordyng to the grace of god geuen vnto me, as a wyse builder haue I layed the foundacion, and another buylte thereon. But let euery man take hede how he buildeth vpon. For other foundacion can no man laye, then that which is layed \* which is Iesus Christ. If any mā buylde on this foundacion, gold, siluer, precious stones, tymber, hape or stoble: euery mans worcke shal appeare. (a) For the day shal declare it, and it shal be shewed in fyre. And the fyre shal trye euery mannes worcke, what it is. If any mannes worcke that he hath buylte vpon, byde, he shal receyue a re- ward. If any mans worcke burne, he shal suffer losse: but he shal be safe him selfe: ne- uerthelesse yet as it were thorow fyre.

\* Are ye not ware that ye are the temple of God, and how that the spyryte of God dwelleth in you? If anye manne defyle the temple of God, him shal God destroy. For the temple of God is holpe, whiche temple ye are. Lette no man deceyue hym selfe. If any man seme wyse among you, lette him be a foole in thys worlde that he maye be wyse. For the wysdome of thys worlde is folish-

The natu- ral manne that is not reueled in Christ can not per- ceive the thyngs of God.

\* 1. Cor. ii. d. Roma. xi. d.

Heb. v. d. The apost- les & prela- tes are ser- uants to preache Christe, to which doc- trine only oughte all obedience to be geue. Act. xiii. d. 1. Cor. i. b.

1. Cor. i. d. Gala. vi. d. Ephe. ii. d.

Christ is þe foundacio that bea- reth all. \* mat. xvi. c. Dape.

1. Cor. vi. d. Temple. 11. Cor. vi. c.



**Job. v. c.** foolishnes with God. \* For it is written, he  
**Ps. cxiii. b.** compasseth the wise in their craftines.  
**In p. king** And agayne: \* God knoweth the though-  
**do of christ** tes of the wse that they be vaine. There-  
**we at i sub** fore let no man reioice in men. For al thin-  
**ieccion to** ges are poures whether it be Paule, either  
**none saue** Apollo, either Cephas: whether it be the  
**to christe &** worlde, either lyfe, either death, whether  
**his doctrin** they be present things, or thyngs to come,  
**psal. cxiii.** al are yours, and ye are Christs, and Christ  
 is Gods. f

The Notes.

(a) Dape here signifieth the tyme when God  
 byngeth to lyghte the thyng that is hydde. By  
 spee vnderstande exquisite and perfect true iud-  
 gement, whych when it hath opened the faulte  
 and erreure, affliccyon of forthynkyng and re-  
 pentynge doeth folowe. Saynt Paule entrea-  
 reth here of preachers, whiche succeeded hym  
 when he was departed from the Corinthyans,  
 he had layed a good foundacyon let other take  
 hede (sayth he) what they buyld thereon. If they  
 buyld thynges worthye for Christ, they wor-  
 kes wll remayne and abyde, euen when they be  
 seen in the lyghte. Whych thyng he signifi-  
 eth when he sayeth. The dape shall declare it.  
 Was it they bynge in Jewyshe fashyons, they  
 shall happely deceybe for a tyme, but at length  
 they deceypte shall be opened, as lone as it is be-  
 gon to be examyned wth true and sincere iud-  
 gement. Thus doeth Erasmus expounde thys  
 place, in hys annotacyons vpon these wordes,  
 Hape and stubble. Doyng also by the autho-  
 ritye of S. Ambrose, Jerome, and other olde  
 doctours, that it maketh nothyng for Purga-  
 tory, though many haue wonderfully laboured  
 to wresle it to that purpose.

The. iii. Chapter.

He teacheth how the ministers of p church  
 should be esteemed. Chan blameth he the pryde  
 of the Corinthyans, vterynge by example of  
 hym self, the hypocrisy of false Apostles. Last  
 he monyeth them of theyr dute, he commen-  
 deth Timothe, and promyseth to come vnto  
 them.

**The Apo-** **Let men thus wyle esteeme vs, euen as**  
**les at my** **the ministers of Christe, and disposers**  
**mysters.** **of the secrets \* of God. Furthermore**  
**Deu. xix. d** **it is requyred of the disposers that they be**  
**fasthfull** **founde fasthful. Wpthe me it is but a verpe**  
**is he p pre-** **you, eyther of (mans day.) No I iudge not**  
**acheth hys** **myne owne selfe, I knowe noughte by my**  
**master, &** **selfe, yet am I not thereby iustified: It is**  
**not hym** **the Lord that iudgeth me. Therefore iudge**  
**selfe.** **nothyng before the tyme, vntyll the Lord**  
**(Mannes** **come: who wil lighten thyngs that are hid**  
**dar) is mas** **in darcknes, and open the counsels of the**  
**wpf dome.** **hertes. And then shall euerpe manne haue**  
**praise of God. f**

These thynges brethren I haue discry-  
 bed in myne owne person and Apollos for  
 your sakes, that ye might learn by vs, that  
 no manne counte of himselfe beyonde that  
 whych is aboue written: that one swel not  
 against another for anye mans cause. For  
 who preferreth the? \* What hast thou that  
 thou hast not receyued? If thou haue recei-  
 ued it, whype reioycest thou as though thou  
 haddest not receyued it? Nowe ye are full:

**Jaco. i. b.**

nowe ye are made ryche: ye reygne as kyn-  
 ges wpthout vs: and I woulde to God  
 ye dydde reygne that wee myghte raygne  
 wpth you.

We thincketh that God hath sent forth  
 vs, whych are Apostles, for the loweste of  
 all, \* as it were men appointed to deathe. **Ps. cxiii. d**  
 For we are a gasping stock vnto the world, **Rom. viii. c**  
 and to the angels, and to men. We are fo- **The fastio**  
 les for Christs sake, and ye are wise tho- **of true apo**  
 rowe Christ. We are weake, & ye are strong. **stles.**  
 Ye are honorable, and we are despised. E- **C**  
 uen vnto thys dape we hunger and thyrste,  
 and are naked, and are boffetted with fistes,  
 and haue no certaine dwelling place, and  
 laboure \* workinge with oure handes. We **Actes. ix. v.**  
 are reuelled, and yet we blesse. We are perse- **i. Cel. i. b.**  
 cuted and suffer it. We are euill spoken of, **ii. Cel. iii. c**  
 and we praye. We are made as it were the  
 fylthynes of the worlde, the offcomminge  
 of all thynges, euen vnto thys tyme.

I wryte not these thyngs to shame you,  
 but as my beloued sonnes I warne you.  
 For though ye haue ten thousand instruc-  
 tours in Christ, yet haue ye not manye fa-  
 thers. In Christ Iesu I haue begotten you  
 thorow the gospel: Wherefore I desire you  
 to folowe me. For this cause haue I sente  
 vnto you Timotheus, whiche is my deare  
 sonne and fasthfull in the Lorde, whych  
 shall put you in remembraunce of my wai-  
 es which I haue in Christ, euen as I teach  
 euerye where in all congregacyons. Some  
 swell as though I woulde come nomore at **Acte. xviii. e**  
 you. But I wil come to you shortly \* if god **He. vi. a**  
 wil, and will know not the wordes of them  
 whych swell, but the power: for the kyng-  
 dome of God is not in wordes, but in pow-  
 er. What will ye? Shall I come vnto you  
 with a rodde, or els in loue and in the spirit  
 of mekenes?

The. v. Chapter.

He proueth the doctours of the Corinthy-  
 ans to be vayne, because that while they sche-  
 gloze, they punish not an abhomyable ad-  
 uoutrye. Chan he warneth them to puny-  
 sh it, that the whole congregacyon be not in-  
 fected, last he exhorteth them generally, to fo-  
 low purpurye of lyfe, and to fye the company  
 of the wycked.

There goeth a commen sayinge that **A**  
 there is fornicacyon among you, and **Le. xviii. b.**  
 suche fornicacyon as is not once na- **Colo. ii. a**  
 med among the Gentils: \* that one should **Fornica-**  
 haue hys fathers wyfe. And ye swelle and **cyon.**  
 haue not rather sorowed, that he whych **Colo. ii. a.**  
 hath done thys dede, might be put from a- **Excomu-**  
 mong you. For I verely as absent in body, **nicacye is**  
 euen so present in spirite, haue determined **to destroy**  
 alreedy (as though I were present) that he **fleshly wil**  
 that hath done thys dede, in the name of **dome that**  
 oure Lorde Iesus Christ, when ye are ga- **the spyr**  
 thered together in my spyr, with the po- **maye be**  
 wer of the Lord Iesus Christ, \* be delpue- **found in p**  
 red vnto Sathan, for the destruccid of the **doctrin of**  
 flethe, that the spirite maye be saued in the **Christ.**  
 day of the Lord Iesus. **mat. xviii. c**  
**i. Cel. iii. d.**

Doos. i. Your



# The .i. Epist. of S. Paule

# to the Corint. Chap. vi.

**1. Tim. i. d.** Your reioysing is not good: knowe ye not  
**Galat. v. b.** that a lytle leuen soweth the whole lump  
 of dowe? & poure therfore the old leuen,  
 that ye may be newe dowe, as ye are swete  
 bread. For Christ our easter lamb is offered  
 by for vs. Therfore let vs kepe holpe dape,  
 not with old leuen, neither wpth the leuen  
 of malicpousnes and wickednes: but with  
 the swete breade of purenes and truth. &

**1. Cor. xiii. c.** I wrote vnto you in a Epistle, that ye  
 should not companie with fornicatours.  
 And I meant not at al of the fornicatours  
 of thys world, either of the couetous, or of  
 extorsioners, epther of the pdolaters: for  
 then muste ye nedes haue gone oute of the  
 world. But now I wyte vnto you\* that  
 ye company not together, if any that is cal  
 led a brother, be a fornicator, or couetous,  
 or a worshypper of Images, epther a rap  
 ler, either a dronckarde, or an extorponer,  
 with him that is suche, see that ye eate not.  
 For what haue I to do, to iudge the which  
 are without? Do ye not iudge them that ar  
 wpthin? Them that are without, God shal  
 iudge. \* Put away from amonge you, that  
 euill person.

## The .vi. Chapter.

**1. Cor. xiii. c.** He taunteth theyr wycked abuses of goyng  
 to lawe, and counsaileth them to ryghtheou  
 nes, and charytye. Then enueyeth he mygh  
 tely agaynst lecherie and whozedom.

**To go too law.**  
**Mat. xxi. d.**  
**And. xix. d.**  
**Howe dare one of you haupnge busp**  
**H**nes wpth another, go to lawe vnder  
 the wicked, and not rather vnder the  
 sainctes? \* Do ye not know that the sain  
 tes shal iudge the worlde? If the worlde  
 shal be iudged by you, are ye not good p  
 uoughe to iudge smal trifles? know ye not  
 how that we shal iudge the aungels? How  
 muche more maye wee iudge thynges that  
 pertayn to the lyfe? If ye haue iudgemen  
 tes of worldly matters, take them whyche  
 are despised in the congregacyon, & make  
 them iudges. Thys I saie to poure shame.  
 Is there vterly no wyse man among you?  
 What, not one at all, that can iudge be  
 twen brother and brother? but one brother  
 goeth to law with another, and that vnder  
 the vnbeleuers?

**Howe therfore, there is vterly a faute**  
**among you, because ye go to law one wpth**  
**another. Why rather suffer ye not wrong?**  
**\* Why rather suffer ye not poure selues to**  
**be robbed: nape, ye pour selues do wronge,**  
**and robbe, and that the brethre. Do ye not**  
**remember how that the vnrighuous shal**  
**not inherite the kyngdome of God? Be**  
**not deceyued. For\* neither fornicatours,**  
**neither worshypers of Images, nepther**  
**whozemongers, nepther weaklinges, ney**  
**ther abusers of themselues with the man**  
**kynde, nepther theues, nepther the coue**  
**tous, neither dronckardes, neither cursed**  
**speakers, nepther pylars, shal inherite the**  
**kingdom of God. And such were ye verely,**  
**but ye are washed, ye are sanctified, ye are**

iustified by the name of the Lorde Jesus,  
 and by the spirit of pour God.

**Et. xxvii. d.**  
**1. Cor. x. e.**  
**Sanctify**  
**ing iusti**  
**fying cum**  
**by Christ**  
**his spirite.**  
**1. Cor. x. e.**  
**1**  
 All thynges are lawfull vnto me, but all  
 thynges are not profytable, I maye do all  
 thynges, \* but I will be brought vnder no  
 mannes power. Meates are ordeyned for  
 the bellye, and the bellye for meates, but  
 God shal destroy both it and them. Lette  
 not the body be applyed vnto fornicacyon,  
 but vnto the Lord, and the Lord vnto the  
 body. God hath rayled by the Lord, & shal  
 rayle vs by hys power.

**Our bodies**  
**es are the**  
**members of**  
**Christe.**  
**Gen. ii. d**  
**Mat. xix. a.**  
**Mar. x. a.**  
**Eph. v. g**  
**He is of**  
**christ hath**  
**his spirite.**  
**Rom. viii.**  
**1. Pets. i. d.**  
 \* Either remember ye not, that your bo  
 dies at the members of Christ? shal I now  
 take the members of Christ, and make the  
 members of an harlot? God forbode.  
 Do ye not vnderstande that he which cou  
 pleth himsele with an harlotte, is become  
 one body. \* For two (sayth he) shal be one  
 flesh. But he that is ioyned vnto the Lord,  
 is one spirit.

**Flee fornicacyon.** All synnes that a man  
 doeth, are wpthout the bodye. But he that  
 is a fornicator, synneth agaynst hys owne  
 body. Either know ye not, how that poure  
 bodies at the temple of the holy ghost, which  
 is in you, whom ye haue of God, and howe  
 that ye are not your owne? For ye are dea  
 rely boughte. Therfore glorifye ye God in  
 your bodies and in poure spirites, for they  
 are Gods. &

## The .vii. Chapter.

**Because the vse of matrimony was corrup**  
**ted wpth the false Apostles tradicions, some**  
**dispraysinge it, and some takyng to muche**  
**vpon them. Paule teacheth here playnely of**  
**the lawes of wedlocke, chastytye, wyddo**  
**wes, and byrgnytye.**

**As concernyng wherof ye wrote vn**  
**to mee: it is good for a manne not to**  
**touch a womanne. Neuerthelesse to**  
**auoide fornicacion, let euery man haue his**  
**wife: and let euery woman haue hys hus**  
**bande. Lette the man geue vnto the wyfe**  
**due beneuolence. Lykewise also the wyfe**  
**vnto the manne. The wyfe hath not power**  
**ouer hys owne body, but the husband. And**  
**lykewise the man hath not power ouer his**  
**owne body: but the wyfe. \* Withdraw not**  
**pour selues one from another, excepte it be**  
**with consente for a time, for to geue poure**  
**selues to fastyng & prayer. And afterwarde**  
**come agayn to the same thyng, lest Sathā**  
**tempt you for pour incontynence. &**

**This I say of fauoure, and not of com**  
**maundement. For I woulde that all men**  
**were as I myself am: but euery man hath**  
**hys proper gyfte of God, one after thys**  
**maner, another after that. I saie vnto the**  
**vnmaried men and wyddowes: it is good**  
**for them, if they abyde euen as I do. \* But**  
**and if they cannot abstayn, let them mary.**  
**For it is better to mary, then (a) burne.**

**Vnto the maried commaund not I, but**  
**the Lord: \* that the wyfe separate not hys**  
**selve from the manne. If she separate hys**  
**selve, let hys remaine vnmaried, or be recon**  
**cyled**



# The .i. Epistle of S. Paul

# To the Corin. Cha. vii. Fo. lxxix.

culed to her housbande agayne. And let not the husband put away his wife from him.

**T**o the remnaunt speake I, and not the Lord. Yf any brother haue a wyfe that beleueth not, if she be contente to dwell with him, let him not put her away. And the woman whych hath to her husband, an infydele, if he consente to dwell wyth her, lette hyr not put hym away. For the vnbelyng husbande is sanctified by the wife, and the vnbelyng wife is sanctified by the husbande. Orls were your chyldren vncleane but now are they pure. But and if the vnbelyng depart, let him depart.

A brother or syster is not in subieccion to such: god hath called vs in peace. For howe knowest thou O womanne, whether thou shalte saue that manne or no? epyther howe knowest thou O man whether thou shalte saue that woman or no? but euen as God hath distributed to euery man.

**Ephe. iiii. c** As the Lord hath called euery person so let hym walke: and so ordeine I in all congregacions, If any man be called beyng circumcised, let hym ad nothyng thereto.

**Circumci-** If any be called vncircumcised: lette hym sion. not bee circumcised. Circumcision is nothyng, vncircumcision is nothyng, but the keepnge of the commaundementes of

**i. Ti. vi. g** God is altogether. Let euery man abide in the same state wherin he is called. \*Arte thou called a seruaunt? care not for it. Reuerthelesse if thou mayest be fre, vse it rather. For he that is called in the Lord beynge a seruaunte, is the Lordes free man.

Apkewpse he that is called beyng free, is Christes seruaunt. Ye are dearely bought, be not (c) mens seruautes. Brethren let euery man wherin he is called, therein abyde wyth God. \*

**i. Cor. vi. c** As concerning vyrgins I haue no commaundemente of the lord: yet geue I counsell, as one that hath obtained mercy of the lord to be faithful I suppose yf it is good for the present (d) necessite. For it is good for a manne so to be. Arte thou bounde vnto a wyfe? seke not to be lewled. Arte thou lewled from a wyfe? seke not a wyfe. But and if thou take a wyfe, thou synnest not. Like wise if a vyrgyn marrye, she synneth not. Reuerthelesse suche shall haue trouble in theyr fleshe: but I fauoure you.

**Psalm. xc. a** This say I brethren \*the tyme is short, it remayneth that they whiche haue wyues, be as though they had none, and they that weepe, be as though they wepte not, and they that reioyse, be as though they reioysed not, & they that bpe be as though they possessed not: and they that vse thys worlde, be as though they vled it not. For the fashyon of thys worlde goeth away.

**Eccl. xi. b.** I woulde haue you wythout care: the synge man careth for the thynges of the Lord, howe he maye please the Lord. But he that hath married, careth for the thynges of the worlde, howe he maye please his wife. Ther is difference betwene a vir-

gyn and a wyfe. The synge woman careth for the thynges of the Lord, that she maye be pure both in bode and also in spyrte. But shee that is married, careth for the thynges of the worlde, how she may please hyr husbnde. Thys speake I for your profitte, not to tangle you in a snare: but for that whych is honest and comely vnto you and that ye maye quietly cleaue vnto the lord without seperacion.

If any man thynke that it is vncomefy for hym vyrgyn if he passe the tyme of marriage, and if so nede requyre, lette hym do what he lysteth, he sinneth not, let them be coupled in marriage. Reuerthelesse, he that purposeth suerlye in hym heart, haupnge none nede: but hath power ouer hym owne wyl, and hath so decreed in his hert that he wyl kepe hym vyrgyn, doth well. So then he that iopneth hym vyrgynne in marriage, doth well. But he that iopneth not hym vyrgyn in marriage doeth better. \*The wyfe is bounde to the lawe as longe hyr husbnde lyueth. If hyr husbnde slepe, she is at libertye to marie wyth whom she wyl, one ly in the Lord. But she is happier if she so abyde in my iudgement. And I thynke verely that I haue the spyrte of God.

## The Notes.

(a) After saynt Ambrose, the consent of the will is thys turnynge.

(b) Not that chyldren are by nature, cleane and pure wythout synne, for that were agaynst the Apostle hym selfe, who proueth. Rom. v. that al are vnder originall synne, and naturallie the chyldren of Gods wrath. As. Ephe. ii. But here hym meanyng is, that lyke as althynges are cleane to the cleane, so is the vncristian woman to the chrystian man: So that he may be conuersant wyth her & not offende, and that the chyldren of them are not to be reputed as vnlawfull and vnpure.

(c) To be the seruaunte of menne, is to do any thyng for the fauour of men, and so oughte we not to seruienen. But to do them bodely seruice accordynge to the order of the countreyes where in we lyue, is not forbidden, but commaunded, yea and that to be done so faythfully, as though it were God hym selfe y we serue. For so Paul wytteth, not wyth eye scrupce as men pleasers, but as men seruynge the Lord and not men. Ephe. vi.

(d) Chastite is a gyfte of god, and is (as all other moztall vertues be) an honest habite of the mynde whereby the outragyoullustes of the fleshe be repressed and kepte vnder, so that they cause vs not to vse or desyre the vnlawful company of the contrary sexe, that is the man of woman or woman of man. Thys chastite oughte to be in euery chrystian man and woman be they married or vnmarrled. Thys chastite haue we not of lōg tyme, cōpted worthy the name of chastite, but thoughte them only to be chast, whych haue refrayned marriage. In verry dede, suche if they refrayne all fleshelye companye and desyre of the same, are mooste chast. And if they do wyth all refrayne the busynes of the worlde, are moost apte to preache the worde, and minister in the congregacion of God. But otherwys the guyete married manne is moze apte for that offyce.

Do o o. ii.

For

To burne  
Pure.

Mens ser  
uautes.

The gyft  
of chastite



## The.i. Epistle of S. Paul

For the troubles & cares of the worlde are most to be auoyded in church ministers.

### The.viii. Chapter.

He dysputeth of the eatynge of such thynges as were offered to idols. And warneth the to folowe the rule of charite, and to beware that throught the libertie of the gospel, they offend not the weake.

**A**l speake of thynges\* dedicate vnto idols, we are sure p we al haue knowledge: knowledge maketh a mā swel, but loue edifieth. If any man thynke p he knoweth any thyng, he knoweth nothing pet as he ought to knowe. But if any man loue god, the same is knowen of hym.

**T**o speake of meat dedicate vnto Idols we are sure that\* there is none Idol in the world, and that ther is none other god but one. And though he there be that are called goddes, whether in heauen, either in earth (as ther be gods many and Lordes many) pet vnto vs is there but one God, whyche is the father, of whom are al thynges, and we in hym: and one Lord Iesus Christ by whom are al thynges, and we by hym. But every man hath not knowledge. For some suppose that there is an Idol vntill thys houre, and eate as of a thyng offered vnto the Idol: and so they? consciences beyng pet weake are defiled. Meate maketh vs not acceptable to God. Neyther if we eate are we the better. Neyther if we eate not are we the worse.

**W**etake hede that poure libertie cause not the weake to faule. For if some man se the whych hath knowledge, sit at meate in the Idols temple, shall not the conscience of hym whych is weake, be boldened to eat those thynges whyche are offered vnto the Idol? And so thowow thy knowledge shal the weake brother perpe the for whom christ dyed. When ye synne so agaynst the brethren and wound they? weake consciences ye synne agaynst Christe. Wherefore ye meate hurte my brother, I wyl eate no fleshe whyle the world standeth, because I wil not hurt my brother.

In al oure dedes we must haue a respecte to our neighbours wealth. Rom. xix. c. Charite what it do eth.

But take hede that poure libertie cause not the weake to faule. For if some man se the whych hath knowledge, sit at meate in the Idols temple, shall not the conscience of hym whych is weake, be boldened to eat those thynges whyche are offered vnto the Idol? And so thowow thy knowledge shal the weake brother perpe the for whom christ dyed. When ye synne so agaynst the brethren and wound they? weake consciences ye synne agaynst Christe. Wherefore ye meate hurte my brother, I wyl eate no fleshe whyle the world standeth, because I wil not hurt my brother.

### The.ix. Chapter.

He confyrmeth here by example of hym selfe that whyche he began in the eyght chapter, shewing that he neyther vled a wyfe, nor to haue at anye tyme aslued wagies for hys paynes in preachyng, when not withstanding it was lawfull for him, & that because he would not offend the weake.

**A**m I not an Apostle? Am I not free? \*haue I not sene Iesus Christe our lord? Are not ye my work in the lord? If I be not an Apostle vnto other, pet am I vnto you. For the seale of myne Apostle shyp are ye in the lorde. Wyne aunswere to them that are me, is this. Haue we not power to eate, and dryncke? Eyther haue we not power to leade aboute a syster to wyfe as well as other Apostles, and as the brethren record thzen of the lord, and Cephas? Either only I and Barnabas haue not power thys to

## To the Corin. Cha. xi.

do? who goeth a warfare anye tyme at hys owne cost? Who planteth a vinearde and eateth not of the fruit. Who fedeth a flock and eateth not of the mylke?

**S**ape I these thynges after the manner of men? Or sayeth not the law the same also? For it is wyrtten in the law of Moyses: Thou shalt not mofell the mouthe of the ope that treadeth out the corne. Doeth God take thoughte for open? Eyther sayeth he it not altogether for oure sakes? For oure sakes no doubt thys is wyrtten: that he whyche eareth, shoulde eare in hoope: and that he whyche threasheth in hope, shoulde be partaker of hys hope. \*Yf we sowe vnto you spiritual thynges, is it a great thing if we reape poure carnall thynges? If other be partakers of thys power ouer you: wherefore are not we rather.

**N**euertheles\* we haue not bled this power, but suffer all thynges, lest we shoulde hynder the Gospel of Christe. Do ye not vnderstande howe that they whych mynistre in the temple, haue they? syndyng of p temple? And they whiche wayte at the altare, are partakers of the aultre? Euen soo also dyd the lordes ordayne\* that they whiche preache the Gospel, shoulde lyue of the Gospel. \*But I haue vled none of these thynges.

**N**eyther wrote I these thynges that it shoulde be so done vnto me. For it were better for me to dye, then that anye shoulde take thys reioysynge from me. In that I preache the Gospel, I haue nothyng to reioyce of. For necessitye is put vnto me. What is it vnto me if I preache not the gospel. If I do it wpth a good wpll, I haue a rewarde. But if I do it agaynst my wpl, an offpce is committed vnto me. What is my reward then? Merely that when I preache the gospel, I make the gospel of Christe fre: that I misuse not myne authoritie in the gospel.

**F**or though he I be fre from all men, pet haue I made my selfe seruaunte vnto all men, that I myghte wpn the moo, \*vnto the Jewes, I became as a Jew, to win the Jewes. To them that were vnder the law was I made as though I hadde bene vnder the lawe, to wpn them that were vnder law. To them that were without the lawe, became I as though I had bene wpthout the lawe (when I was not without law as partapnyng to God, but vnder a law, as concernyng Christe) to wpn them p were without lawe. To the weake became I as weake, to wpn the the weake. In al thyng I fashioned my selfe to al men, to saue at the lest way some. And thys I do for p gospel sake, that I myghte haue my parte thereof.

**P**ercepue ye not howe that they whiche runne in a course, runne all, pet but one recepueth the rewarde. So run that ye may obtayne. Every mā that proueth maistries

ching, and as many were by him conuerted, as by p Apostles. deu. xv. a. i. Timo. v. e. The preacer hath right to chalenge a liuinge for his labour \*Ro. xv. f. Gal. vi. b. Actes. xv. g. De. xviii. a.

Math. x. b. Actes. xv. g. i. Thel. ii. b. ii. The. iii. b

De that woorketh of loue too his neighbour, hath his reward what loue maketh man to do

\*Act. xvi. a. Gala. ii. a

i. Corin. x. g

D

ab



# The. i. Epistle of S. Paul

taineth from all thinge. And they doo it to obtaine a corruptible croune, but we to obtaine an \* vncorruptible croune. ¶ There- fore so run, not as at an vncertaine thinge. So fight I, not as one þ beateth the ayre: but I tame my body, and bring it into subieccion, lest after that I haue preached to other, I myself shuld be a cast away.

## The. i. Chapter.

**T**he tareth yet aboute this, that folowynge their own lustes, they communicate nor of meates offered: and first he warneth them by example of the Jewes, whych prouoked god in the wilderness, to whych also he addeth other, teaching that the Christen lybertie shoulde be ruled by the lawes of charytee.

**B**rethren I would not that ye shoulde be ignoraunt of this, how that our fathers were all vnder a cloude, and all passed thorow the sea, and were all baptised vnder Moyses, \* in the cloude, and \* in the sea, \* and dyd þ all eat of one spiritual meate, and dyd all þ drinke of one maner of spirituall drinke. And they drancke of that spirituall rocke that folowed them, which rocke was Christe. ¶ But in manye of them had God no delite. For \* they were ouerthrowen in the wilderness.

**T**hese are ensamples to vs \* that wee shoulde not luste after euill things, as they lusted. Neether be ye worshippers of Images as were some of them, according as it is writen. \* The people sate doune to eate and drynke, and rose vp againe to playe. Neether let vs commit fornicacion, as some of them committed fornicacion, and were destroyed in one dape \* xlii. thousand. Neether let vs tempt Christe as some of theym tempted, and were destroyed of þ serpents. Neether murmure ye as some of them murmured, and were destroyed of the destroyer.

**A**ll these thynges happened vnto them for ensamples, and were writen to put vs in remembraunce, whom the endes of the world are come vpon. Wherefore lette hym þ thincketh he standeth, take hede lest he fall. There hath no other temptacion taken pou, but suche as foloweth the nature of manne. But \* God is fapthful \* whiche shal not suffer pou to be tempted aboue your strength: but shal in the middell of the temptation make a waye to escape oute. ¶ Wherefore my deare beloued, flee fro worshipping of Idoles.

**I** speake as vnto theym whiche haue discrecion, iudge ye what I saie. Is not the cuppe of blessing which we blesse, partaking of the bloude of Christe? is not the breade whiche we breake, partakinge of þ bodye of Christe? because that we (though we be manye) yet are one breade, and one bodye, in as muche as wee all are partakers of one bread. Beholde Israell whych walketh carnallye, are not they which eat of the sacryfice, partakers of the aultre?

**W**hat saie I then? \* that the Image is anye thyng? or that it whiche is offered to

# to the Corint. chap. x. Fo. lxxx

Images is anye thyng? Naye: but I say, that these thinges whych the Gentiles offer, they offer to deuils and not to God. \* And I would not that ye shuld haue fellowship wth the deuilles. Ye can not drinke of the cuppe of the Lorde, and of the cuppe of the deuils. Ye cannot be partakers of the Lordes table, and of the table of deuilles. Either shall we prouoke the Lord? Or are we stronger then he? All thynges are lawefull vnto me, but all thynges are not expedient. All thynges are lawfull to me, but \* all thynges edify not. ¶ Let no man seke his owne profit, but let every mā seke anothers wealthe.

**W**hatsoever is solde in the market, that eate, and are no questions for conscience sake. For \* the earth is the Lordes, and all that therein is. If anye of them whych beleue not, bid you to a feast, and if ye be disposed to go, whatsoever is set before you, eate, asyng no questyon for conscience sake. But and if anye man saie vnto you: this is dedicate vnto Idols, eate not of it, for his sake that shewed it, and for hurting of conscience. (The earth is the Lordes and all that therein is) Conscience I saie, not thine, but \* the conscience of that other. (a) For why shoulde my liberty be iudged of an other mannes conscience? For if I take my parte wth thanckes, why am I euill spoken of for that thyng, wherefore I geue thanckes?

**W**hether therfore ye eate or drinke, or whatsoever ye do, do all to þ praise of god.

**S**e that ye geue occasion of euil, neither to the Jewes, nor yet to the Gentiles, neether to the congregacion of God: euen as \* I please al men in al thyngs, not sekynge myne owne profit, but the profit of many, that they myght be saued. Follow me, as I do Christ.

**T**he Notes. (a) We shoulde be so full of loue and so circumspecte, that we shoulde geue none occasion to the ignoraunte to speake euill of vs for any lybertie, and for that whych we may lawfully do before God.

## The. xi. Chapter.

**T**he instructeth the common congregacions, and first teacheth how men and women shuld behaue themselves therein. Then correcteth he the Lordes supper whych was corrupt fro the Lordes instytucion through contempcions and riot, and other fautes.

**I** commend pou brethren that ye remembre me in all thynges, and kepe the ordinaunces euen as I deliuered \* them to you. I would you knew that Christe is the head of every man. And the manne is the womans head. And God is Christes head. Every man praynge or prophesyinge hauynge any thyng on his head, hameth his head. Every woman that prayeth or propheseth bare headed, dishonesteth hyr head. For it is euen all one, & the very same thyng, euen as though we were shauen. If the womā be not couered, let hyr also be shoren. \* If it be shame for a womā to be shoren.

1. Tim. iiii. b  
1. Pet. v. b.

As it wente  
in the olde  
testament so  
shal it do in  
the newe.

\* Ex. xiii. d.  
\* Ex. xiii. b  
\* Exo. xvi. c  
\* Ex. xvii. e.  
Rume. xi. g  
Au. xvi. g.

Ex. xxi. b.  
Au. xvi. b.  
Rum. xxi. b.  
Math. xvi.  
\* Au. xxi. c.

Au. xiii. g  
and. xvi. b  
\* Au. xxi. b

Au. xlii. e.  
1. Cor. i. b  
1. Thes. v. b  
1. Pe. ii. b

Cup.

Breade.

1. Cor. vlii. a

Ec. xxi. b. b  
We haue  
professed e  
uery mā to  
seeke ano-  
thers  
welth.

1. Cor. vi. c  
Ps. xlii. a

Psal. xvi. a  
1. Co. vii. b  
1. Cl. iiii. a

Colo. iii. e

1. Cor. ix. d

Why shold  
that my li-  
bertie. &c.

Eph. v. c  
Or rather  
taught you  
\* Gen. ii. d.  
Eph. v. c

Deu. xxi. a



# The .i. epistle of S. Paule to the Corinthy. Chap. xi.

or Hauen, let hir couer hyr heade.

**Gen. ii. d.** **B** A man ought not to couer hys heade, for as muche as he is the ymage and glorie of God. The woman is the glorie of the man. For the man is not of the woman, but the woman of the man. Neyther was the man created for the womans sake: but the woman for the mannes sake. For thys cause is as much ought the woman to haue \* power on hyr to say as a head, for the angels sakes. Neytherleste, signe that neyther is the man wthout the woman, the womā neyther the woman wthout the manne in is in sub= the Lord. For as the woman is of the man, leccion, & euen so is the man by the woman: but al is hathe an of God.

**\* Power** Judge in your selues whether it be comelye, that a woman praye vnto God bare headed. Or els doth not nature teache you that it is a shame for a man, if he haue long heare: and a prayse to a woman, if she haue long heare? For hyr heare is geuen hyr to couer hyr withall. If ther be anye man amonge you that lusteth to stryue, lette him know that we haue no such custome, neyther the congregacions of God.

**I** Thys I warne you of, and comend not, that ye come together, not after a better manner but after a worse. For of all when ye come together in the congregacion, I hear that there is dissencion amonge you: and I partly beleue it. For there must be \* sectes among you, that they whych are perfect among you, might be knowen.

**The lords Supper.** **\* When** ye come together, a man can not eat the Lords supper. For euery man beginneth afoze to eat his owne supper. And one is houngey, and another is droncken. Haue ye not houses to eat and to drinke in? Or els dispyse ye the congregacion of God, and shame the that haue not? What shall I say vnto you? Shall I praise you? In this, praise I you not. &

**Or rather taught you.** **What. xvi.** **Luk. xii. b** **The insti-** **tucion of** **the sacra-** **mente.** **1. Pet. ii. d.** **Actes. i. b** **John. vi. f** **1. Cor. xiii. b** **11. Cor. xiii. b** **Eccl. xviii. e** **\* That** which I deliuered \* vnto you, I receiued of the Lord. For the Lord Iesus in the same night, in whych he was betrayed, toke bread: and thanked, and brake, & said. \* take ye, eat ye; (a) thys is my body which is broke for you. This do ye in remembrance of me. After the same maner, he toke & cup when supper was done, sayinge. This cup is the newe testament in my bloude. Thys do as ofte as ye dryncke it, in the remembrance of me. For as often as ye shall eate thys bread, and dryncke thys cup, \* ye shall shewe the Lordes death \* till he come. \* Wherefore, whosoever shall eate of thys bread, or drinke of the cuppe vnworthely, shall be gyltpe of the body and bloud of the Lord. \* Let a mā therfore examen himself, and so let him eat of the bread and drinke of the cup. For he that eateth or drincketh vnworthely, eateth and drincketh his own dampnacyn, because he maketh no (b) difference of the Lordes body. &

**Or rather** among you, and manye \* slepe. If we had are deade. truly iudged our selues, we shuld not haue

bene iudged. But when we are iudged of Lord, we are chastened, because we shuld not be dampned wth the \* world. Wher= i. **1. Thon. ii.** fore my brethzen, when ye come together to eat, tary one for another. If any mā hunger, let hym eate at home, that ye come not together vnto condemnacion. Other thinges will I sette in orde when I come.

**The Notes.**

(a) Of these wordes is sufficiently spoken in **1. Thon. ii.** **re. vi. of Mathew.** (b) Upon these wordes woulde some men sayne ouylde the oppnyon of the bodelye presence of Christ in the sacramente. What difference (saye they) shoulde there be, if the sacrament were not a natural body of Christ? Certes this difference. The sacramentall bread and wyne beyng distributed amonge the faythfull and receiued of the same, shall certyfy them euen (as it were sensyble) of the redempcyon by Christ, where the commune bread doth but fede the body. Yea and the moze spirituall interpretores of thys place, do take these wordes to be spoken of the congregacyon, whych is truly called the body of the Lord. As though Paule shoulde haue sayd. Puttyng no difference between the faithfull and the vnbeleuyng.

**The. xii. Chapter.**

**There** were amonge the Corinthians certayne false teachers, whose spyrites he teacheth them to iudge. There were other besyde, whych abused the gyftes of the spyrite to theyr pryde and enuye, and wer authors of dissencion, whom he checketh here wth a sympletyde of a bodye, and the members, shewyng that the church is one bodye and dyuers members.

**I** **\* Spiritual** thynge brethzen, I wold not haue you ignoraunt. Ye knowe that Ipe were gentyles, and went your wapes vnto dumme Idols, euen as you were led. Wherefore I declare vnto you, that \* no man speakyng in the spirit of God defieth Iesus. Also no man can say, that Iesus is the Lord, but by the holy ghozte.

**\* There** are diuers tytes of gyftes verely, pet but one spyrite. And there are dyfferences of administracions, and pet but one Lord. And there are diuers maners of ope racions, and pet but one God which worketh all thynge that are wroughte, in all creatures. \* The gyftes \* of the spyrite are geuen to euery man to profyt the congregacion. To one is geuen thorowe the spyrite, the utteraunce of wisdom. To another is geuen the utteraunce of knowlege by the same spyrite. To another is geuen sayeth by the same spyrite. To another the gyftes of healyng, by the same spyrite. To another power to do myracles. To another prophesy. To \* another iudgement of spyrites. To another diuers tounge. To another the interpretacion of tounge. And these all worketh euen the selfe same spyrite, deuydng to euery man seuerall gyftes, euen as he will. &

**\* For** as the bodye is one, and hath manye members, and all the members of one bodye though they be manye, yet are they but one

**This is mi** **bodpe.** **makynge** **no diffe-** **rence. &c.**

**Rom. xii. a** **Ephe. iiii. b** **Onely the** **spirit tea-** **cheth.**

**1. Cor. xii. f** **that chri**

**is the lord**

**Rom. xii. a** **One spirit**

**One Lord**

**One God**

**Ephe. iiii. b** **The gyfts**

**of & spirit**

**at geue us**

**to do ser**

**uice to our**

**brethzen.**

**1. Joh. iiii. b**

**Rom. xii. a** **Ephe. iiii. b**



one bodye, euen so is Christ. For in one spirite are we all baptysed to make one body, whether we be Jewes or gentils, whether we be bond or fre: and haue \* al droncke of one spirit. For the body is not one member but many. If the fote say: I am not y<sup>e</sup> had, therfore I am not of the body: is he therfore not of the body? And if the eare say: I am not the eye: therfore I am not of the body: is he therfore not of the body? If all the body were an eye, where were then the eare? \* If al were hearynge, wher were the smellpng?

\* Or rather hearpunge.

But nowe hath God disposed the members euerpe one of them in the body, at hys own pleasure. If they wer al one member: wher were the body? Now are there many members, yet but one body. And the eye can not say vnto the hande, I haue no nede of the: nor the heade also to the feete: I haue no nede of you. Yea rather a greate deale those members of the body, which seme to be most feble are most necessary. And vpon those members of the body which we thinke least honest, put we most honeste on. And our vngoodly parties haue most beauti on. For our honeste members nede it not. But God hath so disposed the body, and hath geuen most honour to that part which lacked, least there should be any scryfe in the body, but that the members should indifferently care one for another. And if one member be hadde in hono<sup>r</sup>, all the members bee glad also.

Math. x. d. Luke. xi. a. Ephes. iiii.

Ye are the body of Christ, and members one of another. And God hath also ordeyned the congregacon \* first the Apostles, secondarely prophetes, thyrday teachers, then them that do miracles: after that the gyftes of healyng, helpers, gouerners, dyuersitype of tounes. Are all Apostles? Are all prophetes? Are all teachers? Are al doers of myracles? Haue all the gyftes of healyng? Do all speake w<sup>th</sup> tounes? Do al interprete? Couet after the best gyftes. And yet shew I vnto you a more excellent way.

The. xiii. Chapter.

To thintent he maye take awaye the inuoures of the cōtencious, alwaye the grudge of the inferiours, and abate the pryde of the superiours, he wyrteth the prayse of charitye, teachyng that the greatest vertues are nothyng worth, excepte they haue charitye toynd vnto them.

Mat. vii. c. Luk. xii. d.

Though I spake w<sup>th</sup> tounes of men and aungels, and yet had no loue, I were euen as soundyng brasse, or as a tynkelinge Limbal. And though I coulde prophesy, and vnderstand all secretes, and all knowledge. Yea, if I had \* al faith, so \* as muche that I could moue mountains out of their places, & yet had no loue, I were nothing. So stronge And though I bestowed all my goodes to a fapeth. fede the poore, and though I gaue my body euen that I burned, and yet hadde no loue, it profiteth me nothyng.

Loue suffereth longe, and is courteous,

Loue enuieth not. Loue doth not frowardly, swelleth not, dealeth not dishonestly, \* seketh not hit owne, is not prouoked too anger, thynketh not euyl, reioyceeth not in iniquitie: but reioyceeth in the truthe, suffe<sup>r</sup>eth all thynges, beleueth all thynges, hope<sup>t</sup>h all thynges, endureth in all thynges. Though that prophesyinge faple, epyther tounes shall cease, or knowledge vanishe away, yet loue fapleth neuer away.

Loue. 1. Corin. x. f. Phil. ii. a.

For our knowledge is vnperfect: & our prophesying is vnperfecte. But when that which is perfect, is come, then that which is vnperfect shall be done awaye: When I was a chyld, I spoke as a chyld, I vnderstode as a chyld, I imagined as a chyld. But as sone as I was a man, I put awaye childishnes. Nowe we se in a glasse euen in a darcke speaking, but then shal we se face to face. Now I know vnperfectly: but the shall I knowe euen as I am knowe. Now abideth fapeth, hope, and loue, euen these thre: but (a) the chiefe of these is loue.

The Notes.

(a) Paule speaketh not here of iustification, but of the profyte of the congregacon. And in this respect is loue the chiefe, because it lobeth diligently to the nede of our neyghboure, and seeketh meanes to succoure the same: euen as in iustification sayth cleaueth fully and only vnto Christs bloud, whiche is the onely and sufficient pyre for synne, and is therfore chiefe therein. On this sorte doeth Erasmus expounde in hys annotacyon vpon this place.

The. xiii. Chapter.

He returneth nowe to correcte those of the churche: for certayne learned in theyr owne conceytes, abused theyr tounes and preachinge. Therfore restored he the true meane of interpreting the scriptures, and teacheth what the studye of tounes ought to be.

Aboute for loue, and couete spirituall gyftes: and most chiefly for to prophe<sup>s</sup>e. For he that speaketh with tongs, speaketh not vnto men, but vnto God, for no man heareth him: howbeit in the spirite taken for he speaketh misteryes. But he that prophe<sup>s</sup>eth, speaketh vnto men, to edyfyng, to byng, exhortacon, and to comfort. He that speaketh with tounes, profyteth him selfe, \* he that prophe<sup>s</sup>eth, edifyeth the congregacon. \* I woulde that ye all spake w<sup>th</sup> tounes: but rather that ye prophe<sup>s</sup>ed. For greater is he that prophe<sup>s</sup>ieth, then he that (a) speaketh with tounes, excepte he expounde it also, that the congregacon maye haue edyfyng. Nowe brethren if I come vnto you, speakinge with tounes, what shall I profyt you? excepte I speake vnto you, epyther by reuelacon or knowledge, or prophesying or doctrine.

Wordes that are not vnderstand, profite not.

Moreouer when thynges w<sup>th</sup>out lpe geue sound, whether it be a pipe, or an harp: except they make a distinccion in the soundes, how shall it be knowen what is pyped or harped? And also, if the trompe geue an vncertayne voice, who shall prepare hym selfe to fpyghte? Euen so lpkewyse wh<sup>e</sup> ye

Do o o. iiii. speake



## The .i. epistle of S. Paule

speake with tounge, except ye speake wordes that haue significacion, how shall it be vnderstande what is spoken? For ye shall but speake in the ayer.

Many kindes of voyces are in the world and none of them are withoute significacion. If I know not what the voice meaneth, I shall be vnto him that speaketh, an alient, and he that speaketh shall be an alient vnto me. Euen so ye (for as much as ye couete spirituall giftes) seke that ye maye haue plentie vnto the edifying of the congregacion.

Wherfore let him that speaketh wpth tounge pray that he maye interprete also. If I praye wpth tounge, my spirit prayeth, but my minde is without fruite. What is it then? I will praye with the spirit, and will praye with minde also. I will synge wpth the spirit, and will singe with the minde also.

For els when thou blestest with the spirit, howe shall he that occupieth the rounge of the vnlearned sape: amen, at the geuing of thanckes, seynge he vnderstandeth not what thou sayest? Thou verely geuest thanckes wel, but other is not edified. I thake my God, I speake with tounge more the pe all. Yet had I leuer in the congregacio, to speake spue words with my mind to the informacion of other, rather then ten thousand wordes with the tounge.

Brethren be not childzen in wpt, howbeit as cōcerning maliciousnes be chyldre, but in wit be perfect. In law it is writte \*with other tounge, and wpth other lippes wpll I speake vnto thys people, & yet for all that wpll they not heare me, sayeth the Lord. Wherfore, tounge ar for a signe not to them that beleue: but to them that beleue not. Contrarywise, prophesying serueth not for them that beleue not, but for them whiche beleue.

El. xviii. c  
\* Or rather wpth diuers toun-  
ges.

If therfore when all the congregacion is come together, and all speake with tounge, ther come in they that are vnlearned, or they which beleue not: wil they not sape that ye are out of pour wittes? But and if all prophesy, and ther come in one that beleueth not, or one vnlearned, he is rebuked of all men, and is iudged of euerye manne: and so are the secretes of hys hert opened, and so falleth he doune on hys face, & worshippeth God, and sayth that God is with pou in deede.

How is it then brethren? When ye come together, euerye man hath his songe, hath his doctrine, hath his tounge, hath hys reuelacion, hath hys interpretacion. Let all things be done vnto edifying. If any man speake with tounge, lette it be two at once, or at the moste thre at once, and that by course: and let another interpret it. But if there be no interpreter, let him kepe silence in the congregacion, and lette hym speake to him selfe and to God.

Let the prophetes speake two at once,

## to the Corinth. Chap. xv.

or thre at once, and \*let other iudge. And if anye reuelacion bee made to another that sitteth by, let the spirit holde his peace. For ye maye all prophesye, one by one, that all may learne, and al may haue comfort. For the spirit of the prophetes are in the power of the prophetes. For God is not cause of strife \*but of peace, as he is in all other congregacions of the saincts.

\*Let pour wiues kepe splence in the congregacions. For it is not permitted vnto them to speake: but let them be vnder obedience, as saith the law. If they wil learne any thyng, let them be their housbands at home. For it is shame for women to speake in the congregacion. Sprong the word of God from you? Either came it vnto you onely? If any man thinke him selfe a prophet, epther spiritual: let him vnderstande what thynges I write vnto you. For they are the commaundementes of the Lord. But and if any man be ignoraunt, let hym be ignoraunt. Wherfore couete to prophesy, and forbidd not to speake wpth tounge. And lette all thynges be done honestly and in order.

Roma. xii.

1. Cor. xii.

1. Tim. ii. d

Gen. iii. c

The wo-

man must

be in sub-

ieccion to

hys hus-

band.

Colo. ii. a.

### The Notes.

(a) To speake wpth tounge or with the spirit, is to speake that other vnderstand not: as p. 1. stes sape they? scrupce. To speake with mind, is to speake that other vnderstande, as when the preacher preacheth to the people in a tounge that they vnderstande.

To speake with toun-  
ges.

### The. xv. Chapter.

Because there were among the Corinthians that called into doute the resynge of the bodys agayne, the Apostle dispatcheth that doubt, teachyng first that Christ rose agayn, and that thys is the comforte of our religi- on, and than proueth well that we shall rise agayne, last he teacheth what oure resurrec- cyon shall be.

Brethren, as pertaining to the gospel which I preached vnto you, which ye haue also accepted, and in the whiche ye continue, by whiche also ye are saued: I do pou to witte, after what maner I preached vnto you, if ye kepe it, excepte ye haue beleued in vayne.

For first of all I deliuered vnto you that whiche I receyued, \*howe that \*Christ died for our synnes agreing to the scripturs, and \*that he was buryed, and that he rose again the thrid day, according to the scrip- tures, and that he was sene of \* Cephas, then of the twelue. After that he was sene of mo then fyue hundred brethren at once, of which many remaine vnto this day, and manye are fallen a slepe. After that appea- red he to James, then to all the Apostles. And last of al he was sene of me, as of one that was borne out of due tyme. For I am the least of all the Apostles, whiche am not worthe to be called an Apostle, because I persecuted the congregacion of God. But by the grace of God I am that I am. And hys grace whiche is in me, was not in

The spirit  
principle  
of oure  
faith.

Or rather  
taughte  
you that  
whiche I  
learned.

El. l. iii. d.

ma. xviii. b

Thon. ix. a.

Jona. ii. a.

De. ix. a.

Thon. ix. c.

Lu. xxi. b

Actes. ix. a.

Eph. iii. b

Acte. i. a.

tr. a. xxi. a.

and. xxi. b

Gala. ii. c

vaine.



# The .i. Epistle of S. Paul

# to the Corin. Cha. xv. Fo. lxxxix.

baine. & But I laboured more abundant-  
ly then they all, not I; but the grace of god  
whiche is with mee. Whether it were I or  
they, so we preach, and so haue ye beleued.

**R**esurrec-  
cyon. If Christ be preached howe that he rose  
from death, how say some that are among  
you, that ther is no resurreccion fro death?

If there be no rylpyng againe from death,  
then is Christ not rylsen. If Christ be not ri-  
sen, then is our preaching vaine, and poure  
faith is also in vaine. Ye and we are found  
false witnesses of God. For we haue testy-  
fied of God, how that he rased vp Christ:  
whom he raised not vp, if it be so that the  
dead rylse not vp againe. For if the dead rise  
not againe, then is Christ not rylsen againe.  
If it be so, that Christ rose not, the is your  
fayth in vayne, and yet are ye in your syn-  
nes. And thereto they whypche are fallen a-  
slepe in Christ, are perished. If in this lyfe  
onely we beleue on Christe, then are we of  
all men the miserablest.

**C**olof. i. c  
First fruy-  
tes. But now is Christ risen from the dead, &  
is become the fyrste fruytes of them that  
slepte. For by a man came death, and by a  
man came the resurreccion of the dead. For

**Apocal. i. b**  
i. i. i. b. as by Adam all dye: euen so by Christ shall  
all be made alpyue, and euery manne in hys

**Psal. xix. a**  
**Mat. xxii. d**  
**Hebr. i. d.**  
**Psal. viii. c**  
**Hebr. ii. d** owne order. The fyrste is Christe, then they  
that are Christes at his comming. Then co-  
meth the ende, when he hath delpyuered vp  
the kyngdome to God the father, when he  
hath put downe all rule, authoritie & pow-  
er. For he must reigne tyll he haue put all  
his enemyes vnder his fete. The last enemy  
that shalbe destroyed, is death. For he hath  
put all thinges vnder his fete. But when he  
sayeth, all thinges are put vnder him, it is  
manifest that he is excepted which dyd put  
all thinges vnder him. When all thynges  
are subdued vnto him, then shall the sonne  
also him selfe be subiect to him, that put al  
thynges vnder him, that God maye be all  
in all thynges. Epyther els, what doo they  
which are baptysed ouer the dead, if the dead  
rylse not at all? Why are they then (a) bap-  
tysed ouer the dead? yea and why stand we  
in ioperdy euery houre? By our reioysinge  
which I haue in Christe Iesu our Lorde, I  
dye daylye. That I haue fought with bea-  
stes at Ephesus, after the maner of men,  
what auantageth it me, if the deade rylse  
not againe. Let vs eate and drinke, to mor-  
row we shall dye. Be not deceyued: malici-  
ous speakig corrupt good maners. Awake  
truly out of slepe, and synne not. For some  
haue not the knowledge of God, I speake  
this vnto your rebuke.

**Eccl. xxi.**  
**Sap. ii. b.**

**E** But some man wil saye: how arylse the  
deade? wpth what bodyes come they in?  
Thou foole, that whypch thou sowest is not  
quyckened except it dye. And what sowest  
thou? Thou sowest not that body, that shal  
be but bare corne (I mean either of wheat  
or of some other) and God geueth it a bo-  
dy at hys pleasure, to euery seede a seue-  
rall bodye.

All fleshe is not one maner of fleshe: but  
there is one maner fleshe of men, another  
maner fleshe of beasts, another maner fleshe  
of fishes, and another of byrdes.

There are celestypall bodyes, and ther are  
bodies terrestriall. But the glory of the ce-  
lestypall is one, and the glory of terrestypall  
another. There is one maner glorie of the  
sunne, and another glory of the mone, an-  
other glory of the starres. For one star diffe-  
reth from another in glory. So is the resur-  
reccion of the dead. It is sowed in corrup-  
cion, and riseth in incorrupcion. It is sowed  
in dishonour, & riseth in honoz. It is sowed  
in weakenes, & riseth in power. It is sowed  
a naturall body, & riseth a spirituall bodye.

There is a naturall body, there is a spi-  
rituall bodye, as it is wrytten: the first man  
Adam was made a luyng soule, and the  
last Adam was made a quickening spirite.  
Howbeit that is not first which is spiritu-  
al: but that whypch is natural, and the that  
whypch is spiritual. **Genes. ii. b.**

The first man is of the earth, earthly: the  
second man is the Lord from heauen. As is  
the earthy, such are they that are earthlye.  
And as is the heavenly, such are they that  
are heavenly. And as we haue borne the  
mage of the earthlye, so shall we beare the  
Image of the heavenly. **Image of**

Thys I say brethern, that (b) fleshe and  
bloude cannot inherite the kyngdome of  
god: Neither corrupcion inherit vncorru-  
cyon. Beholde I shewe you a mystery. Wee  
shall not all slepe: but we shal all be chaun-  
ged, and that in a moment and in the twin-  
king of an eye at the sound of the last tro-  
pette. For the trompe shall blowe, and the  
dead shall rise incorruptible, and we shall  
be chaunged. For this corruptible must put  
on incorruptibility: and this mortall muste  
put on immortality. When this corrupty-  
ble hath put on incorruptibility, and thys  
mortall hath put on immortality: the shall  
be brought to pas the sayinge that is writ-  
ten: \*Death is consumed into victorpe. **Corrupci-**  
Death, wher is thy styng? Wel, wher is thy **on a bloud**  
victorpe? The styng of death is sin: and the **canot. sc.**  
strength of sinne is the law. But thanckes **i. i. c. i. d.**  
be vnto God, which hath geue vs \*victorpe. **Phil. iii. d.**  
The lawe  
thorow our Lorde Iesus Christe. Therefore is the  
my deare brethern, be ye stedfast and vnmo-  
uable, alwayes riche in the worckes of the  
Lord, for as much as ye knowe howe that  
your labour is not in vaine in the Lorde.

## The Notes.

(a) In myne owne oppnyon, the translacyon Baptysed  
shuld be better, if it were baptysed for the dead. **over the**  
For though it be credyble ynough, and well a- **dead,**  
gryng to the purpose, that some men woulde  
be baptysed (that is to say washed) ouer the gra-  
ues of men departed thys lyfe in token the  
same bodyes shoulde at the laste daye be purp-  
fied, and so rased agayne: yet is it more lyke  
truth, that in thys place S. Paule alluded to  
the lawe of Moyles, whypche was that whoso-  
uer shoulde touche the vncleannes of a deade bo-  
dy, shoulde be vncleane tyll eucnyng, and shoulde  
not be



# The .i. Epistle of S. Paul

# to the Corin. Cha. xv. Fo. lxxxii.

baine. & But I laboured more abundant-  
ly then they all, not I; but the grace of god  
whiche is with mee. Whether it were I or  
they, so we preach, and so haue ye beleued.

**R**esurrec-  
cyon. If Christ be preached howe that he rose  
from death, how say some that are among  
you, that ther is no resurreccion fro death?

If there be no rylsunge againe from death,  
then is Christ not risen. If Christ be not ri-  
sen, then is our preaching vaine, and poure  
faith is also in vaine. Ye and we are found  
false witnesses of God. For we haue testy-  
fied of God, how that he raysted vp Christ:  
whom he raysted not vp, if it be so that the  
dead rylse not vp againe. For if the dead rise  
not againe, then is Christ not risen againe.  
If it be so, that Christ rose not, the is your  
fayth in vayne, and yet are ye in your syn-  
nes. And thereto they whypche are fallen a-  
slepe in Christ, are perished. If in this lyfe  
onely we beleue on Christe, then are we of  
all men the miserablest.

**C**olof. i. c  
First fruy-  
tes. But now is Christ risen from the dead, &  
is become the fyrste fruytes of them that  
slepte. For by a man came death, and by a  
man came the resurreccion of the dead. For

**Apocal. i. b**  
**1. Ti. iiii. b** as by Adam all dye: euen so by Christ shall  
all be made alpyue, and euery manne in hys  
owne order. The fyrste is Christe, then they  
that are Christes at his comming. Then cometh the ende, when he hath delpyuered vp  
the kyngdome to God the father, when he  
hath put downe all rule, authoritie & pow-

**Psal. xix. a**  
**Mat. xxii. d**  
**Hebru. i. d**  
**Psal. viii. c**  
**Hebru. ii. d** er. For he must reigne tyll he haue put all  
his enemyes vnder his fete. The last enemy  
that shalbe destroyed, is death. For he hath  
put all thinges vnder his fete. But when he  
sayeth, all thinges are put vnder him, it is  
manifest that he is excepted which dyd put  
all thinges vnder him. When all thynges  
are subdued vnto him, then shall the sonne  
also him selfe be subiect to him, that put al  
thynges vnder him, that God maye be all  
in all thynges. Epyther els, what doo they  
which are baptysed ouer the dead, if the dead  
rylse not at all? Why are they then (a) bap-  
tysed ouer the dead? yea and why stand we  
in ioperdy euery houre? By our reioysinge  
which I haue in Christe Iesu our Lorde, I  
dye daylye. That I haue fought with bea-  
stes at Ephesus, after the maner of men,  
what auantageth it me, if the deade rylse  
not againe. Let vs eate and drinke, to mor-  
row we shall dye. Be not deceyued: malici-  
ous speakig corrupt good maners. Awake  
truly out of slepe, and synne not. For some  
haue not the knowledge of God, I speake  
this vnto your rebuke.

**1. Cor. xv. b**  
**1. Cor. xv. b**

**E** But some man wil saye: how arylse the  
deade? wpth what bodyes come they in?  
Thou foole, that whypch thou sowest is not  
quyckened except it dye. And what sowest  
thou? Thou sowest not that body, that shal  
be but bare corne (I mean either of wheat  
or of some other) and God geueth it a bo-  
dy at hys pleasure, to euery seede a seue-  
rall bodye.

All fleshe is not one maner of fleshe: but  
there is one maner fleshe of men, another  
maner fleshe of beasts, another maner fleshe  
of fishes, and another of byrdes.

There are celestypall bodyes, and ther are  
bodies terrestriall. But the glory of the ce-  
lestypall is one, and the glory of terrestypall  
another. There is one maner glorie of the  
sunne, and another glory of the mone, an-  
other glory of the starres. For one star diffe-  
reth from another in glory. So is the resur-  
reccion of the dead. It is sowed in corrup-  
cion, and riseth in incorrupcion. It is sowed  
in dishonour, & riseth in honoz. It is sowed  
in weakenes, & riseth in power. It is sowed  
a natural body, & riseth a spirituall bodye.

There is a naturall body, there is a spi-  
rituall bodye, as it is wrytten: the first man  
Adam was made a luyng soule, and the  
last Adam was made a quickening spirite.  
Howbeit that is not first which is spiritu-  
al: but that whypch is natural, and the that  
whypch is spiritual. &

The first man is of the earth, earthly: the  
second man is the Lord from heauen. As is  
the earthy, such are they that are earthlye.  
And as is the heavenly, such are they that  
are heavenly. And as we haue borne the  
mage of the earthlye, so shall we beare the  
Image of the heavenly.

Thys I say brethern, that (b) fleshe and  
bloude cannot inherite the kyngdome of  
god: Neither corrupcion inherit vncorrupt-  
cyon. Beholde I shewe you a mystery. Wee  
shall not all slepe: but we shal all be chaun-  
ged, and that in a moment and in the twin-  
king of an eye at the sound of the last tro-  
pette. For the trompe shall blowe, and the  
dead shall rise incorruptible, and we shall  
be chaunged. For this corruptible must put  
on incorruptibility: and this mortall muste  
put on immortality. When this corrupty-  
ble hath put on incorruptibility, and thys  
mortall hath put on immortality: the shall  
be brought to pas the sayinge that is writ-  
ten: \* Death is consumed into victorpe. &  
Death, wher is thy styng? Wel, wher is thy  
victorpe? The styng of death is sin: and the  
strength of sinne is the law. But thanckes  
be vnto God, which hath geue vs \* victorpe.  
Thozow our Lorde Iesus Christe. Therefore is  
my deare brethern, be ye stedfast and vnmo-  
uable, alwayes riche in the worckes of the  
Lord, for as much as ye knowe howe that  
your labour is not in vaine in the Lorde.

## The Notes.

(a) In myne owne oppnyon, the translacon Baptysed  
shuld be better, if it were baptysed for the dead. For though it be credyble ynough, and well a-  
gryng to the purpose, that some men would  
be baptysed (that is to say washed) ouer the gra-  
ues of men departed thys lyfe in token of those  
same bodyes shoulde at the laste daye be purp-  
fied, and so raysted agayne: yet is it more lyke  
truth, that in thys place S. Paule alluded to  
the lawe of Moyles, whypche was that whoso-  
uer shoulde touche the backennes of a deade bo-  
dy, shoulde be vnclene tyll eucnyng, and shoulde  
not be

Genes. ii. 6

Image of  
Christe.

Corrupci-  
on & bloud  
canot. &c.  
1. Cor. xv. d.  
Phil. iii. d.

1. Cor. xv. e  
Dle. xiii. d  
Hebru. ii. d.  
1. Thon. v. a

The lawe  
of sin.



## The. i. Epistle of S. Paul

not be worthe to eate of the halowed thyngs, tyll he had washed hys flesh wyth water, to declare the hope of the purgynge of the same body, and glorious resurrection of the same. So that to be daptysed or washed for the deade, is as muche to saye, as for touchynge of the deade corpes of men departed.

Flethe and bloude can not inherite the kyngdome of God.

(b) That is to say: Thys corruptible vnpure & synful flesh must be purged, yer it can inherite the kyngdome of God, which is vncorruptible, pure, and that can abyde no synne. No remedy therfore, thys flethe must be chaunged & ryle in: corruptible, that it may enter into y<sup>e</sup> kyngdome.

### The. xvi. Chapter.

He sheweth certayne speciall thyngs for gathering to be made, to be bestowed vpon the sayntes, and of his commynge. Then commendeth he vnto them Timothe. And after salutacions, he geueth them commaundement of charytee one towarde another, and of the loue of Christ.

Actes. xi. d. Rom. xv. f. ii. Cor. vii. a. and. ix. a.

**O**f the \*gatherynge for the sayntes, as I haue ordeyned in the congregacions of Galacia, euen so do ye. Vpon some sundaye let euerye one of you put aside at home, & lay vp whatsoeuer he thynketh mete, that there bee no gatherynge when I come.

When I am come, whomsoeuer ye shall alow by your letters, them will I sende to bring your liberalitie vnto Jerusalem. And if it be mete that I go, they shall goo with me. I wyl come vnto you after I haue gone ouer Macedonia. For I will go throughtout \*Macedonia. Wylth you peraduenture I will abyde a while, or els wylter, that ye may bring me on my way whither soeuer I go.

Actes. xix. d. ii. Cor. i. f.

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i. Corin. xv. Actes. xix. d.

For I loke for him with the brethren. To speake of brother Apollo, I greatly desired him to come vnto you with the brethren, but hys minde was not at all to come at thys time: Howbeit he will come when he shall haue conuenient tyme. Watche ye, stande fast in the fayth, quyte you lyke men, & be strong, & let your busynes be done in loue.

Act. xviii. c. i. Corin. i. c. and. iii. a.

Brethren (ye know the house of \*Stephana, how that they are the first fruytes of Achaia, and that they haue appoynted themselves to minister vnto the sayntes) I beseech you that ye be obedyent vnto suche, and to all that helpe and labour. I am glad of the commynge of Stephanus, Fortunatus, and Achaicus: for that which was lackinge on your parte, they haue supplied. They haue comforted my spirit and yours. Loke therfore that ye know the p<sup>r</sup> ar such.

First tract. 66.

The congregacions of Asia salute you.

## to the Corint. Chapt. xvi

Aquila and Priscilla salute you much in the Lord, and so doth the congregacion that is in their house. All the brethren grete you.

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## The Prologe vpon the seconde Epylle of S. Paule to the Corinthians.



In y<sup>e</sup> first Epistle he rebuketh the Corinthians that pelye, so in thys he comforteth them, prayseth them, and commaundeth him that was excommunicat to be receiued louynge into the congregacyon agayne.

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There were of the Corinthians which objected to Paul, that all hys diligence and tribulacion was onely to cause sedicion, wherefore he begynneth hys Epistle wyth the mencion of hys affliction, shewynge what he had suffered, and how louynge he had founde the fauoure of God. Then proueth he howe vngyghtly he dyd hys offyce agaynst them which dyd accuse hym of lyeinge, because that he was not yet come to them accordynge to hys promise, shewynge the cause why he came not.

Paule



## The. i. Epistle of S. Paul

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Paule



Gala. i. a.  
Ephes. i. a.  
i. Petr. i. a.  
Roma. i. a.



Paul an Apostle of Iesu Christ by the wyl of God, and brother Timotheus.

Unto the congregacyon of God, which is at Corinthum with al the saintes which are in all Achaia, \*

i. Cor. i. a

Grace bee wpth you and peace from God our father & from the Lorde Iesus Christe.

Affliccions  
or passions  
of Christe  
at such suf-  
ferings as  
Christe suf-  
fered.

Collo. i. i.

Blessed be God the father of our Lorde Iesus Christ, the father of mercy, and the God of al comfort, whypche comforteth vs in all our tribulacion, in so much, that wee are able to comfort them whiche are troubled in what tribulaciō it be, with the same comfort, wherwith we our selues are comforted of God. \* For as the afflictions of Christ are plentuous in vs: euen so is our consolacion plentuous by Christ.

Whether we be troubled for your consolacion and saluacion, whiche saluacion sheweth her power in that ye suffer the same afflictions, whiche wee also suffer: or whether we be comforted for your consolacion and saluacion, yet our hope is steadfast for you, in as much as we know howe that as ye haue your part in afflictions, so shall ye be partakers of consolacion.

Actes. xix. f.

Brethren, I would not haue you ignorant of our trouble, whypch happened vnto vs in Asia. For we were greued oute of measure, passing strength, so greatly, that we despayred euen of lyfe. Also we receyued an aunswere of death in our selues, & that because we should not put our trust in our selues: \* but in God, which raiseth the dead to lyfe agayne, and which deliuered vs from so greate a death, and doeth deliuer. On whom we trust, that yet hereafter he will deliuer, by the helpe of your prayer for vs: that by the meanes of many occasiōs, thanckes maye be geuen of manye \* on our behalfe, for the grace geue vnto vs.

i. Reg. ii. d.

Deu. viii. d

ii. Colo. iii

Our reioysynge is this, the testimony of our conscience, that in singlenes & godly purenes, and not in fleshy wisdom, but by the grace of God, we haue had our conuersacion in the world, and most of all towards you. We wypte no nother thynges vnto you, the that ye read and also knowe. Yea, and I truste, ye shal finde vs vnto the ende, euen as ye haue found vs in part, for we are your reioysynge, eue \* as ye are ours, in the daye of our Lorde Iesus.

Conscience

i. Cel. ii. c.

i. Co. xvi. a

\* And in thys confidence was I minded & other time to haue come vnto you, that ye might haue had yet one pleasure more, & to haue passed by you into Macedonia, & to haue come agayne out of Macedonia vnto you, and to haue beneled forth to Jewryward of you. When I thus wise was minded, dyd I vse lightnes? Or thincke I carnally those thynges, which I thincke that with me shoulde be (a) \* yea, yea, and naye naye? God is saythful. For our preachynge vnto you, was not yea and naye. For Gods sonne Iesus Christ, whiche was preached

among you by vs (that is to say, by me and Siluanus, and Timotheus) was not yea & naye, but in him it was yea: For al the promyses of God, in him are yea, and at in him Amen: vnto the laude of God thorrowe vs. For it is god which stablisheth you and vs in Christ, & hath anointed vs, whypche hath also sealed vs, and \* hath geuen the earnest of the sppyte into our hertes.

The Notes.

(a) In the v. of Math. these words are as much to saye, as it is so, it is not so. A playne and symple aunswere wpythout othe or facing. Wherby is meant that the sayth and credence of Christe men shoulde be such, that they yea & naye might be taken in all matters, that they shoulde talke of. But in thys place they are taken for vncōstantnes of mynde, as to say both yea and naye, to one thyng.

Al p promi-  
ses of god  
are geuen  
vs onely  
for chris-  
take.  
Rom. viii. a  
Eph. iiii. c

Yea, yea  
Nay, nay.

The.ii. Chapter.

Paul was accused of the false Apostles to haue entred to vse tyranny in y church, because that in hys former Epistle, he commaunded to deliuer the aduoutreer to Sathanas. Thys he purgeth him of, teachynge why he gaue them such counsaile. Than he confuteth suche as sayed he was a decepter, and sheweth that wpyth an vpyghte sayth he had taught them the worde, and that he doth also teache the reste of the Gentyles the same, wpyth prosperous successe.

I Call God for a recorde vnto my soule, that for too fauer you withall, I came not any more to Corinthum. \* Not that we be Lordes ouer poure faith, but helpers of your ioye. For by sayth ye stande. But I determined this in my selfe, that I would not come agayne to you in heaupnes. For if I make you sorow, who is it that shoulde make me glad, but the same which is made sorow by me? And I wrote this same Epistle vnto you, lest if I came, I should take heauines of them, of whom I ought to reioice. Certaynly, thys confidence haue I in you all, that my ioy is the ioy of you all. For in greate afflyccyon and anguyshe of herte I wrote vnto you with manye teares: not to make you sorow, but that ye might perceiue the loue which I haue most specially vnto you. If anye man haue caused sorowe, the same hath not made me sorow, but partely: lest I should greue you all. \* It is suffycient vnto the same man that he was rebuked of manye. So that now contrarywyle, ye ought to forgeue him, and comfort him: least that same person should be swallowed by wpyth ouer muche heaupnes. Wherefore I exhorte you, that loue maye haue strength ouer hym. For thys cause verely dyd I wypte, that I might know the profe of you, whether ye woulde be obedyente in all thynges. To whom ye forgeue any thyng I forgeue also. And verely if I forgeue any thyng, to whom I forgave it, for your sakes forgave I it, in the sight of Christ, lest Sathan shuld preuente vs: For his thoughtes are not vnknewen vnto vs.

i. Petr. v. a

i. Cor. v. b

When I was come to Troada for Christes



## The. ii. Epist. of S. Paule to the Corint. Chap. iii.

les Gospels sake ( and a greate doze was opened vnto me of the Lord ) I had no rest in my spirite, because I founde not Titus my brother: but toke my leaue of them, and went away vnto Macedonia. Thanks be vnto god, which alwaies geueth vs the victorie in Christe, and openeth the sauour of his knowledge by vs in euery place. For we are vnto God the swete sauoure of Christ, both among them that are saued, and also amonge them whiche perishe. \* To the one part as we the sauour of death vnto death: and vnto the other part are we the sauour of lyfe vnto lyfe: & who is mete vnto these things? For we are not as many are, which chop and chaunge with the worde of God: but euen out of purenes, and by the power of God, and in the sight of God, so speake we in Christ.

### The. iii. Chapter.

The prouerby by example of the Corinthyans church, that he hath done his durye in the Gospell, as he oughte, and that not by his owne power, but by the grace of God. And than dysputyng agaynst them whyche wente aboute to myngle in certayne thynges of the lawe, he compareth together the lawe and the Gospell, shewyng howe excellent the lawe is, sayng that Christ hymselfe is the spiryte of the law.

**V**e begyn to praise our selues again. Nede we as some other, of Epistles of commendacion vnto you? or letters of commendacion from you? Ye are our Epistle written in our hertes, which is vnderstand and read of all men, in that ye are knowne, howe that ye are the epistle of Christ ministred by vs and writte, not with yncke, but with the spirite of the lypynge god, \* not in tables of stone, but in fleshy tables of the hert.

\* Such trust haue we through Christe to Godwarde, not that we are sufficiente of our selues to thynke any thyng as it were of our selues, but oure ablenes \* cometh of God, whych hath made vs able to minister the new testament, not of the letter, but of the spirit. For the (a) letter killeth, but the spirit geueth lyfe.

**I**f the ministracion of death thorough the letters figured in stones was glorious, so that the children of Israell coude not beholde the face of Moyses for the glorie of his countenaunce ( whiche glorie neuerthelesse is done away ) why shall not the ministracion of the spirit be much more glorious? For if the ministringe of condemnation be glorious, muche more doeth the ministracion of rightuousnes excede in glory. For no doubt that whych was there glorified, is not once glorified in respecte of this exceeding glorie. Then if that which is destroyed was glorious, muche more shall that which remaineth, be glorious.

**S**eynge then that we haue suche truste, we vse great boldnes, and do not as Moyses, whych put a vayle ouer his face, that the children of Israell shoulde not see, for

what purpose that serued whych is put away. \* But they myndes were blynded. For vntill this daye remaineth the same couerynge vntaken away in the olde testament, when they read it, whych in Christ is put away. But euen vnto this day when Moyses is read, the vaille hangeth before their heartes. Neuerthelesse when they turne to the Lord, the vaille shalbe taken away. \* The Lord no doubt is a spirit. And wher the spirit of the Lord is, ther is (b) libertie. But we al behold the glorie of the Lord, with his face open, & are chaunged vnto the same similitude, from glorie to glorie, euen of the spirit of the Lord.

### The Notes.

(a) Farre wide are they that take his letter to be the litteral sence of the scripture thorowout, and do thereby exhorte men to refraine the reading of the body of the scripture withoute interpretation. For S. Paul entended non other in this place, but to teache the worthynesse of the Gospell to be far aboue the law, and the ministracion therof to be muche more worthy to be esteemed, then the ministracion of the law: because the one (that is the lawe) bringeth death & damnacion for synne, and the other (that is the gospell) bringeth lyfe and redemption of synnes. That this is the very meanyng of the Apostle in this place, is playne to as manye as liste to weygh the text, or to read. S. Augustyne in his booke of the spirit and letter, & Erasmus in his Paraphrasis, and annotations.

(b) Libertie, there the hert is not in bondage to domme ceremonies, but knoweth how to vse all thyngs, and vnderstandeth that loue is the end and the fulfylling of all lawe.

### The. iiii. Chapter.

The defendeth still his fidelitie in ministracion of the word. Then teacheth he that wrought men perper through theyr owne fault, and that they be authores of theyr owne damnacion. At laste that they bee not offended with his trouble, he sheweth with howe great successe he taught Christ to many, before his tribulacions.

**T**herfore sayng that we haue suche an office, eue as mercie is come on vs, we fainte not, but haue caste from vs the clokes of vnhonesty, and walk not in craftynes, neyther corrupte we the worde of God, but walke in open truth, and reporte our selues to euery mans conscience in the sight of God.

\* If oure Gospell be yet hid, it is hid among them that are losse, in whom the (a) God of this worlde hath blynded the myndes of them which beleue not, lest the lpyghte of the glorious Gospell of Christ, whych is the ymage of God shoulde shyne vnto the. \* For we preach not our selues, but Christ Iesus to be the Lord, and our selues poure seruantes for Iesus sake. For it is God that commaunded the light to shyne oute of darcknes, whych hath shyned in oure hertes, for to giue the lighte of the knowledge of the glorie of God, in the face of Iesus Christe.

But we haue this treasure in earthen vessels

Luk. viii. d  
Ac. xviii. f  
Thon. xii. f  
Roma. xi. d  
er. xxi. d  
Roma. xi. d  
Thon. iiii. c

Libertye.

Ex. xxi. a  
Deute. v. d  
Iere. xxxi. f

Phil. ii. b  
1. Cor. iiii. d

Hebre. iii.  
Exo. xxxiii.

Ex. xxi. d  
mat. xii. b  
Mat. xiii. b

Thon. xxi. c  
God of  
this worlde  
I. I. a. vi. c.  
mat. xiii. b  
Mar. iiii. b  
Luk. viii. b  
Thon. xii. f  
Act. xviii. f  
The apostles  
are seruants.  
Genes. i. a.  
I. I. a. vi. d  
1. Cor. v. a.



# The.ii. Epistle of S. Paul

# To the Corin. Cha. v. Fo lxxxiii

vessels, that þ excellente power of it might appeare to be of God, & not of vs. We are troubled on euery side, yet are we not with out shifte. We are in pouertye, but not vtterlye wout some what. We are persecuted, but are not forsake. We are cast down neuertheles we perishe not. And we alwapes beare in oure bodyes the dying of the Lorde Iesus, that the lyfe of Iesus myghte appeare in our bodyes.

Gala. vi. d.

Rom. viii. c

1 Cor. xxi. b

ii. Cor. i. a

1 Cor. xxi. b

Ro. viii. d.

The god of this world

In þ face of Iesus.

Outward man.

\* For we whiche liue are alwapes deliuered vnto death for Iesus sake, that the lyfe also of Iesu, myghte appeare in our mortal fleshe. So then death worketh in vs, & lyfe in you. &

\* Sepnge then we haue the same spirite of sayeth, accordinge as it is wrytten: \* I beleued, and therefore haue I spoken. We also beleue, and therefore speake. For wee knowe that he whiche rayled vp the Lord Iesus, shall rayse vp vs also by the meanes of Iesus, and shall set vs wpth you.

For al thynges do I for your sakes, \* that the plentiuouse grace by thakes gpyng of many, may redounde to the prayse of god. Wherefore we are not wried, but though our (c) outwarde man perishe: yet the inward man is renewed dape by day. \* For our excedyng tribulacion whych is momentarye and lyghte, prepareth an excedyng and eternall wayghte of gloire vnto vs, whyle we loke not on the thynges whiche are seene, but one the thynges whiche are not seene. For thynges whiche are seene, are temporal: but thynges whiche are not seene, are eternall.

## The Notes.

(a) This god is in the. xvi. of Luke called Mammon, in the. xiii. of Ihon, the prynce or ruler of thys worlde. By all that I can gether boeth of thys place and of the other, it shulde be spoken of ryghts accordyng to the signification of thys worde Mammon, a worde of the Syriac tounge. Prynce and God of thys worlde it is called, because the wycked worldelynges geupnge them selues to the vnlawefull gettyng together, and keepyng thereof, it is theyr prynce & god. Some cal the deuyll by these names, who are not far wyde. For the Deuyll is a great doer in all these thynges, as an enemye that seketh all occasions to deface the churche of Chryste, by drawyng them from the true seruyce of god to the Idol seruyce of Mammon, the ryches of thys worlde.

(b) By the face of Iesus Chryste, is to be vnderstand the lowe degre of hys manhode, accordyng to the samilitude & lyknes wherof, the true preachers and professours of Chryste were, be, & shal to the worldes ende, be esteemed.

(c) Thys outwarde man is sometime called the old mā, somtyme þ flesh, what þ flesh signifieth shal ye fynde in the prologe to the Romaynes.

## The v. Chapter.

He treateth more fully the hope of saluacion whych he spake of in the end of þ fyrst chapter. He vseth an alegorpe of that tabernacle and heuently house, fordespyre wherof he suffered al thynges: but at lengthe so mitigateth hys style that he seemeth not to hunt for gloire. Last of al he maketh an entrey to þ which

foloweth comprehendyng in few words the worke of soluacio in Chryste, & also our duty.

**V** We know suerly, if our \*earthly māci on wherin we now dwel, were destroyed, þ we haue abyldyng or depnyed of god, an habitacion not made wpth hands, but eternal in heauen. \* And therfore sayge we desirynge to be clothed wpth our mancion, which is frō heauē: so yet þ we be found clothed & not naked. For as long as we are in this \*tabernacle, we sighe & are greued, for we wold not be vnclothed, but wold be clothed vpon, that mortalite myghte be swallowed vp of lyfe. He that hath ordayned vs for thys thpyng, is God \* which by ry same hath geuen vnto vs the earnest of the spirit. Therfore we are alwaye of good chere, and know well that as longe as we are at home in the bodye, wee are absente from God. For we walke in sayth and see not. Neuertheles, we are of good comfort, and had leuer be absente from the bodye, & to be presente wpth the Lorde. Wherefore whether we be at home, or from home, wee endeuoure our selues to please hym. \* For we must all appeare before the iudgemente seate of Chryste, that euerye man maye receyue the workes of hys bodye accordyng to that he hath doone, whether it be good or bad.

\* Sepnge then that we knowe, howe the Lord is to be feared, we deale faire w men. For we are knowen wel inough vnto god. I truste also that we are knowen in youre consciences.

We prayse not oure selues agayne vnto you, but geue you an occasion to reioyse of vs, that ye maye haue somewhat agaynst them, whych reioyse in the face, and not in the herte. For if we be to feruent, to god we are to feruent. Yf we kepe measure, for your cause kepe wee measure. For the loue of Chryste constraineth vs because we thus iudge, if one be deade for all, that then are all dead, and that he died \* for all, that they which liue, should not hence forth liue vnto the selues, but vnto hym which dyed for the and rose agayne. &

Wherefore henceforth know we no man after the fleshe. In so muche though we haue knowen Chryste after the fleshe, now henceforth know we hym so no more. Therfore if any man be in Chryste, he is a new creature. Olde thynges are passed awaye, behold all thynges are become \* new. Neuertheles, all thynges are of God, whych hath reconciled \* vs vnto hym self by Iesus Chryste, and hath geuen vnto vs the ofspce to preach the atonement. For \* god was in Chryste, and made agreement betwene þ world and hym self, and imputed not their synnes vnto thepm, and hath compytted to vs the preachyng of the atonement. Now then are we messengers in the roume of Chryste: euen as though he be deyd be sech you thorow vs: So praye we you in

ii. Co. iii. b

Rom. viii. d

ii. Pe. i. c

Apoca. iii. d

Rom. viii. c

ii. cor. i. d

Roma. iiii.

Beue dy

ligēce þ no

Wat. xvi. c.

Rom. xiii. c

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i. Cel. v. c.

at his.

D

Esay. xliii.

Apoc. xiii.

A new crea

ature.

The atone

ment be

twene

Roma. iii. c

Collo. i. c

\* collo. ii. c.

God and

man in

Christ, is

the Apo



## The.ii. Epistle of S. Paul

His office Chyphes stede, that ye be atone wth god, to preache for he hath \* made hym to be synne for vs, & say. liii. b whych knewe no syn, that we by his mea- Ro. vii. a. nes should be that ryghtuousnes which be Synis an offerpunge fore God is allowed.

for syn, as befoze. The. vi. Chapter. He exhorte to a christian lyfe, by example of him selfe, describyng his constançe in the true sayeth. Chan taketh he awaye the occasiõ of wyckednes, whych is the feloweshyppe and wedlocke of the vngodlye. Whomynge that throughe these, they defyle not the temple of God.

(Wayne) p the word sownen in pour herts shoulde be frutes vn- to poure greater dā nacion. A V We as healpers therefore exhorte you that ye receyue not the grace of God in bayne. For he sayth: \* I haue herd thein a tyme accepted: and in the daye of saluacion, haue I succoured the. Beholde nowe is that well accepted tyme: beholde nowe is that daye of saluacion. Let vs geue no man occasion of euill, that in oure of- fyce be founde no faulte: but in al thynges let vs behaue oure selues \* as the ministers of God.

In muche pacience, in afflictions, in ne cessite, in angurthe, in stryppes, in prylou- mente, in stryfe, in laboure, in watchynge, in fastynge, in puerues, in knowledge, in longe sufferynge, in kynones, in the holye goste, in loue vnfayned, in the woordes of truth, in the power of God, in the armoure \* of ryghtuousnes on the ryght hande and on the lefte, in honour and dishonour, in e- uyll reposte and good report, as dysceiuers and yet true, as vnknewen, and yet kno- wen, as dpyng, and beholde we yet lyue: as chastened, and not killed: as sorowinge and yet alwaye mery: as poore, & yet make many rich: as haupng nothyng, & yet pos- sessing al thynges. f

Whych the ar- mour of lpght. Dye Corinthians, oure mouth is open vnto you. Oure herte is made large, ye are in no strapte in vs, but are in a strapte in poure owne bowelles. I promyse you lyke rewarde wth me, as to my chyldren. Set your selues therfore at large, and \* beate not a straungers pooke wth the vnbele- uers. For what felowship hath rightuous- nes wth vnrighuousnes? What compa- ny hath lpghte wth darcknes? What cõ corde hath Chyste wth Beliall? Epyther what parte hath he that beleueth wth an infidel? Howe agreeth the temple of God wth Images? And ye \* are the temple of that liuinge God, as sayed God: \* I wyl dwel among them, and walke amonge the and wyl be they? God, and they shalbe my people. \* Wherfore come out from among them, and seporate your selues (sayeth the Lorde) and touche none vncleane thinge, so wyl I receyue you, and wyl be a father vnto you, and ye shalbe vnto me, sons and daughters, sayth the Lorde.

The. vii. Chapter. He rehearseth that whych he touched in the seconde chapter, shewynge that he had thein purghe the aduouterer for they healthes

## To the Corin. Cha. vii.

take, and not for anye tyrannye that was in his mynd: whych that he may p playnclyer proue, he sheweth his good wil towarde the by a tale which he telleth of Titus.

S Epnge that wee haue suche promyses & dearely beloued, let vs cleanse oure sel- ues from all fylthynes of the fleshe and spirite, and growe vp to ful holynes in the feare of God. Vnderstande vs. We haue hurte no man: wee haue corrupte no man, we haue defrauded no man. I speake not thys to condemne you, for I haue shewed you befoze that ye are in our heartes to dpe and lyue wth you. I am verpe bolde ouer you, and reioyse greatly in you: I am fyl- led wth comforte, and am excedynge ioy- ouse in all our tribulacions. For when wee were come into Macedonia \* our flesch had no rest, but we wer troubled on euery side. Outwarde was fpyghtynge, inwarde was feare. Neuertheles god \* that comforteth the abiect: comforted vs at the commynge of Titus.

And not wth hys commynge onely, but also wth that consolacion wherewth he was comforted of you. For he told vs pour desyre, pour mournynge, pour feruent mind to me warde: so that I now reioyse p more. Wherfore thoughe I made you sorp wth a letter, I repente not, thoughe I dyd re- pente. For I perceyue that that same epi- stle made you sorpe thoughe it were but for a season. But I now reioyse, not that ye were sorpe, but that ye so sorowed that ye repented: For ye sorowed godly, so p in no thing ye were hurt by vs. For godly sorow causeth repentaunce vnto saluacion not to be repented of: when \* worldely sorowe causeth death.

Behold what diligence this godly sorow p ye toke, hath wrought in you: yea it cau- sed you to cleare your selues. It caused in- dignacion, it caused fear, it caused desire, it caused a feruent mynde, it caused punysh- met. For in al thynges ye haue shewed your selues that ye are cleare in p matter. Wher fore thoughe I wrot vnto you I dyd it not for his cause that did hurt, neither for hys cause that was hurt: but p our good minde whych we haue toward you in the sight of god, might appeare vnto you.

Therefore we are comforted, because ye are comforted, yea & excedyngly the more ioyed we, for p ioy that Titus had: because his spirite was refreshed of you all. I am therefore not nowe ashamed, thoughe I boasted my self to him of you. For as al thyn- ges which I preached vnto you are true, e- uen so is oure boasting that I boasted my selfe too Titus wth all, founde true. And nowe is hys inward affeccion more aboun- daunte towarde you, when he remembreth the obedience of euerye one of you: howe wth feare and trembling ye receiued him. I reioyse that I may be bold ouer you in al thynges.

The



The viii. Chapter.

He exhorteth them to be liberal to the poore by brethren: first by example of the Macedonians, and then of Christ. Then warneth he them to perfourme that now they began before. Last he commendeth to them Titus, and other brethren, whiche were sente wpth hym.

**I** Do you to wit brethren, of the grace of God, which is geuen in the congregacions of Macedonia, howe that the aboundance of their reioysinge is, that they are tryed with muche tribulacion. And thereto though they were excedding poore, yet haue they geue excedpng richly, and that in singlenesse. For to their powers (I beare recorde) yea and beyonde their power, they were willyng of theirowne accorde, and prayed vs with greate instaunce, that wee would receiue their benefyte, & suffer them to be partakers with other, in ministering to the Sayntes. And thys they did, not as we looked for: but gaue theirowne selues first to the Lorde, and after vnto vs by the will of God: so that we coulde not but desyre Titus to accomplish the same beneuolence amonge you also, euen as he had begonne.

**N**ow therfore, as ye are riche in all partes in faith, in worde, in knowledge, in all feruentnes and in loue, whiche ye haue to vs: euen so se ye be plenteous in thys beneuolence. This sape I not as commaundyng: but because other are so feruet, therfore proue I youre loue, whether it be perfecte or no. Ye know the liberality of oure Lord Iesus Christ, which though he were ryche, yet for youre sakes became poore, that ye thowowe his pouertye, myghte be made riche.

And I gaue counsell hereto, for thys is expedient for you, whiche began, not to do onelye, but also to will, a yere ago. Nowe therfore performe the dede, that as there was in you a redynes to wil, euen so ye may performe the dede of that whych ye haue. For if ther be fyrste a willing mynde, it is accepted, accordyng to that a man hath, & not accordyng to that he hath not.

**I**t is not my minde, that other be set at ease, and ye brought into combrance: but that there be equalnes nowe at this tyme, that your aboundaunce succour their lack, that theirowne aboundaunce may supplie your lacke, that there may be equalitie, agreing to that which is wrytten. \* He that gathered much, had neuer the more aboundance, and he that gathered littell, had neuer the lesse. Thanks be to God, whych put in the hert of Titus the same good mind toward you. For he accepted the requeste, yea rather he was so well wyllyng, that of hys owne accorde he came vnto you.

**W**ee haue sente wpth hym that brother whose laude is in the Gospell thowoute all the congregacions, and not so onelye, but is also chosen of the congre-

gacions to be a fellow with vs in oure iorney, concernyng thys beneuolence that is ministred by vs vnto the prayse of the Lord, and to steepe by your prompte mynde. For thys wee eschewe, that anye manne shoulde rebuke vs in thys plentuous distribucion that is ministred by vs: and therfore make prouysyon for honeste thynge, not in the sight of God onely, but also in the sight of men.

**W**e haue sente with them a brother of ours, whom we haue ofte tymes proued diligent in manye thynge, but nowe muche more diligent. The great confidence which I haue in you, hath caused me thus to do, partly for Titus sake, whych is my fellow and helper as concernyng you, partly because of other which are our brethren, and the messengers of the congregacions, and the gloze of Christ. Wherefore shewe vnto them the proue of your loue, and of the reioysynge that we haue of you, that the congregacions may see it.

The ix. Chapter.

He sheweth more playnely for what cause he sente to them Titus and the other. Then he exhorteth them to geue Almes, and that wpth manye and most stronge argumentes, shewyng howe greate scruple is wonte to come thereof.

**O**f the ministringe to the Sayntes, it is but superfluous for me too wryte vnto you: for I knowe youre redynes of mynde, wherof I boast my selfe vnto them of Macedonia, and sape that Achaia was prepared a yere ago, and youre feruentnes hath prouoked manye. Neuer theles yet haue I sent these brethren, lest our reioysynge ouer you shoulde be in vaine in this behalf, and that ye (as I haue said) prepare youre selues: lest peradventure if thei of Macedonia come with me, and find you vnprepared, the boaste that I made in this matter shoulde be a shame to vs, I sape not vnto you.

**W**herfore I thought it necessary to exhort the brethren to come before hande vnto you for to prepare youre good blessing promysed afore, that it myghte be redye, so that it be a blessing, and not a defrauding. \* This yet remembre, how that he whych soweth litle, shall reape litle, and he that soweth plenteously, shall reape plenteously. And let euery man do accordyng as he hath purposed in hys herte, not grudgyngly, or of necessitie. For God loueth a cherefull gauer.

**G**od is able to make you ryche in all grace, that ye in all thynge haupng sufficient vnto the vtmost, maye be ryche vnto all maner good workes, as it is wrytten: \* He hath sparfed abroade and hath giuen to the poore, his righteousnes remaineth for euer. He that findeth the sower seede, shall minister breade for foode, and shall multiply your seede, and encrease the frutes of youre ryghteousnes, & that on all

Actes. xi. d.  
i. Co. xvi. a  
ii. Co. ix. a  
Rom. xv. f.

Roma. x. a.

2. Pe. iiii. a  
1. Th. iii. d  
1. Tim. xii. d  
Luke. xxi. a

Exo. xvi.

Rom. xii. e.

1. Cor. i. d.

Actes. xi. d.  
i. Co. xvi. a  
ii. Co. viii. a  
Rom. xv. f.

1. Th. xi. d.  
Gala. vi. b.

Eccl. xxxv.  
Exo. xv. a.  
and: xxxv. a

1. Sal. xii.



## The. ii. Epistle of S. Paul

parties ye maye be made ryche in all syn-  
glenes, which causeth thowowds, thancks  
geuing vnto God.

**D** For the offyce of thys ministracion, not  
only supplieth the nede of the Saynts, but  
also is abundant herein, that for this lau-  
dable ministring, thankes might be geuen  
to God of many, which praise God for the  
obedience of your professing the Gospel of  
Christ, and for your synghenes in distribu-  
ting to them and to all men: in their prai-  
ers to God for you, longe after you, for the  
abundant grace of God geuen vnto you.  
Thanckes bee vnto God for hys vnspea-  
keable gift.

### The. x. Chapter.

**H**e defendeth hys authoritie agaynst the  
falle Apostles, whych sayed he was a man, &  
therfore might erre, and that he despyed lord-  
shipp ouer them. Therfore teacheth he what  
hys power is, and to what ende it was ge-  
uen hym, and how he hadde vled it: and that  
true glory consisteth in God onely.

**I** Paule my self beseech you by the meke-  
nes and softnes of Christe, which when  
I am present among you, am of no repu-  
tacion, but am bold toward you being ab-  
sente, I beseech you that I nede not to be  
bolde when I am presente (with that same  
confidence, wherewith I am purposed to be  
bolde) agaynst some whiche repute vs as  
though we walked carnally. Neuertheles  
though we walke compassed wth flesh,  
pet we wat not fleshly. \* For the weapons  
of our war are not carnal thyngs, but thin-  
ges mighty in God to caste downe stronge  
holdes, wherewith we ouerthrowe imagina-  
cions, and euery hygh thyng that exalteth  
it selfe agaynst the knowledge of God, &  
bryng into captiuitie all vnderstandyng to  
the obedience of Christ, and at redy to take  
vengeaunce on all disobedience when your  
obedience is fulfilled. Loke ye on things  
after the vtter apperaunce?

**I**f any man trust himself that he is Chri-  
stes, let the same also consider of himselfe,  
that as he is Christes, even so are we Chri-  
stes: and though I shuld boast my self some  
what more of our authoritie which the Lord  
hath geuen vs \* to edifye, and not to de-  
stroye you, it shoulde not be to my shame.  
This say I lest I shuld seme, as though I  
went about to make you as trayed with let-  
ters. For the Epistles (sayeth he) are soze &  
strong: but hys bodely presence is weake,  
and his speache rude. Let him that is such,  
thynk on thys wise, that as we are in wo-  
des, by letters, whan we are absent, suche  
are we in dede when we are present.

For we can not synde in oure hartes to  
make out selues of the number of them, or  
to compare oure selues to them, whyche  
laud themselves: neuerthelesse whyle they  
measure themselves with themselves, and  
compare themselves wth the themselves,  
they vnderstande nought.

**B**ut we wpll not reioyse aboue measure,

## to the Corint. Chapt. xi

but accordyng to the quantite of the mea-  
sure, whych God hath distributed vnto vs,  
a measure that reacheth even vnto you.

For we stretch not out our selues beyond  
measure, as though we had not reached vnto  
you.

\* For euen vnto you haue we come wth  
the gospel of Christe, and we boast not oure  
selues out of measure in other mennes la-  
bours. Yea, and we hope, when your faith  
is increased among you, to be magnified  
accordyng to oure measure more largely,  
and to preache the Gospel in those regi-  
ons whiche are beyond you, and not to re-  
ioyse of that whiche is by another mannes  
measure prepared already. Lette hym that  
reioyseth, reioyse in the Lord. For he that  
praiseth hym selfe, is not allowed: but he  
whom the Lord praiseth.

### The. xi. Chapter.

**B**ecause Paule was slandered of the  
falle Apostles, he chalengeth to hymselfe his  
authoritie, wth a certayne holpe ambicion,  
least hys ministracyon shoulde be extenuate,  
shewyng by many argumentes that he was  
not onely equall, but also greater than the  
other Apostles. Than teacheth he wythal in  
whom we shoulde glorye.

**V**ould to God ye coulde suffer me a  
lytel in my folishnes: yea, and I pray  
you, forbear me. For I am gelous  
ouer you with Godly gelousy. For I cou-  
pled you to one man, to make you a chaste  
byrgin to Christ. But I feare lest as the ser-  
pent beggled Euethowse hys sutteltye,  
euen so your wits shoulde be corrupt from  
the synghenes that is in Christe. For if he  
that commeth, preach another Jesus then  
him whom we preached: or if ye receyue an  
other spirit then that which ye haue recey-  
ued: eyther another Gospel then that ye  
haue receyued, ye mighte ryghte well haue  
bene content.

I suppose that I was not behynde the  
chiefe Apostles. Though I be rude in spea-  
kyng, pet I am not so in knowledge.  
Howbeit amonge you we are knowen to  
the vttermoste what we are in all thynges.  
Wyd I therein synne, because I submyt-  
ted my selfe, that ye myght be exalted, and  
because I preached to you the Gospel of  
God free: I robbed other congregacions,  
and toke wages of them, to do you seruice  
wythall. And when I was presente wth  
you and had nede, \* I was greuous to no  
man, for that whyche was lackinge vnto  
me, the brethren whych came from Mace-  
donia, supplied: and in all thynges I kept  
my selfe that I shoulde not be greuous to  
you: and so wpll I kepe my selfe. If the  
truth of Christe be in me, thys reioysyng  
shall not be taken from me in the regions  
of Achaia.

Wherefore? Because I loue you not?  
God knoweth. Neuerthelesse, what I do,  
that wpll I do, to cut away occasyon from  
them whych despye occasyon, & they might  
be founde

Ephe. iiii. d

Let euery  
manner  
ioyse in  
Christ  
not in the  
holines of  
hys owne  
workes.

Gene. iiii. a.

We be ma-  
ried to  
Christe, &  
not to the  
preacher.

Actes. xx. g.  
ii. Cor. xii.



## The.ii. Epistle of S. Paul

be founde lyke vnto vs in that wherein they reioyce. For these false Apostles are disceit full workers, & fashion them selues like vnto the Apostles of Christe. And no maruaile for Sathan hymselfe is chaunged into the fashion of an angell of lyght. Therefore it is no greate thyng, though he his ministers fashion them selues, as though they were the ministers of ryghteousnes, whose ende shalbe accordyng to their dedes.

**I** say agayne, lest any man thynke that I am folyshe: or els euen now take me as a foole, that I maye boaste my selfe a litle. That I speake, I speake it not after the wapes of the Lorde: but as it were folyshe-ly, whyle we are now come to boastyng. Seynge that manye reioyce after the flesh I wyl reioyce also. For ye suffer folles gladly, because that ye poure selues are wylle. For ye suffer euen if a man bypunge you in to bondage: if a man deuoure: if a man take: if a man exalte hym selfe: if a manne sympte you on the face. I speake as concernyng rebuke, as though we hadde beene weake.

Howe be it wherein soeuer any man dare be bolde (I speake folyshe) I dare be bold also. \* They are Hebrewes, so am I. They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christ, (I speake as) a foole I am more: in laboures more abondante: In stryppes aboue measure: in: In pylson more plentiously: In death ofte. \* Of the Jewes. v. tymes receyued I euery tyme. xl. stryppes saue one. \* Thyrse was I beaten with rodde, & I was once stoned. \* I suffered thyrse thyrse wycke. Ryghte and day haue I bene in the depe of the sea: In iornepinge often: in periles of the waters: in periles of robbers: in iopardies of myne owne nacion: in iopardies amonge the heathen. I haue bene \* in periles in cities, in periles in wylernes, in periles in the sea, in periles amonge false brethren, in laboure and trauayle, in watchyng often, in hunger, in thyrse, in fastynges often, in cold and in nakednes. And besyde the thynges whych outwardlye happen vnto me, I am combered daylye, and do care for all congregacions. \* Who is weake, and I am not weake? Who is hurte in the faieyth and my hearte burneth not? Yf I muste nedes reioyce, I wyl reioyce of myne infirmities.

### The.iii. Chapter.

**A**fter manye of his dedes, he rehearseth also his visions, where throughe God hadde instructed him shewyng with all to what end he vseth his boasting. After ward he rehearseth his good wil, and geueth them warning of his commyng.

**T**he God and father of oure Lord Jesus Christe, whych is blessed for euer more, knoweth that I lye not. \* In the ctyte of Damasco, the gouernour of the people vnder kynge Aretas, layed watche

## To the Corin. Cha. xii. Fo lxxxvi

in the ctyte of the Damascens, and would haue caught me, and \* at a wyndow was I let downe in a basket thow the wal, & so scaped hys handes.

It is not expediente for me (no doubt) to reioyce, neuerthelesse I wyl come to byspions and reuelacions of the Lorde. I knowe a man in Christe aboue. xiiii. yeres agoe (whether he were in the body I can not tell, or whether he were out of the body I cannot tell, God knoweth) whych was taken vp into the thyrde heauen. And I knowe the same man (whether in the body, or out of the body, I cannot tell, God knoweth) howe that he was taken vp into paradise, and hearde wordes not to be spoken, whych no man can vtter. Of this man wyl I reioyce, of my selfe wyl I not reioyce, excepte it be of myne infirmities. And yet though I would reioyce, I shuld not be a foole: for I shoulde saie the truth. Neuertheles I spare, lest any man shulde thynke of me aboue that he seeth me to be, or heareth of me.

And \* leaste I shoulde be exalted out of measure thow the abondance of the reuelacions, there was geuen vnto me (a) by quyetnes of the fleshe, the messenger of satan to buffet me: because I shoulde not be exalted out of measure. For thys thyng be foughte I the lorde thyrse, that it myghte depart from me. And he sayde vnto me: my grace is sufficient for the. For my strength is made perfecte thow we weaknes. Werpe gladly therefore wyl I reioyce of my weaknes, that the strength of Christ maye dwell in me. \* Therefore haue I delectacion in infirmities, in rebukes, in neede, in persecucions, in angurthe, for Christes sake. For when I am weake, then am I strong.

I am made a foole in boastyng my selfe, Ye haue compelled me: I oughte to haue bene commended of you. For in nothyng was I inferioure vnto the chiefe Apostles though I be nothyng yet the tokens of an Apostle were wrought among you with all pacience: wth sygnes, and woundes and myghty dedes. For what is it wherein ye were inferiours vnto other congregacions, excepte it be therein that I was not greuous vnto you. For geue me this wrong done vnto you. Behold now the thrid tyme I am ready to come vnto you, & yet wyl I not be greuous vnto you. For \* I seke not yours, but you. Also the chyldre ought not to lape byppe for the fathers and mothers, but the fathers and mothers for the chyldren.

I wyl berpe gladly bestowe, and wyl be bestowd for poure soules: though the more I loue you the lesse I am loued agayne. But be it that I greued you not, neuerthelesse I was craftie and toke you with gyle: Did I pil you by any of them which I sent vnto you? I desired Titus, & wth hym I sente a brother. Wyl Titus defraude you

Actes. ix. d.

15

Thon. ii.

Paul pro-  
ueth by his  
signes, &  
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ritie was  
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Actes. xx. g.  
ii. Cor. xi. c.  
Ecc. xlii. c.  
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## The.ii. Epistle of S. Paul

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## To the Corin. Cha. xii. Fo lxxxvi

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Actes. xx. g. ii. Cor. xi. c. Ecc. xlii. c. ii. He. xlii. a



## The.ii. Epistle of S. Paul

of anye thynge? walked we not in one spyrte, walked we not in lyke steppes? Against thyncke ye that we excuse our selues? We speake in Chryst in the syght of god.

**B**ut we do althynge (dearely beloued) for your edifying. For I feare least it come to passe that when I come I shall not find you such as I would: and I shalbe found vnto you such as ye woulde not: I feare lest there be founde amonge you \* debate, enuyng, wrath, styffe, backebytynge, whyspynges, swellynge and dyscorde: I feare lest when I come agayne, I wyll bynne me lowe amonge you, and I be constrained to bewaple many of them whiche haue sinned alrede, and haue not repented of the vncleennes, fornicacion and wantounnes whych they haue committed.

### The Notes.

**Unquietnes of the spirite.** (a) Though men of much greater knowledge then I am, do take thys vnquietnes for the reuerence that the wycked made agaynst the doctrine of Paul, yet in my iudgemente the texte geneth rather that it should be the weaknes of hys owne fleshe, whiche dyd continuallye pull hym backe, and as it were wythstode hym by force of synes, in the assayes and busynesse of the spirite.

### The.iii. Chapter.

**H**e gathereth together almost all (except that he spake of almes gyuynge) whiche he taught heretofore. For fyrste he sheweth that he doth not falsly promyse hys commynge, nor that he wyll befeble. Yet wytheth he that they may repent, and prayeth for good thynges for them.

**N**ow come I the thyrde tyme vnto you. In the mouth of two or thre wytnesses shall euery thynge stande. I tolde you before, and tell you before, and as I sayde when I was presente wyth you the seconde tyme, so wyte I nowe beyng absent to them whiche in tyme past haue sinned, and to all other: that if I come agayne, I wyll not spare, sayng that ye haue sene experience of Chryste \* whiche I speake in mee, whiche amonge you is not weake but is myghte in you. And verelye though it came of weakenes that he was crucified, yet I pueeth he thowhe the power of God. And we no doubte are weake in hym: but wee shall lye wyth hym by the myght of god among you.

**W**roue poure selues whether you be in the fapeth or not. Examen your owne selues: knowe ye not poure owne selues how that Iesus Chryste is in you, excepte ye be caste awaies? I truste that ye shall knowe that we be no cast awaies. I desyre before God that ye doo none euill, not that wee should seme comendable, but that ye shuld do that whiche is honest: and let vs be counted as lewde persons. We can do nothyng agaynst the truth: But for the truth, we are glad when we are weake, and ye stronge. Thys also we wishe for, euen that ye were perfect. Therefore wyte I these thynges being absent, least when I am present, I shuld

## To the Corin. Cha. xiii.

use sharpnes according to the power \* whiche the Lorde hath geuen me, to edifie, and not to destroye.

**F**inallye brethren fare ye wel, be perfect, be of good comforte, be of one mynde, lye in peace: and the God of loue and of peace shall be wyth you. \* Grete one another in an holy kysse. Al the Saynctes salute you, The grace of oure Lord Iesus Chryst, and the loue of God, and the feloweshyp of the holy ghost be wyth you all. Amen. The seconde Eppistle to the Corinthians: Sente from philippus a cite in Macedonia, by Titus and Lucas.

## The Prologe vnto the Eppistle of Saint

Paul to the Galathians.



**M**ye reade Actes. xv. howe certayne came from Iherusalem too Antioche and vered the dysciples there, affirming that they coulde not be saued excepte they were circumcised: Euen so after Paul had conuerted the Galathians and coupled them to Chryst to trust in hym onely for the remission of syn, and hope of grace and saluacion, and was departed, there came false Apostles vnto them (as vnto the Corinthians, and to al places wher Paul hadde preached) and that in the name of Peter, James and John, whom they called the hye Apostles, and preached circumcision and keeping of the lawe, to be saued by, and minished Pauls authoryte.

**T**o the confoundinge of those, Paul magnified hys offyce & Apostleship in the two fyrste Chapters, & maketh hym selfe equall vnto the hye Apostles, & concludeth that euery manne must be iustified wythout deseruynges, without workes, and wythout helpe of the lawe, but alone by Chryst.

**A**nd in the thirde & fourth, he proueth the same with scripture, examples & similitudes, and sheweth that the law is cause of more syn, and bringeth the curse of god vpon vs, and iustifieth vs not, but by iustifying commeth by grace promised vs of God thowhe the deseruyng of Chryste, by whome (if we beleue) we are iustified without help of the workes of the lawe.

**A**nd in the v. and. vi. he exhorteth vnto the workes of loue which folow sayth & iustifying. So that in all his Eppistle he obserueth this order. Fyrst he preacheth the damnation of the law then iustifying of sayth, and thirde the workes of loue. For on that condition that we loue and worke, is the mercy geuen vs.

## The Eppistle of sayncte

Paul to the Galathians.

### The fyrst Chapter.

**B**ecause the Galathian churches were fallen from the syncretisme of the Gospell, myngelyng therewith the workes of the lawe, Paul after he hath muche commended hys vocation accuseth them of inconstancy. Last he sheweth what his old lyfe, callinge and offyce were, considerynge that he receyued not his gospell of men but of Chryst onely.



## The.ii. Epistle of S. Paul

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## To the Corin. Cha. xiii.

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Paul to the Galathians.



**W**hen ye reade Actes. xv. howe certayne came from Iherusalem too Antioche and vered the dysciples there, affirming that they coulde not be saued excepte they were circumcised: Eue so after Paul had conuerted the Galathians and coupled them to Chryst to trust in hym onely for the remission of syn, and hope of grace and saluacion, and was departed, there came false Apostles vnto them (as vnto the Corinthyans, and to al places wher Paul hadde preached) and that in the name of Peter, James and John, whom they called the hye Apostles, and preached circumcision and keeping of the lawe, to be saued by, and minished Pauls authoryte.

**T**o the confoundinge of those, Paul magnified hys offyce & Apostleship in the two fyrste Chapters, & maketh hym selfe equall vnto the hye Apostles, & concludeth that euery manne must be iustified wythout deseruynges, without workes, and wythout helpe of the lawe, but alone by Chryst.

**A**nd in the thiede & fourth, he proueth the same with scripture, examples & similitudes, and sheweth that the law is cause of more syn, and bringeth the curse of god vpon vs, and iustifieth vs not, but by iustifying commeth by grace promised vs of God thowhe the deseruyng of Chryste, by whome (if we beleue) we are iustified without help of the workes of the lawe.

**A**nd in the v. and. vi. he exhorteth vnto the workes of loue which folow sayth & iustifying. So that in all his Eppistle he obserueth this order. Fyrst he preacheth the damnation of the law then iustifying of sayth, and thirde the workes of loue. For on that condition that we loue and worke, is the mercy geuen vs.

## The Eppistle of sayncte

Paul to the Galathians.

### The fyrst Chapter.

**B**ecause the Galathian churches were fallen from the syncretisme of the Gospell, myngelyng therewith the workes of the lawe, Paul after he hath muche commended hys vocation accuseth them of inconstancy. Last he sheweth what his old lyfe, callinge and offyce were, considerynge that he receyued not his gospell of men but of Chryst onely.



A



Aule an Apostle, not (a) of men, neyther by man, but by Iesus Chyiste, & by god the father whiche raised him from death: and al the bzythzen whiche are wpyth me. Unto the congregacy-

Roma. i. a. on of Galacia. \* Bre be with you & peace from God the father, and from oure Lorde I. Corin. i. a. I. Cor. i. a. Iesus Chyist, which gaue himsele for our synnes, to delpyer vs from this present euil worlde, thow the wil of God our father, to whom be prays for euer and euer. Amen.

Actes. xv. a. I maruaile that ye are so soone turned from him that called you in the grace of Chyiste, vnto another Gospell: whypche is nothyng els, but that ther be some y trou- ble you, and \* entend to peruert the gospel of Chyist. Neuertheles though we our sel- ues, or an angell from heauen, preach any other Gospell vnto you, then that whypche we haue preached vnto you, hold him as ac- cursed. As I haue sayed before, so saye I nowe agayne: if any man preach any other thynge vnto you then that you haue recey- ued, holde hym accursed. Preache I mans doctrine, or Gods? Epyther go I aboute to please men? If I studied to please men, I were not the seruaunt of Chyist.

Iob. xxi. d. \* I certyfyed you bzethzen, that the Gos- pel which was preached of me, was not af- ter the maner of men, neither receyued I it of man, neither was I taught it: but recei- ued it by the reuelacon of Iesus Chyiste. For ye haue hearde of my conuersacon in time past, in the Jewes wayes: howe that beponde measure, \* I persecuted the con- gregacyon of God, and spopled it, & pre- uailed in the Jewes lawe, aboue manye of my companions, which wer of myne own nacyon, \* & was a much more feruent main- tener of the tradicions of the elders.

Actes. ix. d. But when it pleased God (which separa- ted me from my mothers wombe \* and cal- led me by his grace, for to declare his son by me) that I should preach hym amonge the heathen, immediatly I communed not of the matter wpyth (b) fleshe \* and bloude, neither returned to Ierusalem to the whiche wer Apostles before me: but went my wayes into Arabia, & came agayne to Damasco. Then after thre yere I returned to Ieru- salem to se Peter, and abode with him. xv. by the au- daies: none other of the Apostles sawe I, save James the Lordes brother. The thyn man: but ges which I write, beholde God knoweth by the mi- racles of I. Ipe not: \* After that I wet into the coa- stes of Siria and Cilicia, and was knowen as touchyng my person vnto the congrega- tions of Jewry, which were in Chyist. But they heard only that he whiche persecuted vs in tyme past, nowe preacheth the sayeth whypch before he destroyed. And they glor- yfied God on my behalfe. R

De man. (a) Paule though he came longe after the Apo- stles, yet had he not hys authority of Peter, nor

of anye other that wente before hym. Neyther brought he wpyth hym letters of recommenda- cion or bulles of confirmacyon. But the confir- macyon of hys Apostleship, was the worde of God, consence of me, and the power of the spi- rit that testyfyed wpyth hym by myracles and ma- nyfolde gyftes of grace.

(b) That is men and mens counsell. For so syg- nyfeth fleshe and bloude in thys place.

fleshe and bloud.

The. ii. Chapter.

He goeth on in hys declaracyon, wherin he teacheth that he learned not his Gospell, of the Apostles, but rather reproved Peter the chiefe of them. From thys he goeth leysure- ly to the effect of the matter, shewyng that we be iustified by the grace of Chyist, and not by the workes of the lawe.

Then. xiii. yeres after that, I went by againe to Ierusalem with \* Barnabas and toke with me Titus also. Yea and I wente by by reuelacion, and communed with them of the Gospell whypch I preach among the Gentils: but apart with them whiche were counted chiefe, lest it shoulde haue bene thought that I shoulde runne or had runne in vaine. Also Titus whypch was with me, though he were a Greke, yet was not compelled to be cpyrcumcysed, and that because of incommers bepng false bzethzen whiche came in among other to spie out our libertye which we haue in Chyiste Iesus, & they mighte bypunge vs into bondage. To whom wee gaue no roume, no not for the space of an houre, as concernyng to bee brought into subieccyon: and that because that the truth of the Gospell myght contp nue wpyth you.

Of them whypch seme to be greate (what they were in time passed, it maketh no mat- ter to me: \* God loketh on no mans per- son) neuertheles they whypche seme greate added nothyng to me. But contrarywysle, when they sawe that the Gospell ouer the vncircumcysyon was commpted vnto me, as the Gospell ouer the cpyrcumcyspō was vnto Peter, for he that was mighty in Pe- ter in the Apostleship ouer the cpyrcumcyspō, the same was mighty in me among t<sup>e</sup> vnty- ples, and therfore when they perceiued & grace that was geue vnto me, then James Cephas and Ihon, which semed to be pyl- lers, gaue to me and Barnabas the ryghte handes, and agreed with vs that we shulde preach amonge the heathen, and they a- mong the Jewes, warnyng onely that we should remember the poore. \* Which thing also I was diligente to do. And when Pe- ter was come to Antioch, I wpythstode him in the face, for he was worthy to bee bla- med. For per than certayn came from Ja- mes, he eate wpyth the Gentiles. But when they were come, he withdrew and separa- ted hymsele, fearyng them whypch were of the cpyrcumcyspon. And the other Jewes desembled lykewysle, in so much that Bar- nabas was brought into thep<sup>r</sup> synulacion also. But when I sawe that they went not the ryght way after & truth of the Gospell,

Act. v. a.

Paule de- fendeth & libertye of & gospel.

Paule is of as hys au- thoritic as Peter, Ja- mes and Ihon.

Deute. x. d. it. Pa. xix. c. Iob. xxxiii. d. Rom. ii. b. Ephe. vi. b. Actes. x. c.

1. Petri. i. c. Eccl. x. d.

Circumci- sion are the Jewes, & vncircum- cision are the gētils.

Deute. xi. d. ii. Cor. ii. a. Paule re- buketh Peter in the face.

ppp. iii. I sayd



# The Epistle of S. Paul

# to the Galathy. Chapt. iii.

I sayde vnto Peter before al men. If thou beynge a Jewe, lyuest after the maner of the Gentyles, and not as doo the Jewes, why causest thou the Gentiles to lyue as do the Jewes? We whyche are Jewes by nature, and not synners of the Gentyles

Phil. iii. a. knowe that a man is not iustified by the  
Roma. iii. c.

(a) dedes of the lawe, but by the fayth of Iesus Christ. And therefore we haue beleued on Iesus Christe, that we myghte be iustified by the fayth of Christ, & not by the dedes of the law: & that because that by the dedes of the law no fleshe can be iustified.

**D** Yf then whyle we seke to be made righteous by Christ, we oure selues are founde synners, is not then Christe the minister of synne? God forbid. For if I buylde againe that whyche I destroyed, then make I my selfe a trespasser. But I thowowe the lawe am (b) deade to the lawe, that I myghte lyue vnto god: I am crucified wth Christ, I lyue yetely: yet nowe not I, but Christe lyueth in me. For the lyfe whyche I now lyue in the fleshe, I lyue by the fayth of the sonne of God, which loued me and gaue hymselfe for me. I despyse not the grace of god. For if righteousness come of the lawe then Christ dyed in vayne.

## The Notes.

**Dedes of the lawe.** (a) The law uttereth my synne, and threatneth damnacion for the same, and ther by dysueth me to Christe for mercy and remission: For in the dedes of the law, is now to be found. For when we haue done all, we are vnprofitable seruantes, and haue doone but our dutye. We can not therefore by these dedes, deserue remission of our former offences.

**Dead to the lawe.** (b) So many as thowowe the threatenynge of the lawe haue fledde vnto Christe, and be crucified wth hym by mortyfying theyr fleshely desyres, and castynge all theyr heauye burthen on hys backe: are by the lawe deade to the lawe. That is thowow the terriblye threatenynge of the lawe, they haue sought Christ: who deliuereth from the lawe, all them that come vnto hym, and setteth them at libertye, to serue as free men, and not as bond slaues.

## The. iii. Chapter.

**N**ow he enueryeth agaynst them, shewynge by manye argumentes that wee be iustified through the grace of Christ, by fayth, not by the workes of the law. And thus he teacheth by example of Abraham, and by the efficacye of fayth and of the lawe, shewynge wthall why the lawe was geuen: and that by fayth we are deliuered from the power and bondage thereof.

**O**f the Galathians, who hath bewitched you, that ye shoulde not beleue the truth? To who Iesus Christ was described before the eyes, and amonge you crucified. This onely would I learne of you, receiued ye the spirite by the dedes of the lawe, or els by preachynge of the fayth? Are ye so vnwise, that after ye haue begonne in the spirite, ye woulde now end in the fleshe? So manye thynges then ye haue suffered in vaine, if that be vaine. Whyche ministred to you the spirite, and

worketh miracles amonge you, doeth he it thowowe the dedes of the lawe, or by preachynge of the faith? Euen as Abraham beleued God, and it was ascribed to him for righteousness: Understande therefore, that they which are of faith, the same are the children of Abraham.

For the scripture sa we afore hand, that God would iustifie the Heathen thowowe faith, and therefore shewed before had glad tydings vnto Abraham: In the which all nations be blessed. So then they whyche be of fayth are blessed with faithfull Abraham. For as many as are vnder the dedes of the law, are vnder malediccion. For it is wrytten, cursed is every man that contynueth not in all thynges, which are wrytten in the booke of the lawe, to fulfill them. That no man is iustified by the law in the syghte of God, is euident. For the iust shall lyue by fayth. The law is not of faith, but of the man that fulfilleth the thynges contayned in the law, shall lyue in them. But Christ hath deliuered vs from the curse of the law, and was made accursed for vs. For it is wrytten, cursed is every one that hangeth on tre, & the blessing of Abraham might come on the Gentiles thowow Iesus Christ, and that we might receiue the promes of the spirit thowow fayth.

Brethren, I wil speake after the maner of men. Though it be but a mannes testamente, yet no manne dispiseth it, or addeth any thing therto when it is once allowed. To Abraham and his seede were the promes made. He sayeth not in thy seedes as in many: but in thy seede as in one, whiche is Christ. This I saye, that the law which began afterward, beyonde foure hundred and thirte peates, doeth not disanull the Testamente, that was confirmed afore of God vnto Christwarde, to make the promes of none effect. For if the inheritance come of the lawe, it cometh not of promes. But God gaue it vnto Abraham by promes.

Wherfore then serueth the lawe? The lawe was added because of transgression (till the seede came to whiche the promes was made) and it was ordeyned by angels in the hand of a mediator: he is not mediator of one: But God is one. Is the lawe then agaynst the promes of God? God forbid. Howbeit, if ther had ben a law geuen, which could haue geuen lyfe, then no dout righteousness shoulde haue come by the lawe. But the scripture concluded all thynges vnder synne, that the promes by the fayth of Iesus Christ shoulde be geue vnto them that beleue. &

Before the fayth came, we were kept & shut vp vnder the law to the fayth whiche shoulde after ward be declared. Wherfore the lawe was oure scholemaster to the time of Christ, that we might be made righteous by faith. But after the fayth is come, now are we no longer vnder a scholemaster. For ye are all

Gen. xii. c.  
Rom. iii. a.  
Iaco. ii. b

Gene. xii. a.  
and. xii. a.  
Eccl. xxi. i.  
The lawe  
curseth,  
but fayth  
blesseth.  
Deu. xxi. d  
For fayth  
onely maketh  
the  
conscience  
alyue.

Ab. ii. a  
Roman. x. c  
Ioc. xxi. a  
Ezech. xi. b  
Roma. x. a.

Christ  
was accursed  
for our  
sakes, & is  
he was punished  
& claime for  
our sins.

Deut. xxi. c  
Gene. xv. c.  
Exod. xii. f  
Jerem. v. b  
Acte. vii. a.  
Roma. iii. c

The lawe.  
Roma. v. c.  
and. vi. b  
Acte. vii. g  
Rom. vii. c  
i. Tim. i. b.  
The lawe  
geueth  
not lyfe,  
but threatneth  
death.



all the (a) sonnes of GOD, by the sayeth which is in Christ Iesus. For all ye that are baptised, haue put on Christ. Now is there no Jewe neyther Gentyl, there is neyther bond nor fre: there is neither man nor woman: but ye are all one thyng in Christ Iesu. If ye be Christs, then are ye Abrahams seide and heires by promes.

The Notes.

**Sonnes of God.** (a) True it is, that we are all the sons of God, so many of vs as by sayth are new borne chyldren in the generacon of the spyrte. And so are we brothers and heires together with Christe in the kyngdom of hys father. But yet is Christ (for whose sake we are adopted) the first begotten, euen of the substance of the father, and in diu. nine equal vnto hym.

The.iii. Chapter.

Because he entredeth to dyspute more plainly of Christen lyberte, he rehearseth fyrste some what of the vse and propriete of the lawe, from whiche he teacheth that wee are deliuered by Christe. Then blameth he them that were returned backe to the fyrst principles: and by comparing of theyr olde lyfe, he sheweth howe fowle theyr error is, discoueryng wthall the deccytes of the false Apostles. Then by a fygure taken out of y law, he sheweth that we are bonde by the lawe, & deliuered by Christe.

**A** And I saye that the heire as long as he is a chylde, differeth not from a seruaunt, though he be Lord of all, but is vnder tutours and gouerners, vntill the tyme appointed of the father. Euen so we, as long as we were children, were in bondage vnder the ordinaunces of the worlde. But when the (a) tyme was full come, god sent his sonne made of a woman, & made bond vnto the lawe, to redeme them, which were vnder the law: that we thozow election mighte receiue the inheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes, God hath sente the spirit of his sonne into our hertes, whiche cryeth Abba father. Wherefore nowe thou art not a seruaunt but a sonne. If thou be the sonne, thou art also the heire of GOD thozowe Christe. &

**Notwithstanding when ye knewe not God,** ye dyd serpyce vnto them which by nature were no goddes. But now sepyng ye know god (yea rather are knowen of god) howe is it that ye retourne agayne too the weake and beggerly ceremonies, wher vnto agayne ye desyre afresh to be in bondage? Ye obserue daies, and moneths, and tymes, and peares, I am in fear of you lest I haue bestowed on you laboure in vayne.

**Brethren, I beseech you,** be ye as I am: for I am as ye are. Ye haue not hurte me at all. Ye know howe I forow infirmitie of the fleshe, I preached the Gospell vnto you at the firste. And my temptacon whiche I suffered by reason of my fleshe, ye despised not, neyther abhorred: but receiued me as on rebuke, an angell of god: yea as Christ Iesu. How & I crosse, happye were ye then: for I bear your record

that if it hadde bene possyble, ye wold haue plucked out your owne eyes, and haue geuen the to me. Am I therfore become your enemye, because I tel you the truth? They are gelous ouer you amisse, yea, they intended to exclude you, that ye should be feruent to themwarde. It is good alwayes to be feruent, so it be in a good thyng, and not only when I am present wth you.

**My litle chyldren** of whome I trauaile in byrth agayne vntill Christ be fastyned in you, I would I wer wth you now, and coulde chaunge my voice: for I stande in a doubte of you. Tel me, ye that desyre to be vnder the lawe, haue ye not hearde of the lawe? For it is writen that Abrahā had two sonnes, the one by a bonde mayd, the other by a fre woman. Yea and he whiche was of the bonde woman, was borne after the fleshe: but he which was of the fre woman, was borne by promes. Whiche thyng betoken a mistery. For these womenne are two testaments: the one from the mounte Syna, whiche gendreth to bondage which is Agar. For mount Sina is called Agar in Arabya, and bordreth vpon the cpty, which is nowe Hierusalē, and is in bondage with hyr chyldren.

But Hierusalem, which is aboue, is fre: which is the mother of vs all. For it is writen: reioyce thou baren that bearest no chyldren: breake forth and crye, thou that trauailest not. For the desolate hath manye more chyldren then she whiche hath an husband. Brethren, we are after the maner of Isaac, children of promes. But as then, he was borne carnallpe, persecuted hym that was borne spyrituallpe: euen so is it nowe. Reuerthelesse what sayth the scrpyture: put awape the bond womanne and hyr sonne. For the sonne of the bonde woman shall not be heire wth the son of the fre womanne. So then brethren we are not chyldren of the bonde womanne: but of the fre woman.

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(a) That was the tyme of Christes comynge, who made an ende of the lawe, and deliuered vs from the burthen therof.

The. v. Chapter.

He exhorteth them to perseuer in the Christen sayeth, excepte they entende to fall from Christe. Then threateneth he punishment to the false Apostles. And lest they should abuse theyr lyberte in geuyng the fleshe the luste thereof, he appoynteth to them charytie, and wylleth them to crucify the fleshe wth the affeccon therof.

**Stand fast** therfore in the liberty wherewith Christe hath made vs free, & wrap not your selues agayne in the poke of bondage. Behold I Paule saye vnto you, that if ye be cyncumysed, Christe shall profyt you nothyng at all. I testifie agayne to euery man whiche is cyncumysed, that he is bounde to kepe the whole law. Ye are gone quite from Christe as manye as are iustified



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## The Epistle of saint Paul

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tie & freed grace. We loke for and hope in the spirite,  
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## The Epistle of saint Paul

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tie & freed grace. We loke for and hope in the spirite,  
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# The Epistle of S. Paul

puttyng trust in anye thyng, saue in Christ, as-  
fyrmyng that he onely is sufferyent, and that in  
hym we haue all thynges, and besyde hym, nede  
nothyng.

In the .v. and .vi. he exhorteth to exerce the  
fayeth, and to declare it abroade thowowe good  
workes, and to auoide synne, and to arme them  
wth spirituall armoures agaynst the deuyl, &  
they might stande faste in tyme of trybulacyon,  
and vnder the crosse.

## The epistle of saynt Paule vnto the Ephesians.

### The fyrst Chapter.

By and by after the begynnyng, he teacheth  
that before the worlde was made, God ap-  
pointed to saue vs by Christ, in whom he  
hath opened all the treasures of knowledge  
and health: And whyle he wytheth to the E-  
phesians the knowledge of hym, he getteth  
hym they good wylls, teachyng wythall  
what is geuen of Christ, and what oughte  
thefely to be craued of God.

A



ALL E an Apostle of Iesu  
Christ by the wpll of God.  
To the Sainctes whiche  
are at Ephesus, & to them  
whiche beleue on Iesus  
Christ: Grace be with you  
and peace from God our fa-  
ther, and from the Lord Iesus Christ.

Blessed be God the father of our lord Je-  
sus Christ, which hath blessed vs wth all  
maner of spirituall blessings in heauen-  
ly thynges by Christ, accordyng as he had  
chosen vs in him, before the foundation of  
the worlde was layed, that wee shoulde be  
Sainctes and withoute blame before hym  
thorowe loue. And ordeined vs before tho-  
row Iesus Christ, to be hepyes vnto hym  
selfe, accordyng to the pleasure of hys wil,  
to the praise of the glorie of his grace, wher  
wth he hath made vs accepted in the be-  
loued.

By whom we haue redempcyon thowowe  
hys bloud, euen the forgyuenes of synnes,  
accordyng to the riches of his grace, which  
grace he shedde on vs aboundantly in all  
geuenes wil dome and perseuerance. And hath o-  
pened vnto vs the \* mystery of his will ac-  
cordyng to hys pleasure, and purposed the  
same in him selfe, to haue it declared \* whe-  
the tyme were full come: that all thynges,  
both the thynges which are in heauen, and  
also the thynges which are in earth, shoulde  
be gathered together euen in Christ: that  
is to say, in him, in whom we are made hei-  
res, and were thereto predestinate accor-  
dyng to the purpose of him which worketh  
all thynges after the purpose of hys owne  
wil, that we which before beleued in Christ  
shoulde be vnto the prayse of hys glorie.

In whom also ye (after that ye heard the

# to the Ephes. Chapt. i. Fo, lxxxix,

word of truth, I mean the Gospel of your  
saluacion, wherin ye beleued) \* were sea-  
led with the holy spirit of promes, which is  
the earnest of our inheritaunce, to redeme  
the purchased possession, and that vnto the  
laude of hys glorie.

Wherefore, euen I (after that I heard of  
the fayeth whiche ye haue in the Lord Je-  
su, and loue vnto all the sainctes) \* cease  
not to geue thanks for you, making men-  
cyon of you in my prayers, that the God of  
our Lord Iesus Christ, and the father of  
glorie, might geue vnto you the spryte of  
wyl dome, and open to you the knowledge  
of hym selfe, and lighten the eyes of youre  
minde, that ye myght know what that \*  
hope is, wherunto he hath called you, and  
what the ryches of hys gloriouse inheri-  
taunce is vpon the sainctes, and what is  
excedyng greatnes of hys power to vs-  
warde, whiche beleue accordyng to the wor-  
kyng of that his mighty power, whiche he  
wrought in Christ, when he raysted him fro  
the deade, \* and set him on hys right hand  
in heauenly thynges, aboue \* all rule, po-  
wer, and might, and dominion, and aboue  
all names that are named, not in this worlde  
only, but also in the worlde to come: and \*  
hath put all thynges vnder hys feete, and  
hath made hym aboue all thynges, & the  
head of the congregacyon, which is his bo-  
dy, and the fulnes of him that fylleth all in  
all thynges.

### The ii. Chapter.

He teacheth that all menne be synners, and  
are iustified frely by Christ. Then sheweth  
he that the Gentyles are also called to salua-  
cyon, in as much as Christ hath taken away  
the stoppe of the lawe, and hath made of all  
beleuers, but one Church.

And you hath he quickened also that  
were deade in trespas and synne, in  
the whiche \* in tyme passed ye wal-  
ked accordyng to the course of this worlde,  
and after the gouernour that ruleth in the  
aier, the spirit that now worketh in the  
chyl dren of vnbefese, among whiche we al-  
so had oure conuersacyon in tyme paste, in  
the lustes of oure fleche, and fulfilled the  
wpll of the fleche and of the mynde: & were  
naturally the chyl dren of wrath, euen as  
well as other.

But God which is rich in mercy thowow  
hys greate loue wherewyth he loued vs, e-  
uen when wee were deade by synne, hath  
quickened vs together in Christ (for by  
grace are ye saued) and hath raised vs vp  
together, and made vs sit together in hea-  
uenly thynges thowow Christ Iesu, for to  
shew in tyme to come the excedyng ryches  
of his grace in kindnes to vsward in Christ  
Iesu.

For by grace are ye made safe thowowe  
faith, and that not of your selues. For it is  
the gyft of God, and cometh not of wor-  
kes, lest any man shoulde boaste hymselfe.  
For we are his workemanshpye created  
in Christ

Ro. viii. d.  
ii. Cor. i. d.  
and. v. a

Where  
fayeth to  
Christe is,  
there is  
loue to all  
that are san-  
ctified in  
his bloud.  
Hope.

\* Rom. i. a  
Phil. i. b  
Collo. i. a  
ii. Cel. i. a  
\* Ro. xv. c.

Fayth is  
worke of  
god only,  
euen as  
was prai-  
sing vp of  
Christ.  
Psal. cii. a.  
Deu. vii. d  
Psal. viii. c  
Job. ii  
i. Cor. xv. d  
Ephes. v. e  
Collo. i. c

Rom. i. a  
i. Cor. i. a  
Gala. i. a  
i. Pet. i. a  
ii. Cor. i. a  
ii. Pet. i. a

Colo. i. c.  
Redemp-  
cyon is for-  
gyuenes  
of synnes.  
Mystery is  
secret coun-  
sell.  
Gala. iii. a

Roma. v. a  
Collo. i. e

Collo. iii. a

We be all  
by nature  
the chyl dre  
of wrath &  
hepyes of  
dampna-  
cyon.



# The Epistle of S. Paul

# to the Ephes. Chapt. iii.

**Citus. i. d.** in Christ Jesus to \*good (a) workes, vnto the which God ordeined vs befoze, that we shoulde walke in them.

**Phil. iii. a**  
**Col. ii. b**  
**The gen-**  
**tiles till**  
**Christe**  
**came wer**  
**not vnder**  
**the coue-**  
**naunt of**  
**mercy, but**  
**the Jewes**  
**onely.**  
Wherefore remember that ye beyng in tyme passed gentils in the flesh, and were called vncircumcysion to them which are called \*circumcision in the flesh, which circumcision is made by handes: Remember I say, that ye were at that tyme wthoute Christ, and wer reputed aliaunts from the comen welth of Israel, and were straungers from the testaments of promes, & had no hope, and were without God in thys worlde. But now in Christ Jesu, ye which awhile ago were farre of, are made nyghe by the bloud of Christe.

**Roma. v. a**  
For he is oure peace, whypche hath made of both one, and hath broken down the (b) wall that was a stop betwene vs, and hath also put away thorow hys flesh, the cause of hatred (that is to saye, the lawe of commaundementes conteyned in the lawe witten) for to make of twayne one newe man in him selfe, so making peace: and to reconcile both vnto God in one body thorow his crosse, and slewe hatred thereby: and came and preached peace to you, whiche were a farre of, and to the that were nigh. For thorow him we both haue an open waye in, in one spirite vnto the father.

**Founda-**  
**cion is the**  
**worde of**  
**God.**  
**i. Co. iiii. d.**  
**Esa. xlviii. b**  
**Act. iiii. b**  
**Roma. ix. f**  
**Pl. cxviii. c**  
**Mat. xxi. d**  
**Actes. iiii. c**  
**i. Pet. ii. b.**  
Now therfore ye are no more straungers and foreyners, but citisins with the saints, and of the household of God: and are buylt vpon the \*foundation of the Apostles and Prophetes, & Jesus Christ beyng the heade corner stone, in whom euery buildynge coupled together, groweth vnto an holy temple in the Lorde, in whom ye also are built together (made an habitacyn for God in the spirite.)

## The Notes.

**Good wor-**  
**kes.**  
(a) The promyses of merce in Christes bloude are made vs on that condycyon, that we walke in the workes commaunded of God, louynge one another.

**The wall.**  
(b) Moyles lawe was thys wal whypch shut out the Gentyls from the fold of hys chosen shepe. Thys wall is now taken away by Christ, and entraunce is geuen to all nacyns of the earthe to come to the knowledge of God, and to lyue in brotherly loue together, as shepe of one flock, & chyldren of one household, the cause of hatred (that is the lawe of ceremonies) put awaye.

## The. iii. Chapter.

To proue these thynges whypche he spake befoze, he commendeth now hys ministracyon, shewyng from whence he toke his office, and what he nowe suffereth for it and the Gentyls sakes. And lest they should be offended wth hys imprisonment, he exhorteth them to constancke, shewyng that he prayeth to God for them alwayes, that he may by example of hym selfe prouoke them also to prayer.

**Paul**  
**is an apostle**  
**to the hea-**  
**then,**  
For this cause I paule am in the bondes of Jesu Christe for poure sakes which are heathen. If ye haue hearde of the ministracyon of the grace of God \*then, and which is geuen me to pouward. For by re-

uelacion shewed he this mystery to me, as I learned wrote aboue in fewe words, wherby when ye reade, ye maye knowe mine vnderstandynge in the mystery of Christ. Which mystery in times passed was not opened to the sonnes of men, as it is nowe declared vnto hys holpe Apostles and prophetes by the spirit: that the Gentiles should be inheretours also, and of the same body, and partakers of his promes that is in Christe, by the meanes of the Gospell, whereof I am made a minister, by the gift of the grace of God, gyuen vnto me thorow the working of his power.

Vnto me \*the least of all saintes is this grace geuen, that I should preach among the Gentiles the vnsearcheable riches of Christe, and to make all men see what the felowshyppe of the mystery is, which from the beginnyng of the worlde hath bene hyd in God whiche made all thynges thorow Jesus Christ, to the entente that now vnto the rulers & powers in heauen mighte be knowen (by the congregacyon) the manyfold wisdom of God, accordyng to the eternall purpose, whypche he purposed in Christe Jesu oure Lorde, by whom we are bold to drawe nych in that truste whypche we haue by sayeth on him. \*Wherefore I desire that ye saynt not, because of my tribulacions \*for poure sakes, whypch is poure praise.

For this cause I bowe my knees vnto the father of our Lord Jesus Christ, whiche is father ouer all that is called father in heauen and in earth, that he wold graunt you accordyng to the riches of his gloze, that ye maye be strengthened with mighte by hys spirite in the inner man, that Christe maye dwell in poure hertes by (a) sayeth, that ye beyng rooted and grounded in loue, might be able to comprehend wth all sayntes, what is that bredth and length, depth and heighth: and to knowe what is the loue of Christ, which loue passeth knowlege: that ye might be fulfilled with al maner of fulnes whypche cometh of God.

Vnto him that is able to do exceeding abundantly aboue al that we are or think, accordyng to the power that worketh in vs, be praise in the congregacion by Jesus Christe, thorowoute all generacions, from tyme to tyme. Amen.

## The Notes.

(a) Where true sayth in Christ is, there is loue to the neyghboure: and sayth and loue make vs vnderstande all thynges. Sayth vnderstandeth the secretes of God, and the merce that is gyuen by in Christ. And loue knoweth his durye to his neyghbour, and can interprete all lawes and ordynances, and knoweth howe far forth they are to be kept, & whe to be dispensed with.

## The. iii. Chapter.

First with many argumentes he exhorteth to concord, and than to holynes of lyfe. Last of all, he blameth dyuerse byces that are in spech, in dedes, and in the affectyons of our mynde.

I ther-



**I** Therefore whypche am in bondes for the  
Lordes sake, exhort you\* that ye walke  
worthye of the vocacion, wherewith ye  
are called, in all humblenesse of mynd, and  
mekenes, and longe sufferynge, forbearing  
one another thowowe loue, and that ye be  
diligente to kepe the vnitie of the spirite in  
the bonde of peace, beyng one bodye and  
one spirit, euen as ye are called in one hope  
of your callynge. Let there be but one lord  
one fayth, one baptysme, one God, and fa-  
ther of all whypche is aboue al, thowowe al,  
and in you al.

**¶** Unto euery one of vs is geuen grace ac-  
cordinge to the measure of the gyfte of  
Christe. Wherfore he sayeth. \* He is gone  
bp on hye, and hath led captiuitie captiue  
and hath geuen gyftes vnto men. That he  
ascended what meaneth it, but that he al-  
so descended fyrste into the lowest partes  
of the pearth. \* He that descended, is euen  
the same also that ascended vpe aboue all  
heauens, to fulfyll al thinges.

**¶** And the very same made\* some Apostles,  
some Prophetes, some Euangelystes, some  
shepherdes, some teachers: that the sayn-  
tes myghte haue al thynges necessarpe to  
worke and minister wpthal to the edifyng  
of the bodye of Christ, tpe we euery one (in  
the vnitie of faieith, and knowledge of the  
sonne of God) growe vp into a perfect mā  
after the measure of age of the fulnes of  
Christe. \* That we henceforthe be no more  
chyliden: wauerynge and carped wpth e-  
uerpe wynde of doctryne, by the wplynes  
of men, and craftynes, wherby they laye a  
wapte for vs, to deceyue vs.

**¶** But let vs folowe the truth in loue, and  
in althynges growe in hym whypch is\* the  
heade, that is to saye, Christ, in whome all  
the bodye is coupled and knyt together in  
euery ioynt, wherewith\* one ministrerth to  
another (accordinge to the operacion, as e-  
uery part hath hys measure) and encrea-  
seth the bodye vnto the edifyng of it selfe  
in loue.

**¶** Thys I saye therefore and testifie in the  
Lorde that ye henceforth walke not as o-  
ther Gentyles walke, in vanitie of theyr  
mind, blynded in their vnderstandynge, be-  
yng straungers fro the life which is in god  
thowowe the ignoraunce that is in the, be-  
cause of the blindnes of their herts: which  
being past repentance, haue geuen the sel-  
ues vnto watonnes, to worke almaner of  
vncleanes, euen w greddines. But ye haue  
not so learned Christ, if so be ye haue heard  
of him, and are taughte of hym euen as the  
truth is in Iesu. So then as concernynge  
cōuersacion in time past, laye fro you that  
old man, which is corrupt thowowe the de-  
cepuable lustes, and be ye renewed in the spi-  
rite of your minds, and put\* on that newe  
man which after the Image of god is sha-  
pen in rightuousnes, & true holines. Wher-  
fore put\* away lyng, and speke euery mā  
truth vnto hys neyghboure, for as much as

we are members one of another. \* Be an-  
gry but syn not, let not the sun go downe  
vpon poure wrath, neyther geue place vnto  
the backbiter. \* Let him that stole, steale no  
more, but let him rather labour wpth hys  
handes some good thyng, that he maye  
haue to gyue vnto him that needeth.

**¶** Let no filthie communicacion procede  
out of poure mouthes: but that whypche is  
good to edifye with all, when nede is, that  
it may haue fauour wpth the heauens. And  
greue not the holy spirite of God\* by whō  
ye are sealed vnto the day of redēcion. Let  
all bitternes, fearnes and wrath, rorynge  
and cursed speakynge, be put away from  
you, wpth all maliciousnes. Be ye courte-  
ous on to another and mercifull, forgeue-  
ing one another, euen as God for Christes  
sake forgaue you.

The Notes.

(a) Christ was angrye at the blindnes of y<sup>e</sup> Je-  
wes, Mathew. xxiii. and so was Moses at the  
Idolatre of the Israelites. Exod. xxxii. And at  
the sedicion of Chore, Dathan and Abiron. Nu-  
xvi. Neuer theles hys anger or wrathe was but  
a very zeale to the lawe of God, as thou mayest  
se by y<sup>e</sup> Iudges. i. xvi. and by Mathathias.  
i. Macha. ii. As for malice or vnlawfull wrath  
is vterlye forbodden as appeareth in thys  
chapter.

The v. Chapter.

**¶** He commendeth charite, he forbiddeth all  
vncleanlines and filthines of spech, settyng  
before their eyes the reproche of theyr former  
lyfe. Than taketh he away dyonkennes, last  
he disparteth of the bandes of wedlocke, sha-  
dowinge withall the spirituall marriage of  
the churche wpth Christ.

**B**e ye folowers of god as dere chylde,  
and walke in loue euen as\* Christ lo-  
ued vs, and gaue hym selfe for vs, an  
offerynge and a sacrifice of a swete sauour  
to god, \* Se that fornicacion and vncle-  
nes, or couetousnes be not once named a-  
monge you, as it be cometh sayntes: nei-  
ther filthines, neyther folpsh talkynge, nei-  
ther gestynge whypche are not comelye: but  
rather geupnge of thanckes. For thys ye  
knowe, that\* no whoremonger, other vn-  
cleane person, or couetous person, whypche  
is the worshypper of Images: hath any in-  
heritaunce in the kyngdome of Christ and  
of God.

**¶** Let no manne deceyue you wpth vayne  
wordes. For thowowe suche thynges com-  
meth the wrath of God vpon the chyliden  
of vnbefese. Be not therefore companyos  
wpth them. Ye were once darkenes, but at  
nowe lyghte in the Lorde.

**¶** Walke as chyliden of lyghte. For the  
fruite of the spirite is in all goodnes, rygh-  
tuousnes and truth. \* Accept that whypche  
is pleasynge to the Lorde: and haue no fe-  
lowshyp wpth the vnfruitefull workes of  
darkenes, but rather rebuke them.

**¶** For it is shame euen to name those thin-  
ges whypche are done of theym in secrete:  
but al thinges, when they are rebuked of y<sup>e</sup>

light

i. Pet. ii. 8.  
and. iii.  
Aduenge  
not.  
Leui. xix. 9.  
ii. Tel. iii. 6.  
Steal not.  
Filthy cō-  
municaciō  
Rom. viii. 13.  
ii. Cor. i. 3.  
They that  
haue the  
spirite of  
God shall  
not be gre-  
ued to beas-  
such thyn-  
ges.

Anger.

i. Pet. ii. 8.  
Joh. xiii. 14.  
Galat. ii. 14.  
Cingodlye  
cōmunicaciō  
streng-  
theneth  
the  
vite.  
Er. iii. 14.  
Gal. v. 14.  
i. Cor. vi. 14.  
These  
haue no  
part wpth  
Christe.  
ii. Tel. ii. 8.  
Gal. xii. 13.  
collo. ii. 14.  
mar. xiii. 14.  
Iak. xiii. 14.  
Phon. xii. 14.  
i. Tel. v. 14.

Ignorāce  
is cause of  
euil doing.

Roma. vi. 14.  
collo. iii. 14.  
Leui. xix. 14.  
Hebr. xii. 14.



# The Epistle of . S. Paule

lyght, are manifest. For what soeuer is manifest, that same is lyght. Wherefore he sayeth: awake thou that sleepest, and stand vp from death, and Christ shal geue the lyght.

**Redempcyng** Take hede therefore that ye walke circumspectly: not as foles, but as wyse, re- is spendyng dempne the time, for the dayes are euell. the tyme Well. Wherefore, be ye not vnywysse but vnder- stande what the wyl of the Lorde is, and be not dronke wth wyne, wherein is exces, Collo. iii. c. Roma. vii. i. Thes. iii. Coll. iii. p. l. xxi. a. but be fulfilled wth the spirite, speakyng vnto poure selues in psalmes, and hymnes, and spiritual songes, singyng and making melody to the Lorde in your hertes geuynge thanks alwayes for all thynges vnto God the father in y name of our lord Iesu Christe, submytting your selues one to another in the feare of God. f.

**Women** Submit your selues vnto poure owne husbandes, as vnto the Lorde. For the husbande is the wyues head, euen as Christe is the heade of the congregacion, and the same is the sauoure of the bodye.

**Therefore** as the congregacion is in subieccion to Christe, lyke wyse let the wyues be in subieccion to thei husbandes in all thynges. Husbandes loue poure wyues, euen as Christe loued the congregacion, & gaue hym selfe for it, to sanctifie it, and clyensed it in the fountayne of water thowethe worde, to make it vnto hym selfe a glorious congregacion wthout spote or wrinkle, or any such thyng: but that it should be holp and wthout blame.

**Baptisme** So oughte men to loue thei wyues, as thei owne bodyes. He that loueth his wife, loueth hym self. For no man euer yet hated his owne flesh: but noyeth & cheriseth it euen as the Lorde doth the congregacion. For we are members of his bodye of his flesh, and of his bones. For this cause shal a man leaue father and mother, and shal continue wth his wife, and two shal be made one flesh. This is a great secrete, but I speake betwene Christ and the congregacion.

**Reuerthelesse** do ye so, that euerye one of you loue his wyfe truely, euen as hym selfe. And let the wyfe se that she feare hir husbande.

## The. vi. Chapter.

**He** declareth the durpes of children and parents, seruauntes and masters, than exhorteth he them to constançe, dyscrybynge how sharpe a batayle is ordayned for the faythful, and what weapons they must vse therein. At last he treateth certayne pryuate matters, and commendeth Tychicus.

**Children** Obeye your fathers & mothers in the Lorde: for so is it ryght. Honour thy father & mother, that is the fyrste commaundemente that hath anye promes, that thou maiest be in good estate, and lyue longe on the earth. And ye fathers, moue not your chyldren to wrath but bynge them vp wth the lord and information of the lorde.

# to the Ephe. Chap. vi.

**Seruauntes** be obedient vnto your carnall masters, wth feare and tremblng, in synglenes of your hertes, as vnto Christe: not wth scrupce in the eye syghte, as men pleasers, but as the seruauntes of Christ, doyng the wyl of God from the hert, wth good wyl seruinge the Lord, and not men. And remember y what soeuer good thyng any man doth, that shal he receyue againe of the Lord: whether he be bond or fre. And ye maysters, do euen the same thynges vnto them, puttng away threateninge: and remember that euen your maister also is in heauen, nether is ther any respect of person wth hym.

**Finally** my brethren, be strong in the Lord, and in the power of his myght. Put on the armour of God, that ye may stand stedfast agaynst the crafty assautes of the dyuyl. For we wrestle not agaynst flesh and bloude: but agaynst rule, agaynst power, & agaynst worldly rulers of the darknesses of this worlde, agaynst spiritual wickednes, for heauenly thynges. For this cause take vnto you the armour of God that ye may be able to resist in the euil day, and stand perfect in all thynges.

**Stand** therefore, & your loines gird aboute wth veritie, haunge on the breste plate of ryghtuousnes, shooed wth shoes prepared by the Gospell of peace. A boue al take to you the shild of fayth wher wth ye maye quench al the fyre dartes of the wycked. And take the helmet of salucion and the swearde of the spirite, whiche is the word of God. And praye alwayes wth al maner prayer and supplicacion, and that in the spirite: and watch therunto with instance and supplicacion for al saintes, and for me, that utteraunce maye be geuen vnto me, that I may opē my mouth boldely, to vtter the secretes of the Gospell, whereof I am a messenger in bondes, that therein I may speake frely, as it becometh me to speake.

**But** that ye may also know what condition I am in, and what I do, Tychicus my deare brother and faythfull minister in the Lord, shal shewe you of all thynges, whom I sent vnto you for the same purpose, y ye myght knowe what case I stande in, and that he myght comfort your hertes.

**Peace** be wth the brethren, & loue, wth fayth from God the father and from the Lorde Iesus Christe. Grace be wth all them which loue our Lord Iesus Christ in puernes. Amen.

**I** sente from Rome vnto y Ephesians by Tychicus.

## The prologe vpon the epistle of S. Paule to the philippians.

**P**aul prayseth the Philippians, and exhorteth them to stande faste in the true fayth, and to encrease in loue.

**And** because that the false prophetes

Ecc. iii. b. deut. iii. b. Fathers Collo. iii. d. Titus. ii. e. i. Pet. ii. c. christ hath purchased a rewarde for althynges. ii. Pa. xix. c. Actes. x. e. Rom. ii. b. Ec. xxv. b. Col. iii. c. Masters

The armour of god foloweth veritie the shoes of a steadfast purpose to folow the Gospell: whiche is the sword. Luke. xii. c. i. Peter. i. e. Lu. xviii. a. i. Tel. v. d. Coll. iii. a.

And

And



Study alwayes to impugn and destroye the true sayth, he warneth them of such worke learners of teachers of workes, and prayeth Epaphroditus. And all thys doth he in the first and second Chapters.

In the thyrde he reproveth faythles and many eyghtheousnes whych false Prophets teach and maintayne. And he setteth him for an ensample, howe that he hymselfe had lyued in suche false eyghtheousnes and holynes vnbrokeable, that was so that no man coude complayne on him, and yet now setteth naughte thereby for Christes eyghtheousnes sake. And fynallye affirmeth that such false Prophets are the enemies of the crosse, and make theyr beallpes theyr God. Further then they may safely and without perill and sufferynge, wyl they not preach Christ.

## The epistle of saynt Paule vnto the philippians.

### The first Chapter.

**I**n the first he prayeth theyr sayth and constancye. Then exhorteth he them not to be offended wylth hys trouble, for as muche as more profyte than hynderaunce maye happen to the Gospell therethrough: and that he was redy to dye for Christe. Then exhorteth he them to walke accordyng to theyr calling.



**P**aule and Timotheus the seruantes of Iesu Christ: To al the Saints in Christ Iesu, which are at philippos with the Bishops and Deacons. Grace be wylth you and peace from God

our father, and from the lord Iesus Christ. I thanke my God with al remembrance of you alwaies in my prayers for you, and praye with gladnes, because of the fellowship which ye haue in the Gospell from the first dape vnto now: and am surelye certified of this, that he which beganne a good worke in you, shall go forth with it vntill the dape of Iesus Christ, as it becometh me to iudge of you all, because I haue you in my hert, & haue you also euery one copartners of grace with me, euery in my bonds, as I defend and stablish the Gospell.

**F**or God beareth me record how greatly I longe after you all from the very hert rote in Iesus Christ. And this I pray, that poure loue maye increase more and more in knowledge, and in al feling, that ye might accept things most excellent, that ye might be pure, and such as should hurte no mans conscience, vntill the dape of Christe, fylled with the frutes of righteousnes, whych frutes come by Iesus Christ vnto the glory and laud of God. Amen.

I would ye vnderstode brethren that my busines is happened vnto the greater furthering of the Gospell. So that my bondes in Christ are manifest thorow oute all the iudgement hal, & in all other places: In so

much that many of the brethren in the lord are boldened thorow my bondes: and dare more largely speke the word without fear. Some there are which preach Christ of enuie and strife, and some of good will. The one part preacheth Christ of strife, and not purely: supposyng to adde more aduersitie to my bondes. The other parte of loue, because they se that I am set too defende the Gospell.

**W**hat then? So that Christ be preached all maner wayes, whether it be by occasiō, or of true meaning, I therein ioye: and wyl ioy. For I know that thys shal chaunce to my saluacion: thorow your prayer and ministering of the spirite of Iesu Christe, as I hertely loke for, and hope that in no thyng I shalbe ashamed: but that with all confidence as alwaies in times paste, euery now Christ shalbe magnified in my bodye, whether it be thorow life, or else death. For Christe is to me lyfe, and death is to me a vantage.

**I**f it chaunce me to liue in the flesh, that is to me fruitfull for to worke, and what to chuse I wote not. I am constrained of two thynges: I desire to be leused & to be with Christ, which thing is best of all. Fewer the lesse to abyde in the flesh is more nedefull for you: And this am I sure of that I shal abide, & with you al continue for the furtherance & ioy of your faith, that ye may more abundantly reioyse in Iesus Christ thorow me, by my comming to you againe.

**O**nly let your conuersacion be as it becometh the Gospell of Christ: that whether I come and se you, or els be absent, I maye yet heare of you, that ye continue in one spirite, and in one soule, labouringe as we do, to mainteyne the sayth of the Gospell, and in nothing fearing your aduersaries: whiche is to them a token of perdition; and to you of saluacion, and that of God. For vnto you it is geuen, that not onely ye should beleue on Christ: but also suffer for his sake, & haue euery the same fygth which ye sawe me haue, and now heare of me.

### The ii. Chapter.

**H**e teacheth theyr callinge to be thys, that they soynded in true concord, shoulde laye awaye all pryde and dysdayne, accordyng to Christes example, of whose mystery he dysputeth a whyle. Then he promisseth that Timotheus shal come vnto them, and commendeth Epaphroditum.

**I**f there be among you any consolacion in Christ, if ther be anye comfortabyl loue, if ther be any fellowship of spirit, if there be any compassion or mercy, fulfil my ioye, that ye drawe one way, hauinge one loue, beyng of one accorde, and of one mynde, that nothyng be done thorow strife or baine glory, but that in mekenes of minde euery man esteeme other better then hym selfe, and that no manne consider his owne, but what is mete for other.

**L**ette the same mynde be in you, that  
A q q q. ii. was

Bishops.  
Deacons.

Roma. i. b.  
Collo. i. a

it. Cor. i. b.

it. Cor. v.

Epaph. iii. a.

Tribula-  
ciō is a to-  
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**I**f it chaunce me to liue in the flesh, that is to me fruitfull for to worke, and what to chosse I wote not. I am constrained of two thynges: I desire to be leused & to be with Christ, which thing is best of all. Fewer the lesse to abyde in the flesh is more nedefull for you: And this am I sure of that I shal abide, & with you al continue for the furtherance & ioy of your faith, that ye may more abundantly reioyse in Iesus Christ thorow me, by my comming to you againe.

**O**nly let your conuersacion be as it becometh the Gospell of Christ: that whether I come and se you, or els be absent, I maye yet heare of you, that ye continue in one spirite, and in one soule, labouringe as we do, to mainteyne the sayth of the Gospell, and in nothing fearing your aduersaries: whiche is to them a token of perdition; and to you of saluacion, and that of God. For vnto you it is geuen, that not onely ye should beleue on Christ: but also suffer for his sake, & haue euery the same fygth which ye sawe me haue, and now heare of me.

### The.ii. Chapter.

**H**e teacheth theyr callinge to be thys, that they soynded in true concord, shoulde laye awaye all pryde and dysdayne, accordyng to Christes example, of whose mystery he dysputeth a whyle. Then he promisseth that Timotheus shal come vnto them, and commendeth Epaphroditum.

**I**f there be among you any consolacion in Christ, if ther be anye comfortabyl loue, if ther be any fellowship of spirit, if there be any compassion or mercy, fulfil my ioye, that ye drawe one way, hauinge one loue, beyng of one accorde, and of one mynde, that nothyng be done thorow strife or baine glory, but that in mekenes of minde euery man esteeme other better then hym selfe, and that no manne consider his owne, but what is mete for other.

**L**ette the same mynde be in you, that  
A q q q. ii. was

Bishops.  
Deacons.

Roma. i. b.  
Collo. i. a

it. Cor. i. b.

it. Cor. v.

Ep. i. iii. a.

Tribula-  
ciō is a to-  
ken of sal-  
uacion to  
the true  
beleuers.



# The Epistle of saint Paul

# to the philipp. Chap. iiii.

1. corin. x.  
and. xiii. d.  
To fol-  
low Christ  
is oure  
professio,  
and so to  
humble  
our selves,  
p we mape  
be exalted.  
Hebru. ii. a  
Matth. i. c.  
Rom. xiii. c  
Esa. xlv. b.

was in Christe Iesus: Whych he beyng in the shape of God, and thought it not rob-berie to be equall wth God, Neuerthe-les, he made him selfe of no reputacon, and toke on hym the shape of a seruaunte, and became lyke vnto him, & was founde in his apparell as a man. He humbled hym selfe, and became obedient vnto death, eue the death of the crosse.

Wherefore God hath exalted hym, and geuen hym a name aboue al names: that in the name of Iesus shoulde euerye knee bowe, both of thynges in heauen, and thin- ges in earth, and thynges vnder the earth: and that all tounge shoulde confesse that Iesus Christ is the Lord, vnto the praise of God the father. &

Wherefore my dearly beloued, as ye haue alwayes obeyed, not when I was presente onely, but nowe muche more in myne ab- sence, euen so worke out pour owne (a) sal- uacon wth feare and tremblynge. \* For it is God whiche worketh in pou both the will and also the dede euen of good will.

\* Do all thyng withoute murmurynge and dysputynge, that ye mape be faultles and pure, and the sonnes of God wthoute re- buke, in the middes of a croked and a per- uers nacpon, among which se that ye shine as lightes in the world, holdynge faste the word of lyfe, vnto my reioysynge in the day of Christ, that I haue not runne in vayne, neither haue laboured in vayne. Yea, and (b) though I be offered vp vpon the offe- ryng and sacrifice of poure fayeth, I re- ioyse, and reioyse wth you all. For the same cause also reioyse ye, and reioyse ye wth me.

I truste in the Lorde Iesus for to sende Timotheus shortly vnto you & that I also mape be of good comforte, when I knowe what case ye stande in. For I haue no man that is so lyke mynded to me, whiche wth so pure affeccion careth for poure matters. For all other seke their owne, and not that whiche is Iesus Christes. Ye knowe the proufe of him, howe that as a sonne wth the father, so wth me bestowed he hys la- boure vpon the Gospell. Him I hope to sende as sone as I know how it wil go with me: I truste in the Lorde, I also my selfe shal come shortly.

I supposed it necessarye to sende brother Epaphroditus vnto you, my companion in laboure, and fellow souldier, poure Apostle and my minister at my needes. For he lon- ged after you, and was full of heauynes, because that ye hadde hearde saie, that he shoulde be spyke. And no dout he was sicke, & that nye vnto death. But God had mercy on him, not on him onely, but on me also, lest I shoulde haue had sorow vpon sorowe.

I sent him therfore the diligentiar, that when ye shoulde se him, ye mighte reioyse a- gain, & I might be the lesse sorowful. Re- ceive him therfore in the lord with al glad- nes, and make much of such, because that

for the worke of Christ he went so far, that he was nye vnto death, & regarded not hys lyfe, to fulfill the seruyce whiche was lac- kyng on your part towarde me.

## The Notes.

(a) As ye be saued from synne thorough fayeth: so worke accordynge to the couenaunte, vntill ye come to the saluacio of glory. For if ye cease workynge, the spyrite quencheth agayne, and ye cease to be partakers of the promyses.

(b) He maketh here two offerings or sacrifices. The first fayeth the one, and himselfe the other. The second fayeth, in that he hadde offred them vnto God as the frutes of hys preachynge. Himselfe, if it shoulde please God, that he for the true pre- achynge of the Gospell vnto them, shoulde be put to the cruel tormentes of death. Whych thyng he refused not, trustynge that thereby he myghte make them worthy of God.

## The iii. Chapter.

He warneth to take hede of those whiche myngled the law wth the Gospell, for so much as whatsoeuer it were that had the name of a most excellent ryghteousnes in the world was but refuse, if it were compared wth Christ: Therfore he biddeth them folow hym a constaute mynde, and to auoide false tea- chers, whom he payneth oute in theyr co- lourcs.

**M**oreouer my brethren, reioyce in the Lorde. It greieth me not to wyte one thyng often to you. For to you it is a sure thyng. Beware of dogges, be- ware of euill workers. Beware of dissenci- on. \* For we are circumcisiō which (a) wor- ship God in the spirit, & reioice in Christe Iesu, and haue no confidence in the fleshe: though I haue whereof I mighte reioyce in the fleshe. If any other man thinke that he hath wherof he mighte trust in the fleshe, much more I, circumcised the eight daies, of the kynred of Israel, of the tribe of Ben- iamin \* an Hebrue borne of the Hebrues, & as concerning the lawe, a pharisee: and as concernynge feruentnes, I persecuted the congregacon: and as touchynge the righ- tuousnes whych is in the lawe, I was vn- rebukeable.

\* But the thynges that were bauntage vnto me, I counted losse for Christes sake. Yea I thynke all thyngs but losse for that excellent knowledge sake of Christe Iesu my Lorde. For whom I haue counted all thyngs losse, & do iudge them but dounge, that I myghte wyne Christe, and myghte be founde in hym, not hauynge myne owne ryghtuousnes, whiche is of the lawe: but that whych spryngeth of the fayth whych is in Christe, I meane the ryghtuousnes whych cometh of God thozowe fayth, in knowynge hym and the vertue of hys re- surreccyon, and the felowshyppe of hys passyons, that I myghte be conforma- ble vnto hys death, if by anye meanes I myght attayne vnto the resurreccyon from death.

Not as thoughe I had alreadye attay- ned to it, epther were alreadye perfecte: but

Work out  
pour owne  
saluacion.

Though I  
be offered.

Roma. ii. d  
Ephesi. ii. c  
Ihon. iiii. c  
Roma. i. a.

1. cor. x. a.  
Acte. xxi. b  
and. x. vi. b

mat. xxi. d



Iokenot  
on þ wor-  
kes that  
I haue  
done: but  
what I  
lack of þ  
perfect-  
nes of  
Christe.

I folow, if that I may comprehend that, wherin I am comprehended of Christ Iesu. Brethren, I counte not my selfe that I haue gotten it, but one thyng I saie: I forget that which is behind, and stretch my selfe vnto that which is before, & prease vnto the marcke appointed, to obtayne the reward of the high calling of God in Christ Iesu. Let vs therfore as manye as be perfect, be thus wise minded: & if ye be other wise minded, I praye God open euen thyng vnto you. Neuerthelesse in that wherunto we are come, lette vs procede by one rule, that we may be of one accord.

1. Cor. iiii. c  
and. x. d

Brethren, be folowers of me, and loke on them which walke euen so, as ye haue vs for an ensample. For manye walke (of whom I haue tolde you often, & nowe tell you weping) that they are the ennemys of the crosse of Christe: whose ende is dampnation, whose God is theyr belly, & whose glorie is their shame, which are worldye minded. But our conuersacion is in heaue, from whence we loke for a sauoure, euen the lord Iesus Christ, which shal change our vile bodies, that they may be fashioned like vnto his glorious body, according to the workyng, wherby he is able to subdue all thynges vnto him selfe.

If we be  
like christ  
in conuer-  
sacion, we  
shal be like  
hym in  
glory.

1. Cor. xv. g  
Wo: My  
God.

The Notes.  
(a) We worship God in spyryte thow sayest and loue. We reioyce that Christ hath redeemed vs, and trust not in our owne workes. Christe onely is our ryghteousnes, and for his sake our synnes are forgiven vs, and for his sake, our good workes are accepted, which els wer damnable, for the synne that is in them.

The. iiii. Chapter.

He exhorte them to constancke, than addeyth he certayne peculiar thynges conteynyng in them concord and other vertues mete for a Christian. Last he thancketh them for the rewarde that was sente hym, and geueth them salutacons.

Therefore my brethren dearly beloued & longed for, my ioye and crowne, so continue in the Lorde, ye beloued. I pray Euodias, and beseech Sentpches that they be of one accorde in the Lorde. Yea and I beseeche the faythfull pock felow, help the women which laboured with me in þ Gospel, and with Clemente also, and wyth othther my labourer felowes: whose names are in the boke of lyfe.

Of þ boke  
of lyfe is  
spoken in  
the. psal.  
lxxiii.  
Luke. x. c  
Apo. xvi. b  
1. Cel. v. d.

Reioice in the Lorde alwaye, and agayne say reioice. Let your softnes be knowne to all men. The Lorde is euen at hande. Be not carefull, but in all thynges shewe your petition vnto God in prayer and supplicacons, with geuyng of thanckes. And the peace of God whiche passeth all vnderstandyng, kepe your hertes and myndes in Christ Iesu. I

Furthermore brethren, whatsoeuer thynges are true, whatsoeuer thynges are honeste, whatsoeuer thynges are iuste, whatsoeuer thynges are pure, whatsoeuer thynges pertaine to loue, whatsoeuer thynges

are of honest report: if there be any vertuous thyng, if there be any laudable thing, those same haue ye in your minde, whiche ye haue both learned and receiued, heard and also sene in me: those thynges do, and the God of peace shal be with you. I reioice in the Lorde greatly, that nowe at the last ye are reuiued againe to care for me, in that wherein ye were also carefull, but ye lacked opportunitie. I speake not because of necessitie, for I haue learned in whatsoeuer estate I am, therewith to be content. I can both cast doune my selfe, I can also excede. Euery wher, and in all thynges I am instructed, bothe to be full, and to be hongry: to haue plentie, and to suffer nede. I can do all thynges thow þ help of Christ which strengtheth me. Notwithstandyng ye haue well done, that ye beare part wyth me in tribulacion.

i. Tim. v. b

Ye of philippes know that in the beginning of the Gospel, when I departed from Macedonia, no congregacons bare part wyth me, as concerning geuyng and receyuyng, but ye onely. For when I was in Thessalonica, ye sente once and afterwarde agayne vnto my needs: not that I desire giftes, but I desire abundant fruit on your part. I receyued all, and haue plenty, I was euen fylled after that I had receyued of Epaphroditus, that which came from you, an odoure that smelleth swete as a sacrifice accepted and pleasaunt to God: my God fulfill your nedes thow we have glorious ryches in Iesus Christe. Vnto God and our father be prayse for evermore. Amen.

Rom. xii. a  
Heb. xiii. c.

Salute all the sainctes in Christ Iesus. The brethren which are with mee, grete you. Al the saintes salute you, and most of all they which are of the Emperours household. The grace of our Lord Iesus Christ be wyth you all. Amen.

Sente from Rome by Epaphroditus.

The prologe  
vpon the epistle of S. Paul  
to the Collossians.

The Epistle to the Galathians holdeth the maner and fashion of the Epistle to þ Romayns, briefly comprehendyng al that is therein at length dysputed: Euen so this Epistle foloweth the ensample of the Epistle to the Ephesians, containyng the tenour of the same Epistle w fewer words.

In the fyrst Chapter he prayseth them & wytheth that they continue in the fayth, and grow perfecter therein, and then describeth he þ Gospel howe that it is a wysdome that confesseth Christe to be the Lorde and God, crucified for vs, and a wysdome that hath ben hyd in Christ sence afore the begynnyng of the worlde, and now fyrst begun to be opened thow the preaching of the Apostles.





Iokenot on þ wor- kes that I haue done: but what I lack of þ perfect- nes of Christe. I folow, if that I may comprehend that, wherin I am comprehended of Christ Iesu. Brethren, I counte not my selfe that I haue gotten it, but one thyng I sape: I forget that which is behind, and stretch my selfe vnto that whych is before, & pzease vnto the marcke appointed, to obtaine the reward of the high calling of God in Christ Iesu. Let vs therfore as manpe as be perfect, be thus wise minded: & if ye be other- wise minded, I praye God open euen thys vnto you. Neuerthelesse in that wherunto we are come, lette vs pzoceade by one rule, that we may be of one accord.

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**T**herfore my brethren dearly beloued & longed for, my ioye and croune, so co- tinue in the Lorde, ye beloued. I pray Euodias, and beseech Sentyches that they be of one accorde in the Lorde. Yea and I beseeche the faythfull pock felow, help the women which laboured with me in þ Gos- pell, and with Clemente also, and wyth o- ther my labourer felowes: whose names are in the boke of lyfe.

**Of þ boke** of lyfe is spoken in the. psal. lxxiii. Luke. x. c. Apo. xvi. b. 1. Cel. v. d. Reioice in the Lorde alwaye, and agayn I say reioice. Let your softnes be knowne to all men. The Lorde is euen at hande. Be not carefull, but in all thynges shewe your petition vnto God in prayer and supplica- cion, with geuyng of thanckes. And the peace of God whych passeth all vnder- standyng, kepe your hertes and myndes in Christ Iesu. f

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Ye of philippus know that in the be- gynnynge of the Gospell, when I departed from Macedonia, no congregacons bare part wyth me, as concerning geuyng and receyuyng, but ye onely. For when I was in Thessalonica, ye sente once and after- warde agayne vnto my needs: not that I desire giffes, but I desire abundant fruit on your part. I receyued all, and haue plen- ty, I was euen fylled after that I had re- ceyued of Epaphroditus, that which came from you, an odoure that smelleth swete as a sacrifice accepted and pleasaunt to god: My God fulfill your nedes thozowe hys gloriouse ryches in Iesus Christe. Vnto God and our father be prayse for euer- more. Amen.

Salute all the sainctes in Christ Iesus. The brethren whiche are with mee, grete you. Al the saintes salute you, and most of all they which are of the Emperours hous- holde. The grace of our Lord Iesus Christ be wyth you all. Amen.

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The prologe vpon the epistle of S. Paul to the Collossians.

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# The epistle of S. Paul

inucigherly vehementlye againste those that teach such thynges, aspyrnyng agayn that all fulnes is in Christ.

**I** Would ye knewe what fighting I haue for youre sakes, and for them of Laodicia, & for as manye as haue not seene my person in the fleshe, that thei herts might be comforted and knit together in loue, & in all riches of full vnderstandynge, for to knowe the mysterie of God the father and of Christ, in whom are hysd all the treasures of wysdome and knowledge. \* This I say least any man should begyle you wpyth entyslyng wordes. For though I be absent in the fleshe, yet am I presente wpyth you in the spyrte, ioyng and beholdyng the order that ye kepe, and your stedfast fapth in Christ. As ye haue therfore receiued Christ Iesus the Lord: euen so walke, roted and buylt in hym, and stedfast in the fapth as ye haue learned, and therin be plentuous in geuyng thankes.

Joh. xviii. a.  
i. Cor. v. b.  
Eph. v. b.

mat. xxi. a

mar. xiii. a.  
Luke. xxi. b.  
Eph. v. b.  
Philoso-  
phy & tra-  
ditions of  
men.

Christ is  
sufficient.  
Roma. ii. d.  
Eph. ii. c.  
Collo. ii. b.  
Fapthis  
the worc-  
kyng of  
God.

Roma. vi. a.  
Gala. iii. d.  
Roma. v. a.  
Eph. ii. a.  
Collo. i. a.

Heb. viii. a.  
and. v. a.  
mat. xxi. a.

Gala. iii. b

Marke.  
There is  
pon other

**B** Beware lest any man come and spoyle you thowow philosophy, and disceptfull vanitpe, thowow the tradycions of men, and ordynaunces after the worlde, and not after Christ. For in hym dwelleth all the fulnes of the Godhead (a) bodyly, and ye are complete in him whych is the heade of all rule and power, in whom also ye are \* cymcysed wpyth cymcysion made wpyth out handes, by puttyng of the synful body of the fleshe thowow the cymcysion that is in Christ, in that tpe ar buryed with hym thowow baptysme, in whom ye are also rpsen agayne thowow fapth, & is wzoughte by the operacion of God which rased him from death.

\* And ye whych were dead in sinne thowow the vncymcysion of your fleshe, hath he quykened with hym, and hath forgen vs al our trespasses, & hath put out the (b) hand wpytynge that was agaynst vs, consapned in the lawe witten, and that hath he taken out of the way, and hath fastened it to hys crosse, and hath \* spoyled rule & power, and hath made a shewe of them openly, and hath triumphed ouer the in hys owne person.

**L**et no man therfore trouble youre consciences about meat and dryncke, or for a piece of an holy day, as the holy day of the newe Moone or of the Sabothe dayes, \* which ar nothing, but shadowes of things to come: but the body is of Christe. Let no man make you shote at a wzonge marcke, whych after hys owne ymaginacion walkeyth in the humblenes and holynes of angels, thyngs whych he neuer sawe, causelesse puffed up wpyth hys fleshy minde, & holdeth not the heade, wherof al the bodye by ioyntes and couples receiueth nourishmet, and is together, & encreaseth with the increasynge that cometh of God.

Wherfore if ye be dead wpyth Christe fro the ordynaunces of the worlde, whye as though ye yet liued in the worlde, are ye led

# to the Colof. Chap. iii. Fo. xciii.

with tradicions of them that saye: Touche not, tast not, handle not, whiche al perishe with the blinge of them, and are after the commaundements and doctrines of men: which things haue the similitude of wysdome in chosen holines and humblenes, & in that thei spare not (c) the body, & do the fleshe no worship vnto hys nede.

## The Notes.

(a) That is, verely and in dede, not in shadowes, so that when ye haue hym, ye ought not to follow the shadowes of Moyses law, or the entymementes or iudgeynges of mannes wysdome. But haupng hym in whom dwelleth the fulnes of the Godhead bodyly, that is to saye: verely, you maye no lenger now beholde fygures, and doubtfull promyses, but embrace fapthfully the sonne of God, who is also very God of the substance of the father, and verely man of the substance of Mary the vyrgin.

(b) The lawe is our hand wpytynge, in that the conscience setteth to hys seale, subscribyng and consentynge that the lawe is iuste, and we synners. Whych lawe (concernynge dampnacyn) is taken away by Christ, in all them that vnfaiedly beleue and trust in hym.

(c) This body, is the perfourmaunce of all the thynges that were pefygured in the olde lawe.

## The. iii. Chapter.

**H**e exhorte them to despyse earthly thynges, and care for the heaucnly, then nameth he certayne vices whych they shuld refraine, commendynge hyghlye charypte and encreasynge of Gods word. Laste he appoynteth laws of maryage, and the duties of chyldren and fathers, of seruants and maisters.

**I**f ye then be rpsen agayne with Christe, seeke those thynges whych are aboue, wher Christ sitteth on the righte hande of God. Set your affeccyn on thyngs that are aboue, and not on things which are on the earth. For ye are dead, and your lyfe is hid with Christ in God. Whe Christ which is our lyfe, shall shew hym selfe, then shall ye also appeare with hym in glory. For tpe therfore your members which are on the earth, fornicacion, vncleennes, vnnaturall lust, euell concupiscence, and couetousnes which is worshyping of Idols: for which things takes the wzath of God cometh on the children of vnbelefe. In whych thynges ye walked once when ye liued in them. But nowe put ye also awaye from you all thynges, wzath, fearnes, maliciousnes, cursed speakynge, and fylthy speaking out of your mouthes. Lpe not one to another, that the old man wpyth hys workes be put of, and the new put on, whych is renued in knowledge after the ymage of hym that made \* hym, where is neither Gentill nor Jewe, cymcysion nor vncircumcysion, Barbarous or Sythian, bonde or free: but Christ is all in all thynges.

\* Now therfore as elect of God, holy and is Christe beloued, put on tender merce, kyndnes, to another, humblenes of mynde, mekenes, long sufferynge, forbearing one another, and forgeuyng one another, if any man haue a quarrell to another, eue as Christ forgaued you,

marke the  
Christ, nor  
other  
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be saued  
by.

Bodyly.

Hand wpytynge.

The body.

Eph. i. d.  
Heb. i. a.  
x. a. x. i. a.  
Al the mer-  
cy that is  
sette forth  
in the two  
upper cha-  
pters is  
promised  
to the on-  
ly that wil  
folowe  
Christ, &  
lyue as  
hereafter  
foloweth.  
These me-  
bers must  
be slayne.  
Eph. ii. a.  
Rom. vi. b.  
Eph. iii. a.  
i. Pet. ii. a.  
Gala. vi. d.  
Every ma-  
n  
ther.  
Eph. iii. b.  
B  
W q q q. iii. euen



# The epistle of S. Paul

inucigherly vehementlye againste those that teach such thynges, aspyrnyng agayn that all fulnes is in Christ.

**I** Would ye knewe what fighting I haue for youre sakes, and for them of Laodicia, & for as manye as haue not seene my person in the fleshe, that thei herts might be comforted and knit together in loue, & in all riches of full vnderstandynge, for to knowe the mysterie of God the father and of Christ, in whom are hysd all the treasures of wysdome and knowledge. \* This I say least any man should begyle you wpyth entyslyng wordes. For though I be absent in the fleshe, yet am I presente wpyth you in the spyrte, ioyng and beholdyng the order that ye kepe, and your stedfast fapth in Christ. As ye haue therfore receiued Christ Iesus the Lord: euen so walke, roted and buylt in hym, and stedfast in the fapth as ye haue learned, and therein be plentuous in geuyng thankes.

Joh. xviii. a.  
i. Cor. v. b.  
Eph. v. b.

mat. xxi. a

mar. xiii. a.  
Luke. xxi. b.  
Eph. v. b.  
Philoso-  
phy & tra-  
ditions of  
men.

Christ is  
sufficient.  
Roma. ii. d.  
Eph. ii. c.  
Collo. ii. b.  
Fapthis  
the worc-  
kyng of  
God.

Roma. vi. a.  
Gala. iii. d.  
Roma. v. a.  
Eph. ii. a.  
Collo. i. a.

Heb. vii. a.  
and. v. a.  
mat. xxi. a.

Gala. iii. b

Marke.  
There is  
pon other

**B** Beware lest any man come and spoyle you thowow philosophy, and disceptfull vanitye, thowow the tradycions of men, and ordynaunces after the worlde, and not after Christ. For in hym dwelleth all the fulnes of the Godhead (a) bodyly, and ye are complete in him whych is the heade of all rule and power, in whom also ye are \* cymcysed wpyth cymcysion made wpyth out handes, by puttyng of the synful body of the fleshe thowowe the cymcysion that is in Christ, in that ye are buried with hym thowow baptysme, in whom ye are also rpsen agayne thowow fapth, & is wroughte by the operacion of God which rased him from death.

\* And ye whych were dead in sinne thowow the vncymcysion of your fleshe, hath he quykened with hym, and hath forgened vs al our trespasses, & hath put out the (b) hand wpytynge that was agaynst vs, consapned in the lawe wrytten, and that hath he taken out of the way, and hath fastened it to hys crosse, and hath \* spoyled rule & power, and hath made a shewe of them openly, and hath triumphed ouer the in hys owne person.

**L**et no man therfore trouble youre consciences about meat and dryncke, or for a piece of an holy day, as the holy day of the newe Moone or of the Sabothe dayes, \* which are nothing, but shadowes of things to come: but the body is of Christe. Let no man make you shote at a wronge marcke, whych after hys owne ymaginacion walkeyth in the humblenes and holynes of angels, thyngs whych he neuer sawe, causelesse puffed up wpyth hys fleshy minde, & holdeth not the heade, wherof al the bodye by ioyntes and couples receiueith nourishmet, and is together, & encreaseth with the increasynge that cometh of God.

Wherfore if ye be dead wpyth Christe fro the ordynaunces of the worlde, whye as though ye yet liued in the worlde, are ye led

# to the Colos. Chap. iii. Fo. xciii.

with tradicions of them that saye: Touche not, tast not, handle not, whiche al perishe with the blinge of them, and are after the commaundements and doctrines of men: which things haue the similitude of wysdome in chosen holines and humblenes, & in that thei spare not (c) the body, & do the fleshe no worship vnto hys nede.

## The Notes.

(a) That is, verely and in dede, not in shadowes, so that when ye haue hym, ye ought not to follow the shadowes of Moyses law, or the entysmentes or iudgeynges of mannes wysdome. But haupng hym in whom dwelleth the fulnes of the Godhead bodyly, that is to saye: verely, you maye no lenger now beholde fygures, and doubtfull promyses, but embrace fapthfully the sonne of God, who is also very God of the substance of the father, and verely man of the substance of Mary the vyrgin.

(b) The lawe is our hand wrytynge, in that the conscience setteth to hys seale, subscribyng and consentynge that the lawe is iuste, and we synners. Whych lawe (concernynge dampnacyn) is taken away by Christ, in all them that vnfaiedly beleue and trust in hym.

(c) Hys body, is the perfourmaunce of all the thynges that were pefygured in the olde lawe.

## The. iii. Chapter.

**H**e exhorte them to despyse earthly thynges, and care for the heauynly, then nameth he certayne vices whych they shuld restraine, commendynge hyghlye charytye and encreasynge of Gods word. Laste he appoynteth the lawes of maryage, and the duties of chyldren and fathers, of seruants and maisters.

**I**f ye then be rpsen agayne with Christe, seeke those thynges whych are aboue, wher Christe sitteth on the righte hande of God. Set your affeccyn on thyngs that are aboue, and not on things which are on the earth. For ye are dead, and your lyfe is hid with Christ in God. Wher Christ which is our lyfe, shall shew hym selfe, then shall ye also appeare with hym in glory. Forgyt therfore your members which are on the earth, fornicacion, vncleannes, vnnaturall lust, euell concupiscence, and couetousnes which is worshyping of Idols: for which things takes the wrath of God cometh on the children of vnbefese. In whych thynges ye walked once when ye liued in them. But now put ye also awaye from you all thynges, wrath, fearnes, maliciousnes, cursed speakynge, and fylthy speaking out of your mouthes. Lye not one to another, that the old man wpyth hys workes be put of, and the new put on, whych is renued in knowledge after the ymage of hym that made \* hym, where is neither Gentill nor Jewe, cymcysion nor vncircumcysion, Barbarous or Sithian, bonde or free: but Christ is all in all thynges.

\* Now therfore as elect of God, holy and is Christe beloued, put on tender merce, kyndnes, to another, humblenes of mynde, mekenes, long sufferynge, forbearing one another, and forgytting one another, if any man haue a quarrell to another, eue as Christ forgaue you,

W q q q. iii. euen

marke the  
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Bodyly.

Hand wry-  
tynge.

The body.

Eph. i. d.  
Heb. i. a.  
x. a. x. i. a.  
Al the mer-  
cy that is  
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pters is  
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Eph. ii. a.  
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Every ma-  
ther.  
Eph. iii. b.  
W



# The Epistle of saint Paul

mat. xxi. d. euen so do ye. Aboue all these thynges put on loue whiche is the bonde of perfectnes. And the peace of god rule in your hertes, to the whiche peace ye are called in one body. And se that ye be thankfull. Let the word of Christ dwell in you plentifully in all wisdom. Teach and exhorte your owne selues in psalmes and hymnes, and spirituall songes, which haue fauour with them, singyng in your hertes to the lord. And al thynges (whatsoeuer ye do in word or dede) do it in the name of the Lord Iesu, geuyng thanks to God the father by him.

**Wpues.**  
Ephesi. v. c. i. Pet. iii. a. Husbandes  
Ephesi. vi. a. Chyldren  
& fathers.  
Ephesi. vi. a. Titus. ii. e. Seruants  
i. Pet. ii. d. ii. par. xix. c. Actes. x. c. Ec. xxxv. b. Sapi. vi. b. Roma. ii. b. Collo. iii. c. Mapsters.  
Ephesi. vi. a. **Wpues** submyt your selues vnto your owne husbands, as it is comely in the lord. Husbandes loue your wiues, and be not bitter vnto them. Chyldren obey your fathers and mothers in all thynges, for that is well pleasynge vnto the Lord. Fathers, rate not your children, lest they be of a desperate mynde. Seruauntes be obedyent vnto your bodely maisters in al thynges, not with eie seruaunce as men pleasers, but in singlenes of hert, fearing God. And whatsoeuer ye do, do it hertely, as though ye dyd it to the lord, and not vnto men: for as muche as ye know that of the lord, ye shal receiue the reward of inheritaunce, for ye serue the Lord Christe.

But he that doth anye wrong, shal receiue for the wrong that he hath done: for there is no respecte of persones with God. Ye maisters do vnto your seruants that which is iust and equal, seynge ye knowe that ye also haue a maister in heauen.

## The.iii. Chapter.

Here he begynneth the other parte of hys Epistle, in whiche he exhorteth them to pfect daylye in true relygion, through purgynge of lyfe, innocency, and mutuall loue. Then he forbyddeth pylenes and curyositye. Laste he disputeth of the deade, and of the resurreccyon of oure bodies.

**A** Continue in prayer and watche in the same wpth thanks geuyng, prayyng also for vs: that God open vnto vs the doore of utterance, that we maye speake the misterie of Christ (wherfore I am also in bondes) that I may vtter it as it becometh me to speake.

**W**alke wisely to them that are without, Salte is y and redeme the tyme. Lette your speach be wisdom of gods word: that ye may know how to aunswere euery manne. The deare brother Tichicus shall tell you of all my busynes, whiche is a faithfull minister, and fellow seruaunt in the Lord, whom I haue sente vnto you for the same purpose, that he mighte knowe how ye do, and might comfort your hertes, with one Onesimus, a faithfull and a beloued brother which is one of you. They shall

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# to the Collosy, Chap. iiii.

and Iesus whiche is called Justus, whiche are of the circumcysion. These only are my worke felowes vnto the kyngdom of god, whiche were vnto my consolacion. Ephas the seruaunt of Christ, whiche is one of you, saluteth you, & alwaies laboureth feruently for you in prayers, that ye maye stand perfect and full in all that is the wyll of God.

I beare him record that he hath a feruent mynde toward you, and toward them of Laodicia & them of Hierapolis. Deare Lucas the physician greeteth you, and Demas. Salute the brethren whiche are of Laodicia, and salute Nymphas and the congregacion which is in his house. And when the Epistle is reade of you, make that it be reade in the congregacion of the Laodicians also, and that ye lykewyse reade the Epistle of Laodicia. And sape to Archippus: take hede to the offyce that thou haste receyued in the Lord, that thou fulfill it. The salutacion by the hand of me Paule. Remember my bondes. Grace be wpth you. Amen.

Sent from Rome by Tichicus and Onesimus.

## The Prologe vpon the .i. Epytyle of S. Paule to the Thessalonians.

**I**hs Epistle dyd Paul wyte of excedyng loue and care: and praiseth them in the two fyrst Chapters, because they dyd receyue the Gospell earnestly, and had in tribulacion and persecucion contynued therein stedfastly, and were become an ensample vnto all congregacions, and had thereto suffered of theyr owne kynsmen, as Christ and hys Apostles dyd of the Jewes, puttynge them therto in mynde, how purely and Godly he hadde lyued amonge them to theyr ensample, and thanketh God that hys Gospell had brought forth such fruite amonge them.

In the thyrde Chapter he sheweth hys diligence and care, lest hys so greate labour and theyr so blessed a begynnynge should haue bene in vayne, Satan and hys Apostles vexing the wpth persecucion, and destroyng theyr fayth wpth mans doctryne. And therfore he sent Timothy to them to comfort them and strength the in the fayth, and thanketh God that they had so constantly endured, and desyeth God to encrease them.

In the fourth he exhorteth them to kepe them selues from synne, and to do good one to another. And thereto he enformeth them concernyng the resurreccyon.

In the fift he wytteth of the last daye, that it should come sodaynly, exhortyng to prepare themselves thereafter, and to kepe a good order concernyng obedyence and rule.



# The Epistle of saint Paul

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The i. epistle of S. Paul to the Theſſ. Chap. ii. Fo. xciiiij

# The i. epistle of ſaynt Paule vnto the Theſſalonians.

## The firſte Chapter.

**H**e prayſeth the Theſſalonians, becauſe ſo in ſo greate troubles, they hadde kepte theiſe fayeth, whych they hadde learned of hym, ſo ſyncerely and fullye, that they were an example vnto all other.



**P**aule, Siluanus, and Timotheus. Vnto the congregacion of the Theſſalonians, in God the father and in the Lord Ieſus Chriſt.

\* Grace be with you, and peace from god our father and from the Lord Ieſus Chriſt.

Wee geue God thanckes alwayes for you all, makynge mencyon of you in oure prayers withoute ceaſinge, and call to remembraunce your worke in the ſaieth, and labour \* in loue and perfeuerance in that hope of oure Lorde Ieſus Chriſte, in the ſight of God our father, becauſe we know brethren beloued of God, howe that ye are electe. For our Goſpell came not to you in word \* only, but alſo in power, and in the holpe gholt, and in muche certainty, as ye knowe after what maner we behaued oure ſelues amonge you, for your ſakes.

**A**nd ye became folowers of vs & of the Lorde, and receyued the word wpth muche affliccyon, with ioye of the holy gholt: ſo that ye were an enſample to all that beleue in Macedonia and Achaia. For from you ſounded out the worde of the Lorde, not in Macedonia and in Achaia onely: but your fayeth alſo whiche ye haue vnto God, ſpied hyſ ſelfe abroad in all quarters, ſo greatly, that it needeth not vs to ſpeake anythynge at all. For they themſelues ſhewe of you what maner of enteringe in we had vnto you, and howe ye returned vnto God fro Images, for to ſerue the lypynge and true God, and for to loke for hyſ ſonne \* from heauen, whom he raiſed from death: I meane Ieſus whych deliuereth vs from wrath \* to come.

## The ii. Chapter.

**H**e deſcribeth hyſ doctryne moze at large than he taught it them, not to prayſe himſelfe, but to exhorte them that they ſhal not fro theſe fayeth and Godlynes, nor be moued through chauntytie of thoſe whych hadde persecuted Chriſte and all hyſ Apoſtles.

**F**or ye your ſelues knowe \* brethren of our entraunce in vnto you, how that it was not in bayne: but even after that we had ſuffered before, and were \* wane fullpe entreated at Philippios (as ye well know) then were we bolde in oure God to

ſpeake vnto you the Goſpel of God wpth \* much ſtryping. Our exhortacyon was not to bring you to erreure, nor yet to vnclennes, neither was it with gyle: but as we were allowed of God, that the Goſpell ſhoulde be commpted vnto vs: euen ſo we ſpake, not as though we enteded to pleaſe men: but God whych tryeth our hertes.

**N**ether was oure conuerſacyon at anye tyme with flatteringe wordes, as ye well knowe, neyther in cloyed couetouſnes: God is record: nether ſoughte we prayſe of men neither of you, nor yet of anye other, when we myght haue bene chargeable, as the Apoſtles of Chriſte, but we were tender among you: euen as a nouriſe cheriſheth hir children, ſo was our affection toward you: our good will was to haue dealt to you, not the Goſpell of God onely, but alſo oure own ſoules, becauſe ye were deare to vs.

\* Ye remember brethren our labour and trauaile. For we labored daye and nyght, becauſe we would not be greuous vnto any of you: and preached vnto you the Goſpell of God. Ye are witneſſes, and ſo is God, howe holpe and iuſtpe and vnblameably we behaued our ſelues among you that beleue, as ye knowe howe that we exhorted and comforted, and beſoughte eue-rye one of you, as a father hyſ children, that ye woulde walke worthe of God, whych hath called you vnto hyſ kyngdom and glory.

**F**or this cauſe thancke we God wthout ceaſynge, becauſe that when ye receyued of vs y word wherwith God was preached, ye receyued it not as the word of man but euen as it was in dede, the word of God: which worketh in you that beleue. For ye brethren became folowers of the congregacions of God, whyche in Jewry are in Chriſt Ieſu: for ye haue ſuffered like thinges of your kynsmenne, as we oure ſelues haue ſuffered of the Jewes. Whyche as they kyled the Lord Ieſus and theiſe own prophetes, euen ſo haue they persecuted vs, and God they pleaſe not, and are contrary to all men, and forbyd vs to preach vnto the gentiles that they mighte be ſaued, to fulfill theiſe ſpynnes alway. For the wrath of God is come on them, eue to the vtmoſt.

**F**or as much brethren as we are kept from you for a ſeaſon as concernynge the bodily preſence, but not in the hert, we enforced the moze to ſe you perſonallye wpth greate deſyre. And therfore we would haue come vnto you, I Paule once and againe: but \* Sathan wythſtode vs. For what is our hope or ioye, or crowne of reioyſinge, \* are not ye it in the preſence of oure lorde Ieſus Chriſt at his commynge? yea, ye are our glory and ioye.

## The iii. Chapter.

**H**e holdeth on hyſ matter in whych he prayeth hyſ ſauer toward them both by his ſendynge of Timothee & alſo by his prayers for them: Whyche tendeth all to this ende, that they

Roma. i. a.  
i. Cor. i. a.  
ii. Cor. i. a.  
Gala. i. a.  
Eph. i. a.  
I Rom. i. b.  
Phil. i. a.  
Eph. i. d.  
Collo. i. a.  
i. Cel. iii. b.  
i. Timo. i. a.

i. Cor. ii. a.  
i. Cel. ii. a.

Actes. i. b.  
i. Joh. iii. b.

i. Cel. i. b.

Act. xvi. b.

Deu. xvi. b.

Gala. i. b.

Phil. i. a.

Phil. i. a.

A ſure to

ken of a

true apo

ſtle.

Actes. xx. g.

i. Cor. iii. c.

ii. Cel. iii. b.

i. Cor. ix. c.

E

D

Luke. xxi. d.

i. Want. x. e.

ii. Cor. i. c.

and. viii. d.

ii. Cel. i. b.

ii. Cel. i. b.



to the Thessa. Cha. iii.

God hath not called vs to uncleannes, but

God hath not called vs to uncleannes, but  
vnto holines. \* Wherefore that despiseth,  
despiseth not manne, but God which hath  
sent this holy spirit amonge you. &  
But as touching brotherly loue, ye nede  
not I write vnto you. † For ye are taught  
of God, to loue one another. Yea and that  
thinge verely ye do vnto all the brethren,  
which are thorow oute al Macedonia. We  
beseeche you brethren that ye encrease more  
and more, and that ye study to be quiet, & to  
meddle with your own busynesse, & to work  
with your own handes, as we commanded  
you: that ye maye behaue your selues ho-  
nestly towards them that are without, and  
that nothing be lackyng vnto you.

✠ I would not brethern haue you ignorant concerning them whiche are fallen a slepe, that ye sorow not as other do whiche haue no hope. For if we beleue that Iesus Christ dyed and rose againe, euen so them whiche slepe by Iesus, will God bring agayn with him. And thys say we vnto you in the word of the lord, that we which liue and are remaininge in the commyng of the lord, shal not come per they which slepe. For the lord himselfe shal descend from heauen with a shoute, and the voice of the archangel and trompe of God. And the dead in Christ shal aryse fyrste: then shal we which liue and remaine, be caught vp with them also in the cloudes to mete the lord in the ayer. And so shal we euer be with the lord. Wherefore comforte poure selues one another with these wordes. ✠

The.v. Chapter.

**H**e teacheth of the vncertayntye of the tyme of our rplyng agayne, by whiche he exhorteth to watchyng and sobernes. Then he commendeth vnto them the ministers of the churche, he comaundeth them to care one for another, teacheth them to rise prophesies, and wisheth all good to them that beleue.

**O**f the times and seasons brethren ye haue no nede that I write vnto you, for ye your selues knowe perfectly that\* the day of the Lorde shall come even as a thefe in the night. When they shal say peace and no daunger, then cometh on them soden destruction, as the trauayling of a woman wpth childe, and they shal not escape. But\* ye brethren are not in darcknes, that that daye should come on you, as it were a thefe. & Ye are all the chyldren of lpyght, and the children of the day. We are not of the nyght, neyther of darckenes.

\* Therefore lette vs not slepe as do other:  
but lette vs watche and be sober. For they  
that slepe, slepe in the nyght: and they that  
be droncken, are droncken in the nighte.  
But lette vs which are of the day, be sober,  
\* armed with the brest plate of fapeth and  
loue, and wpth hope of saluacyon as an  
helmet. For God hath not appoynted vs  
vnto wrath: but to obtayne saluacyon by  
the meanes of oure Lorde Iesu Christe,  
whiche dyed for vs: that \* whether wee  
wake

Luke. x. c.  
1. Cor. iii. b  
and. vi. d  
1. Tes. i. a  
1. Thon. xii. d  
and. xv. d  
1. Joh. ii. b.  
A good les  
son for the  
that wold  
live pde.  
\* Act. xx. b  
1. corin. ix. c.  
1. Tes. iii. b  
Resurrec  
cion.

தொ.வி.க.க.  
உ

mat. xiii. e.  
dan. xii. a.  
i. co. in. p. b.

mat. xxiij. d  
i. p. c. i. d  
Epoca. iij. a  
and xv.  
Zere. xv. d.

Thon. xlii c  
Ephesi. v. c.

Rom. xiii. d  
Faith is the  
best plate  
hope is  
helmet.  
Esa. lii. c.  
Ephes. vi. c.



## The. i. Epistle of S. Paule

wake or slepe, wee shoulde lyue together with him. Wherfore comforte your selues together, and edifye one another, euen as ye do. &

**ii. Cor. v. d.**  
**Gala. vi. a.**  
**ii. Ti. v. b.**  
We beseech you brethren, \*that ye know them which labour among you, and haue the ouersight of you in the Lorde, and geue you exhortacion, that ye haue them the more in loue for their workes sake, and be at peace with them.

**Math. v. c.**  
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**Luke. xviii.**  
**Ephe. v. b.**  
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\*We desire you brethren warne them that are vnwylly, comfort the feble minded, forbear the weake, haue continual patience toward all men. Se that none recompence euill for euill vnto anye man: but euer folow that which is good, both among your selues, and to all men. \*Reioyse uer: & pray continually. \*In all thynges geue thanckes. For this is the will of God in Christ Iesu toward you.

**Rom. xii. d.**  
**i. Pet. iii. b.**  
\*Quenche not the (a) spirite. Despyse not prophesying. Examen all thyngs, and kepe that which is good. Absteyne from all suspicious thynges. The very god of peace sanctifye you thorow oute. And I praye God that your whole spirite, soule and body, be kept faultles vnto the commynge of our Lord Iesus Christ. &

**i. Cor. i. b.**  
**end. x. c.**  
**Rom. xvi. b.**  
**i. Cor. xvi. c.**  
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\*Faithfull is he whych called you: whiche will also do it. Brethren, praye for vs. \*Brete all the brethren with an holy kysse. I charge you in the lorde that this Epistle be reade vnto all the holpe brethren. The grace of the Lorde Iesus Christe be wyth you. Amen.

### The Notes.

**Praye continually.**  
(a) Thys continual prayer is not continually bablyng wyth the tong. (For that is forbidden Mathewe. vi.) but it is the lyfing by of the hearte vnto God, with the continual and feruent desyre, that the will of God be done in vs, and in al other creatures both now and in tyme to come.

**Quenche not y spirit**  
(b) When we are geuen ouer to euill conuersacion, and delyte in fleschly communicacion, then is the spryite quenched in vs.

The fyrst Epistle vnto the Thessalonians, sent from Athens.

## The Prologe vpon the. ii. Epistle of S. Paule to the Thessalonians.

**B**ecause in the fore Epistle he hadde sayd that the laste daye shoulde come sodenlye, the Thessalonians thought that it shoulde haue come shortly. Wherfore in thys Epistle he declareth hymselfe.

And in the fyrst Chapter he comforteth them wyth euerlastyng reward of theyr fayth and patience in suffering for the Gospel, and wyth the punishment of theyr persecutours in euerlastyng payne.

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## To the Thess. Cha. i. Jo. xcv.

tyng (as some men thynke) from vnder the obedience of the Emperour of Rome, and that Antichrist shoulde set vp hym selfe in the same place as God, and deceyue the vnthankfull world wyth false doctryne, and wyth false and lynging myracles wrought by the working of Satan, vntill Christe shoulde come and slea hym wyth his glorious comming and spiritual preaching of the word of God.

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We are bounde to thanke God alwayes for you brethren, as it is meete, because that your fayth groweth exceedingly, and euery one of you swimmeth in loue toward another betwene your selues, so that we our selues reioyse of you in the congregacions of God ouer your patience and faith in all your persecucions and tribulacions that ye suffer, which is a token of the righteous iudgement of God, that ye are counted worthy of the kyngdome of God, for which ye also suffer. It is verely a righteous thinge with God to recompence tribulacion to them that trouble you: and to you (which are troubled) rest with vs, when the Lord Iesus shall shew himselfe from heauen with his mighty aungels, in flaming fire, rendyng vengeance vnto them that knowe not God, and to them that obeye not vnto the Gospel of our Lorde Iesus Christe, whych shall be punished with euerlastyng dampnacion from the presence of the Lorde, and from the glory of his power, when he shal come to be glorified in his sainctes, & to be made maruelous in all them that beleue: because our testimony that we had vnto you, was beleued euen the same daye that we preached it.

Wherfore wee praye alwayes for you, that our God make you worthy of the callynge, and fulfill all declaracion of good.

Tribulacion is a token of saluacion.

mat. xxiii. e  
and. x. d. c  
i. Pet. iii. a  
Roma. ii. a

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mat. xxiii. e  
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i. Pet. iii. a  
Roma. ii. a

2. Cor. v. a.  
1. Cor. ii. b



## The.i. Epistle of S. Paule

of goodnes and the worcke of fayth, wpyth power, that the name of oure Lorde Iesu Christ may be glorified in you, & ye in hym thowowe the grace of our God, and of the Lord Iesu Christe.

### The.ii. Chapter.

Because he made often mencyon of Christes comynge, and that there were manye whych sayed, he was now at hande, he wil- leth them not to be seduced with the errors of such, teachynge that Christes comynge shall not be, before Antichriste be reueled, whom he painted couerly and wpyth them to perseuerance.

**V**e beseeche you brethren by the com- ming of our Lorde Iesu Christe, and in that we shall assemble vnto hym, that ye be not sodenly moued from poure mynde, and be not troubled, neyther by spi- rite, neither by wordes, nor yet by letter, whiche shoulde seme to come from vs, \*as though the daye of Christe were at hande. Let no man deceyue you by anye meanes, for the Lorde commeth not, except \*there come a departing spyt, and that that syn- ful man be opened, the sonne of perdition, whiche is an aduersarpe, and is exalted a- boue all that is called God, or that is wor- shipped: so that he shall sytte as God in the (a) temple of God, and shewe \*hym selfe as God.

Remember ye not, that when I was yet wpyth you, I tolde you these thynges: And now ye knowe what wythholdeth: e- uen that he might be vttered at hys tyme. \* For the misterpe of the iniquitie doeth al- ready worcke whych onely holdeth vntyll it be taken out of the way. And then shall that wicked be vttered, \*whom the Lorde shall consume wpyth the (b) spyrte of hys mouthe, and shal destrope wpyth the appe- raunce of hys comynge, & euen him whose comynge \*is by the workynge of Sathan, wpyth all lpyng \*power, signes and woun- ders: and in all deceyueableness of vnrygh- tuousnes, amonge them that perishe, be- cause they receiued not the loue of p truth, that they mighte haue bene saued. \* And therfore God shall sende them strong delu- sion, that they should beleue lyes: that all they myghte bee dampned whych beleued not the truth, but had \*pleasure in vnrygh- tuousnes.

But we are bound to geue thanckes al- waye to God for you brethren beloued of the Lord, for because that God hath from the beginnynge chosen you to saluacion, thowow sanctifyng of the spirit, and thowow beleuing the truth, wherunto he cal- led you by our Gospell, to obtayne the glo- ry that cometh of our Lord Iesu Christ. \* Therefore brethren stand fast and kepe p ordinaunces whiche ye haue learned: whe- ther it wer by our preaching, or by Epistle. Oure Lord Iesu Christ himselfe, and God our father whiche hath loued vs, and hath geuen vs everlastinge consolacion & good

## To the Thess. Cha.ii.

hope thowowe grace, comfort pour harts, & stablish pou in al doctrine & good doyng.

### The Notes.

(a) Thys temple of God is the consceyence of men. And to sit in thys temple, is to be taken of men, as the verpe deputie and vicare of God, so that they be as frayde to breake hys ordynaun- ces and lawes, as the ordinaunces and lawes of God.

(b) Thys spyrte is hys holpe worde, whych is also called the swerde of the spyrte.

### The.iii. Chapter.

He monyeth them to helpe forwarde the Gospell wpyth theyr deuoute prayers. Then earnestly perswadeth he them to bynge into order thole, whych through theyr ydlenes & curposyte trouble the churche and good or- der of the lande.

**F**urthermore brethren pray for vs, that the worde of God maye haue fre pas- sage & be glorified, as it is wpyth you: \* that we may be delpyered from vnreaso- nable and euill men. For \*all menne haue not fayth: but the Lord is faithfull, whiche shall stablish you and kepe you from euil. We haue confidence thowow the Lorde to pouwarde, that ye both do, and wil do that which we commaund you: And the \*Lorde gupde poure hertes to the loue of God and pacience of Christ. \*

We \*require you brethren in the name of our Lord Iesu Christ, that ye withdraue your selues from euerpe brother that wal- keth inordinatly, and not after the institu- tion which ye receiued of vs. \* Ye pour sel- ues know, how ye ought to folowe vs. For we behaued not oure selues inordinatly amonge you. Neither toke we bread of a- ny man for nought: but wrought wpyth la- boure and trauaple night and day, because we wold not be greuous to any of you: not but that we hadde authoritie, but to make our selues an ensample vnto you, to folow vs. For when we were with you, thus we warned you of, that if ther were any which wold not worke, p the same shuld not eate.

We haue hearde say no doubt, that ther are some which walke among you inordi- natly, and worcke not at all: but are busye bodyes. \* Them that are such, we comand and exhort by our Lorde Iesu Christe, that they worcke with quietnes, and eate theyr owne bread. Brethren \*be not wery in wel- doyng. If any man obey not our sayings, send vs worde of him by a letter: and haue no company wpyth hym, that he maye be a- shamed. And count him not as an enemye, but warne him as a brother.

The verpe God of peace geue you peace alwayes, by all meanes. The Lord be with you all. \* The salutacon of me Paule with mine owne hand. This is the to- ken in all Epistles. So I write.

\* The grace of our Lorde Iesu Christ be with you all. Amen.

Sent from Athens.

THE

ii. Pe. iii. a  
Dan. ix. c  
Ephe. v. b  
i. Ti. iii. a

Antichrist.

i. Cor. iii. b  
and. vi. b  
Dan. xi. c

i. John. ii. e  
Job. xv. d  
Esay. xi. a  
Dan. viii. d  
Joh. viii. d  
Deu. xxi. a  
mat. xxiii. b  
Lpyng my-  
racles, be-  
cause thei  
testifye a  
false faith  
zachar. v. a  
Roma. i. d  
Wher no  
loue is to  
the truth,  
on them  
doeth  
God let  
flip false  
prophets  
to deceiue  
them.

De. vii. a

Matt. ix. d  
Ephe. vi. e  
Col. iii. a  
Joh. vi. c

Deu. xxi. a  
and. xxi. b  
Je. xxi. b  
i. Cor. v. b

i. Co. iii. c

Actes. xx. f  
and. xvii. e  
i. Cor. ix. b  
i. Cel. ii. b

i. Cel. iii. b

Gala. vi. a  
ii. Thon. b

Gala. vi. c  
Excomu-  
nicacion.

Col. iii. b  
Phil. iii. c

i. Tim. v. c



# A Prologe v<sup>o</sup> pon the fyrst epy<sup>st</sup>le of S. Paule to Timothe.



**P**hy<sup>s</sup> epy<sup>st</sup>le wyrteth S. Paule too be an ensample vnto all By<sup>s</sup>shops what they shoulde teache, and howe they shoulde gouerne the congregacyon of Chy<sup>st</sup>e in al degrees, that it shoulde be no nede to gouerne Chy<sup>st</sup>e's flock w<sup>th</sup> the doctryne of they<sup>r</sup> own good meanyngs.

In the fyrst Chapter, he commaundeth, that the by<sup>s</sup>hop shall maynteyne the right faith, and lone, and resyst false preachers, whych make the law and wo<sup>r</sup>kes equall w<sup>th</sup> Chy<sup>st</sup>e and hy<sup>s</sup> Gospell. And he maketh a mo<sup>r</sup>te conclusyon of a Chy<sup>st</sup>en learyng, wherto the lawe serueth, and what the ende therof is also, what the Gospell is, and letteth hymselfe for an ensample vnto all synners and troubled consciences.

In the seconde, he commaundeth to pray for all degrees, and chargeth that the women shall not preache nor weare costely apparel, but to be obedyent vnto the men.

In the thyr<sup>d</sup> he describeth what maner persons the By<sup>s</sup>hop or By<sup>s</sup>te and they<sup>r</sup> wyues shoulde be, and also the Deacons and their wyues, and commaundeth it, if anye man desyre to be a By<sup>s</sup>hop after that maner.

In the fourth he prophesyeth and sheweth before all the false By<sup>s</sup>hops and spy<sup>ri</sup>tuall officers that shoulde aryse among the Chy<sup>st</sup>en people, and preache cleane contrary to the fo<sup>r</sup>e described ensample, and shoulde departe from the faith in Chy<sup>st</sup>e, and forbyd to mary and to eate certayne meates, teachyng to put trust therein, both of iustifyng and forgyuenes of syns, and also of deservyng of eternall lyfe.

In the fyf<sup>e</sup>, he teacheth how a By<sup>s</sup>hop shuld vse hymselfe towarde yonge and olde, and concerning wydowes, what is to be done, & whiche shoulde be found of the commune rolle: and teacheth also how men shoulde honoure the vertuous By<sup>s</sup>hoppes and By<sup>s</sup>stes, and howe to rebuke the euyl.

In the syxt he exhorteth the By<sup>s</sup>hop to cleave to the Gospell of Chy<sup>st</sup>e and true doctryne, and to anoyde bayne questyons, and superfluous dysputyngs, whych gender steyfe and queneche the truth, and by whych also the false By<sup>s</sup>hoppes gette them authoryte, and seeke to satysfye they<sup>r</sup> insatiable couetyse.

## The fyrste epi<sup>st</sup>

le of Saynt Paule vnto  
Tymothe.

### The fyrst Chapter.

**H**ere is set forth the perfecte ensample of a good By<sup>s</sup>hop. And because hy<sup>s</sup> chiefe offyce is to teach, Paul sheweth in thys Chapter, what shoulde be taught: not tales and bayne questyons, whiche shoulde be reſected, but such thynges as pertain to faith and chary<sup>te</sup>. For in these two are comprehended both the law and the Gospell.



**P**AUL an Apostle of Iesus Chy<sup>st</sup>e, by the \* commaundement of God our Sau<sup>i</sup>our and Lord Iesu Chy<sup>st</sup>e, whiche is oure hope. Vnto Timothe hy<sup>s</sup> naturall son in the faith. Grace, mercy, and peace, from God our father, and from the Lord Iesus Chy<sup>st</sup>e our Lord.

As I besought the to abyde styll in Ephesus, (when I departed into Macedonia) even so do, that thou command some, that they teache no nother wyse \* neither geue heede to fables, and genealogyes, whiche are endelesse, and brede doubt<sup>s</sup>, more then Godly edifyng, whiche is by faith \* for the ende of the commaundement is lone, that cometh of a pure hert, and of a good conscience, and of faith vnfeigned, from the whych thynges some haue erred, and haue touned vnto bayne ianglyng, because they woulde be doctoures in the scr<sup>ip</sup>ture, & yet vnderstand not what they speake, neyther wherof they affirme.

\* We know that the lawe is good, if a man vse it lawfully, vnderstandyng this, how that the law is not geuen vnto a righteous man, but vnto the vnrigh<sup>t</sup>eous and dysobedyent, to the vngodly and to the sinners, to vnholly & vnclene, to murtherers of fathers, & murtherers of mothers, to man<sup>s</sup> sleas and whozemogers: to them that despyle them \* selues with mankynde, to men stealers, to lyars and to periured, & so forth if there be any other thyng, that is contrary to holsome doctryne, accordyng to the Gospell of the glory of the blessed God, which Gospell is committed vnto me.

And I thanke Chy<sup>st</sup>e Iesu oure Lord, which hath made me strong, for he counted me true, and put me in offyce, when before I was a blasphem<sup>er</sup> and persecuter, and a t<sup>r</sup>auante. But I obteyned mercy, because I dyd it ignorantly thorow vnbelefe. Reuertelater the grace of our lord was more aboundant w<sup>th</sup> faith and lone, which is in Chy<sup>st</sup>e Iesu.

\* This is a true sayng, and by all meanes worthy to be receyued \* that Chy<sup>st</sup>e Iesu came into the worlde to saue synners, of whom I am chiefe. Notwithstandyng for thys cause was mercy geuen vnto me, that Iesus Chy<sup>st</sup>e shoulde syt shewe on me all longe pacence, vnto the ensample of the whych shall in tyme to come beleue on him vnto eternall lyfe. So then vnto God, king euerlastyng, immortal, inuysible, & wyse only, be honoure and prayse for euer, and euer. Amen.

Thys commaundement comyt I vnto the sonne Tymotheus, accordyng to the prophesy<sup>s</sup>, whych in tyme past were prophesied of the, that thou in them shouldest fyght a good fyght, haupyng faith, & a good conscience, whych some haue put away fro them, & as concerning faith, haue made they<sup>r</sup> wycke. Of whose nomb<sup>r</sup>is

Act. ix. b.  
Hope.  
1. Cor. i. a  
Actes. xvi. a  
1. Cor. i. a  
Galath. i. a  
Actes. xix. c  
1. Tim. ii. c  
1. Tim. iii. b.  
Ro. xii. b  
Galat. vi. a  
Actes. xv. b  
Actes. xvi. a  
Loue is the end of the commaundement, & must inter<sup>p</sup>rete it.

Rom. vii. b  
Gala. v. c

Roma. i. b.

Actes. ix. a.  
Gala. i. a

the good of the faith.  
1. Cor. ix. b  
John. iii. e.  
Mark. i. c  
Paule is an ensample of none dyspayre & can rep<sup>r</sup>es<sup>t</sup>.



## The. i. Epistle of S. Paul

**Himeneus.** Himeneus and Alexander \* whom I haue  
**Alexander.** deliuered vnto Sathan, that he mighte be  
taught not to blaspheme.

### The. ii. Chapter.

**The.** The seconde poynt of a pastors charge is  
to pray diligently. Therfore he teacheth what  
prayer is, & after what sort they must be made  
to God, wherewithal he treateth of hys offyce  
and apparel both of men and women.

**A** Exhort therfore, that aboue al things,  
prayers, supplications, intercessions, &  
geuing of thanks be had for al men, for  
kynge, and for all that are in authorite,  
that we may liue a quiet & a peaceable life,  
in al Godlines & honestie. For that is good  
and accepted in the sight of God our saui-  
our, which will haue (a) all men saued, and  
to come vnto the knowledge of the truth.  
For ther is one God, and one Mediatoure  
betwene God and man, whiche is the man  
Christ Iesus, which gaue himselfe a roun-  
some for all men, that it should be testyfyed  
at his time, wherunto I am ordeined a prea-  
cher & an Apostle: I tell the truth in Christ  
and lye not, being the teacher of the Gen-  
tills in fapth and verity. &

**Prayer.** I will therfore that the men pray euery  
wher, lifting vp pure hands without wrath,  
or doubting. Likewise also the womē that  
they arape themselves in comely apparell  
with shamefastnes and discrete behauiour,  
not with broided heere, either gold, or per-  
les, or costely arape: but with such as beco-  
meth womē that professe the worshippinge  
of God thorow good workes. Let the wo-  
men learne in silence with all subieccion. I  
suffer not a womanne to teach, neyther to  
haue authorite ouer a man, but for to be in  
silence. For Adam was fyrst formed, & then  
Eue. Also Adam was not deceyued, but the  
woman was deceyued, and was in trans-  
gressyon. Notwithstandyng thorow bea-  
ryng of chyldren they shalbe saued, so they  
contynue in fapth, loue and holynes with  
dyscrecion.

### The Notes.

**God wyl** (a) When saynt Paul sayth al men, he meaneth  
**haue all me** not euery man, for then shuld not God be found  
**saue.** almyghty, sayng he would haue euery man sa-  
ued, and yet the most part be damned, as appea-  
reth by Christs word, where he sayth. The way  
that leadeth to lyfe, is narrowe, and fewe there  
be that fynde it: but hys meanyng is, that God  
refuseth no nacyon, be it Jewe or Gentyle. Nei-  
ther estate, be it ryche or poore. All is one wpyth  
hym, he hath no respect of persons, but woulde  
hys Gospell to be preached to all nacjons and  
estates, & such among them as be pedyndate to  
the lyfe, may be saued, and come to the acknow-  
ledgyng of the truth.

### The. iii. Chapter.

**The.** Because there lyeth much vpon thy lyfe of  
a Bishop, he describeth here what it ought to  
be. And what a Deacon ought to be. And tha-  
what is the office of theyr wyues, and of their  
whole household.

**A** This is a true saying: If a man couete  
the office of a (a) Bishop, he despyeth  
a good worke. Yea and a Byshoppe

## to Tymothe, Cha. iii.

must be faultlesse, the husband of one wife, A Bishop  
sober, discrete, honestly appareled, harbe- or an ouer-  
rous, apte to teache, not droncken, no figh fear what  
ter, not geuen to fylthy lucre: but gentle, he oughte  
abhorring fpyghtyng, abhorring couetous- to be.  
nes, and one that ruleth hys own house ho-  
nestly, hauinge chyldren vnder obedpence,  
wpyth all honestie. For if a man ca not rule  
his owne house, how shal he care for the co-  
gregacion of God? He maye not be a pong  
scholer, lest he swel and fal into the iudge-  
mente of the euill speaker. He must also be  
well reported of amonge them whiche are  
without fozthe, lest he fall into rebuke &  
snare of the euill speaker.

Lpkewise must the Deacons be honest, &  
not double tounge, not geuen to muche Deacons.  
drynkyng, neither vnto filthy lucre: but ha-  
uing the mystery of the fapth in a pure con-  
science. And let them first be proued, & then  
let the minister, if they be found faultlesse.  
Euen so must theyr wyues be honest, not e- The wy-  
uill speakers: but sober and fapthfull in all ues of the  
thynges. Let the Deacons be the husband priestes &  
of one wyfe, and such as rule theyr chylde Deacons.  
well, and their owne householdes. For they  
that minister well, gette them selues good  
degre and great libertie in the fapth whych  
is in Christ Iesu.

These things write I vnto the, trusting  
to come shortly vnto the: but and if I tary  
long, that the thou maist yet haue know-  
lege, how thou oughtest to behaue thy self  
in the house of God, whiche is the congre-  
gacion of the lpyng God, the ppyler and  
ground of truth. And wpythout nay, greate  
is that mystery of godlines: God was she-  
wed in the fleshe, was iustfyed in the spi-  
rite, was sene of angels, was preached vn-  
to the Gentyls, was beleued on in earth, &  
receyued vp in glory.

### The Notes.

(a) Byshop, is as much to say, as a watch man, Byshoppe.  
an ouerleas, a sear to, or one that taketh hede to,  
When thys man despyeth to feede the flocke of  
Christ wpyth hys holy worde, then despyeth he a  
good worke, and the very offyce of a Byshop:  
But he that despyeth honour, gapeth for lucre,  
thyppeth greate rentes, seeketh pichynence,  
pompe, domynyon: coueteth aboundaunce of al  
thynges wpythout want, rest, and heretes ease, ca-  
stels, parkes, lordshypes, earldomes, &c. despyeth  
not a worke, much lesse a good worke, and is no  
thyng lesse then a bishop, as S. Paul doth here  
vnderstand a byshop.

### The. iii. Chapter.

**The.** Because Sathanas soweth corrupte doc-  
trine with hys good, he declareth here what his  
doctryne is, to the entent we may the easlyer  
beware of it. Than goeth he forwarde ear-  
nestly in shewyng a Byshoppes offyce.

**T**he spryit speaketh euidently that in  
the latter tymes some shall departe  
fro the fapth, & shall gyue hede vnto  
spyrtes of erreure, and deuillish doctryne  
of them whych speake false thorow hy-  
pocrisie, and haue theyr consciences mar-  
ked wpyth an (a) hote Iron, for bydd-  
to



to mary, and commaundynge to abstayne  
fro meate which God hath created to be re-  
ceyued w<sup>th</sup> geuyng thankes, of the which  
beleue & know the truth. For all þ creaturs  
of God are good, and nothyng to be refu-  
sed if it be receyued w<sup>th</sup> thankes geuyng.  
For it is sanctified by the worde of God &  
prayer. If thou shalt put the b<sup>r</sup>ethren in re-  
memb<sup>r</sup>ance of these thynges, thou shalt  
be a good minister of Iesu Christ, whiche  
hath bene noursed by in the wordes of the  
faith & good doctrine, which doctrine thou  
hast continually folowed. But cast awaye  
vnholy and old wiues fables.

**D** Exercise thy selfe vnto Godlynes. For  
bodely exercise profiteth little. But godly-  
nes is good vnto all thynges, as a thyng  
which hath promyses of þ lyfe that is now,  
and of the lyfe to come. This is a sure say-  
inge and of all parties worthy to be recey-  
ued. For therfore we labour and suffer re-  
buke, because we beleue in the lyving god,  
which is the sauoure of all men: but speci-  
allye of those that beleue. Such things co-  
maund and teache. Let noman despise thy  
youth: but be vnto them that beleue an ex-  
ample in worde, in conuersacion, in loue,  
in spirit, in fayth, and in purenes.

Thy I come, geue attendaunce: to rea-  
ding, to exhortacion & to doctrine. Despise  
not the gyfte that is in the, which was ge-  
uen the thowow prophesy, and with laying  
on of the handes of an elder: These thyng-  
es exercise, and geue thy selfe vnto them,  
that it may be sene how thou profiteest in al  
thynges. Take heede vnto thy selfe & vnto  
learnynge, and continue therein. For if thou  
shalt so do, thou shalt saue thy self, & them  
that heare the.

**The Notes.**

**Note Iron** (a) The conscience is sayed to be marked w<sup>th</sup>  
an hote Iron, when the party knoweth that þ  
doctrine which he setteth forth is not good, and  
yet for lyuynges sake he wyl not reforme it.  
This manner of speaking semeth to be taken of  
þ ciuill order, which is, þ such men as be conuic-  
ted of certain crimes, shal be burned in the hand  
or some other place of the body, w<sup>th</sup> an hote Iron:  
wherby it is knowen, þ he is so conuicted, though  
he hym selfe be neuer repentaunt nor amend his  
faute. But if he be taken w<sup>th</sup> any lyke fault a-  
gayne and brought to the lawe, then shall thys  
marke condemne them that knowe they erre  
and yet wyl not acknowledge it, but for þ bea-  
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**The .v. Chapter.**

He geueth dyuers preceptes, howe & what  
to do w<sup>th</sup> the elder and yonger widdowes,  
and also w<sup>th</sup> the elders: last he addeth cer-  
tayne preceptes, seruyng for the health of the  
bodye.

**R**ebuke not an elder, but exhort hym  
as a father, and the yonger mē as b<sup>r</sup>e-  
thren: the elder women as mothers,  
the yonger as sisters with all purenes. Ho-  
nour widdowes whiche are true widdowes.  
If any widdowe haue chyldren or newes,  
let the first learne to rule their own houses  
Godlye, and to recompence their elders.

For that is good & acceptable before God.  
She that is a very widdowe and frendlesse,  
putteth hyr trust in god and continueth in  
supplicacion and prayer night and daye.  
But she that liueth in pleasure, is dead euē  
yet alieue. And these things comaund, that  
they maye be w<sup>th</sup>out faute. If there be a-  
nye that prouydeth not for hyr owne, and  
namely for them of his household, the same  
denyeth the fayth, and is worse then an  
infidelle.

Let no widdowe be chosen vnder thye score  
yeare olde, and such a one as was the wyfe  
of one man, & wel reported of in good wor-  
kes: if she haue nourished chyldren, if she  
haue bene liberal to straungers, if she haue  
washed the sayntes fete, if she haue mini-  
stred vnto them which were in a duersity, if  
she were cōtinually geuen vnto all maner  
good workes. The yonger widdowes refuse.  
For when they haue begon to were wantō,  
to the dishonour of Christ, then wyl they  
mary, hauing dānacion, because they haue  
broken their first faith. And also they learn  
to go fro house to house ydle, yea not ydle  
only, but also tryfling & busybodies, spea-  
kyng things which are not comely.

I wil therfore that the yonger womē ma-  
ry & beare chyldren, & guide the house, and  
geue non occasiō to the aduersary to speke  
euil. For many of them are already turned  
backe, & are gone after Satan. And if anye  
man or woman that beleueth haue widdo-  
wes, let them minister vnto them, & let not  
the congregacion be charged: that it maye  
haue sufficient for them that are widdowes  
in dede. The elders that rule wel, are wor-  
thy of double honour, mooste specially they  
whiche labour in the word and in teaching.  
For the scripture sayth: Thou shalt not  
muse the mouth of the oxe that treadeth  
out the corne. And the labourer is worthy  
of hyr rewarde. Agaynst an elder receyue  
none accusacion: but vnder two or thye  
wytneses. Them that sinne, rebuke open-  
ly, that other maye feare.

I testify before god & the lord Iesus Christ  
& the elect angels, that thou obserue these  
things without hasty iudgement, & do no-  
thyng partially. Lay hands sodenly on no  
man, neyther be partaker of other mennes  
sins: kepe thy selfe pure. Drinke no longer  
water, but vse a lytle wyne for thy stom-  
akes sake, and thine often diseases.

Some mens synnes are open before hādē  
and go before vnto iudgement: some mens  
synnes folowe after. Likewyse also good  
workes are manifest before hand, and they  
that are otherwise, can not be hyd.

**The .vi. Chapter.**

He teacheth the ductye of seruantes. And  
than gatherynge altogether, he sheweth what  
doctryne oughte to be obserued, and what a-  
uoyded. After thys he byndeth Timothy with  
an othe. And because couetousnes doth great  
hurts, he treateth muche of it, and of ryches.

**Arre. ii. Let**

**B**

**C**

**D**



to marry, and commaundynge to abstayne  
fro meate which God hath created to be re-  
ceyued w<sup>th</sup> geuyng thankes, of the which  
beleue & know the truth. For all þ creaturs  
of God are good, and nothyng to be refu-  
sed if it be receyued w<sup>th</sup> thankes geuyng.  
For it is sanctified by the worde of God &  
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good workes. The pōger widdowes refuse.  
For when they haue begon to were wantō,  
to the dishonour of Christe, then wyl they  
marry, hauing dānacion, because they haue  
broken their first faith. And also they learn  
to go fro house to house ydle, yea not ydle  
only, but also tryfling & busybodies, spea-  
kyng things which are not comely.

I wil therfore that the ponger womē ma-  
ry & beare chyl dren, & guide the house, and  
geue non occasiō to the aduersary to speke  
euil. For many of them are already turned  
backe, & are gone after Satan. And if anye  
man or woman that beleueth haue widdo-  
wes, let them minister vnto them, & let not  
the congregacion be charged: that it maye  
haue sufficient for them that are widdowes  
in dede. \* The elders that rule wel, are wor-  
thy of double honour, moſte specyally they  
whych labour in the word and in teaching.  
For the scripture sayth: \* Thou shalt not  
muse the mouth of the ore that treadeth  
out the corne. \* And the labourer is worthy  
of hys rewarde. Agaynste an elder receyue  
none accusacion: but vnder two or thye  
wytnesſes. Them that sinne, rebuke open-  
ly, that other maye feare.

I testify before god & the lord Iesus Christ  
& the elect angels, that thou obserue these  
things without hasty iudgement, & do no-  
thyng partially. Lay hands sodenly on no  
man, neyther be partaker of other mennes  
sins: kepe thy selfe pure. Drinke no longer  
water, but vse a lytle wyne for thy stom-  
akes sake, and thine often diseases.

Some mens synnes are open before hāde  
and go before vnto iudgement: some mens  
synnes folowe after. Likewyse also good  
workes are manifest before hand, and they  
that are otherwise, can not be hyd.

**The .vi. Chapter.**

He teacheth the ductye of seruantes. And  
than gatherynge altogether, he sheweth what  
doctryne oughte to be obserued, and what a-  
uoyded. After thys he byndeth Timothe with  
an othe. And because couetousnes doth great  
hurts, he treateth muche of it, and of ryches.

**Ar. ii. Let**



## The. i. Epistle of S. Paul

**Servants** **L**et as manpe seruantes as are vnder the poke, count they maisters worthy of al honour, that the name of God & hys doctrine be not euill spokē of. Se that thei which haue beleuing maisters, despise them not, bycause they are brythren: but so much the rather do seruice, for as muche as they are beleuing and beloued and partakers of the benefyte.

These thinges teache and exhorte. If a npe man teache otherwys, and is not content with the holysome words of our Lorde Iesus Christe, and wpth the doctrine of Godlines, he is putte vp and knoweth nothing, but wasteth his brynes about questions and strife of wordes, wherof spryng enuy, stryfe, raplynge, euill surmysinges, and vaine disputacions of men with corrupte mindes, and destitute of the truthe, which thinke that lucre is Godlines, from such seperate thy selfe. Godlines is greate riches, if a man be cōtent with þ he hath.

Job. i. d.  
Eccl. v. c.

**Couetousnes.**  
That we at a lawfull age might con fesse and professe openly the fayth and lyfe of a Christen man.

Th. xvi. g.  
Wach. vi b

Apo. xvii. d

Thon. i. b  
i. Thon. i. c.

Luke. xii. d.  
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For we brought nothing into this world, & it is a plain case þ we cā carpe nothing oute. When we haue fode & raiment, let vs therewith be content. They that wil be ryche, fall into temptacion and snares, & into manpe folish and nopsome lustes, whych drownde men in perdition and destruccion. For couetousnes is the roote of all euill, whych while some lusted after, thei erred from the fayth, and tangled themselves with many sorowes. But thou which art the manne of God, fye such thynge. Follow rightuousnes, Godlines, loue, pacience & mekenes. Fight the good fight of faith. Lay hande on eternal life, wherunto thou art called, & hast professed a good profession before many witnesses. I geue the charge in þ sighte of God, & whiche quickeneth al thinges, & before Iesu Christ, which vnder Poncius Pilate witnessed a good witnessinge, that thou kepe the cōmandement, & be wpythout spot & vnbukeable, vntil the appering of our lord Iesus, which appering (when the time is come) he shal shewe that is blessed & mighty only, king of kings, & lord of lords, which only hath immortalite, & dwelleth in light, & no mā cā attaine, & whō neuer mā saw, neither cā se, to whō be honoure & rule everlasting. Amē. Charge the that are rich in this world, & thei be not exceding wise, & þ they trust not in þ vncertain riches, but in the liuing god which geueth vs abundantly al thinges to enioy the, & that thei do good & be rich in good works, & redi to geue & to distribute, laying vp in store for the selues a good foundacion against the tyme to come, that they may obtayne eternall lyfe.

Timothe saue that whiche is geuen the to kepe, and auoide vnglostly vanities of voyces and opposicions of science falsly so called, which science while some professed, they haue erred as concernynge the fayth. Grace be wpth the. Amen.

Sent from Laodicia, which is the chiefe cpty of Phrygia Pacaciana.

## to Tymothe, Chap. i.

## The Prologe vpon the second epytyle of S. Paule to Tymothe.

**I**n this Epistle Paule exhorte Timothy to go forward as he had begunne, and to preache the Gospell wpth all dyligence, as it was nede, seynge many were fallen away, and many false sypytes and teachers were sprong by already. Wherefore a Bishops parte is, euer to wathe and to labour in the Gospell.

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**I**n an Apostle of Iesu Christ by the will of God, to preache þ promys of life, whych lyfe is in Christ Iesu. To Tymothe hys beloued sonne. Grace, mercy, and peace from god the father and from Christ Iesu our lord.

I thancke God, whom I serue from mine elders with pure conscience, that withoute ceasynge I make mencio of the in my pray ers night and day, desiring to se the, myndfull of thy teares: so that I am filled wpth ioye, when I cal to remembraunce the vnsayned fayeth that is in the, whiche dwelt fyrst in thy grandmother Lois, and in thy mother Eunice: & am assured that it dwelleth in the also.

Wherefore I warne the that thou stee by the giste of God whiche is in the, by the puttinge on of my handes. For God hath not geuen to vs the spirit of feare, but of power and of loue, & of sobernes of minde. Be not ashamed to testyfy our lord, nether be ashamed of me, which am bound for hys sake, but suffer aduersitye also wpth the Gospell, thorow the power of God, whych saued vs, and called vs wpth an holpe calling, not according to our dedes, but according to his own purpose and grace, whych grace was geue vs thorow Christ before þ world was, but is now declared openly by the

Ro. viii. e  
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## The. ii. Epistle of S. Paul

## To Tymo. Chap. ii. Fo. xcviij.

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**S**e thou haue the ensample of the holysome words, which thou heardest of me in faith & loue, which is in Iesus Christ. That good thing, which was committed to thy keeping, kepe in the holpe of host, which dwelleth in vs. This thou knowest, howe that all they which are in Asia, be turned from me. Of which sorte are Phigelos & Hermogenes. The Lorde geue mercede vnto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chapne: but when he was at Rome he sought me out very diligently & found me. The Lord graunt vnto hym that he maye finde mercede with the Lord at that daye. And in how many thynges he ministered vnto me at Ephesus, thou knowest very well.

### The. ii. Chapter.

**H**e exhorteth to pacience & constancy, that he fall not vnto wickednes by example of other whych were fallen: For so much as the worde of truth can nether be bound, nor yet overcome. He moneth also how to behaue vs wth the enemyes of the faith.

**T**hou therfore my sonne, be stronge in the grace that is in Christ Iesus. And what thynges thou hast hearde of me, many bearing witness, the same deliuer to faithful men, which are apte to teache other. Thou therfore suffer affliction as a good souldier of Iesu Christe. No mā that warreth, entangleth himselfe with worldly busynes, & that because he would please him that hath chosen hym to be a souldier. And though a man strue for a mastery, yet is he not crowned, except he strue lawfully. The husbandman that laboreth, muste first receiue of the fruits. Consider what I saye. The Lord geueth vnderstandynge in all thynges.

**R**emember that Iesus Christ beynge of the seede of David, rose agayne from death accordyng to my Gospell, wherin I suffer trouble as an euill doer euen vnto bonds. But the word of God was not bound. Therfore I suffer all thynges, for the elects sake, that they might also obteyne the salvation, whiche is in Christe Iesus, wth eternall glory.

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**B**ut the sure ground of God remaineth, and hath this seale: the lord knoweth they that are his, and let every man that calleth on the name of Christ, depart from iniquitie. Notwithstanding in a great house are not onely vessels of gold and of siluer, but also of wood & of earth, some for honoure, and some vnto dishonoure. But if a man purge him selfe from such felowes, he shal be a vessel sanctified vnto honoure meete for the Lorde, and prepared vnto all good workes.

**L**ustes of youth auoyd, and folow ryghteousnes, faith, loue and peace, with them that call on the lord with pure hert. Folish and vnlearned questions put from the, remembering that they do but gender stryfe. But the seruant of the lord must not strue, but must be peaceable to all men, and apte to teache, and one that can suffer the euill in mekenes, and can informe them that resist: if that God at any tyme wil geue them repentance for to knowe the truth, that they may come to them selues agayne oute of the snare of the deuyll, whych are nowe taken of him at hys will.

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**H**e describeth how dangerous the last daies wyl be thorough the vngodlynes of false teachers. Than teacheth he that only the holy scriptures contayne all thynges whych pertaine to Godlynes.

**T**his vnderstand, \* that in the last daies shal come perillous tymes. For the men shal be louers of their owne selues, couetous, boasters, proud, cursed speakers, disobedient to father and mother, vnthankful, vnholp, vnkind, truce breakers, stubborne, false accusers, ryotours, fierce, dispisers of the which are good, traitours, headye, hie mynded, greedy vpon voluptuousnes more then the louers of God, hauynge a similitude of Godly luyng, but haue denied the power therof: and such abhorre. Of thys sorte are they whych enter into houses, & bringe into bondage women laden with synne, which women are led of diuers lustes, euer learninge, & neuer able to come vnto the knowledge of the truth.

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Arre. iii. of li

Hymeneos.  
Philetos.

This was  
propheci-  
ed of them  
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Exo. vii. b.  
Iannes.  
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Electe.

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Mat. x. d  
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## The. ii. Epistle of S. Paul

## To Tymo. Chap. ii. Fo. xcviij.

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Arre. iii. of li

Electe.

Loue.

naunts.

Mat. x. d

Mar. viii. c

Rom. xii. a.

Hymeneus.  
Philetos.

i. Ti. iiii. a.  
ii. Pet. iii. a.  
Jude. i. f

This was  
propheci-  
ed of them  
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holynes.  
Exo. vii. b.  
Jannes.  
Jambres.



## The.ii. Epistle of S. Paul

of liuynge, purpose, sayeth, longe sufferynge, loue, patience, persecutions, and afflictions, whiche happened vnto me at Antioch, at Iconium, and at Listra, whiche persecutions I suffered patiently. And from them all, the Lorde deliuered me.

\* Yea & all that wyl lye Godly in Christ Iesu, must suffer persecutions. But people men and dyscepuers shall ware worse and worse, while they deceyue and are deceyued them selues.

\* But contynue thou in the thynges whiche thou hast learned, whiche also were committed vnto the seynge, thou knoweste of whom thou hast learned them: and for as muche also as thou hast knowen holy scripture of a chylde, whiche is able to make the wylle vnto saluacion thowowe the sayeth whiche is in Christ Iesu. For al scripture geuen by inspiration of God, is profitable to teache, to improve, to amende, and instructe, in rightuousnes, that the man of God may be perfect and prepared vnto all good workes.

### The.iii. Chapter.

He exhorteth greatly, and doeth as it were bynd Timothe, that wylth all hys endeouore he labour to bynge into the church the scriptures onely, strengthenynge hym wylth example of him selfe. And in the ende, he addeyth certayne peculier thynges.

They that haue no true sayth nor lust to lye Godly seeke euer newe doctryne.

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For I am nowe ready to be offered, and the tyme of my departynge is at hande. I haue foughte a good fyght, and haue fulfilled my course, and haue kepte the faith. From henceforth is layd vp for me a croun of rightuousnes whiche the Lorde that is a rightuous Judge shall geue me at that day: not to me only, but vnto al them that loue hys comynge. Make spede to come vnto me at once.

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## The.ii. Epistle of S. Paul

of liuynge, purpose, sayeth, longe sufferynge, loue, patience, persecutions, and afflictions, whiche happened vnto me at Antioch, at Iconium, and at Listra, whiche persecutions I suffered patiently. And from them all, the Lorde deliuered me.

\* Yea & all that wyl lye Godly in Christ Iesu, must suffer persecutions. But people men and dyscepuers shall ware worse and worse, while they deceyue and are deceyued them selues.

\* But contynue thou in the thynges whiche thou hast learned, whiche also were committed vnto the seynge, thou knoweste of whom thou hast learned them: and for as muche also as thou hast knowen holy scripture of a chylde, whiche is able to make the wylle vnto saluacion thowowe the sayeth whiche is in Christ Iesu. For al scripture geuen by inspiracion of God, is profitable to teache, to improve, to amende, and instructe, in rightuousnes, that the man of God may be perfect and prepared vnto all good workes.

### The.iii. Chapter.

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# To Tytus. Chap. ii. Fo. xcix.

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Merce  
saueh.

Rom. viii. c  
Ihon. iii. a.  
Eph. vi. a.

red, not of the dedes of ryghtuousnes whp  
che we wroughte; but of hys mercede he sa-  
ued vs \* by the fountayne of the new byth,  
and wpth the renupnge of the holpe ghost,  
whpche he shed on vs aboundantlye tho-  
rowe Iesus Chypst our sauoure, that wee  
once iustified by his grace, shuld be \* heires  
of eternall lyfethorowe hope. \* Thys is a  
true sayinge.

Actes. xv. b.  
Eph. ii. a.  
I. Cl. ii. d.

mat. xvi. d.  
ii. Cl. ii. a.  
Rom. xvi. b.

Of these thynge I would thou shouldest  
certifye, that they whpche beleue God  
myght be diligente to go forward in good  
workes. These thynge are good and pro-  
fyttable vnto me. \* For the questions and  
genealogies, and brawlyng and stryfe a-  
bout the lawe, auopde: for they are vnpro-  
fitable and superfluous. A man that is ge-  
uen to \* heresy, after the fyrste and second  
admonicion auopde, remembryng that he  
that is such, is peruerter, and synnieth euē  
damned by hys own iudgement.

When I shall sende Artemas vnto the  
or Tichicus, be diligente to come to me vn-  
to Nychopolys. For I haue determined  
thereto wryter.

Actes. xvii. c  
I. Cor. i. b.

Bryng zenas the lawiar and \* Appollos  
on theyr iorney diligentlye, that nothynge  
be lackynge vnto theym. And let ours also  
learne to excell in good workes as farforth  
as nede requyryeth, that they be not vnfrut-  
full. All that are wpth me salute the. Brete  
theym that loue vs in the sayeth. Grace be  
wth you all. Amen.

Wrytten from Nychopolis a cite of  
Macedonia.

## The Prologe vpon the Epytyle of saint Paule the Apostle vnto Philemon



In this Epytyle saynte Paule sheweth  
a godly ensample of Chyestes  
loue. Herein we se howe Paule taketh  
pore Onesimus vnto hym, and  
maketh intercession for hym vnto his maister, &  
healpeh hym wpth all that he maye, and beha-  
ueth hym selfe none otherwyse then as though  
he hym selfe were the sayde Onesimus. Whych  
thynge yet he doth not wpth power and autho-  
ryte, as he well might haue done but putteth of  
all authoryte and what so euer he myghte of  
righte do, that Philemon myghte do lykewyse  
towards Onesimus: and wpth greute mekenes,  
and wylsome teacheth Philemon to se hys du-  
tye in Chyist Iesus.

## The epytyle of Saynte Paule vnto Philemon.

Philemon had a seruant, which hauing stol-  
len hys goods was run away to Rome, & there  
learned of Paul the misteries of Chyists religi-  
on. Wherefore Paule exhorteth Philemon to  
take him againe, seynge p he sendeth hym.

# to Philemon. Chap. i.



Aule the prysoner of Iesu  
Chypst and brother Timo-  
theus. Vnto Philemon p  
beloued, and our healper,  
and to the beloued Appia,  
and to \* Archippus our fe-  
lowe souldier, and to the  
congregation of thy house. \* Grace be w  
you and peace from God oure father, & fro  
the Lord Iesus Chyist.

Coll. iiii. b.  
i. cor. i. a.  
ii. Cor. i. a.  
Eph. i. a.

I thanke my God, makynge mencion al  
wayes of the in my prayers, when I heare  
of thy loue and sayeth whpche thou hast to-  
warde the Lord Iesus, and to-  
warde all sayntes: so that the felowshyp  
that thou hast in the sayeth, is fruteful tho-  
rowe knowledge of al good things, which  
are in pou by Iesus Chypst. And we haue  
greute ioy, and consolacion ouer thy loue:  
For by thee (brother) the Sayntes hertes  
are comforted.

Coll. iiii. a.

Wherefore though I be bolde in Chyiste  
to enioyne thee, that which becometh the:  
yet for loues sake I rather beseeche thee,  
though I be as I am, euen Paule, aged, &  
nowe in bondes for Iesu Chyistes sake, I  
beseech the for my sonne \* Onesimus, who  
I begat in my bondes, whpche in tyme pas-  
sed was to the vnprofitable, but now pro-  
fitable both to the, and also to me, whome  
I haue sent home a gayne. Thou therefore  
receyue him, that is to say, myne own bow-  
els, whom I woulde sayne haue receyued  
wth me, that in thy stede he myghte haue  
ministred vnto me in the bondes of the gos-  
pel. Neuertheles, wpthout thy mind, wold  
I do nothynge, that the good whpche sprin-  
geth of thee shouldest not be as it were of ne-  
cessite, but willinglye.

Happely he therfore departed for a sea-  
son that thou shouldest receyue hym for e-  
uer, not now as a seruant, but aboue a ser-  
uant, I meane a brother beloued, specially  
to me: but howe much more vnto the, both  
in the fleshe and also in the Lord?

Yf thou count me a fellow, receyue hym  
as my selfe. Yf he haue hurte the, or oweth  
ought that lay to my charge. I Paul haue  
wrytten it with mine owne hand, I wil re-  
compence it. So that I doo not saye to the  
howe that thou owest vnto me euen thyne  
owne selfe. Euen so brother, let me enioye  
the in the lord. Comfort my bowels in the  
Lord. Trustyng in thine obedience, I wrot  
vnto the, knowynge that thou wylte do  
more then I saye for. Moreover prepare  
me lodgynge: for I trust thorow the healpe  
of your prayers, I shal be geuen vnto you.  
Ther salut the Epaphras, my felowe prys-  
oner in Chyiste Iesu, Marcus, Ar-  
starcus, Demas, & Lucas, my hel-  
pers. The grace of our lord Je-  
su Chyist be wth poue spi-  
rites. Amen.

Col. i. a.  
and. iiii. d.  
Marke &  
Luke &  
uangelist.

Sente from Rome by One-  
simus a seruant.



# The Epistle of. S. Paule

Merce  
saueh.

Rom. viii. c  
Ihon. iii. a.  
Eph. vi. a.

red, not of the dedes of ryghtuousnes whp  
che we wroughte; but of hys mercede he sa-  
ued vs \* by the fountayne of the new byth,  
and wpth the renupnge of the holpe ghost,  
whpche he shed on vs aboundantlye tho-  
rowe Iesus Chyrist our sauoure, that wee  
once iustified by his grace, shuld be \* heires  
of eternall lyfethorowe hope. \* Thys is a  
true sayinge.

Actes. xv. b.  
Eph. ii. a.  
I. Cl. ii. d.

mat. xvi. d.  
ii. Cl. ii. a.  
Rom. xvi. b.

Of these thynge I would thou shouldest  
certifye, that they whpche beleue God  
myght be diligente to go forward in good  
workes. These thynge are good and pro-  
fyttable vnto me. \* For the questions and  
genealogies, and brawlyng and stryfe a-  
bout the lawe, auopde: for they are vnpro-  
fitable and superfluous. A man that is ge-  
uen to \* heresy, after the fyrste and second  
admonicion auopde, remembryng that he  
that is such, is peruerter, and synnieth euē  
damned by hys own iudgement.

When I shall sende Artemas vnto the  
or Tichicus, be diligente to come to me vn-  
to Nychopolys. For I haue determined  
thereto wryter.

Actes. xvii. c  
I. Cor. i. b.

Bryng zenas the lawiar and \* Appollos  
on theyr iorney diligentlye, that nothynge  
be lackynge vnto theym. And let ours also  
learne to excell in good workes as farforth  
as nede requyryeth, that they be not vnfrut-  
full. All that are wpth me salute the. Brete  
theym that loue vs in the sayeth. Grace be  
wth you all. Amen.

Wrytten from Nychopolis a cite of  
Macedonia.

## The Prologe vpon the Epytyle of saint Paule the Apostle vnto Philemon



In this Epytyle saynte Paule sheweth  
a godly ensample of Chyristes  
loue. Herein we se howe Paule taketh  
pore Onesimus vnto hym, and  
maketh intercession for hym vnto his maister,  
healpeh hym wpth all that he maye, and beha-  
ueth hym selfe none otherwyse then as though  
he hym selfe were the sayde Onesimus. Whych  
thynge yet he doth not wpth power and autho-  
ritye, as he well might haue done but putteth of  
all authorite and what so euer he myghte of  
righte do, that Philemon myghte do lykewyse  
towards Onesimus: and wpth greate mekenes,  
and wylsome teacheth Philemon to se hys du-  
tye in Chyrist Iesus.

## The epytyle of Saynte Paule vnto Philemon.

Philemon had a seruant, which hauing stol-  
len hys goods was run away to Rome, & there  
learned of Paul the misteries of Chyrist's religi-  
on. Wherefore Paule exhorteth Philemon to  
take him againe, seinge þ he sendeth him.

# to Philemon. Chap. i.



Aule the prysoner of Iesu  
Chyrist and brother Timo-  
theus. Vnto Philemon þ  
beloued, and our healper,  
and to the beloued Appia,  
and to \* Archippus our fe-  
lowe souldier, and to the  
congregation of thy house. \* Grace be w  
you and peace from God oure father, & fro  
the Lord Iesus Chyrist.

Coll. iiii. b.  
i. cor. i. a.  
ii. Cor. i. a.  
Eph. i. a.

I thanke my God, makynge mencion al-  
wayes of the in my prayers, when I heare  
of thy loue and sayeth whpche thou hast to-  
warde the Lord Iesus, and to-  
warde all sayntes: so that the felowshyp  
that thou hast in the sayeth, is fruteful tho-  
rowe knowledge of al good things, which  
are in pou by Iesus Chyriste. And we haue  
greate ioy, and consolacion ouer thy loue:  
For by thee (brother) the Sayntes hertes  
are comforted.

Coll. iiii. a.

Wherefore though I be bolde in Chyriste  
to enioyne thee, that which becometh the:  
yet for loues sake I rather beseeche thee,  
though I be as I am, euen Paule, aged, &  
nowe in bondes for Iesu Chyristes sake, I  
beseech the for my sonne \* Onesimus, who  
I begat in my bondes, whpche in tyme pas-  
sed was to the vnprofitable, but now pro-  
fitable both to the, and also to me, whome  
I haue sent home a gayne. Thou therefore  
receyue him, that is to say, myne own bow-  
els, whom I woulde sayne haue receyued  
wth me, that in thy stede he myghte haue  
ministred vnto me in the bondes of the gos-  
pel. Neuertheles, wpthout thy mind, wold  
I do nothynge, that the good whpche sprin-  
geth of thee shouldest not be as it were of ne-  
cessite, but willinglye.

Happely he therfore departed for a sea-  
son that thou shouldest receyue hym for e-  
uer, not now as a seruant, but aboue a ser-  
uant, I meane a brother beloued, specially  
to me: but howe much more vnto the, both  
in the fleshe and also in the Lorde?

Yf thou count me a fellow, receyue hym  
as my selfe. Yf he haue hurte the, or oweth  
ought that lay to my charge. I Paul haue  
wrytten it with mine owne hand, I wil re-  
compence it. So that I doo not saye to the  
howe that thou owest vnto me euen thynne  
owne selfe. Euen so brother, let me enioye  
the in the lord. Comfort my bowels in the  
Lord. Trustyng in thine obedience, I wrot  
vnto the, knowynge that thou wylte do  
more then I saye for. Moreover prepare  
me lodgynge: for I trust thorow the healpe  
of your prayers, I shal be geuen vnto you.  
Ther salut the Epaphras, my felowe prys-  
oner in Chyriste Iesu, Marcus, Ar-  
starcus, Demas, & Lucas, my hel-  
pers. The grace of our lord Je-  
su Chyrist be wth poue spi-  
rites. Amen.

Col. i. a.  
and. iiii. d.  
Marke &  
Luke &  
uangelist.

Sente from Rome by One-  
simus a seruant.



# A Prologe to the fyrst Epytyle of Saynt Peter.

**T**his Epytyle byd saynte Peter wyte to the heathen that were conuerted, and exhorteth them to stand fast in the fayth, to grow therein, and to were perfect, thowse all maner of sufferynge, and also good workes.

In the fyrste he declareth the iustifyinge of fayth thowse Chyistes bloude, and comforyeth them wth the hope of the lyfe to come, & sheweth that we haue not deserued it, but that the Prophetes prophesied, it shoulde be geuen vs: and as Chyiste whych redemed vs out of synne, and all vncleanenes is holpe, so he exhorteth to leade an holpe conuersacyon: and because we be rephylpe bought and made heyres of a ryche inheritance, to take heede that we lose it not agayne thowse our owne neglygence.

In the second Chapt. he sheweth that Chyiste is the foundacyon and head corner stone, whereon al ar buylt thowse fayth, whether it be Jew or Gentyle, and howe that in Chyiste they are made Pryestes, to offer them selues to God (as Chyist byd hym selfe) and to slea the lustes of the fleche, that fyght agaynst the soule. And fyrst he teacheth them in generall to obeye the worldye rulers, and then in sperevall he teacheth the seruants to obeye theyr maisters, be they good or bad, and to suffer wrong of them as Chyist suffered wrong for vs.

In the thyrde he teacheth the wyues to obeye theyr husbands, yea though they be vnbelleuers, and to apparel themselves godlye as it becometh holynes. And thereto that the husbandes suffer and beare the inpymyte of theyr wyues, and lyue accordynge to knowledge wth them. And then in generall he exhorteth them to be softe, courteous, payente and frendelye one to another, and to suffer for righteouynes after the ensample of Chyist.

In the fourth he exhorteth to flee synne, and to tame the fleche wth sobernes, watchynge and prayer, and to loue eche other, and to know that all good gyftes are of God, and euerye man to healde his neyghbour wth such as he hath receyued of God, and synally not to wonder, but to reioyse though they muste suffer for Chyistes names sake, seying that as they be partakers of his afflyccyons, so shall they be partakers of his glory to come.

In the fyft he teacheth the Bishops and presbytes, howe they shoulde lyue and feede Chyistes flocke, and warneth vs of the Deuyl, whych on euersyde lyeth in wayte for vs.

## The fyrste epytyle of saynt Peter the Apostle.

### The fyrst Chapter.

**H**e exhorteth them to be payente whych are troubled for Chyistes sake. And leske they distrust the goodnes of theyr guarel, he sheweth that Chyist is that lambe appointed from the begynnyng in whom saluacyon is promysed, wth this he exhorteth them to purenes of lyfe, shewyng that whatsoeuer man hath is transitory.

## of S. Peter. Chapt. i. Fo. c.



**P**eter an Apostle of Iesu Chyist to them that dwel here and there as straungers thowseout al Iserntus, Galacia, Capadocia, Asia, and Bithinia, electe, by the foreknowledge of God the father, thowse the sanctifying of the spirit, vnto obedience and sprinklyng of the bloude of Iesu Chyiste. Grace be wth you and peace be multiplied: Blessed be God the father of our Lord Iesu Chyist, which thowse his abundant mercede begat vs again vnto a liuely hope, by the resurreccion of Iesus Chyiste from death, to enioie an inheritance immortal and vndefiled, and that putrifeth not, reserved in heauen for you, whiche are kepte by the power of God thowse sayeth vnto saluacyon, whiche saluacion is prepared al ready to be shewed in the laste time, in the whych tyme ye shall reioyse, though nowe for a season (if nederequyre) ye are in heauines, thowse manifold temptacions: that pour fayth once tryed, beyng much more precious, then gold that perissheth (though it be tryed with fire) might be founde vnto laude, \*glory, and honoure, at the appearing of Iesus Chyiste, whom ye haue not sene and yet loue hym: in whom euen now, though ye se him not, yet do ye beleue, and reioice wth ioy vnspeakeable and glorious, recepyng the end of pour sayeth, the saluacion of poure soules.

Of whych saluacyon haue the prophetes enquired and searched, whych prophesied of the grace that shoulde come vnto you, searchynge when or at what tyme the spirit of Chyist, which was in them shoulde signifie of, which spirit testified before the passions that shoulde come vnto Chyist, and the glorye that shoulde folowe after: vnto which prophetes it was declared, that not vnto them selues, but vnto vs, they shoulde minister the thynges which are now shewed vnto you of them, whiche by the holpe ghost sent downe from heauen haue preached vnto you the thynges which the angels desyre to beholde.

Wherefore gird by the loines of poure minds, be sober, and trust perfectly on the grace that is brought vnto you, by the declaring of Iesus Chyist: as obedient chylidren, not fashioning pour selues vnto pour olde lustes of ignorauncie: but as he which called you is holpe, euen so be ye holp in all maner of conuersacyon, because it is witten: \*Be ye holp, for I am holpe.

And if so be that ye call on the father, which without respect of person iudgeth accordynge to euery mans workes, se that ye passe the tyme of poure pilgrimage in feare. \*For as much as ye know how that ye were not redeemed with corruptible syluer and gold from pour vayne conuersacyon, whych ye recepyed by the tradicions of the fathers: but wth the precious bloude of Chyist

Here Peter (as other true Apostles do) first setteth forth the treasure of mercy, which god hath bond himself to geue vs for chyistes sake, & the our dutye what wee ar bounde to do agayne, if we will be partakers of mercy. Job. xlii. a James. i. c. at. xv. c. John. ix. d.

Gen. xlii. b Dan. ii. d. Agge. ii. b Zach. vi. b

Actes. ii. e Luke. ii. b

Luk. xli. d Dure dutye again.

Ignorance is the cause of euell lyfynge.

1 Cor. xi. g Mat. xv. c.

By oure workes we be iudged: for as our inuisible



# The i. epistle of Saynct

# Peter. Chapter. ii.

are þ wor- of Christ as of a lamb undefiled and with-  
kes bi whp out spotte, which was ordeyned before the  
che þ faith worlde was made, but was declared in the  
is seene. last tpmes for poure sakes, whiche by hys  
i. corin. vi. a meanes haue beleued on God that rased  
i. Jhon. i. d him from death, & glorified him, that poure  
Apoca. i. fapth and hope might be in God.  
We be pu- And for as much as ye haue purgfyed your  
rified frely soules thowwe the spirite, in obeyinge the  
inbeleuing truthe, for to loue brotherly withoute fay-  
the truth ninge, see that ye loue one another wyth a  
of Chyſte pure hert feruently: for ye are bozne a new,  
for to loue not of mortal seide, but of immortall, by the  
on another word of God whych liueth, and lasteth for  
Eſay. xl. b. euer. For all fleſhe is as graſſe, and all the  
Eccl. xlii. c. glozp of man is as the flour of graſſe. The  
Iaco. i. b. graſſe wddozeth, and the floure falleth a-  
wape, but the word of the Lorde endureth  
euer. & And this is the worde whiche by the  
Goſpel was preached amonge you.

The Notes.

**A** lively hope. (a) A lively hope is that wher by we be certayne  
of euerlaſtyng lyfe.

The. ii. Chapter.

**W**he ſheweth that theyr duetye whiche are  
bozne agayne in Chyſte, is to folowe inno-  
cencye of lyfe, ſeynge they are grounded vpon  
the rocke Chyſt. Aboue all thynges he wyl-  
leth them to be obedyente to the maiestras-  
tes, and exhorteth them to pacyence.

**W**herfore lay aſyde all malicioſnes  
and all gyle, and diſſimulacpon, and  
enuy, and all backbytng: & as newe  
bozne babes, deſyre that reaſonable mylke  
whych is without corrupcion, that ye may  
growe therein. If ſo be that ye haue taſted  
howe pleaſaunte the Lorde is, to whom ye  
come as vnto a lypng ſtone, diſallowed of  
men, but choſen of God and precious: and  
ye as lypng ſtones, are made a ſpiritual  
house, and an holy pzeſtyhode, for to offer  
bp ſpiritual ſacrifyce, acceptable to God  
bp Jeſu Chyſte.

**W**herfore it is cotayned in the ſcripture:  
behold: I put in Sion an head corner ſtone  
elect and precious: and he that beleueth on  
him ſhall not be aſhamed. Vnto you there-  
fore whych beleue, he is pzeious: but vn-  
to them whych beleue not, the ſtone which  
the buyl ders reſuſed, the ſame is made the  
head ſtone in the corner, and a ſtone to ſto-  
ble at, and a rocke to offende them whiche  
ſtomble at the worde, and beleue not that,  
whereon they were ſet. But ye are a choſen  
generacpon, a royal pzeſtyhod and holy na-  
cpon, and a peculiar people, that ye ſhould  
ſhewe the vertues of him that called you  
out of darcknes into hys maruelous light,  
whych in tyme paſte were not a people, yet  
are nowe the people of God: whiche were  
not vnder mercy, but nowe haue obtayned  
mercy.

**D**earely beloued, I beſech you as ſtraun-  
gers and pilgrimes \* abſtayne from fleſhly  
luſtes, whiche fpyght againſt the ſoule, and  
ſe \* that they whiche backbyte you as euil  
doars, make ſe poure good workes, & prayſe

God in the dape of byſpytacpon.

\* Submyt your ſelues vnto al maner or-  
dynaunce of man for the Lordes ſake, whe-  
ther it be vnto the kyng as vnto the chiefe  
head: epyther vnto rulers, as vnto the that  
are ſente of hym, for the punyſhment of e-  
uill doars, but for the laude of the that do  
well. For ſo is the wpll of God, that ye put  
to ſeilece the ignoraunce of the foliſh mē,  
as fre, and not as haupnge the liberty for a  
cloke of malicioſnes, but euen as the ſer-  
uaunts of God. \* Honour all men. Loue  
brotherly ſelowſhip. Feare God and ho-  
nour the kyng. Seruaunts obey your mai-  
ſters wyth al fear: not only if they be good  
and courteous, but alſo though they be fro-  
ward. For it is thankeworthy, if a man for  
conſcience toward God endure greſe, ſuf-  
ferng wrongfully. For what prayſe is it,  
if when ye be buffetted for your faultes, ye  
take it paciently? \* But and if when ye do  
wel, ye ſuffer wrong and take it paciently,  
then is there thanke with God.

For here vnto verely wer ye called: for  
Chyſt alſo ſuffered for vs, leauing vs an en-  
ſample, that we ſhould folowe his ſteppes,  
which did no ſynne, neyther was ther gyle  
founde in hys mouth: whiche when he was  
reupled, reupled not agayne: when he ſuffe-  
red, he threathened not: but committed the  
cauſe to him þ iudgeth rightuouſly, whych  
hys owne ſelfe \* bare our ſynnes in hys bo-  
dy on the tre, that we ſhoulde be deliuered  
from ſyn, and ſhould lyue in rightuouſnes.  
By whoſe ſtyppes ye were healed. For ye  
were as ſhepe goyng aſtray: but are now re-  
toured to the ſhepheard and by ſhoppe of  
poure ſoules.

The. iii. Chapter.

**W**he ſheweth the duetye of married folke. Tha-  
he wylleſſy to be harmles & charytable. Chan-  
returneth he to pacyence, teachyng what wee  
ought to do by example of Chyſt, ſeynge he is  
the ſauour of all.

**I**kewpſe let the wyues be in ſubiecci-  
on to their houſbandes, that euen thei  
whych beleue not the word, may with-  
out the worde be wonne by the conuerſa-  
cpon of the wiues: whyle they behold your  
pure conuerſacpon coupled with feare.  
Whoe apparell ſhall not \* bee outwarde  
wyth brydded heere, & hanging on of gold,  
ether puttng on of gorgeous apparel: but  
let the hid man of the herte be vncorrupte,  
wyth a meke and a quiete ſpzyte, whiche  
ſpzyte is before God a thyng muche ſet by.  
For after this maner in the olde tyme dpyd  
the holpe womenne whych truſted in God,  
tper theſelues, and were obedyent to their  
houſbandes, euen as Sara obeyed Abraham  
and called him \* lorde: whoſe doughters ye  
are as long as ye do well, and be not afraid  
of every ſadowe.

**I**kewpſe ye men (a) dwel wyth the ac-  
cordyng to knowlege, geuyng (b) honoure  
vnto the wyfe, as vnto the weaker veſſell,  
and as vnto the that are hepyes alſo of the  
grace

Rom. xiii. a  
Tit. iii. a.  
Obediēce  
to rulers.

Roma. xii. c  
Seruaunts  
Ephel. vi. a  
Collo. iii. d  
i. Cor. vii. c  
i. Tim. ii. b  
Math. v. a.  
i. Pet. iii. a

Our callg  
is to folow  
Chyſte.

Eſay. llii. a.  
i. Joh. iii. a

i. cor. xi. c  
Wpyes.  
Epheli. v. c.  
Col. iii. c

i. Tim. ii. b.

Gen. xvi. d

Hulbands  
i. corin. vii. d



320. xvi. c.  
and. xxi. b.  
Rom. xii. d.  
i. Cel. vi. d.  
Pla. xxi. c.  
Gene. xii. a.

grace of lyfe, that youre prayers be not let  
In conclusion, be ye al of one mynde, one  
suffer wth another, loue as brethren, be  
petifull, be courteous, not rendyng euill  
for euill, nether rebuke for rebuke, but con  
fraryng, blesse, remembryng that ye ar  
thereunto called euen that ye should bee  
heyrers of blesynge. If any man longe af  
ter lyfe, and loueth to see good dayes, lette  
him refrayne hys tonge from euill, and his  
lyppes that they speake no gyle. Let hym  
eschue euill & do good, let him seke peace, &  
ensue it. For the eyes of the Lorde are ouer  
the rightuous, and his eares are open vn  
to theyr prayers. But the face of the Lorde  
beholdeth them that do euill.

math. v. c

Beue a re  
son of your  
doctrine.  
Titu. ii. a.  
hebr. ii. a  
Rom. v. d.

Moreouer who is it that wil harme you,  
if ye folowe that whych is good? Notwith  
standyng happy are ye, if ye suffer for right  
uousnes sake. \* Yea and feare not though  
they seeme terrible vnto you, neyther bee  
troubled: but sanctifye the Lorde God in  
your hertes. Be readye alwayes to geue an  
aunswere to euery man that asketh you a  
reason of the hope that is in you, and that  
wth mekenes and feare: haupyng a good  
conscience, that when they backbite you  
as euell doers, they may be ashamed, for as  
muche as they haue falsely accused youre  
good conuersacion in Chryste. It is better  
(if the wyl of God be so) that ye suffer for  
well doyng, then for euill doyng. \* For  
as muche as Chryste hath once suffered for  
synners, the iuste for the vniuste, for too  
byng vs to God, and was kyled, as per  
tanyng to the fleshe: but was quykened  
in the spirite.

Gen. vi. a  
math. xxi. d  
Luk. xvi. f.  
Roma. vi. a

In whych spirite, he also wente and  
preached vnto the spirites that were in pri  
son, whych were in tyme passed by Noe  
dient when the longe sufferynge of God  
abode excedyng pacientlye in the dayes  
of Noe, while the arcke was a preparing  
wherein fewe (that is to saye .viii. soules)  
were saued by water, whych signifieth  
(c) baptisme that now saueth vs \* not the  
puttyng awaye of the fylthe of the fleshe,  
but in that a good conscience consenteth to  
God, by the resurreccion of Iesus Chryst  
whych is on the righthand of god, & is gon  
into heauen, angels, power, and might sub  
dued vnto him.

#### The Notes.

To dwell  
with a wife  
accoyng  
to know  
ledge.

(a) He dwelleth wth hys wyfe accoyng too  
knowledge: that taketh her as a necessary hel  
per, and not as a bond seruant or bonde stau.  
And if she be not obedient and healpful vnto  
hym: endeuoureth to beate the fere of God into  
her heade, that thereby she maye be compelled to  
learne her dute and do it. But chiefly he must  
beware that he halte not in anye parte of hys  
dute to her warde. For hys euill example shal  
destroie more then all enstrucons he can geue  
shall edifye.

To geue  
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(b) Erasmus in hys annotacons, noteth out  
of saynte Jerome, that hys honoure is not the  
bowyng wth knees, neyther yet the settyng  
of them in the vpper seates (whych thyng we  
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abstynynge from the fleshye lust. For so saye  
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Thys word honoure (in thys place) doth also ex  
tende it selfe vnto amiable, kynde, and louyng  
speache, and to the gentle ministryng of al such  
things she standeth in nede of, and chiefly when  
through the weakenes of nature she is not able  
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(c) Here do diuers learned interpreters vnder  
stande by baptisme, the bloude and passion of  
Chryst. For that is the thyng signified by Bap  
tisme. And the washynge of oure soules by the  
death of Chryst, is betokened by the washynge of  
the body in water.

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He exhorte them to repentance by christes  
example, shewyng withall the punishmente  
of the vngodly. And because the duties of  
charitye be infinite, he byddeth vs too be  
good disposers of the grace of God. Last he  
monisheth them to be patient in tribulation.

For as muche as Chryste hath suffered  
for vs in the fleshe, arme youre selues  
lykewyse wth the same minde: for he  
whych suffereth in the fleshe, ceaseth from  
synne, that he hence forwarde shoulde liue  
as muche tyme as remayneth in the fleshe  
not after the lustes of menne, but after the  
wyl of God. \* For it is sufficient for vs  
that we haue spent the tyme that is paste  
of the lyfe, after the wyl of the Gentyles,  
walking in wantonnes, lustes, droncken  
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nablen Idolatry.

And it semeth to them a straunge thinge  
that ye runne not also wth them vnto the  
same excelle of vyce, and therefore speake  
they euill of you, whych shal geue a comp  
tes to hym that is readye to iudge quicke  
and deade. \* For vnto thys purpose verely  
was the gospel preached (a) vnto the dead  
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men in the fleshe, but shoulde lyue before  
God in the spirite. The ende of al thynges  
is at hande.

\* Be ye therfore dyscrete and sober, that  
ye maye be apte to prayers. But aboue all  
thynges haue feruente loue amonge you.  
For loue couereth the multitude of synnes.  
Be ye harborous one to another, and that  
wthout grudgyng. As euery man hath  
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maye be glorified thowowe Iesus Chryst,  
to whom be prayse and dominion for euer,  
and whyle the worlde standeth. Amen.

Dearely beloued, be not troubled in this  
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Ephesi. xi. a  
Ihon. ii. c  
Ephesi. iiii  
B

ii. Pe. iii. e  
Ihon. v. c.

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Rom. xii. b.

Leuit. xii. f.  
i. Cor. xii. e  
De p. i. f  
fereth id  
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reigne



320. xvi. c.  
and. xxi. b.  
Rom. xii. d.  
i. Cel. vi. d.  
Pla. xxi. c.  
Gene. xii. a.

grace of lyfe, that youre prayers be not let  
In conclusion, be ye al of one mynde, one  
suffer wth another, loue as brethren, be  
petifull, be courteous, not rendyng euill  
for euill, nether rebuke for rebuke, but con  
fraryng, blesse, remembryng that ye ar  
thereunto called euen that ye should bee  
heyrers of blesynge. If any man longe af  
ter lyfe, and loueth to see good dayes, lette  
him refrayne hys tonge from euill, and his  
lyppes that they speake no gyle. Let hym  
eschue euill & do good, let him seke peace, &  
ensue it. For the eyes of the Lorde are ouer  
the rightuous, and his eares are open vn  
to theyr prayers. But the face of the Lorde  
beholdeth them that do euill.

math. v. c

Beue a re  
son of your  
doctrine.  
Titu. ii. a.  
hebr. ii. a  
Rom. v. d.

Moreouer who is it that wil harme you,  
if ye folowe that whych is good? Notwith  
standyng happy are ye, if ye suffer for right  
uousnes sake. \* Yea and feare not though  
they seeme terrible vnto you, neyther bee  
troubled: but sanctifye the Lorde God in  
your hertes. Be readye alwayes to geue an  
aunswere to euery man that asketh you a  
reason of the hope that is in you, and that  
wth mekenes and feare: haupyng a good  
conscience, that when they backbite you  
as euell doers, they may be ashamed, for as  
muche as they haue falsely accused youre  
good conuersacion in Chryste. It is better  
(if the wyl of God be so) that ye suffer for  
well doyng, then for euill doyng. \* For  
as muche as Chryste hath once suffered for  
synners, the iuste for the vniuste, for too  
byng vs to God, and was kyled, as per  
tanyng to the fleshe: but was quykened  
in the spirite.

Gen. vi. a  
math. xxi. d  
Luk. xvi. f.  
Roma. vi. a

In whych spirite, he also wente and  
preached vnto the spirites that were in pri  
son, whych were in tyme passed by Noe  
dient when the longe sufferynge of God  
abode excedyng pacientlye in the dayes  
of Noe, while the arcke was a preparing  
wherein fewe (that is to saye .viii. soules)  
were saued by water, whych signifieth  
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## The .i. Epistle of Sayncte

with chylt. ye maye be merre and glad. If ye be rap-  
 If the son led bypon for the name of Chylste, hap-  
 nes of god ppe are ye. For the spirite of gloze and the  
 must be all spirite of God resteth bypon you. On they?  
 scourged & part he is euill spoken of: but on your part  
 none maye he is glorified.

be saued. Se that none of you suffer as a murthe-  
 but tho- rer or as a thefe, or an euill doer, or as a bu-  
 rowe the spodye in other mennes matters. Yf anpe  
 same fire man suffer as a Chylsten man, let hym not  
 that chylt be ashamed, but let hym glorifye God on  
 went tho- thys be halfe. For yf tyme is come that iud-  
 row: what gement must begyn at the house of God.

Hal the dā \* If it syfte begynne at vs, what shall the  
 naciō of p ende be of them whych beleue not the gos-  
 disobedi- pel of God? And if the ryghtuous scarcely  
 ent & vnbe be saued: where shall the vngodlye and the  
 leuers be? synner appeare? Wherefore let them that  
 suffer accordyng to the wyl of god, com-  
 mit theyr soules to him with wel doing, as  
 vnto a faithfull creator.

### The Notes.

(a) Certayne learned expositors vnderstande  
 thys and that in the Chapter goyng before con-  
 cernyng preaching to the spirites, to be all one  
 thyng. And that the meaninge of death is none  
 other, but that the strength of Chylstes passion  
 was suche that it lewde the spirites of p fayeth-  
 ful whych were departed before that tyme, and  
 broughte them into suche consolacion as they  
 now haue. Whiche no doubt is greter the p was  
 by as much as the pyloner reioyseth more wh-  
 he seeth hys fees payed and hys prouces taken  
 of hym, and loketh dayely to be decked with goz  
 grouse robes, and to be set in possession of incor-  
 perable rythes. For so standeth it with p soule  
 departed in the fayth of Chylste. They are by p  
 death of Chylste set at libertye from al the bon-  
 des of synne, and do onelye loke for the daye of  
 iudgemente, when the incorruptible crowne of  
 gloze shall be geuen vnto them, that both bodye  
 and soule maye lyue for euer in the moste ioyfull  
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### The .v. Chapter.

He declareth theyr dute to the ministers of  
 the churche and then teacheth what the por-  
 get ought to do. He counsaileth to be lowely, so-  
 ber, and watchfull.

**T**he elders whych are amonge you, I  
 exhorthe, whych am also an elder, and  
 a wptnes of the afflictions of Chylste  
 and also a partaker of the gloze that shal  
 be opened: se that ye fede Chylstes flocke  
 whych is amonge you, takyng the ouer-  
 syghte of them, not as though ye were co-  
 pelled thereto, but wplyngelpe: not for the  
 desyre of fylthy lucre, but of a good mynd:  
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 ryshes, but that ye be an ensample to the  
 flocke. And when the chiefe shepheard shal  
 appeare, ye shall receyue an incorruptible  
 crowne of gloze.

**I**pkewyse ye ponger, submit youre sel-  
 ues vnto the elder. Submit your selues ex-  
 uerpe man one to another, knyt youre sel-  
 ues together in lowdynes of mynde. For  
 God resisteth the proud, and geueth grace  
 to the humble. Submit your selues ther-  
 fore vnder the myghtye hand of God that

## Peter. Chapter. v.

he may exalte you, when the time is come.  
 Cast al youre care to hym: for he careth for  
 you.

Be sober and watch, for your aduersary  
 the deuyl as a roynge lyon walketh about  
 sekynge whom he maye deuour: whom re-  
 sist stedfast in the fayth remembryng that  
 ye do but fulfyll the same afflictions which  
 are appoynted to your bzethren that are in  
 the worlde. The God of all grace whych  
 called you vnto hys eternal gloze by Chylst  
 Iesus, shall hys owne selfe after ye haue  
 suffered a litle affliction make you perfect:  
 shal sette, strengthe and stablyshe you. To  
 hym be gloze and dominion for euer, and  
 while the worlde endureth. Amen. &

By Siluanus a fayethfull brother vnto  
 you (as I suppose) haue I wyrtten bzefely  
 exhortyng and testifyng howe that this  
 is the true grace of God wherein ye stand.  
 The companions of youre eleccion that  
 are of Babilon, salute you, and Marcus  
 my sonne. Brete ye one another wpyth the  
 kisse of loue.

Peace be wpyth you all whych are in  
 Chylste Iesus. Amen.

## The Prologe vpon the .ii.

### Epistle of S. Peter.

**T**his Epistle was wyrtten agaynst  
 them whiche thoughte that chylsten  
 fayeth myghte be ydle and wythout  
 woorkes, when yet the promes of  
 Chylste is made vs vpon that condi-  
 tion, that we henceforth worke the wyl of god  
 and not of the fleshe. Therefore he exhorteth the  
 to exercise them selues dylygently in vertue: al  
 good woorkes, thereby to be sure that they haue  
 the true faicth, as a man knoweth the goodnes  
 of a tre by hys fruit. Then he commendeth and  
 magnifieth the gospell, and wylleth that menne  
 harken to that onely, and to mens doctryne not  
 at all. For as he sayeth, there came no propheti-  
 call scripture by the wyl of man, but by the wyl  
 of the holy ghost, whych onely knoweth the wyl  
 of God, neyther is any scripture of pryuate in-  
 terpretacion, that is to saye, maye be otherwyle  
 expounded then agreeing to the open places and  
 generall articles and to the couenantes of god  
 and al the rest of the scripture.

And therfore in the second he warneth them  
 of false teachers that shoulde come, and thorow  
 preachyng confidence in false woorkes to satis-  
 fy theyr couetousnes wythall, shoulde denye  
 Chylste. Whiche he threatheneth wpyth thre terri-  
 ble examples. Wpyth the fall of the aungels, the  
 flood of Noe, and ouerthrowyng of Sodome  
 and Gomor, and so describeth them wpyth theyr  
 insatiabill couetousnes, pryde, stubbornes, and  
 disobedience to all temporall rule and authori-  
 ty, wpyth theyr abhominable whoredome, and  
 hypocrisie, that a blynde man maye see that he  
 prophesied it of the Popes holye spiritaltye,  
 whych deuoured the whole worlde with their  
 couetousnes, liuing in al lust and pleasure, and  
 reynynge as temporall tyrantes.

In the thirde he sheweth that in the latter  
 dayes the people thorowe vbelefe and lacke of  
 feare of p iudgement of the last day shal be euen  
 as Epicures, wholy geuen to the fleshe, whych  
 last day shal yet surely and shortly come saith he

Math. v. c.  
 Luke. xii. c.  
 Roma. xii. c.  
 1sa. liii. d

C

1. 1. 1. 1.

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 the worlde. The God of all grace whych  
 called you vnto hys eternal gloze by Chylst  
 Iesus, shall hys owne selfe after ye haue  
 suffered a litle affliction make you perfect:  
 shal sette, strengthe and stablyshe you. To  
 hym be gloze and dominion for euer, and  
 while the worlde endureth. Amen. &

**B**y Siluanus a fayethfull brother vnto  
 you (as I suppose) haue I wyrtten bzefely  
 exhortyng and testifyng howe that this  
 is the true grace of God wherein ye stand.  
 The companions of youre eleccion that  
 are of Babilon, salute you, and Marcus  
 my sonne. Brete ye one another wpyth the  
 kisse of loue.

**P**eaçe be wpyth you all whych are in  
 Chylste Iesus. Amen.

## The Prologe vpon the .ii.

### Epistle of S. Peter.

**H**ys Epistle was wyrtten agaynst  
 them whiche thoughte that chylsten  
 fayeth myghte be ydle and wythout  
 woorkes, when yet the promes of  
 Chylste is made vs vpon that condi-  
 tion, that we henceforth worke the wyl of god  
 and not of the fleshe. Therefore he exhorteth the  
 to exercise them selues dylygently in vertue & al  
 good woorkes, thereby to be sure that they haue  
 the true faicth, as a man knoweth the goodnes  
 of a tre by hys fruit. Then he commendeth and  
 magnifieth the gospell, and wylleth that menne  
 harken to that onely, and to mens doctryne not  
 at all. For as he sayeth, there came no propheti-  
 call scripture by the wyl of man, but by the wyl  
 of the holy ghost, whych onely knoweth the wyl  
 of God, neyther is any scripture of pryuate in-  
 terpretacion, that is to saye, maye be otherwylse  
 expounded then agreeing to the open places and  
 generall articles and to the couenantes of god  
 and al the rest of the scripture.

And therfore in the second he warneth them  
 of false teachers that shoulde come, and thow-  
 prayng confidence in false woorkes to satis-  
 fy theyr couetousnes wythall, shoulde denye  
 Chylste. Whiche he threatheneth wpyth thre terri-  
 ble examples. Wpyth the fall of the aungels, the  
 flood of Noe, and ouerthrowynge of Sodome  
 and Gomoz, and so describeth them wpyth theyr  
 insatiabill couetousnes, pryde, stubbornes, and  
 disobedience to all temporall rule and authori-  
 ty, wpyth theyr abhominable whoredome, and  
 hypocrisie, that a blynde man maye see that he  
 prophesied it of the Popes holye spiritaltye,  
 whych deuoured the whole worlde with their  
 couetousnes, liuing in al lust and pleasure, and  
 reynynge as temporall tyrantes.

In the thirde he sheweth that in the latter  
 dayes the people thowwe vnbelefe and lacke of  
 feare of p iudgement of the last day shal be euen  
 as Epicures, wholy geuen to the fleshe, whych  
 last day shal yet surely and shortly come saith he

Math. v. c.  
 Luke. iii. c.  
 Roma. xii. c.  
 1sa. liii. d

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for a thousand yeres, and one day is w<sup>th</sup> god al one. And he sheweth also howe terrible that daye shalbe, and howe suddenly it shall come: and therfore exhorteth all men to loke earnestly for it, and to prepare themselves agaynste it w<sup>th</sup> holy conuersacion and Godly lyving.

Fynallye, the first Chapter sheweth howe it should go in the time of the pure and true Gospell. The second howe it should go in the tyme of the hope and mennes doctryne. The thyrde howe at the last men should beleue nothyng nor feare God at all.

## The seconde Epistle of Sayncte Peter the Apostle.

### The first Chapter.

Because he wyl exhort them to perseuer in faith, he teacheth that God hath geuen al thinges, whych pertain to lyfe and Godlynes, in Christe: and that the Christen fapth is sure & vndoubted, approued by the wytnes of God the father and of the Prophetes.



Simon Peter a seruaunte and an Apostle of Iesus Christe, to them whiche haue obtayned like precious fapth w<sup>th</sup> vs in p<sup>r</sup>ightuoulnes that cometh of our God and sa-

uiour Iesu Christe. \* Grace w<sup>th</sup> you, and peace be multiplyed in the knowledge of God and of Iesus Christ our Lorde. Accordyng as his Godly power hath geuen vnto vs all thynges that pertain vnto lyfe and Godlynes thowowe the knowledge of hym that hath called vs by vertue and glory, by the meanes whereof are geuen vnto vs excellent and most great promyses, that by the helpe of them ye shuld be partakers of the Godly nature, in p<sup>r</sup>efle the corrupcion of worldly lust.

And hereunto geue all diligence: in your fapeth, minister vertue, & in vertue knowledge, and in knowledge temperance, and in temperance patience, in patience godlynes, in Godlines brotherly kyndnes, in brotherly kyndnes loue. For if these thynges be amonge you and are plenteous, they will make you, that ye neither shalbe idle nor vnfruitfull in the knowledge of oure lord Iesu Christ. But he that lacketh these thinges, is blynd and gropeth for the way w<sup>th</sup> hys hand, and hath forgotten that he was purged from his old synnes.

Wherfore brethren, geue the more diligence for to make your callinge and election sure. For if ye do such thinges, ye shal neuer erre. Yea and by this meanes an entering in shalbe ministred vnto you aboute dauntlye into the euerlastyng kyngdome of our Lord and saupour Iesus Christ.

\* Wherfore I wyl not be negligent to put you alwaies in remembraunce of such thinges, though that ye know them your selues: and be also stablyshed in the presente

truth. Not w<sup>th</sup>standing I thinke it mete, (as longe as I am in thys tabernacle) to stere you by, by puttig you in remembrance: for as much as I am sure, how that p<sup>r</sup> time is at hand, that I must put of my tabernacle, euen as our lord Iesus Christ hath shewed me. I will enforce therfore that on every side ye might haue wherewith to stere by the remembraunce of these thynges after my departyng.

\* For we folowed not deceivable fables, when we opened vnto you the power & coming of our Lord Iesus Christ, but w<sup>th</sup> our eyes we sawe his maiestie: euen then verely when he receiued of God the father honour and glory, & when ther came suche a voyce to him from the excellent glory. \* This is my deare beloued sonne, in whom I haue delpte. This voyce we hearde when it came from heauen, beyng with him in the holpe mounte.

We haue also a right sure worde of prophesie, wherunto if ye take hede, as vnto a lighte that shineth in a darcke place, ye do well vntill the daye dawn, and the daye star arise in your herts. \* So that ye first know this, that no prophesie in the scriptur hath any priuate interpretacion. For the scripture came neuer by the will of man: but holy men of God spake as they were moued by the holpe ghoſte.

### The ii. Chapter.

He expoundeth that he treated of the thynges before, because of false teachers, who he paynteth out, declaring w<sup>th</sup>al they craftis and doctryne.

There were false prophetes amonge the people, euen as there shalbe false teachers amonge you: which priuelye shall bring in damnable sectes, euen deniege the Lorde that hath boughte them, & bring vpon themselves swift damnacion, & many shal folow their damnable waies, by which the way of truth shall be euilly spoke of, and thowow couetousnes shal they with fayned wordes make marchaundise of you, whose iudgement is not far of, & their damnacion slepeth not.

For if God spared not the aungels that sinned, but cast them downe into hell, and deliuered them into chaines of darcknes, to be kept vnto iudgement, neither spared the old world, but saued. Noe p<sup>r</sup> right preacher of rightuoulnes, & brought in p<sup>r</sup> flood vpon the world of the vngodly, & touned the cyties of Sodom & Gomor into ashes: ouerthrew them, damned them, & made of them an ensample vnto all that after shuld be vngodly. And iust Lot vexed with the vnclenly conuersacion of the wicked, deliuered he. For he beyng rightuouse & dwellyng among them, in seying and hearpyng, vexed his rightuouse soule from day to day w<sup>th</sup> their vnlawful dedes.

The lord knoweth how to deliuer the godly out of temptaciō, & how to reserue the vngodly vnto the daye of iudgemente for to be

He p<sup>r</sup> hath such wordes, maye be sure p<sup>r</sup> he is elect & that he hath the true faith. Ihon. xix. c.

Ihon. i. b. Math. ix. a. Luke. ix. d. mat. xvii. a. I. Cor. xiii. b. Dany. ix. b. Zach. vii. b. II. Cl. iii. b.

I. Pet. i. a.

Ihon. i. a. Col. ii. a.

De p<sup>r</sup> lacketh these and suche like wordes is blynd & vnderstandeth not what the saith of Christe meaneth.

False prophetes must needs be among vs, and also preuaile, & p<sup>r</sup> because we haue no loue to the truth.

Iob. ix. b. Gen. vii. c.

And couetousnes is the father of them, & their preauailing conuidence in workes, is the denyng of Christ.



for a thousand yeres, and one day is w<sup>th</sup> god al one. And he sheweth also howe terrible that daye shalbe, and howe suddenly it shall come: and therfore exhorteth all men to loke earnestly for it, and to prepare themselves agaynste it w<sup>th</sup> holy conuersacion and Godly lyving.

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Ihon. xix. c

Ihon. i. b.  
Math. ix. a  
Luce. ix. d.  
mat. xvii. a  
I. Cor. xiii. b  
Dany. ix. b.  
Iach. vii. b.  
II. Et. iii. b

I. Pet. i. a

Ihon. i. a.  
Col. ii. a

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Luce. xli. c

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Iob. ix. v  
Gen. vii. c

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rkes, is the deny-  
inge of Christ



## The second Epistle of S. Peter. Chapt. iii.

punished: namelye them that walke after the flesh in the lust of vncleannes, & despyse the rulers. Presumptuous are they, & stubborn, and feare not to speake euill of them that be in authoritie. \* When the aungels whych are greater both in power & myght, receyue not of the lord rapynge iudgement agaynst them. \* But these as bruite beasts, naturally made to be taken and destroyed, \* speake euill of that they knowe not, and shall perper the thozow theyr owne destruction, and receyue the rewarde of vntygntousnes.

They counte it pleasure to lyue deliciously for a season. Spots they are and filthyness, lypynge at pleasure, and in disceivable wapes feasting wth you: haupnge eyes ful of aduouty, and that canot cease to synne, begyllynge vntable soules. Heres they haue exercised wth couetousnes. They are cursed chyldren, and haue forsaaken the ryght way, and are gone astray following the wape of \* Balam the sonne of Bosoz, which loued the rewarde of vntygntousnes: but was rebuked of hys iniquitye. The same and dome beaste, speakynge wth mannes voice, forbade the folysyness of the prophete.

These are welles wthoute water, and \* clouds caried about of a tempest, to whom the miste of darckenes is reserued for euer. For when they haue spoken the swelling wordes of vauitye, they begyle with wantonnes thozow the lustes of the flesh, them that wer cleane escaped, but now are wrapped in errours. They promys them liberty, and are them selues the bond seruaunts of corrupcion. For of whomsoeuer a man is overcome, vnto the same is he in bondage. For if they, after they haue escaped fro the filthyness of the world thozow the knowledge of the lord and of the sauiour Jesus Christ, are yet tangled again therein & overcome: the is the latter end worse with the then the beginninge. For it had ben better for the not to haue knowen the way of rightuousnes, the after they haue knowen it to \* turne fro the comandements geuen vnto the. It is happened to the according to the true prouerbe. \* The dogge is turned to his vomit again, & the sowe that was washed, to hir wallowing in the myre.

### The. iii. Chapter.

First he sheweth a cause why he wrot al as fore. The teacheth he what maner of men shal be in the laste ende of the worlde, what theyr counsayles and talke shal be: disputinge ther wth that of the tyme of reuengeaunce. Laste he exhorteth to holynes of lyfe.

This is the second Epistle that I now wrot to you (beloued) wherewith I stirre up & warne your pure minds, to cal to remembraunce the wordes which wer told befoze of the holy prophets, & also the comandements of vs the Apostles of the lord & sauiour. This first vnderstand, that there shal come in the laste daies mockers, which

will walke after their own lustes and say: \* Wher is the promys of hys commynge? For fence the fathers dyed, al things continue in the same estate wherem they were at the begynnynge. This they knowe not (that willingly) howe that the heauens a greate while ago wer, and the \* earth that was in the water, appered by oute of the water by the word of God: by the whych things, the \* world that then was, perished ouerflowed with the water. But the heauens verely & earth which are now, are kepte by the same worde in store, and reserued vnto \* fyre, against the daye of iudgement and perdyccion of vngodly men.

Verely beloued, be not ignoraunt of this one thyng, how that \* one day is with the Lord, as a thousande yere, and a thousand yere as one day: The lord is not slacke to fulfill his promise, as some men count slacknes, but is \* pacient to vsward & \* woulde haue no man lost, but would receyue al men to repentance. Neuertheles the day of the Lord wyl come as a thiefe in the nyght, in the whych day, the \* heauens shal perper with terribile noise, and the elements shal melt wth heate, & the earth with the workes that are therein shal burne.

If al these thynges shal perper, what maner persons ought ye to be in holy conuersacion and Godlynes, loking for and hastynge vnto the commynge of the day of god, in which the heauens shal perish wth fire, and the elementes shal be consumed wth heat. Neuertheles we kepe for a new heauens and a new earth, according to his promise, wherein dwelleth rightuousnes.

Wherefore dearely beloued, seying that ye loke for suche thinges, be diligente that ye may be found of him in peace, wthout spot and vndefiled. And suppose that the longe sufferynge of the Lord is saluacion, euē as our dearely beloued brother Paule, accordynge to the wyl dome geuen to him, wrote vnto you, pea, almost in euery Epistle speaking of such thynges, among whych at many things hard to be vnderstand, which they that are vnlearned, and vntable, peruerter, as they do other scripctures vnto their own destruction. Ye therfore beloued, seynge ye knowe it befoze hande, beware, leaste ye be also plucked, and fall from your own stedfastnes: but grow in grace, & in the knowledge of our Lord & sauiour Jesus Christ. To whome glory both now & for euer. Amē.

## A Prologe vpon the thre Epistles of Saint Iohn.

This first Epistle of S. Iohn is containned the doctryne of a very Apostle of Christ, and oughte of eache to folowe hys Gospel. For as in hys Gospel he letteth oute the trouth sayeth, and teacheth by it onely all men to be saued and restored vnto the fauour of god agayne, such so here in this Epistle he goeth against



## The second Epistle of S. Peter. Chapt. iii.

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wil walke after their own lustes and say: \* Eze. vi. 1. Wher is the promys of hys commyng? For fence the fathers dyed, al things continue in the same estate wherem they were at the begynnynge. This they knowe not (that willingly) howe that the heauens a greate while ago wer, and the \* earth that was in the water, appered by oute of the water by Gens. the word of God: by the whych things, the \* world that then was, perished ouerflow- B en with the water. But the heauens verely it. Cel. & earth which are now, are kepte by the same worde in store, and reserued vnto \* fyre, a- gainst the daye of iudgement and perdy- on of vngodly men.

Verely beloued, be not ignoraunt of this one thyng, how that \* one day is with the 13 f. l. Lord, as a thousande pear, and a thousand Eze. xi. peare as one day: The lord is not slacke to 1. Pet. fulfill his promise, as some me count slack- Roma nes, but is \* pacient to vsward & \* woulde haue no man lost, but would receyue al me to repentance. Neuertheles the day of the Lord wyl come as a thiefe in the nyght, in the whych day, the \* heauens shal perpe Eze. i. with terribile noise, and the elements shal 1. Cel. melt wth heate, & the earth with the wor- Apoca kes that are therein shal burne.

If al these thynges shal perpe, what ma- ner persons ought ye to be in holy conuer- sacpon and Godlynes, loking for and ha- sting vnto the comming of the day of god, in which the heauens shal perish wth fire, and the elementes shalbe consumed wth Apoca heat. Neuertheles v. ke for a new heauē Eze. i. and a new earth, acc. nge to his promise, and. l. wherin dwelleth rightuousnes.

Wherefore dearely beloued, sepng that ye loke for suche thinges, be diligente that ye may be found of him in peace, wthout spot and vndefiled. And suppose that the longe sufferynge of the Lord is saluacpon, euē as our dearely beloued brother Paule, accor- dyng to the wyl dome geuen to him, wrote vnto pou, pea, almost in euery Epistle spea- kyng of such thyngs, among whych at ma- ny things hard to be vnderstad, which they that are vnlearned, and vntable, peruerter, as they do other scripatures vnto their own destrucciō. Ye therfore beloued, sepng ye knowe it befoze hande, beware, leaste ye be also plucked, and fall from your own sted- fastnes: but grow in grace, & in the know- ledge of our Lord & saupour Jesus Christ. To whō be glory both now & for euer. Amē.

## A Prologe v-

pon the thre Epistles of Saint Iohn.

In this first Epistle of S. Iohn is contay- ned the doctryne of a very Apostle of Christ, and oughte of ephie to folowe hys Gos- pell. For as in hys Gospell he lettereth oute th. tra. sayeth, and teacheth by it onely all men to be saued and restored vnto the fauour of god agayne, such so here in this Epistle he goeth against



## The .i. Epistle of Sayncte

agaynste them that boast them selues of saynthe and yet continue wythout good works, & teacheth manye wayes, that where true saynthe is, ther the woorkes tarpe not behynde, and contraye, that where the woorkes folowe not, ther is no true saynthe, but a false imaginacion, and vttter darcknes. And he wytyeth soze agaynst a sect of heretikes, whych then began to denye þe Chyrste was come in the fleshe, and calleth theym verpe Antichristes, whych sect goth nowe in hys full swynge. For though they deny not openly wyth the mouth that Chyrste is come in the fleshe, yet they denye it in the hert wyth theyr doctrine and lpyng. For he that wyl be iustified and saued thowhe hys own woorkes the same doth asmuch as he that denieth Chyrst to be come in the fleshe seying that Chyrst came only therfore in the fleshe that he shulde iustifye vs, or purchase vs pardō of oure synnes, byng vs in the fauoure of God agayn, and make vs hepyes of eternal life, wyth hys woorkes onely, and wyth his bloudshedding wythoute and befoze al oure woorkes. So figh teth thys Epistle bothe agaynste them that wyl be saued bi theyr own good woorkes, & also agaynst them that wyl be saued by a saynthe that hathe no luste to worke at all, and kepeth vs in the myddle waye, that we beleue in Chyrste to be saued by hys woorkes onely & then to know þe it is our dutie, for þe kidnes, to prepare our selues to do the commaundemente of God, and to loue e uerye man hys neyghbour as Chyrst loued him, sekynge wyth oure owne woorkes Goddes honoure, and oure neyghbours wealthe only, and trustynge for eternall lyfe, and for al that God hath promysed vs for Chyrstes sake. The two laste Epistles though they be short, yet are godlye examplis of loue and saynthe and do sauour of the spirite of a true Apostle.

## The epistle of saynt Paul the Apostle.

### The fyrst Chapter.

He certifieth that all is true and approued whych he declareth, whych is the Gospel of Chyrste verpe God and manne, wher in we maye learne innocent lpyng and ob tayne forgeuenesse of synnes, so that we cō fesse oure synnes.



As thou here as in hys gospel, & as Paul & Peter in theyr Epistles, teach vs. That whych we haue seene and hearde eth firste þe declare we vnto you, that ye may haue fe iustifying lowshyp wyth vs, and that our felowshyp of saynthe, & maye be wyth the father and hys son Iesus that almer sus chyrst. And this write, we vnto you that cie cometh our ioy may be full.

And thys is the tydynges that wee haue only wyth hearde of hym, and declare vnto you, that out al o God is lpyght, and in hym is no darknes at therre all: if we saye that we haue felowshyp with spect. him & yet walke in darkenes, we lye and do Joh. viii. b not the truth, but & if we walke in lpyghte uen as he is in lpyght, then haue we felow Light is þe shyppe wyth hym, and the bloude of Iesus

## John. Chapter. ii. Fo. ciii.

Chyrste hys sonne clenseth vs from all syn. doctrine of Chyrste. If we saye that we haue no synne, wee deceyue our selues, and trueth is not in vs. If we knoweledge our synnes: he is saynthe full and iust, to forgeue our synnes, and to clenise vs from all vnyghtuousnes. If we saye we haue not synned, wee make hym a lyar, and his worde is not in vs.

### The .ii. Chapter

He exhorteth to puernes of lyfe, too mutuall loue and muche watchynge, because there be many Antichristes: whose craftes they maye auoyde, if they cleaue fast to the doctrine of the holy gost.

My litle children these thyngs wypte I vnto you, that ye syn not: if anye man syn, yet wee haue an aduocate wyth the father, Iesus Chyrste, whych he is ryghtuous, & he it is that obtayned grace for our synnes: not for our synnes only, but also for the synnes of the world. And here by we are sure that wee knowe hym, if wee kepe hys commaundementes. He that say eth I knowe him and kepeth not hys commaundementes, is a lyar: and the veritye is not in him. Whosoouer kepeth his word in him is the loue of God, perfecte in dede. \* And therby know we that we are in him. \* He that sayeth he abydeh in him, ought to walke euen as he walked.

Brethren I wypte no new commaundement vnto you, but that olde commaundement whiche ye hearde from the begynning. The olde commaundement is the worde whych ye hearde from the begynning. Agayne a new commaundement? I write vnto you, a thinge that is true in him and also in you: for the darknes is passe, & the true lpyght now shyneth. He that sayth how that he is in the lpyght and yet hateth his brother, is in darknes euen vntyl thys tyme. He that loueth hys brother, abydeh in the lpyght, and there is none occasion of euyl in him. He that hateth hys brother, is in darkenes, and walketh in darknes: and cannot tell whither he goeth, because that darknes hath blynded hys eyes. \* Babes I wypte vnto you, how that youre synnes are forgeuen you for hys names sake, I write vnto you fathers, how that ye know him that was from the beginning. I wypte vnto you yong me how that ye haue ouer come the wycked. I write to you litle children, how that ye knowe the father. I write vnto you fathers, how that ye knowe hym that was from the beginning. I write vnto you yong men, how that ye are stronge, and the word of god abideth in you, and ye haue ouer come that wycked.

Se that ye loue not the world, neyther þe thinges that are in the world. If any man loue the world, the loue of the father is not in hym. For al that is in the world (as the lust of the flesh, the lust of the eyes, and the prid of goods) is not of the father, but of þe world. And the world banysheth away and the lust therof, but he that fulfilleth þe wyl of god.

doctrin of Chyrste. Heb. ix. d. i. Peter. i. d. he that kepeth the commaundementes knoweth god, & he þe that kepeth the word, lo- ueth god, & is in god & walketh as Chyrste dyd. Joh. xiii. d. i. Peter. ii. d. Joh. xiii. and. xv. b. I. as. xxi. d. Acte. i. d. a. He that loveth the world, lu- ueth not God. i. cor. vi. d. & say. x. a. & i. d. d. a.



## The .i. Epistle of Sayncte

of God \* abydeth euer. Little chyldren, it is the last tyme, and ye haue hearde howe that Antichrist shall come, euen now we are ther manpe Antichrists come alreedy. Wher by we knowe that it is the last tyme. They went out from vs: but they were not of vs. For if they had bene of vs, they woulde no doubte haue continued wpth vs. But that fortuneth that it myghte appeare, that they were not of vs.

And ye haue an opntmente of the holpe gost and ye knowe all thynge. \* I wyte not vnto you, as though ye knowe not the truth: but as though ye knewe it, & know also that no lye cometh of truth. Who is a lyar but he that denieth that Iesus is Christ? The same is the Antichrist that denieth the father and the sonne. \* Whoso euer denieth the sonne, the same hath not the father. Let therefore abyde in you that same whyche ye hearde from the begynnyng. Yf that whyche ye hearde from the begynnyng, shall remayne in you, ye also shall continue in the son, and in the father. And thys is the promys p he hath promised vs, euen eternall life.

Thys haue I wyrtten vnto you concernyng them that dyscepe you. \* And the annoyntynge whyche ye haue receyued of hym, dwelleth in you. And ye nede not that anye manne teache you: but as the annoyntynge teacheth you al thynge, and is true, and is no lye, and it is taught you, euen so byde therein. And now babes abyde in him, that when he shall appeare, we may be bold and not be made ashamed of hym at hys commynge: If ye know that he is ryghtuous, knowe also p which foloweth ryghtuousnes, is borne of hym. The .iii. Chapter. He tarrieth still in his argumente exhortyng to puerne of life and maners, but chiefly to brotherly loue.

**B**ehold what loue the father hath shewed on vs, that we shoulde be called the sonnes of God. For thys cause the worlde knoweth not hym. Derelye beloued now we are we the sonnes of God, and yet it dooth not appeare, what wee shalbe. But we know p when it shall appere, wee shalbe like hym. For we shal se hym as he is. And euery man that hath thys hope in him pourgeth hym selfe, euen as he is pure. Whoso euer commytteth synne commytteth vnrighitousnes also, for synne is vnrighitousnes. And ye knowe that he appered to take away our synnes, & in him is no syn. As many as bide in him, synne not: whoso euer synneth hath not sene him, nei ther hath knowen him.

Babes let no man deceyue you. He that doeth ryghtuousnes is ryghtuous, euen as he is ryghtuous. He that committeth syn, is of the deupl. \* For the deupl synneth sence the begynnyng. For thys purpose appered the sonne of God to lewse the workes of the deupl. \* Whoso euer is borne of god synneth not: for hys sede remaineth in him

## John. Chapter. iiii.

and he cannot synne, because he is borne of God. \* In thys are the chyldren of god knowen, and the chyldren of the deupl. Whoso euer doth not rightuousnes, is not of God, neyther he that loueth not hys brother. For thys is the tidynge, that ye heard from the begynnyng, that ye shoulde loue one another, not as Cain whych was of the wycked, and slewe hys brother. And wherfore slewe he hym? Because his own workes were euyl, and hys brothers good. \* Maruaile not my brethren though the worlde hate you. Wee knowe that wee are translated from death vnto lyfe, because we loue the brethren. He that loueth not hys brother, abydeth in death. Whoso euer hateth hys brother, is a mansleer. And ye know that no mansleer, hath eterna lyfe abydynge in hym.

Hereby perceyue we loue: that he gaue hys lyfe for vs, and therfore ought we also to geue our lyues for the brethren. Whoso euer hath thys worlde good, and seeth hys brother haue nede, and shutteth by his compassion from hym, howe dwelleth the loue of God in hym? My babes, let vs not loue in worde neyther in tounge: but with the deede and in verity. \* For thereby we knowe that we are of the verity, and can before hym quiet our hertes. But if our hertes condemne vs, God is greater then our hertes, & knoweth al thigs. Beloued, if our hertes condemne vs not, then haue we trust to God warde and whatsoeuer we are, we shall receyue of hym: because we kepe hys commaundementes, and do those thinges whych are pleasynge in his syghte.

And thys is hys commaundemente, that wee beleue on (a) the name of hys sonne Iesus Christe and loue one another, as he gaue commaundemente. And he that keepeth hys commaundementes, dwelleth in hym, and he in him: and thereby we knowe that ther abideth in vs of the spirit, whych he gaue vs. The Notes.

(a) Faith is the first commaundement, and loue is the seconde. He that hath them is in god, and hath his spirite.

### The .iiii. Chapter.

He teacheth to proue spirites, and then exhorteth to charite wpth verie many argumentes.

**Y**e beloued, beleue not euery spirit \* but proue the spirits whether they be of god, or not: for many false prophetes are gonne out into the worlde. Hereby shall ye knowe the spirite of (a) God. Euery spirit that confesseth that Iesus Christe is come in the fleshe is of God. They that And euery spirit that confesseth not that Iesus Christe is come in the fleshe, is not of god. And this is that spirit of antichrist, of whome ye haue heard how that he shuld come and euen now all ready is he in the worlde. Christe to Little chyldren, ye are of god, and haue overcome them: for greater is he that is in you: then he that is in the worlde. They are of the worlde, therefore speake they of the world

1. Peter. ii. v. John. iiii. Loue is the first precept and cause of al other John. xv. b Gene. iii. b He that loueth is escaped death

He that loueth not is in death, & a murderrer, & hath not eterna lyfe. He p hath no compassion, loueth not God.

by lone we know that we are in the truthe and haue quiet consciences to godwarde.

1. John. ii. c. 1. John. i. b

1. John. vii. b. 1. John. ii. c. 1. John. i. b







The fyrst Epistle

Tho. viii. f.

John .iti.c.

**Recebi de Vossa**

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De that

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of S. John, Chap. v. Fo. ciii.

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The fyrst Epistle

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John .iti.c.

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# The.ii. Epistle of S. John

## The.ii.epist. of

Saynt John.

He reioyleth that the faythful church hath receyued the truth, and exhorteth to perceiue therein, and to loue one another, and to beware of false Prophetes.



He elder to the elect Ladys & hyr chyldren whiche I loue in the truth: & not I only, but also all that know the truth, for the truths sake whych dwelleth in vs, and shalbe in

vs for euer.

Wpith you be grace, mercede and peace from God the father, and from the Lorde Iesus Christe \* & son of the father in truth and loue. I reioyled greatly, that I found of thy chyliden walkynge in trueth, as we haue receyued a commandement of the father. And now beseeche I the Ladys, not as though I wrote a newe commaundement vnto the, but that same whiche we had fro the beginning, that we should loue one another: And this is the loue, that we should walke after his commaundements.

This comaundement is (that as ye haue heard from the beginning) ye should walk in it. \* For many deceyuers are entred into the world, whiche confesse not that Iesus Christ is come in the fleshe. This is a deceiver and an Antichrist. Loke on your selues & we lose not & whiche we haue wroughte: but that we may haue a ful reward. Who soeuer transgresseth and bydeth not in the doctrine of Christ, hath not God. He that endureth in the doctrine of Christe, hath both the father and the sonne.

\* If there come any vnto you and bring not thys learnynge, him receyue ye not to house: nether byd hym God speede. For he that byddeth him God speede, is partaker of hys euill dedes. \* I had manye thynges to wryte vnto you, neuertheles I woulde not wryte with paper and ynke: but I trust to come vnto you, and speake wpth you mouth to mouth, that \* our ioy may be ful. The sons of thy elect sister grete the. Ame.

## The thyzde

Epistle of S. John.

He reioyleth that Gaius walketh in the truth he hath receyued, & is so benefyciall to the brethren. He threateneth Diotrefhes and commendeth Demetrius.



He Elder vnto the beloued Gaius, whiche I loue in the truth. Beloued, I wishe in al things, that thou prosperedst and farest well, even as thy soul prospereth. I reioyled greatly

# The.iii. epistle of S. John

when the brethren came, and testyfied of the truth that is in the, howe thou walkest in the trueth \* I haue no greater ioye then for to hear, howe that my sonnes walke in veritye.

Heb. xlii. a.

Beloued, thou doest faythfullye, what soeuer thou doest to the brethren, & to strangers, whych beare witness of thy loue before all the congregacion. Whych brethren when thou bringest forwards on thy iourney (as it becometh God) thou shalt do well: because that for his names sake they went forth, and \* toke nothyng of the Gentiles. We therfore oughte to receyue suche, that we also myghte be helpers to the trueth. I wrote vnto the congregacion: but Diotrefhes whych loueth to haue the preeminence amonge them, receiueyth vs not. Wherfore if I come, I will declare his dedes, whych he doth, iestynge on vs wpth malycious wordes: neither is therwpth content. Not only he him selfe receiueyth not the brethren, but also he forbiddeth them that would, & thrusteth them out of the congregacion.

i. Cor. xii. b  
ii. cor. xi. a  
mat. xi. a.

Beloued, folowe not that which is euell, but that which is good. He that doth well, is of God: but he that doeth euil, seeth not God. Demetrius hath good reporte of all men, and of the truth: pea and we oure selues also beare recorde, and ye knowe that our record is true.

I haue many thynges to wryte \* but I wyl not wpth ynke and penne wryte vnto the. For I trust I shall shortly see the, and we shall speake mouth to mouth. Peace be wpth the. The louers salute the. Grete the louers by name.

ii. Ihon. b.

## The Prologe

### vpon the Epytyle of saint

Paule to the Hebrues.



About thys Epistle hath encreased much doubtyng, and that amonge great learned men, who should be the authour thereof: dyuers aspyrynge, that it was not Paules, partly because the Epytyle disagreeth, and is so vnlike hys other Epistles, and partly because it standeth in the second Chapter: thys learning was cōfirmed to vsward, that is to say taughte vs by them that heard it themselves of the lord. Now Paule testyfeth Galat. i. that he receyued not hys Gospell of man, nor by man, but immediately of Christ, and that by reuelacion. Wherfore say they, sayng this man confelleth & he receyued hys doctryne of the Apostles, it can not be Paules, but some dysciple of the Apostles. Now, whether it were Paules or no, I say not, but permyt it to other mennes iudgement, neyther thynke I it to be an artycle of any mans faith, but that a man may doubt of the authour.

Moreouer, manye there hath bene whych not onely haue denyed thys Epistle to haue ben wrytten by anye of the Apostles, but haue also refused it altogether, as no catholyke or godly Epistle.



## The.ii. Epistle of S. John

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Sapnt John.

**H**e reioyleth that the faythful church hath receyued the truth, and exhorteth to perceiue therein, and to loue one another, and to beware of false Prophetes.



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vs for euer.

Wpith you be grace, merce and peace from God the father, and from the Lorde Iesus Christe \* & son of the father in truth and loue. I reioyled greatly, that I found of thy chyliden walkynge in trueth, as we haue receyued a commandement of the father. And now beseeche I the Ladys, not as though I wrote a newe commandement vnto the, but that same whiche we had fro the beginning, that we should loue one another: And this is the loue, that we should walke after his commandements.

This comaundement is (that as ye haue heard from the beginning) ye should walk in it. \* For many deceyuers are entred into the world, whiche confesse not that Iesus Christ is come in the fleshe. This is a deceiver and an Antichrist. Loke on your selues & we lose not & whiche we haue wroughte: but that we may haue a ful reward. Who soeuer transgresseth and bydeth not in the doctrine of Christ, hath not God. He that endureth in the doctrine of Christe, hath both the father and the sonne.

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vs for euer.

Wpith you be grace, mercede and peace from God the father, and from the Lorde Iesus Christe \* & son of the father in truth and loue. I reioyled greatly, that I found of thy chyliden walkynge in trueth, as we haue receyued a commandement of the father. And now beseeche I the Ladye, not as though I wrote a newe commaundement vnto the, but that same whiche we had fro the beginning, that we should loue one another: And this is the loue, that we should walke after his commaundements.

This comaundement is (that as ye haue heard from the beginning) ye should walk in it. \* For many deceyuers are entred into the world, whiche confesse not that Iesus Christ is come in the fleshe. This is a deceiver and an Antichrist. Loke on your selues & we lose not & whiche we haue wroughte: but that we may haue a ful reward. Who soeuer transgresseth and bydeth not in the doctrine of Christ, hath not God. He that endureth in the doctrine of Christe, hath both the father and the sonne.

\* If there come any vnto you and bring not thys learnynge, him receyue ye not to house: nether byd hym God speede. For he that byddeth him God speede, is partaker of hys euill dedes. \* I had manye thynges to wryte vnto you, neuertheles I woulde not wryte with paper and ynke: but I trust to come vnto you, and speake wpyth you mouth to mouth, that \* our ioy may be ful. The sons of thy elect sister grete the. Ame.

## The thyzde

Epistle of S. John.

He reioyleth that Gaius walketh in the truth he hath receyued, & is so benefyciall to the brethren. He threateneth Diotrefhes and commendeth Demetrius.



He Elder vnto the beloued Gaius, whiche I loue in the truth. Beloued, I wishe in al things, that thou prosperedst and fareddest well, even as thy soul prospereth. I reioyled greatly

## The.iii. epistle of S. John

when the brethren came, and testyfied of the truth that is in the, howe thou walkest in the trueth \* I haue no greater ioye then for to hear, howe that my sonnes walke in veritye. Heb. xlii. a.

Beloued, thou doest faythfullye, what soeuer thou doest to the brethren, & to strangers, whych beare witness of thy loue before all the congregacion. Whych brethren when thou bringest forwards on thy iourney (as it becometh God) thou shalt do well: because that for his names sake they went forth, and \* toke nothyng of the Gentiles. i. Cor. ix. b.  
We therfore oughte to receyue suche, that ii. cor. xi. a.  
we also myghte be helpers to the trueth. I wrote vnto the congregacion: but Diotrefhes whych loueth to haue the preeminence amonge them, receiueyth vs not. Wherefore if I come, I will declare his dedes, whych he doth, iestyng on vs wpyth malycious wordes: neither is therwpyth content. Not only he him selfe receiueyth not the brethren, but also he forbiddeth them that would, & thrusteth them out of the congregacion.

Beloued, folowe not that which is euell, but that which is good. He that doth well, is of God: but he that doeth euill, seeth not God. Demetrius hath good reporte of all men, and of the truth: pea and we oure selues also beare recorde, and ye knowe that our record is true.

I haue manye thynges to wryte \* but I wyl not wpyth ynke and penne wryte vnto the. For I trust I shall shortly see the, and we shall speake mouth to mouth. Peace be wpyth the. The louers salute the. Grete the louers by name. ii. Ihon. b.

## The Prologe

### vpon the Epytyle of saint

Paule to the Hebrues.



Wout thys Epistle hath encreased much doubtyng, and that amonge great learned men, who should be the authour thereof: dyuers aspyrynge, that it was not Paules, partly because the Epytyle disagreeeth, and is so vnlike hys other Epistles, and partly because it standeth in the second Chapter: thys learning was cōfirmed to vsward, that is to say taughte vs by them that heard it themselves of the lord. Now Paule testyfeth Galat. i. that he receyued not hys Gospell of man, nor by man, but immediately of Christ, and that by reuelacyon. Wherefore say they, sayng this man confelleth & he receyued hys doctryne of the Apostles, it can not be Paules, but some dysciple of the Apostles. Now, whether it were Paules or no, I say not, but permyt it to other mennes iudgement, neyther thynke I it to be an artycle of any mans faith, but that a man may doubt of the authour.

Moreouer, manye there hath bene whych not only haue denyed thys Epistle to haue ben wrytten by anye of the Apostles, but haue also refused it altogether, as no catholyke or godly Epistle



Epistle, because of certayne textes wyttē there in. For fyrste it sayeth in the fyrte: It is impossible that they whiche were once lyghted, & haue tasted of the heavenly gyft, & were become partakers of the holy ghost, and haue tasted of the good worde of God, and of the power of the world to come, if thei fal, shuld be renued again to repentance or conuersyon. And in the tenth it sayth: yf we synne wyllynglye after we haue receyued the knowledge of the truthe, there remaineth no more sacryfyce for syns, but a fearful lokynge for iudgemente and vyolente fyre, whych shall destroye the aduersaries. And in the xii. it sayth, that Esau found no waye to repentance or conuersyon, no though he soughte it wth teares. Whych textes saye they, sounde: yf a man synne any moze after he is once baptyzed, he can be no moze forgeuen, and that is contrary to all the scripture, and therfore to be refused to be catholyke and godlye.

Unto whych I aunswere: if we should deny this Epistle for those textes sake, so should we denye fyrst Mathew, whych in hys. xii. chapter affirmeth, that he whych blasphemeth the holy ghost, shall neyther be forgeuen here, nor in the world to come. And then Marke whych in his thyrde chapter sayeth, that he that blasphemeth the holy ghost, shall neuer haue forgeuenes, but shall be in daunger of eternal dampnacion. And thyrde Luke, whych sayeth, there shall be no remission to hym that blasphemeth the spirite of God. Moreover John in his fyrst epistle saith: there is a synne vnto death, for whych a manne should not pray. And. ii. Pet. ii. saith: if a man be fled from the uncleannes of the world thowow the knowledge of the sauoure Iesus Christe, and then be wrapt in agayne, hys ende is worse then the begynnyng, and that it had bene better for hym, neuer to haue knowen the truthe. And Paule. ii. Tim. iii. curseth Alexander the copersmyth, despyng the Lord to reward hym, accordyng to hys dedes. Whych is a sygne, that eyther the Epistle shoulde not be good, or that Alexander had synned past forgeuenes, no moze to be prayed for. Wherfore, sayng no scripture is of pryuate interpretacion, but must be expounded, accordyng to the generall artycles of oure fayth, and agreeable to other open and euidente textes, and confirmed or compared to lyke sentences, why should we not vnderstand these places w lyke reuerence as we do the other, namely, when all the remnaunte of the Epistle is so godly and of so greute learnyng.

The fyrst place in the fyrte Chapter, wyl no moze then that they whych know the truthe, and yet wyllyngly refuse the lyght, and chole rather to dwell in darcknes, and refuse Christ, & make a mocke of hym (as the Pharyses whych when they were ouercome wth scripture and myracles that Christ was the verye Messias: yet had such lust in iniquyte that they forsoke him, persecuted hym, slewe hym, and did al the same yf coude be Imagyned to hym) can not be renued (eis Metanoiam) sayth the Greke, to be conuerted: that is to saye, such malycyous unkyndnes, whych is none other, then the blasphemynge of the holy ghoste, deserueth that the spirite shall neuer come moze at them to couert them, which I beleue to be as true, as anye other texte in all scripture.

And what is meante by that place in the tenth Chapter, wher he sayeth, if we syn wyllyngly after wee haue receyued the knowledge of the truthe, there remaineth no more sacryfyce for sin, is declared immediatly after. For he maketh a

comparyson betwene Moyses and Christ, saying: if he whiche dyspyled Moyses lawe, died wthout merce, howe much worse punishment is he worthy of, that treadeth the sonne of God vnder foote, and counteth the bloude of the couenant, by whiche bloude he was sanctified, as an vnholty thyng, and blasphemeth the spirit of grace: By whych words it is manifest, yf he meaneth none other by the fore wordes, then the synne of blasphemy of the spirit.

For them that synne of ignorance or infirmity, there is remedye, but for hym that knoweth the truthe, and yet wyllyngly yelde hym selfe to synne, and consenteth vnto the lyfe of synne, wth soule and bodye, and hath leuer lye in synne, then haue hys poysoned nature healed by the heale of the spirite of grace, and malycyously persecuteth the truthe: for hym I saye, there is no remedye, the way to mercy is locked vp, and the spirite is taken from hym for hys vnthanchfulnes sake no moze to be geuen hym. Truth it is, if a man can tourne to God and beleue in Christ, he must be forgeuen, how depe so euer he hath synned, but that wyl not be wthout the spirite, and suche blasphemers shall no moze haue the spirite offered the. Let euery man therfore feare God, and beware that he yelde not hym self to serue synne, but howe oft soeuer he syn, let hym begyn agayn and fyght a freche, and no doubt he shall at the last ouercome, and in the meane tyme yet be vnder mercy for Christes sake, because hys herte worketh, and would layne be lewised from vnder bondage of synne.

And that it sayeth in the. xii. Esau founde no waye (eis Metanoiam) to be conuerted and receyued vnto God, and restored vnto hys birthryght agayne, though he sought wth teares, yf texte muste haue a spirytual eye. For Esau in sellyng hys birthryght, despyled not onely that temporall promocyon that he shoulde haue bene Lord ouer all hys brethren, and kynge of that country, but he also refused the grace, and mercy of God, and the spirytual blessing of Abraham, Isaac, and all the mercy that is promysed vs in Christ, whych shoulde haue bene hys seede. Of this ye se that this Epistle ought no moze to be refused for holy, godly, and catholyke, then the other autentike scriptures. Howe therfore to come to our purpose agayn, though this Epistle (as it sayeth in the fyrte) laye not the grounde of the fayth of Christe, yet it burldeth conynglye thereon pure golde, syluer, and pious stones, and proueth the priesthode of Christ, wth scriptures ineuertable. Moreover there is no worke in all the scripture, that so playnely declareth the meanyng and signyfycacions of the sacryfyces, ceremonies, and figures of the olde testamente as this epistle: in so muche that if wylfull blyndnes, and malycyouse malycie were not the cause, this Epistle only were ynough to weede out of the heres of the Papistes, that cankered herespe of iustifyinge of workes, concernyng our sacramentes, ceremonies, and all maner tradicions of their own inuencion.

And finally in that ye se in the tenth that he had bene in bods and pylson for Christes sake, and in that he so myghrely dyueth al to Christ to be saued thowow hym, & so cared for the flocke of Christ, that he both wrote and sent, where he heard that they beganne to faynte, to comforte, courage, and strengthe them wth the worde of God, in that also, that he sente Timothee Pauls dysciple, both vertuous, well learned, and had in greute reuerence: it was easye to se that



## The Epistle of S. Paul to

was a faythfull seruaunt of Christes, and of þe same doctryne that Tymothe was of, yea and Paule hymselfe was, and that he was an Apostle, or in the Apostles tyme or nere therevnto. And seying the Epistle agreeth to all the rest of the scripture, if it be indyfferently looked on, how should it not be of authoryte and taken for holy scripture?

## The epyistle of Sayncte Paule vnto the Hebrues.

### The fyrst Chapter.

The fyrst parte of this Epyistle is contained in this Syllogisme. Fewer man that comend Gods word shewed by angels, escaped punishment: Christe is greater then the angels, for he is the verbe sonne of God. Therefore shall no man escape unpunished that despyseth his worde. The minoz or latter part of this argumēt, he proueth in this chapter wth many testymones.



In tyme past diuersly & manye wayes, spake vnto the fathers by prophetes: but in these laste dayes he hath spoken vnto vs by his son \* whom he hath made heyre of all thynges: by whom also he made the worlde. Whych sonne beynge the \* bryghtnes of his glorie, and verbe Image of his substance, bearing vp all thynges with the worde of his power, hath in his owne person purged oure synnes, and is set on the ryght hand of the maiesty on hygh, and is more excellent then the Angels, in as much as he hath by enheritance obteyned an excellent \* name then haue they. For vnto whych sayd he at any time. \* Thou art my sonne, this daye begatte I the: And agayne: I will be his father, and he shall be my sonne: And agayne when he byngeth in the fyrst begotten sonne, into the worlde, he sayeth: \* And all the Angels of God shall worshippe him. And of the angels he sayeth. He maketh his angels spytes \* and his ministers flames of fyre. But vnto the son he sayeth: GOD thy \* seat shal be for ever and ever. The scepter of thy kyngedome is a ryghte scepter. Thou haste loued ryghtuousnes, & hated iniquity. Wherefore God, whych is thy god, hath anointed the with the oyle of gladnes aboue thy felowes.

\* And thou Lorde in the beginninge hast layed the foundacyon of the earth. And the heauens are the workes of thy handes. They shall perishe, but thou shalt endure: They all shal were old as doth a garment: and as a vesture shalt thou chaunge them, and they shalbe chaunged. But thou art alwaye, and thy yeres shall not faile. For

Vnto whych of the angelles said he at

## the Hebrues. Chapter. i.

any tyme. Sit on my ryghte hande, till I make thyne enemies thy fote stole: Are they not all ministeryng spirites, sente to minystrer for thesakes, which shalbe heyses of saluacyon?

### The. ii. Chapter.

He synneth the argument begonne in the fyrst chapter, declaring that Christ is greater then the angels, from thys he dysgreceth to shew howe that he is also verbe man, where also he sheweth the causes of mans nature in Christ.

Wherefore we ought to geue the more heed to the thynges we haue hearde, lest we perishe. For if the word which was spokē by Angels was stedfast, so that euery transgression and disobedience receiued a iust recompence to reward: how shall we escape, if we dyspyle so greate saluacyon which at the firste begon to be preached of the Lorde hymselfe, and afterwarde was confirmed to vsward, by them that hearde it. God bearing witness thereto, both with signes and wonders also, and with diuers miracles, and giftes of the holy ghost, as Christe, cōdōng to his owne will.

He hath not vnto the Angels put in subiection the worlde to come, whereof wee speake. But one in a certayn place witnessed, sayinge: What is man, that thou arte myndfull of hym? After thou haddest for a season made hym lower then the Angels, thou crownedst him wth honoure and glorye, and hast set hym aboue the workes of thy handes. Thou hast putte all thynges in subiection vnder his feete. In that he put all thynges vnder him, be left nothyng that is not putte vnder hym. Neuerthelesse we see yet se not all thyngs subdued, but him that was made lesse then the Angels we see that it was Iesus, which \* is crowned with glory and honoure for the sufferinge of death: that he by the grace of God, shoulde \* taste of death for all men.

For it became hym, for whom are all thynges, & by whom are all thynges, after that he had brought many sonnes vnto glorye, that he shoulde make the Lord of their saluacyon perfect thozow sufferynge. For he that sanctifyeth, and they whych are sanctified, are all of one: For whych causes sake, he is not ashamed to cal them brethzen sayinge: I wil declare thy name vnto my brethzen, in the myddes of the congregacion wll I prayse the. And agayne: \* I wll put my trust in hym. And agayne: beholde here am \* I, and the chyldren whych God hath geuen me.

For as much then as the children were partakers of flesh and bloude, he also hym selfe lykwysse \* toke parte wth them, for to put downe thozow \* death, him that had Lordship ouer death, that is to say, the deuill: and that he might deliver them which thozowe feare of death were all their lyf tyme in daunger of bondage. For he in no place taketh on hym the angels: but \* fede of Abra



# The Epistle of S. Paule

# To the Hebr. Cha. iii. Fo. cv.

of Abraham taketh he on him. Wherefore in all thynges it became him to be made like vnto hys brethren, that he might be merciful and a faithful hye priest in thyngs concerning god, for to pource & peoples syns. \* For in that he himself suffered and was tempted, he is able to succoure them that are tempted. The.iii. Chapter.

He exhorteth them to receyue Christe, because that he veynge greater then Moyses is Lord ouer all. Than sheweth he of the miserable example of theyr elders, howe sore punishment they shall suffer, if they contemne Christ the sonne of God.

Wherefore holpe brethren, partakers of the celestial calling, consider the Ambassadors and the hye priestes of oure professiō, Christ Iesus, which was faithful to him that made him, euē as was Moyses in all his house. And yet was thys man counted worthy of more glory then Moyses: In as muche as he whiche hath prepared the house, hath mooste honoure in the house. Euerie house is prepared of some man. But he that ordayned al thyngs, is god. And Moyses verely was faithful in al hys house as a minister \* to beare wptnes of those thynges, which shoulde be spoken afterward. But Christe as a son hath rule ouer the house, whose house are we, so that we hold fast the confydence and the reioysing of that hope vnto the ende.

Wherefore as the holy ghooste sayeth: to daye if ye shall heare his voice, harden not your hertes, after the rebellion in the day of temptacion in the wilderness, wher your fathers tempted me, proued me, & sawe my workes. xl. yeres long.

Wherefore I was greued with that generation and sayed: They erre euer in theyr hertes: they verely haue not knowen my wayes, so that I swaie in my wrath, that they shoulde not enter into my reste. Take hede brethren, that there be in none of you an euill herte in vnbeleue, that he shoulde departe from the liuinge God: but exhorthe one another daily, while it is called to day, lest any of you were hard herted thowowe & deceptfulnes of synne.

We are partakers of Christ \* if we kepe sure vnto the ende the firste substance, so longe as it is sayed: to daye if ye heare hys voyce, harden not your hertes, as when ye rebelled. For some, whē they heard, rebelled: howbeit not all that came oute of Egypt vnder Moyses. \* But with whō was he displeased. xl. yeres? Was he not displeased wth them that synned: whose carcases were ouerthrowen in the desert? To whom swaie he that they shoulde not enter into hys reste: but vnto them that beleued not? And we se that they could not enter in because of vnbeleue.

The.iii. Chapter.

He sheweth vpon hys forste example, shewyng from what rest it was that theyr elders fel through incredulitye, exhortyng the with

al that though true sayth they escape & same punishment. To whych sayth he exhorteth by arguments drawn out of the very nature of God and of hys worde.

Let vs feare therefore, lest anye of vs forsakynge the promes of entryng in to his reste, shuld seme to come behind. For vnto vs was it declared, as wel as vnto them. \* But it profyted not them that they heard the worde, because they whych heard it, coupled it not with sayth. But we which haue beleued, do enter into his reste, as contrarywise he sayd to y other: I haue sworne in my wrath, they shall not enter into my reste. And that spake he verely long after that the workes were made, and the fundacion of the world layd. For he spake in a certayne place of the seuenth daye, on thys wyle. And God dyd rest the seuenth daye from al hys workes. And in this place agayne. \* They shal not come into my reste. Seynge therefore it foloweth, that some muste enter therinto, and they to whom it was first preached, entered not therein for vniquietnes sake. Agayne he appointeth in Dauid a certayne present daye after so long tyme, sayinge as it is rehearsed: \* thys day if ye hear his voice, be not hard herted. For if Josue had geuen them reste, then would he not afterward haue spoken of another day. Ther remaineth therfore yet a reste to the people of God. For he that is entred in to hys reste, doth cease from his owne workes \* as God dyd from hys.

Let vs studie therfore to enter into that reste, lest anye man fall after the same ensample into vnbeleue. For the word of god is quick and myghty in operacion, & sharper then any two edged swerde, & entreth through, euen vnto the deuydng a sonder of the soule and the spyrte, & of the iointes and the mary: and iudgeth the thoughts & ententes of the hart \* neither is anye creature inuisible in the sighte of him. For all thynges are naked and bare vnto the eyes of hym, of whom we spake.

The.v. Chapter.

He proueth Christ to be very God & man, & to be the true priest ordeyned by God after the order of Melchysdech: who offerynge sacrifice for vs, is made oure perfectyon. Then dysgrosseth he, and speaketh agaynst their slothfulness.

Seynge then that we haue a great hye priest, whych is entred into heauen (I meane Iesus the sonne of God) let vs holde our professiō. For we haue not an hye priest, whych can not haue compassiō on our infirmities: but was in all popntes tempted, like as we are: but yet without synne. Let vs therfore go boldly vnto the seate of grace, that wee maye receyue mercye, and fynde grace to heale in tyme of nede.

For euery hye priest that is taken from amonge men, is ordeyned for men, in thynges perteynyng to God \* to offer gyftes

Eccl. vii. b  
Roma. ii. b  
Ps. xciii. b

Gene. ii. a  
Ps. xciii. b

Ps. xciii. b

Gene. ii. a  
Sin is our worke fro whiche all must cease that enter into reste of a quiete consciēce in Christe.  
Eccl. xli. e  
Eccl. xv. e

Heb. iii. a  
vi. c. viii. a  
and. ix. b

Eccl. iiii. b  
Ro. viii. a  
ii. Cor. v. e  
\* Ro. iii. e

Leuit. ix. b  
and

ii. ii. a

ii. v. a

Co. iiii. a  
um. xii. a

Gene. i. a  
e. xviii. c

Cor. iiii. b  
nd. vi. c

Eccl. xciii. c  
Deute. xi. a

Exo. xvii. c

Heb. xiii. b

Spist substance is sayth.  
Math. x. c

Ro. iiii. e  
As sayth is & growd of al grace euen so is vnbeleue the rote of all synne.



# The Epistle of S. Paule

# To the hebr. Chapt. vi.

Leuit. ix. b. and sacrifices for sin: which can haue compassion on the ignorant, & on the that are out of the way, because that he himself also is compassed with infirmitie. For which infirmities sake, he is bounde to offer for sinnes, as well for his own part, as for the peoples. And no man taketh honoure vnto hym selfe, but he that is called of God: as was Aaron.

Exo. xlviii.  
Num. xvi.

Psal. li. b.  
The daies  
of his  
fleshe sig-  
nify the  
time of  
hys huma-  
nitye.

Psal. cxc. b.  
Phil. ii. a

¶ Euen so Ipkewpse, Christe glorified not hym selfe, to be made the hys priest: but he that said vnto him: thou art my son, thys day begat I the, glorified him. As he also in another place speketh. Thou art a priest for ever, after the order of Melchisedech. Which in the daies of his fleshe dyd offer vp prayers and supplications, with strong crying and teares, vnto him that was able to saue him fro death, and was also heard, because of hys godlines. \* And though he were Gods son, yet learned he obedience, by those thynges whiche he suffered, & was made perfect, and the cause of eternal saluacion vnto al them that obey him, and is called of God an hys priest, after the order of Melchisedech.

1. Cor. iii. a.  
By mylke  
are vnder-  
stand thin-  
ges easie  
to percei-  
ue: but strong  
meat, such  
as is hard  
& obscure.

¶ Wherof we haue many thynges to saye, whiche are harde to be vttered, because ye are dull of hearing. \* For when as concerning the tyme, ye ought to be teachers, yet haue ye nede again, that we teache you the fyrst principles of the worde of God: & are become such as haue nede of mylke, & not of strong meate: For euery man that is fed wth mylke, is inexpert in the word of righteousness. For he is but a babe. But strong meate belongeth to them that are perfect, which thorow custome haue theyr wyttes exercysed to iudge both good and euil also.

## The vi. Chapter.

¶ He blameth thys fluggishnes & slownes, threatening them punishment, excepte they go forward in the known truth, allegynge the worde is preached to thintent it shoulde bring forth fruite, saynge that it is certayne and assured by the oth of God.

¶ **V**herfore lette vs loue the doctryne pertaininge to the begynnyng of a Christen man, and let vs go vnto perfection: and now no more lay the foundacyon of repentance from dead workes, & of fayth toward God, of baptyme, of doctrine, and of laying on of handes, and of resurrection from death, and of eternall iudgement. And so will we do, if God permitte. \* For it is (a) not possible that they which wer once lighted, and haue tasted of the heavenly gyft, and were become partakers of the holy ghost, and haue tasted of the good word of God, and of the power of the world to come, if they falle, shoulde be renewed agayne vnto repentance: for as much as they haue (as concernynge themselves) crucified the son of God a freche, makynge a mocke of him.

Heb. x. c.

1. Pet. ii. a.

For the earth whiche dryncketh in the rapne, which cometh oft vpon it, and bringeth

forth herbes mete for them that dresse it, recepueth blessing of God. But that ground which beareth thornes and briars, is reproboued, & is nye vnto cursynge: whose ende is to be burned. Neuerthelesse deare frendes, wee truste to se better of you, and thynges whiche accompanye saluacion, though we thus speake.

\* For God is not vnrighteous that he shoulde forgette your worke, and laboure that proceedeth of loue, whiche you shewed in hys name, which haue ministered vnto the saintes, and yet minister. Yea and we desyre, that euery one of you shew the same diligence to the stablyshynge of hope euen vnto the end: that ye faint not but folowe them which thorow fayth and pacience inheryte the promyses.

For when god made promys to Abraham, because he had no greater thing to sweare by, he sware by himself, sayng: Surely I will blesse the, and multiply the in dede. And so after that he had taried a long tyme, he enioyed the promys. Whenne verely sweare by hym that is greater then themselves, and an othe to confirme the thyng, is among them an ende of all stryfe: So God wplyng very aboundantly to shewe vnto the hepyes of promys the stableness of his counsaile, he added an othe, that by two immutable thynges (in whych it was impossible that God shoulde lye) we mighte haue perfect consolacion, whiche haue fled, for to holde faste the hope that is sette before vs, whiche hope wee haue as an ancre of the soule both sure and stedfast. Whiche hope also entreth in, into those thynges that are within the vaile, whyther the forerunner is for vs entred in, I meane Iesus that is made an hys priest for ever, after the order of Melchisedech.

## The Notes.

(a) Not because God is not able to shewe such mercy vnto them that obstynately fall from the truth, and become enemyes to the holye ghost, that they shoulde come to repentance, but because their fallinge is a token that they be not of the number of the that be called to know ledge of the truth, as Gods elect, but (as Judas was) to declare them selues to be the chyldren of perdycon. And if they come to repentance as Judas dyd, yet shall that repentance be annexed to desperacion, and be altogether voyde of hope as Judas was.

Impossible

## The vii. Chapter.

¶ He returneth to hys matter, & declareth who was that Melchisedech accordynge to whose order Christ was made a priest. The teacheth he that Christ is a true and euerlasting priest, farre more excellent then the Leuites.

¶ **T**his Melchisedech, kynge of Salem (whych beynge priest of the moste hys God, met Abraham, as he returned agayne from the slaughter of the kynges, & blessed hym: to whom also Abraham gaue tythes of al thyngs) fyrst is by interpreta- cion kynge of rightuousnes: after that he is kynge of Salem, that is to saye, king of peace,

Gen. xxi. d



# The Epistle of S. Paul to the Hebrewes. Cha. vii. Fo. cxi.

peace, withoute father, withoute mother, withoute kyn, and hath neither beginning of his tyme, neither yet end of his lyfe: but is likened vnto the sonne of God, and continueth a priest for ever. Consyder what a man this was, vnto whom the patriarche Abraham gaue tythes of the spoiles. \* And verely those chylde of Leui, which receiue the offyce of the priestes, haue a commaundment to take according to the law, tythes of the people, that is to say of their brethren, yea though they spronge out of the loynes of Abraham. But he whose kinrede is not counted among them, receiued tythes of Abraham, and blessed him that had the promises. And no man denyeth but that whiche is lesse, receiue the blessing of that whiche is greater. And here men do receiue tythes. But there he receiue the tythes, of whom it is witnessed, that he lyueth. And to say the truth, Leui himselfe also, which receiue the tythes, payed tythes in Abraham. For he was yet in the loynes of his father Abraham, when Melchisedech meet him. \* If nowe therfore perfeccion came by the priesthode of the Leuites (for vnder the priesthode the people receiued the law) what nedeth further moze that an other priest should aryse after the order of Melchisedech, and not after the order of Aaron. Now no doubt \* if the priesthode be translated, then of necessity must the law be translated also.

For he of whom these thyngs are spoken pertaineth vnto another tribe, of which neuer man serued at the aulter. For it is euident \* that our lord sprong of the tribe of Iuda, of which tribe spake Moses nothyng concerning priesthode.

And it is yet a more euident thing, if after the similitude of Melchisedech, ther aryse another priest: whiche is not after the lawe of the carnall commaundement: but after the power of the endles life. (For he testifieth). Thou art a priest for ever, after the order of Melchisedech.

When the commaundemente that went before, is dysanulled, by cause of hyr weakness, and vnprofitableness. \* For the lawe made nothyng perfect: but was an introduction of a better hope, by whiche hope we drawe nye vnto God.

And for this cause it is a better hope, that it was not promysed without an oth. (Those priestes wer made without an oth, but this priest with an oth, by him that sayed vnto him: The Lord swaie, and wil not repente. \* Thou art a priest for ever after the order of Melchisedech.) And for that cause was Iesus a stablisher of a better testament.

And among them many were made priestes, because they wer not suffred to endure by the reason of death. But this man, because he endureth ever, hath an euerslastig priesthode. Wherefore he is able also ever to saue them that come vnto god by him, seynge he ever lyueth \* to make intercessiō for vs.

Such an hye priest it became vs to haue, which is holpe, harmlesse, vndefyled, sepe- rate from sinners, and made hygher then heauen. Which nedeth not dayly (as pon- der hie priestes) to offer by sacrifice, first for his owne synnes, and then for the peoples synnes. For that dyd he at once for al, whē he offred by him selfe. \* For the lawe maketh men priestes, whiche haue infirmitie: but the word of the oth that came sence the lawe, maketh the son priest, whiche is perfect for ever moze.

## The. viii. Chapter.

Nowe gathereth he together all that he disputed at large, declarng that Christ is a priest, yea and an only priest, whose priesthode shall dure for ever, where as Aarons is already taken awaye, whiche he proueth by many argumentes and testymones.

Of the thynges which we haue spoken this is the ppth: that \* we haue suche an hye priest that is sptten on the right hande of the seate of maiesty in heauen, and is a minister of holpe thynges, and of the very tabernacle whiche is without sight, and not man.

For euery hye priest is ordeyned to offer giftes and sacrifices: wherefore it is of necessity, that this man haue somewhat also to offer, for he were not a priest, if he wer on the earth where are priestes, that accordng to the law, offer gyftes \* whiche priestes serue vnto the ensample and shadowe of heauenly thynges, euen as the answer of God was geuen vnto Moses, when he was about to finish the tabernacle. \* Take hede (sayd he) that thou make al thynges accordng to the patrone shewed to the in the mount.

Now hath he obtained a more excellent offyce, in as much as he is the mediatoure of a better testament, whiche was made in better promyses. For if that first testamēt had bene faultlesse, then shoulde no place haue bene sought for the second. For in rebukng them, he sayth: \* beholde the dayes wll come (sayth the Lord) and I wll synnsh vpon the house of Israel, and vpon the house of Iuda, a newe testamēt: not lyke the testament that I made wth their fathers at that tyme, when I toke them by the handes, to leade them oute of the lande of Egypt, \* for they contynued not in my testament, and I regarded them not sayeth the Lord.

\* For this is the testament that I wll make with the house of Israel: After those dayes sayeth the Lord, I wil put my lawes in their myndes, and in their hertes I wll wyte them, and I wil be theyr \* God, and they shalbe my people. And they shall not teache euery man his neyghbour, and euery man his brother, saying: know the lord: For they shall knowe me, from the leste to the mooste of them. For I wll be merciful ouer their vnyghtuousnes, and on theyr iniquities. In that he sayeth a new testamēt

Christ once sacrificed  
poured  
al synnes.  
Gene. ix. b.  
Heb. v. b.

Heb. iii. a  
Ephes. i. c  
Psalm. cix. a  
1. Pet. ii. c.

Heb. x. a

Eph. xrb. b  
Act. vii. f

Heb. xxi. e.

Couenante

Eccl. ii. b  
and. xxi. f  
Ite. vii. e

zach. vii. b

Apoc. xxi. b

De. xxi. a  
Iosu. xix. a  
pa. xxi. b

Rom. tit. b.  
Sala. ii. c.

Sala. ii. b

Gal. i. a. b

Gal. i. b  
Rom. iii. b  
and. vii. a.  
Gal. iii. b. c  
D. iii. a.

Gal. i. a

1. Pet. ii. a  
1. Ihon. ii. a



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ment he hath abrogat the olde. Nowe that which is disanulled and waxed old, is ready to vanishe awaye.

## The ix. Chapter.

The dysputeth of Chyistes sacryfices, prouyng Chyist to be an onely oblacyn for the synnes of all the world: and that Aarons sacryfices, whiche were a figure, are viterlye abolyshed, because that Chyistes sacryfice is perfect, haupnge no nede to be done agayne.

**T**hat fyrst tabernacle verely had ordynaunces, and serupnges of God, and worldly holpnes. \* For ther was a fore tabernacle made, wherein was the candlestick and the table, and the shew bread which is called holy: But within the second baile was there a tabernacle, which is called holpest of al, which had the golden sencer, and the arke of the testament ouerlaid round about with golde, wherein was the golden pot wpth manna, \* and Aarons rodde that sprong, and the tables of the testament. Ouer the arke were the cherubs of gloire shadowynge the seate of grace. Of whych things, we will not now speake particularly.

**W**hen these things were thus ordeined, the priestes went alwayes into the first tabernacle and executed the serupce of God. \* But into the second went the hye prieste alone euery yeare, and not without bloud, whiche he offered for himselfe, and for the ignoraunce of the people. Wherewyth the holy ghost this signified, that the way of holp thynge, was not yet opened, whyle as yet the fyrst tabernacle was standynge. Which was a similitude for the tyme then present, and in which were offered gyftes, and sacryfices that could not make the minister perfect, as pertaynyng to the conscience, with onely meates and drynckes and dyuers washynge and iustifynges of the fleshe, whych were ordeined vntyl the time of reformation.

**B**ut \* Chyist beynge an hye priest of good thynge to come, came by a greater and a more perfecte tabernacle, not made wpth handes: that is to saye, not of this maner buildynge, neither by the bloude of goates and calues, but by his own bloud he entred once for all into the holy place, and founde eternall redempcyon. \* For if the bloud of oxen and of goates, and the ashes of an heifer, when it was sprinkled, purified the vnclene, as touchynge the purgynge of the fleshe, Howe much more shall the bloude of Chyist (whiche thow the eternall spryde offered himself without spot to god) purge our consciences from dead workes, for to serue the lypynge God? And for this cause is he the mediator of the newe testamente, that thow death whych chaunced for the redempcyon of those transgressors that were in the first testamente, they whiche were called might receiue the promes of eternall inheritaunce. \*

For wherforever is a testament, ther must

# To the hebr. Chap. x. Fo.

also be the death of him that maketh the testament. \* For the Testament takerhau thortye when men are dead. For it is of no value as longe as he that made it, is alpye. For whiche cause also, nether that fyrst testament was ordeyned without bloud.

For when all the comaundements were reade of Moyses to all the people, he took the bloud of calues and of goates, with water and purple wol and psoy, and sprinkled both the booke and al the people, sayinge \* this is the bloud of the testamente whych God hath apointed vnto pou. Moreouer, he sprinkled the tabernacle with bloude also, and all the ministring vessels. And also almost al thynge are by the lawe purged wpth bloud, and wpthout the shedynge of bloude is no remission.

It is then neede that the similitudes of heauenly thynge be purged wpth suche thynge: but the heauenly thynge themselves are purged with better sacryfices then are those. For Chyist is not entred into the holy places that are made with handes, whych are but similitudes of true thinges: but is entred into very heauen \* for to appere now in the syght of God for vs: not to offer himselfe often as the hye priest entreth into the holy place euery yeare wpth straunge bloud, for then must he haue oft suffered sence the world began. But nowe in the ende of the worlde hath he appeared once to put sin to flight by the offerynge of himself. And as it is appointed vnto me that they shal once dye, and then cometh the iudgement, euen so Chyist was \* once offered to take away the synnes of many, and vnto them that loke for hym \* shall he appere agayn wpthout syn vnto saluacio.

## The x. Chapter.

The cōtynueth to proue Chyist to be the onely and perfect sacryfice for synnes, shewynge wpthall the vse of the old sacryfices. Then goeth he to a newe matter, counsaylynge them agreeably to enter through true sayth into the waye, whych Chyist hath made open: drawynge the arrogaut thereto wpth threatenynge of punishment, but the good wpth hope of rewarde.

**F**or the law whych hath \* but the shadowe of good thynge to come, \* not the thynge in theyr own fashon, can neuer wpth the sacryfices whych they offer yeare by yeare contynuallye, make the commers therunto perfect. For would not then those sacryfices haue ceased to haue bene offered, because that the offerers once purged, should haue had no more conscience of synnes? Neuertheles in those sacryfices is ther mencyon made of synnes euery yeare. \* For it is vnpossyble that the bloud of oxen and of goates shoulde take awaye synnes.

Wherfore when he cometh into the world, he sayth: \* Sacryfice and offerynge thou wouldest not haue: but a body hast thou ordeyned me. In sacrifices & synne offerings thou

Exo. xlv. a.

Le. xlviii. b.

Heb. viii. b.

Exo. xxx. b.

Leuit. xvi. a.

Luke. i. a.

John. i. a.

and. xlii. a.

He. v. c. vi. c.

and. viii. a.

1. Peter. i. d.

1. John. i. e.

Epoca. i. b.

1. Peter. iii. f.

Roma. v. d.

Gal. iii. b.

Ex. xliii. c.

Actes. vii. f.

and. xvii. d.

1. John. iii. a.

Leuit. xvi. g.

Roma. v. d.

1. Pet. iii. c.

Collos. i. e.

Leuit. xvi. e.

1. Peter. i. b.

1. John. i. b.



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# to the Hebru. Chap. x. Fo. cvii.

thou hast no lust. When I said: Lo I come, in the chiefest of the booke it is wyrtten of me, that I shoulde do thy wyl & God. Above when he had sayed: sacrifice and offerings, and burnt sacrifices and syn offerings thou wouldest not haue, neyther hast allowed (whiche yet are offered by the lawe) and then sayed, Lo I come to do thy wyl & God: he taketh awaye the syn to stablysh the latter. By the whiche wyl we are sanctified, by the offeringe of the body of Iesu Chryst once for all.

And euerye priest is readye dayely ministeringe and oft tymes offereth one manner of offeringe whiche can neuer take away synnes. But this man after he had offered one sacrifice for synnes, satte hym downe for ever on the ryghte hand of God, & from hence forth tarieth til his foes be made his fote stole. For wylth one offeringe hath he made perfect for ever, the p are sanctified. And the holy gost also beareth vs record of this even whē he told before: \* This is the testamente that I wyl make to theyn after those dayes sayeth the Lord, I wyl put my lawes in their herts, and in theyr mind I wyl write theyn, and theyr synnes and iniquities wyl I remember no more. And wher remission of these thynges is, there is no more offeringe for synne.

Seing brethren that by the menes of the bloude of Iesu, we maye be bolde to enter into that holpe place, by the newe and lypunge waye whiche he hath prepared for vs, thorowe the bayle, that is to saye by his fleshe. And seynge also that we haue an hie priest whiche is ruler ouer the house of god, let vs drawe nye wylth a true herte in a full sayeth \* sprinkled in our hertes from an euill conscience, and washed in our bodies wylth pure water, and let vs keepe the profession of oure hope, wylthout wauerynge, for he is sayeth full that promysed, and let vs consider one an other to prouoke vnto loue, and to good woorkes, and let vs not forsake the feloweshyppe that we haue amonge oure selues, as the maner of some is, but let vs exhorte one another, and that so muche the more, because ye see the daye draweth nye.

(a) For if we synne wyllynglye after that wee haue receyued the knoweledge of the truthe, there remaineth no more sacrifice for synnes, but a feareful lokynge for iudgemente, and vpolente fyre, whiche shall deuoure the aduersaries. \* He that despiseth Moyses lawe dyeth wylthout mercye vnder two or thre wptnesse. Of howe muche sozer punishmente suppose ye shal he be counted worthy, whiche treadeth vnder fote the son of God: and counteth the bloude of the Testamente as an vnholpe thyng, wherewith he was sanctified, and doeth dyshonoure to the spirite of grace?

For we knowe hym that hath sayed: \* ven geaunce belongeth vnto me, I wyl recompence sayeth the Lord. And agayne: the

Lord shall iudge hys people. It is a feare full thyng to fall into the handes of the lypunge God.

Call to remembraunce the dayes that are passed in the whiche after ye had receyued I lpyghte ye endured a greate syght in aduersities; partelye whyle al men wondred and gased at you, for the shame and tribulacion that was done vnto you, and partlye whyle ye became companions of them whiche so passed theyr tyme. For ye sufferd also with my bondes, and tooke in worth the spoylynge of goodes and that wylth gladnes, knowynge in your selues howe that ye had in heauen a better & an enduring substance. Cast not awaye therefore poure confidence whiche hath great reward to recompence. For ye haue neede of patience, p after ye haue done the wyl of god, ye might receiue the promes. \* For yet a verie litle while, & he that shal come wil come, & wil not tarpe. \* But the iust shal liue by sayeth: And if he wylth drawe him selfe, my soule shal haue no plesur in him. We are not, whiche wylth drawe our selues vnto damnacion, but pertaine to sayeth, to the winninge of p soule.

## The Notes.

(a) This is it that is spoken of in the. vi. of this Epistle, & in Mat. the. xii. that is p sin of blasphemie agaynst the holy gost, whiche Ihon calleth the sinne to death. Let all such therefore as spare not to blaspheme the spirite of god, in resisting & railing vpon his word, knowe p their masse is no sacrifice for syn, but p the terrible iudgement of god remaineth for them, and their wycked ydolatre.

## The. xi. Chapter.

First he teacheth what sayeth is: than describeth he p effect therof by many exaples, shewing that all the holpe, even from iust Abel, are saued only by sayeth.

Fayth is a sure (a) confidence of thynges which are hoped for, and a certaintie of thynges whiche are not sene. By it the Elders were well reported of. Thorowe sayth we vnderstand that the world was ordened by the word of god: and that thynges which are sene were made of thynges which are not sene. By sayth Abel offered vnto God a more plenteous sacrifice the Cain: by which he obtayned wptnes p he was rightuous, god testifying of his giftes, by which also he being deade, yet speaketh. By sayth was Enoch translated that he shuld not se death, neither was he found, for god had take him away. Before he was taken awaye, he was reported of p he had pleased god: but wout sayth it is vnpossible to please hym. For he that cometh to god, must beleue that god is, and that he is a rewarder of them that seke him.

By sayeth Noe honoured god, after that he was warned of thynges which were not sene, and prepared the arke to the saupnge of hys housholde, thorowe the whiche arke he cōdemned the worlde, and became heyre of the rightuousnes that cometh by sayth.

By sayth Abraham, when he was called

Itti.

obeyed

Chrysostom  
bo  
dye is but  
once offered

Psalm. cxix. n.  
I. Cor. xv. d

John. x. a  
Rom. v. a  
Here fo-  
loweth  
our duty,  
if wee will  
be parta-  
kers of  
mercy be-  
fore reher-  
sed.  
Hebru. ix. d.  
I. Peter. i. a

Rom. xv. c.  
Hebru. vi. a

Deu. xvii. b  
Mat. xviii.  
Iho. viii. c.  
II. cor. xiii. a

Deu. xxxii. e  
Rom. xii. d

Actes. xxi  
Ephe. iiii.

Hebru. ix. a

Romay. i.

Gala. iii. b

If we syn  
wyllyngly

Genes. i. a

Gene. iii. a

Gene. v. c.

Gen. lxxiii. c.  
Genes. vi. f.



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obeyed, to go out to a place, which he should afterward receive into inheritance, and he wente oute not knowepnge whither he shoulde go.

By fapth he remoued into the land þ was promised him, as into a strange countrey, & dwelt in tabernacles: & so did Isaac & Jacob, heires wpth hym of the same promes. For he looked for a citie haupng a foundaci on, whose builder and maker is God.

**iii.** Thow fapth Sara also recepued strength to be wpth child, & was deliuered of a child when she was past age, because she iudged hym faithful which had promised.

**D** And therfore sprong ther of one (& of one which was as good as deade) so manye in multitude, as the stars of the skye, & as the sande of the sea thow, whiche is innume- rable.

**iii.c.** And they al died in fapeth, & recepued not the promises: but sawe the a far of, & bele- ued them, & saluted the: & cofessed that they were straungers and pilgrims on the earth. They that say suche thynges, declare that they seke a countrey. Also if they had bene mindfull of þ countrey fro whence they came out, they hadde lesure to haue retourned a- gayne.

**E** But now they desire a better, that is to say an heauely. Wherfore god is not ashamed of them euen to be called they: God: for he hath prepared for them a citie.

**ii.a** In fapth Abraham offred vp Isaac, whē he **ii.d.** was tēpted, & he offred hym beyng his only **xi.b** begoten son, which had receiued the promi- **x.b** ses, of whō it was sayed, in Isaac shall thy **ii.c.** sede be called: for he considered þ god was able to rapse vp agayne from death. Wher fore recepued he him for an ensample. In fapeth Isaac blessed Jacob and Esau con- cernyng thynges to come.

**f** By fapth Jacob whā he was a dyng, bles- **ix.c.** sed both the sonnes of Joseph, and bowed hym selfe towarde the top of hys scepter:

**d** By fapth Joseph whē he died remembred the departyng of the childre of Israel, and gaue commaundement of hys bones.

**ii.a.** By fapth Moses whē he was borne, was **h** hpd thre monethes of his father & mother because they sawe he was a proper chylde, neither feared they the kynges commaun- demente.

**ii.d** By faith Moses when he was great, refu- sed to be called the son of pharaos daugh- ter, & chose rather to suffer aduersite wth the people of god, thē to enioy the pleasures of syn for a seson, & esteemed the rebuke of Christ greater thē the treasur of E- gypt. For he had respecte vnto the reward.

By fapeth he forsoke Egypte, and feared not the scarcenes of the kyng. For he en- dured euen as he had sene him which is in- uisible.

**ii.c.** Thow fapth he ordapned the ester Labe and the effusion of blood, leaste he that de- stroyed the fyrst borne shoulde touche them.

By fapeth they passed thow the redde

## to the hebru. Chap. xi.

sea, as by drye lande, whiche when the E- gipcians hadde assayed to doo, they were drowned.

By fapth the walles of Jerico fell downe **Josua. v. r.** after they were compassed about seue daies. **Josa. vi. d.**

By fapth the harlot Raab pershed not wpth vnbeleuers, when she hadde receiued spies to lodgng peaceabpe.

And what shall I more saye? the tyme woulde bee to shorte for me to tell of Be- deon, of Baruch, and of Sampson, and of Jephthae: also of Dauid and Samuell, & of the Prophets: & whiche thow fapth subdued kyngdoms: wrought ryghtuous- nes, obtayned the promyses, stopped the mouthes of yons, quēched the violence of fyre, escaped the edge of þ sword, of weake were made strong, waxed valiant in fght, tourned to fght the armys of aliaunts. And the women recepued theyr deade rap- sed to lyfe agayne.

Other were racked, and would not be de- liuered, þ they mought receiue a better re- surreccion. Other tasted of mockyngs and scourgynges, moreouer of bands and pry- sōment: were stoned, wer hewen a sunder, were tempted, were slayne wpth swerdes, walked vp and downe in shepes skynnes, in gote skynnes, in neede, tribulacion, and veracion, whiche the worlde was not wor- thy of: they wādered in wildernes, in mos- taynes, in dennes and caues of the yearth. And these al thow fapth obtayned good report, & and recepued not the promys, god prouidyng a better thyng for vs, that they wthout vs shoulde not be made perfecte.

### The Notes.

(a) Who so hath in hym thys sure confidence, is at quyet in his conscience. Whiche quiernes can not be had by the trust in woorkes. For he that trusteth in hys woorkes shall alwayes thynke the epyther to bad, other els to fewe: so that they shal not be able to way agaynst hys enyl dedes, for so doo these whozemongers scan the matter betwene god and theyr consciences, and the they doute, and cannot by sure of theyr saluacion. Wherfore theyr lot is damnaciō. For he þ dou- teth cannot enioy the promises of God. He ther fore that shal enioy the promyses of god must al- surely beleue that the one woorkē of Chryste once done on the crosse, hath pacified the wrath of the father, and hath fullpe satisfyed for hys synnes, and that there is no more satisfyfacciō to be made.

### The. xii. Chapter.

The returneth to that matter from whiche he strayed in the end of p̄teth chapter, & hortyng theym to pacience with many examples: then maketh he a reher sal of al, declarng the in- fymitye of Moyses law, and the authoritye of þ gospel, in that we be redemed with chris- tes sacrifice. Chā he exhorteth that we put our whole trust in Christ.

**V** Wherefore let vs also (seyng that we are compassed with so great a multi- tude of wptnes) laye away al that presseth downe, & the syn that hangeth on, and let vs runne wpth pacience vnto the battayle that is sette before vs, lookyng

**Rom. vi. a.**  
**Collo. iii. b**  
**Eph. iii. c.**  
**1. Pet. ii. a.**  
vnto



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Page. ii. b.

Deu. iii. d.

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Iosua. i. i  
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## The Epistle of S. Paule

**I**esus Christ yesterdage, and to day, and the same continueth for ever. & We not caried about with diuers and straunge learning. For it is a good thing, that the harte be stablished with grace, & not wpth meates, whiche haue not profyted them that haue had their pastime in them. Wee haue an altare, wherof they may not eate which serue in the tabernacle: For the bodys of those beastes, whose bloude is brought in to the holy place by p high priest to pource sinne, are burnt without the tentes. Therefore Iesus to sanctifye the people with his owne bloude, suffered without the gate.

Let vs go forth therfore oute of the tentes, and suffer rebuke wpth hym. For here haue we no contempning cylie: but we seeke one to come.

For by hym offer we the sacryfice of laude alwayes to God, that is to saye, the fruyte of those lyppes, whiche confesse his name. To do good, and to distribute, forget not, for with such sacryfices god is pleased. & Obey them that haue the ouerspyghte of you, and submytte your selues to them, for they watche for your soules, euen as they that must geue accomptes: that they maye do it with ioye, and not with griefe. For p is an vnprofytable thyng for you. Pray for vs. We haue confydence, because we haue a good conscience in all thyngs, and desire to liue honestly, I desyre you therfore some what the more abundantly, that ye so do, that I may be restored to you quickly.

The God of peace that broughte agayne from deathoure Lorde Iesus, the greateshepherd of the shepe, thorow the bloude of the euerlastynge testamente, make you perfect in all good workes, to do his will, working in you that which is pleasaunt in his sight thorowe Iesus Christ. To whom be prayse for ever whyle the worlde endureth. Amen. &

I beseech you brethren, suffer the wordes of exhortacion. For we haue wrytten vnto you in few wordes: know the brother Ty-mothee, whom we haue sent from vs, wpth whom (if he come shortly) I will see you. Salute them that haue the ouerspyghte of you, and all the sayntes. They of Italy salute you. Grace be wpth you all. Amen.

Sent from Italy by Timotheus.

## A Prologe v-

pon the Epistle of S. James and Iudas.



Though this Epistle were refused in the old tyme, and denyed of many to be the Epistle of a very Apostle, and though also it laye not the foundation of the sayeth of Christe, but speaketh of a generall sayeth in God, neyther preacheth his death and resurrection, eyther the mercede that is layed by in stoor for vs in hym, or euerlastynge couenant made vs in his blood,

## To the Hebr. Chapt. xiii.

whiche is the offyce and duetye of a very Apostle, as Christ sayeth. Ihon. xv. ye shall testyfy of me: yet because it setteth vp no mans doctryne, but repeth to kepe the lawe of God, and maketh loue whiche is without parcialitie, the fullfilling of the lawe, as Christe and al the Apostles did, & hath thereto so many good and Godly sentences in it: and hath also nothyng that is not agreeable to the rest of the scripiture, if it be looked indifferently on: me thynketh, it oughte of ryght to be taken for holy scripiture. For as for that place for whiche haply it was at the begynnyng refused of holie men (as it ought, if it had meant as they toke it, and for whiche place onely, for the false vnderstandynge, it hath bene chiefly receyued of the Papistes) yet if the circumstances be well pondered, it wyl appear that the authores entente was farre otherwyse then they toke hym for.

For where he sayeth in the second cha. sayeth wthoute dedes is deade in it selfe, he meaneth none other thyng then all the scripiture doeth: how that, that sayeth that hath no good dedes folowynge, is a false sayth. and none of p sayth that iustifyeth or receyueth forgettenes of syns. For God promysed them onelye forgiveness of their sins which turn to god, to kepe his lawes.

Wherefore they p purpose to contynue stil in synne, haue no parte in that promise: but deceiue themselves, if they beleue that God hath forgiven them theyr old syns for Christes sake. And after when he sayeth that a man is iustified by dedes, and not of sayth onelye, he wyl no more, then that sayth doth not so iustifye every wher, that nothyng iustifyeth, saue sayth. For dedes also do iustifye. And as sayeth onelye iustifyeth before God, so do dedes onelye iustifye before the world, wherof is ynough spoken, partely in p Prologe on Paule to the Romaynes, and also in other places. For as Paule asseyrneth. Rom. iii. that Abraham was not iustified by workes before God, but by sayth onelye, as Genesis beareth record, so wyl James, that dedes onelye iustified hym before the world, & sayth wroughte wth his dedes: that is to say, sayth wherewith he was ryghtuous before God in the herte, dyd cause hym to worke the wyl of God outwardlye, whereby he was ryghtuous before p world, and wherby the worlde perceyued that he beleued in God, loued and feared God. And as Hebr. xi. the scripiture asseyrneth that Raab was iustified before god thorow sayth, so doth James asseyrne that thorow workes, by whiche she shewed hyr sayeth, she was iustified before the world, and it is true.

And as for the epistle of Iudas, though men haue and yet do doubt of the authour, and though it seme also to be drawen oute of the seconde Epistle of S. Peter, and thereto alledgeth scripiture that is no wher found, yet sayng the matter is so Godlye and agreynge to other places of holie scripiture, I le not but that it ought to haue the authority of holy scripiture.

## The epistle of the Apostle saynt James.

The first Chapter.

He treateth of patient sufferynge of persecucion, teachynge from whence, & how Gods wysdom ought to be enuyed therunto. The Disputeth he agaynst them whiche sayed they were



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Though this Epistle were refused in the old tyme, and denyed of many to be the Epistle of a very Apostle, and though also it laye not the foundation of the sayeth of Christe, but speaketh of a generall sayeth in God, neyther preacheth his death and resurrection, eyther the mercede that is layed by in stoor for vs in hym, or euerlastyng couenant made vs in his blood,

## To the Hebr. Chapt. xiii.

whiche is the offyce and duetye of a very Apostle, as Christ sayeth. Ihon. xv. ye shall testyfy of me: yet because it setteth vp no mans doctryne, but repeth to kepe the lawe of God, and maketh loue whiche is without parcialitie, the fullfilling of the lawe, as Christe and al the Apostles did, & hath thereto so many good and Godly sentences in it: and hath also nothyng that is not agreeable to the rest of the scripiture, if it be looked indifferently on: me thynketh, it oughte of ryght to be taken for holy scripiture. For as for that place for whiche haply it was at the begynnyng refused of holie men (as it ought, if it had meant as they toke it, and for whiche place onely, for the false vnderstandyng, it hath bene chiefly receyued of the papistes) yet if the circumstances be well pondered, it wyl appear that the authores entente was farre otherwyse then they toke hym for.

For where he sayeth in the second cha. sayeth wthoute dedes is deade in it selfe, he meaneth none other thyng then all the scripiture doeth: how that, that sayeth that hath no good dedes folowynge, is a false sayth. and none of p sayth that iustifyeth or receyueth forgettenes of syns. For God promysed them onely forgiveness of their sins which turn to god, to kepe his lawes.

Wherefore they p purpose to contynue stil in synne, haue no parte in that promise: but deceiue themselves, if they beleue that God hath forgiven them theyr old syns for Christes sake. And after when he sayeth that a man is iustified by dedes, and not of sayth onely, he wyl no more, then that sayth doth not so iustify every wher, that nothyng iustifyeth, saue sayth. For dedes also do iustify. And as sayeth onely iustifyeth before God, so do dedes onely iustify before the world, wherof is ynough spoken, partely in p Prologe on Paule to the Romaynes, and also in other places. For as Paule asseyrneth. Rom. iii. that Abraham was not iustified by workes before God, but by sayth onely, as Genesis beareth record, so wyl James, that dedes onely iustified hym before the world, & sayth wroughte wth his dedes: that is to say, sayth wherwith he was ryghtuous before God in the herte, dyd cause hym to worke the wyl of God outwardly, whereby he was ryghtuous before p world, and wherby the worlde perceyued that he beleued in God, loued and feared God. And as Hebr. xi. the scripiture asseyrneth that Raab was iustified before god thorow sayth, so doth James asseyrne that thorow workes, by whiche she shewed hyr sayeth, she was iustified before the world, and it is true.

And as for the epistle of Iudas, though men haue and yet do doubt of the authour, and though it seme also to be drawen oute of the seconde Epistle of S. Peter, and thereto alledgeth scripiture that is no wher found, yet sayng the matter is so Godlye and agreynge to other places of holie scripiture, I le not but that it ought to haue the authority of holy scripiture.

## The epistle of the Apostle saynt James.

The first Chapter.

He treateth of payent sufferynge of persecucion, teachynge from whence, & how Gods wysdom ought to be enuyed therunto. The Disputeth he agaynst them whiche sayed they were



# The Epystle of S.

were tempted of the Lord, and that god was the author of euyl, Chan exhorteth he to expresse Goddes word in our lyfynge, shewynge wythall what relygion is.

A



James the seruaunte of God and of the lord Iesus Christ, sendeth greting to the twelue tribes which are scattered here and ther. My brethren, count it excedynge ioye

Roma. v. a when ye fall into dyuers temptacions, for as much as ye knowe how that the tryng of poure fapth byngeth pacience: and let pacience haue hys perfect worke, þe ye may be perfect and (a) sound, lacking nothing.

Mat. vii. a If any of you lacke wysedome, let hym Mat. xi. c. and. xxi. c. Mat. xi. c. Lu. xxi. b Ios. viii. b and. xvi. e. ask of God, whych geueth to al men indifferently, and casteth no man in the teth: & it shalbe geuen him. But lette him be in faith, and wauer not. For he that doubteth is lyke the waues of the sea, tost of þe wind and carped with violence. Neyther let that man thinke, that he shal receiue any thing of the Lord. A wauering minded man is vnstable in all his wayes.

B (b) Let the brother of low degre reioice in that he is exalted, and the rich in that he is made lowe. For euen as the flower of the grasse, shall he vanishe away. The sunne riseth with heate, and the grasse wydereth, and his floure falleth away, and the beauty of the fashion of it perysheth, euē so shal the rich man perishe with his aboundaunce.

Eccle. xix. c. Esa. lxxx. b

Happye is the man that endureth in temptation, for when he is tried he shal receiue the crowne of life, which the Lord hath promysed to them that loue him. &

1. Petr. i. a. Job. v. c.

Let no man say when he is tempted that he is tempted of God. For God (c) tempteth not vnto euil, neyther tempteth he any man. But euery man is tempted, drawn a waye, and entyled of his owne concupiscence. When when lust hath conceived, she bringeth forth syn, and syn when it is finished, bringeth forth death.

Erre not my deare brethren. & Euery good gifte, and euery perfecte gift, is from aboue, and cometh downe from the father of light, with whom is no variableness, neyther is he chaunged vnto darcknes. Of his own wil begat he vs with the word of life, that we shuld be the first fruits of his creatures. Wherefore deare brethren, let euery man be swift to hear, slowe to speake, and slowe to wrath. For the wrath of man worketh not that whiche is rightuous before God. Wherefore lay apart filthines, all superfluite of malicioulnes, & receiue with mekenes the worde that is grafted in you, which is able to saue your soules: &

Mat. vii. b And se that ye be doers of the word & not hearers onely, deceiuing your owne selues with sophistry. For if any hear the worde, and do it not, he is like vnto a man that beholdeth his bodely face in a glasse. For as sone as he hath looked on him selfe, he go-

# James, Chapter. ii. Fo. cix.

eth his waye, and forgetteth immediately what hys fashion was. But whoso loketh in the perfect law of libertie, and contynueth therein (if he be not a forgetfull hearer, but a doer of the worcke) the same shal be happy in his dede. If any man among you seme deuout, and refraine not his tounge, but deceyue hys owne hert: this mans deuotion is in vayne. Pure deuotion and vndefiled before God the father is this, to visite the fatherles and wyddowes in ther aduersitie, and to kepe him selfe vnspotted of the world. &

Pure deuotion.

## The Notes.

(a) Sound, after the Hebrewes signyfeth hym þe in leauinge the wysdome of the chyliden of this world, and procurynge for his own profit, lyueth a simple lyfe and wythout blame. Such one was Jacob, of whom Genes. xxi. d.

Sound.

(b) In Christ we are al lyke good, and euen seruantes eche to other for Christes sake, euerye man in hys offyce. And he that taketh more on hym then that, of whatsoeuer degre he be, is a false Christian, and an Apostata from Christe.

Let the brother.

(c) Almighty God hath alway tempted and proued his electe, by trouble and persecucion, & by nourtyng them with outward plages. Neuertheles, he doeth it not vnto euil, but for good, namely because he loueth them & wil haue theyr fapth exercepled. Thus tepted he Abraham, Gene. xxi. & the Israelites. Deu. viii. As for the temptation that we pray in the Vater noster to be deliuered from it, is the luste and concupiscence of our fleshe, wherby we are entyled to euyl.

God tempteth not.

## The. ii. Chapter.

He speaketh agaynst the acception of persons, teachynge to obserue in all thyngs þe lawe of charity. Chan enuegeth he agaynst swelling through the vaine title of fapth, teachynge that faith except it worke, is dead & vnpofytable.

Brethren haue not the fapth of oure lord Iesus Christ, the lord of glorie in respect of persons. If ther come into your company a man with a golden ryng & in goodly apparel, and there come in also a poore man in vyle raimente: and ye haue a respecte to him that weareth the gape clothyng, and saye vnto him. Sit thou here in a good place: and say vnto the poore, stand thou ther, or sit here vnder my fote stole, ar ye not parcial in your selues, and haue iudged after euyl thoughtes?

Harken my deare beloued brethren. Hath not God chosen the poore of this worlde, whych are ryche in fapth, and heires of the kyngdome whiche he promysed to the that loue him? But ye haue despyled the poore. Are not the ryche they whych oppresse you: and they whiche drawe you before iudges? Do not ther speake euil of that good name after which ye be named.

If ye fulfill þe royal law accordyng to the scripture whych sayth: Thou shalt loue thy neyghboure as thy selfe, ye doo well. But if ye regarde one person more then another, ye commytte synne, and are rebuked of the lawe as transgressours. Whosoener shal kepe the whole lawe, and yet fayle in one poynte, he is gyltye in all.

Leuit. xix.

For he that sayed: thou shalt not commit



## The Epistle of Saynte.

aduoutpe, saped also: thou shalt not kyll. Though thou do none aduoutpe, yet if thou kyll thou arte a transgressor of the lawe.

So speake ye, and so do, as they that shall be iudged by the law of libertie. For they sheweth no mercy, and mercy reioysseth against iudgemente.

What auapleth it my brethren, though a man sape he hath sayeth, when he hath no dedes? (a) Can sayeth saue hym? If a brother or a sister be naked or destitute of dayly fode, and one of you say vnto them: Departe in peace, God sende you warmenes and fode: not wythstandyng ye geue them not those thyngs whych are nedeful to the body, what healeth it then? Euen so saith if it haue no dedes is deade in it selfe. Yea and a man myghte sape: Thou haste sayth and I haue dedes: Shewe me thy sayth by thy dedes, and I wyll shewe the my sayth by my dedes. Beleuest thou that ther is one God? Thou doest wel. The deuyls also beleue and tremble.

Wylte thou vnderstande (D thou vaine man) that sayeth wythout dedes is deade. Was not Abraham oure father (b) iustified thowowe workes when he offred Isaac his son vpon the altare? Thou seest howe that sayeth wrought wyth his dedes, & through the dedes his sayth was made perfect, and the scripture was fulfilled whych sayeth: Abraham beleued God and it was reputed vnto hym for rightuousnes: and he was called the frende of God. (c) Ye se then how that of dedes a man is iustified, and not of sayth onely. Likewyse also was not Rahab the harlot iustified thowow workes, whiche she receiued the messengers, and sent them out another waye? For as the body wythout the spirite is dede, euen so sayeth wythout dedes is deade.

### The Notes.

(a) James speaketh not here of the true and liuely sayeth whych by loue is myghtye in operation. But of the vayne imaginacion and opinion that the vnthankful people haue of faith. And because there folowe no good workes of it, he calleth it deade sayeth, where contrarye wyse the sayeth where by we be accepted & made iust in the syghte of God, byngeth forth good workes plentifully.

(b) Too be iustified in this place, and thowowe out this whole Chapter, is to be declared iust in the syght of the worlde, as in Luke. x. e. 7. xvi. d. not to be made iust in the syghte of God. So that when he sayeth: Was not Abraham our father made iust thowowe workes. &c. He meaneth this. Was not oure father Abraham, by his workes declared iust? That is, dyd not his workes declare and shew that he was iust, and were sure tokens of his rightuousnes? It signifieth not that Abraham was by his workes made iust before God, reputed rightuous, and obteyned remission of synnes: For by sayth he came thereby as wytnesseth Paule. Rom. iii. a.

(c) That is by the workes of iustice, the manne that doth them is declared to be iust, euen as the good tre is knowen by the good fruite that it byngeth forth. Other interpretation maye wee

## Judas. Chap. iii.

make none of this place. For there coulde nothyng be more folyshe then this sayinge of James, if a man woulde thus enterprete it. That no man obtayneth remission of syns, but because his workes are worthy of greate benefyte.

What so euer he be that stycketh by this interpretation vnderstandeth not what remission of synnes is, or how the conscience oughte to be comforted when it seeth that it byngeth no good workes, whych are sufficiente to please hym.

Yea this interpretation is cleane contrarye to other open sayings of the scripture, whych teach that remission of synnes cometh freely, as the psalmist sayeth: I wyll acknowledge myne offence vnto the lord, and thou forgauest me the wyckednes of my synne. And Roma. iii. a. To hym that worketh not, but beleueth on hym that iustifieth the vngodly. &c. What canne be more playnely spoken then that synnes are forgiven to the wycked and vngodly man that worketh not, not for anye of his workes, but freely. To conclude, if the gospel forgue not syns but for our good workes sake, and for our worthynes, it dyffereth nothyng from the lawe, nor saueyth any more then the lawe. I truste this wyll suffice the good and wyse. For as touchyng them that byng nothyng vnto this cause, but a wil to braule and chide, wyl neuer suffer them selues to be satisfied. And yet if wee woulde contend by the nuber of authorities, this one place of James, is ouerthrowen by many testimonies of .i. Paul: if men wyl vnderstand by iustification one thyng in the both. When Paule therfore sayeth: sayth iustifieth vnderstande there by that sayth causeth that we be accounted iust reputed rightuous, & that oure syns be not imputed vnto vnto vs, but forgiven vs for Christes sake. When James saith, workes iustifieth, he meaneth thus: Workes declare vs iust, and shew euidentlye that we be rightuous. Thus shalt thou make the accord. Place saileth me (O reader) rather then tyme or wyll, or else woulde I yet haue spoken more of this thyng.

### The.iii. Chapter

He sayeth such as being vnable to teach, depre the office. Than teacheth he howe to order the tong & wytt, whych ar two chiefe pointes in a preacher, shewing what is the proper tyte of them, how they should be gyded.

My brethren be not euery man a master, remembryng how that we shall receiue the more damnacion: for in many thynges we synne all. Yf a man syn not in woorde, the same is a perfecte man and able to tame all the bodye. Beholde we put byttes into the horses mouthes that they shoulde obey vs, and we tourne about all the bodye. Behold also the hyppes whiche thoughe they be so greate and are dyuen of fiers wyndes, yet are they tourned aboute wth a very small helme, whether soeuer the violence of the gouerner wil. Euen so the tounge is a lyttell member, and boasteth greate thynges.

Beholde howe greate a thyng a lyttell fyre kyndelet, and the tounge is fyre, and a woilde of wyckednes. So is the tong set amonge oure members, that it defileth the whole bodye, and setteth a fyre all that we haue of nature, and is it self set a fyre euen of hell.



# The Epistle of S.

# James. Chapter. iiii. Fo. cc.

**W** All the natures of beastes, and of byrds, and of serpentes, and things of the sea, are meked and tamed of the nature of mā. But the tong can no man tame. It is an vntruly euil, ful of deadly popson. Therwith blesse we God the father, and therwith curse we men which are made after the sympletyude of God. Out of one mouth proceedeth blesynge & cursynge. My brethren these thinges ought not so to be. Doth a fountayne send forth at one place swete water & bytter also? Can the figge tree, my Brethren, beare Olyue berres: epyther a vyne beare fygges? So canne no fountayne geue both salt water and freshe also. If anye man be wyle and endued wth learnynge amonge you, let him shewe the workes of his good conuersacion in mekenes that is coupled with wylsome.

Wylsome. At mekenes & obedience, must be accordynge to the wylsome and word of God.

**B**ut if ye haue bytter enuynges & stryfe in your hertes, reioyce not: neyther be ye that a man as agaynst the truth. This wylsome descendeth not from aboue: but is earthy, and natural, and deuylishe. For where enuyng and stryfe is, ther is vnstabilenes and al manner of euil workes. But the wylsome that is from aboue, is fyrst pure, then peaceable, getle, and easy to be entreated, full of mercy, and of good frutes, without iudgeynge, and without simulacion: peace & the fruit of rightuousnes is sowne in peace, of them that mainteine peace.

## The. iiii. Chapter.

**H**e enueyeth sore agaynst the study for yuate lucre, shewynge what punishment the auaricious shal haue. Then he rebuketh backbiters and euill speakers. Laste he disputeth agaynst those whych through a proud presumption of mynde purpose to doo all thynges by theyr owne counsaile, not by the prouidence of God.

**F**rom whence cometh war and figh-  
tynge among you: come they not here  
hence: euen of your voluptuousnes, &  
rayne in your members? Ye lust and haue  
not. ye enuey and haue indignacion, and  
cannot obtayne. ye fyght and war, & haue  
not, because ye are not. ye are and receyue  
not, because ye are amisse: euen to consume  
it vpon your voluptuousnes. Ye aduoute-  
rars, and women that breake matrimony:  
know ye not howe that the friendshippe of  
the worlde is enmitie to Godward? Who-  
soeuer will be a frend of the worlde, is made  
the enemy of God. Either do ye thyncke &  
the scripture sayeth in baine. The spiryte  
that dwelleth in you, lusteth euen contrarye  
to enuy, but geueth more grace.

Stryfe  
Whence it  
cometh.  
Why men  
obtain not.

He is lo-  
ued of the  
worlde, is  
hated of  
God.

Christis spy-  
rit, which  
is in al that  
be hye. Ro.  
viii. resp-  
deth hate,  
enuey, and  
all synne.  
Whose mo-  
tion if we  
follow, gra-  
ce encrea-  
seth in vs, &

Submytte your selues to God, & resp-  
deth the deuyl, and he wyllye fro you. Draw  
nye to God, and he wyllye drawe nye to you.  
Clenge youre handes ye spynners, & pouge  
your hertes ye waueryng mynded. Suffer  
affliccyon: sozowe ye and wepe. Let poure  
laughter be turned to mournynge, and poure  
ioye to heaupnes. Cast downe poure selues  
before the Lorde, and he shal lyft you vp.

**B**ackbite not one another, brethren. He  
that backbite his brother, & he that  
iudgeth his brother, backbite the lawe,  
and iudgeth the lawe. But if thou iudge  
the lawe, thou arte not an obseruer of the  
lawe, but a iudge. There is one law geuer,  
which is able to saue and to destroy. What  
art thou that iudgeth another man?

**G**o to now ye that say, to daye & to mo-  
rowe, lette vs go into such a citty and conti-  
nue there a peare, and bye and sell, & wyn:  
and yet cannot tell what shall happen too-  
morrow. For what thyng is your lyfe? It is  
euen a vapoure that appeareth for a lyttel  
tyme, and then vanysheth awaye. For that  
ye ought to saye: if the Lord will, and if we  
lyue, let vs do thys or that. But now ye re-  
ioyce in poure boastynge. Al such reioysynge  
is euill. Therefore to him (a) that knoweth  
how to do good, and doeth it not, to hym it  
is synne.

## The Notes.

(a) He that knoweth and yet doeth not, is with-  
out excuse. For God hath promysed no mer-  
cy, but to theym that wyllye do theyr good wyllye.

## The. v. Chapter.

**F**irst he enueyeth agaynst security, luxury,  
iniquitye and tyranny of ryche men. Then con-  
fyteth he the afflicted, perswadyng them to  
be patient: he forbyddeth swearyng, he tea-  
cheth what to do for the synne, he sheweth the  
fruyte of deuout prayer, and byddeth to byng  
vnto the way agayne suche as go astraye.

**G**o to now ye ryche men. Weepe, and  
howle on your wretchednes that shal  
come vpon you. Your riches is corrupt,  
your garmentes are motheaten. Your gold  
and your syluer are cankered, and the rust  
of them shalbe a witnes vnto you, and shal  
eate your flesh, as it were fyre. ye haue hea-  
ped treasure together in poure laste dayes:  
Beholde the hye of the labourers whych  
haue reaped doune your fieldes (whych hire  
is of you kepte backe by fraud) cryeth: and  
the cryes of them whiche haue reaped, are  
entred into the eares of the lord Sabaoth.  
Ye haue liued in pleasure on the earth and  
in wantonnes. ye haue nourished your her-  
tes as in a day of slaughter. ye haue con-  
demned and haue killed the iuste, & he hath  
not respsted you.

**B**e ye patiente therefore brethren, vnto  
the comynge of the Lord. Behold the hus-  
band man waighteth for the precious fruit  
of the earth, and hath long patience ther-  
vpon, vntyll he receyue the earlye and the  
latter (b) rayne. Be ye also patient there-  
fore, and sette your hertes, for the comynge  
of the Lord draweth nye. Grudge not one  
agaynst another brethren, lest ye be damp-  
ned. Beholde the iudge standeth before the  
dore. Take (my brethren) the prophetes for  
an example of sufferyng aduersitye, and of  
longe patience, whych spake in the name  
of the Lorde. &

Behold we count the happy which endure,  
ye haue hearde of the patience of Job, and



# The Epistle of S.

# James. Chapter. iiii. Fo. cc.

**A**ll the natures of beastes, and of byrds, and of serpentes, and things of the sea, are meked and tamed of the nature of mā. But the tong can no man tame. It is an vntruly euil, ful of deadly popson. Therwith blesse we God the father, and therwith curse we men which are made after the sympletyude of God. Out of one mouth proceedeth blesynge & cursynge. My brethren these thinges ought not so to be. Doth a fountayne send forth at one place swete water & bytter also? Can the figge tree, my Brethren, beare Olyue berres: epyther a vyne beare fygges? So canne no fountaine geue both salt water and freshe also. If anye man be wyle and endued wth learnynge amonge you, let him shewe the workes of his good conuersacion in mekenes that is coupled with wylsome.

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**F**rom whence cometh war and fighsynge among you: come they not here hence? euen of your voluptuousnes, & rapine in your members? Ye lust and haue not. ye enuey and haue indignacion, and cannot obtayne. ye fyght and war, & haue not, because ye are not. ye are and receyue not, because ye are amisse: euen to consume it vpon your voluptuousnes. Ye aduoucers, and women that breake matrimony: know ye not howe that the friendship of the worlde is enmitie to Godward? Who soeuer will be a frend of the worlde, is made the enemy of God. Either do ye thyncke the scripture sayeth in vaine. The spiryte that dwelleth in you, lusteth euen contrary to enuy, but geueth more grace.

Stryfe whence it cometh. Why men obtain not.

He is loved of the worlde, is hated of God.

Christis spirite, which is in al that be hye. Ro. viii. restryketh hate, enuey, and all synne. Whose motion if we follow, grace encreaseth in vs, &

Submytte your selues to God, & respyte the deuyl, and he wyll flye fro you. Draw nye to God, and he wyll drawe nye to you. Clenge youre handes ye spinners, & pouge your hertes ye waueryng mynded. Suffer affliction: sorrowe ye and wepe. Let your laughter be turned to mournynge, and your ioye to heauynes. Cast downe your selues before the Lorde, and he shall lyft you vp.

**B**ackbite not one another, brethren. He that backbiteth his brother, & he that iudgeth his brother, backbiteth the lawe, and iudgeth the lawe. But if thou iudge the lawe, thou arte not an obseruer of the lawe, but a iudge. There is one law geuer, which is able to saue and to destroy. What art thou that iudgeth another man?

**G**o to now ye that say, to daye & to morowe, lette vs go into such a cite and continue there a yere, and bye and sell, & wyne: and yet cannot tell what shall happen too morowe. For what thyng is your lyfe? It is euen a vapoure that appeareth for a lyttel tyme, and then vanysheth awaye. For that ye ought to saye: if the Lord will, and if we lyue, let vs do thys or that. But now ye reioyce in your boastynge. Al such reioysynge is euill. Therefore to him (a) that knoweth how to do good, and doeth it not, to hym it is synne.

## The Notes.

(a) He that knoweth and yet doeth not, is without excuse. For God hath promysed no mercede, but to them that wyll do theyr good wyll.

## The. v. Chapter.

**F**irst he enueyeth agaynst security, luxury, iniquitye and tyranny of rich men. Then cometh he the afflicted, perswadyng them to be patient: he forbiddeth swearynge, he teacheth what to do for the synne, he sheweth the fruite of deuout prayer, and byddeth to byng vnto the way agayne suche as go astraye.

**G**o to now ye ryche men. Weepe, and howle on your wretchednes that shal come vpon you. Your riches is corrupt, your garmentes are motheaten. your gold and your syluer are cankered, and the rust of them shalbe a witnes vnto you, and shal eate your flesh, as it were fyre. ye haue heaped treasure together in your laste dayes: Beholde the hye of the labourers whych haue reaped doune your fieldes (whych hire is of you kepte backe by fraud) cryeth: and the cryes of them whiche haue reaped, are entred into the eares of the lord Sabaoth. Ye haue liued in pleasure on the earth and in wantonnes. ye haue nourished your hertes as in a day of slaughter. ye haue condemned and haue killed the iuste, & he hath not respyted you.

**B**e ye patiente therefore brethren, vnto the comynge of the Lord. Behold the husband man waighteth for the precious fruit of the earth, and hath long patience there vpon, vntyll he receyue the earlye and the latter (b) rapne. Be ye also patient therefore, and settle your hertes, for the comynge of the Lord draweth nye. Grudge not one agaynst another brethren, lest ye be dampned. Beholde the iudge standeth before the doore. Take (my brethren) the prophetes for an example of sufferyng aduersitye, and of longe patience, whych spake in the name of the Lorde.

**B**ehold we count the happy which endure, ye haue hearde of the patience of Job, and



## The Epytyle of Sayncte.

haue knowen what ende þ lord made. For the Lord is verp pytiful and merciful.

Math. v. f.

But aboue al thinges my brethren, sweare not, neyther by heauen, neyther by earth, neyther by any other othe. Let your (c) pea be pea, and your nape, nape: lest ye fall in to hyppocrisie. Yf any of you be euyl bered, let him praye. Yf anye of you be merpe, let hym syng psalmes. Yf any be dyspleased among you, let hym cal for the elders of the congregacion, and let them praye ouer him and anoynte hym with oyle in the name of the Lorde, and the (d) prayer of fayth shall saue the sycke, and the Lorde shall raple hym vp: and if he haue committed synnes, they shalbe forgiven hym.

Mar. vi. b.

Knowledg your fautes one to another and pray one for another, þ ye may be healed. The prayer of a rightuouse man auayleth much if it be feruent. Elias was a mā mortal, euen as we are and he praied in his praier that it myghte not raine, & it rained not on the earth by the space of threer petes & syre monethes. And he prayed agayne, & the heauen gaue raine, & the earth brought forth her fruite.

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Brethren if any of you erre fro the truth & another conuert him, let the same know þ he which conuerted the sinner fro goyng astray out of his way, shall saue a soule fro death, & shal hyde the multitude of synnes.

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daughter.

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paper of

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(a) That is when me kyl beastes to make chere withal. And as the Jewes dyd in their thanke offerynges. &c.

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## Judas. Chap. i.



Judas the Seruaunte of Iesus Christ the brother of James. To them whych are called and sanctified in God the father, and preserued in Iesu Chyrist. Mercye vnto you and peace, and loue be multiplied. Beloued when I gaue all diligence to wyte vnto you of the comen saluacion, it was nede full for me too wyte vnto you, to exhorte you, that ye shoulde continually labour in the fayeth whych was once geuen vnto the sayntes. For ther are certayne craftely crepte in, of whych it was wyte afore tyme vnto suche iudgement. They are vngodly and tourne the grace of our God vnto wantonnes, and denye God the onelp Lord, and our Lord Iesus Chyrist.

My mynde is therfore to put you in remembraunce for as much as ye once know thys, how that the Lord (after that he had deliuered the people out of Egypt) destroyed them whych afterwarde beleued not. The aungels also whych kepte not theyr fyrste estate, but leste their owne habitacion, he hath reserued in euerlastyng chains vnder darckenes vnto the iudgemente of the greate day, euen as Sodome and Gomoz, and the ctytes aboute them (whych in lyke maner despyled theim selues with fornicacion and folowed straunge fleshe) are set forth for an example, and suffer the vengeance of eternall fyre. Lykewyse these dremers defile the fleshe, dyspysse rulers, and speake euill of them that are in authority.

Yet Michaell the archangell when he stroue agaynst the deuyll, and disputed aboute the bodye of Moyses, durst not geue raplyng sentence, but sayed, the Lorde rebuke the. But these speake euill of those thynges they knowe not, and what thynges they knowe naturally, as beastes whiche are wpythout reason, in those thynges they corrupt them selues. Wo be vnto the, for they haue folowed the wape of Cayne, and are vtterly geuen to the erreure of Balam for lukers sake, and perpye in the treason in Coze.

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1. iiii. a.  
11. iii. a.  
des. ii. b

But ye dearly beloved, edifye your selues in your most holy faith, praying in the holy gost, & kepe your selues in the loue of god, lookinge for the mercye of our Lord Iesus Christ, vnto eternal life. And haue compassion on some seperating them: & other saue with feare (pulling them out of the fyre) & hate the filthy vesture of the fleche. Vnto him that is able to kepe you, & ye fal not, & to preserue you faultles before the presence of his glory with ioy, that is to saie, to god our saupour whiche only is wyle, be glory, maiesty, dominion and power, nowe and for euer. Amen.

# The Reuela

cyon of S. Iohn the Diuine.

The fyrst Chapter.

The fyrste vsyon sheweth by whose commaundement, and for what cause this booke was wyrtten, whych is taught by the figure of the candellstykkes and starres.

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The reuelacyon of Iesus Christ, which God gaue vnto him, for to shew vnto his seruaunts, thynges which must shortly come to passe. And he sent and shewed by hys

angel vnto hys seruaunt Iohn which bare record of the word of God, and of the testimony of Iesus Christ, and of all thynges he saw. Happy is he that readeth, and they that heare the wordes of the prophesie, and kepe those thynges whych are wyrtte therein. For the tyme is at hande.

B

Iohn to the seven congregacions in Asia, Grace be with you and peace fro him which is, and whiche was, and whiche is to come, and from the seven spirites which are present before his throne, and from Iesus Christ, which is a faithful witnes, and first begotten of the deade, and Lord ouer the kynges of the earth. Vnto him that loueth vs and washed vs from synnes in his owne bloude & made vs kynges and priestes vnto God his father, be glory and dominion for euermore. Amen.

Beholde he cometh with cloudes, and all eyes shall see him: and they also whiche pershed him. And all kynredes of the earth shall wape. Euen so: Amen. I am (a) Alpha and Omega, the begynnyng and the endyng, saith the Lord almighty, whiche

is, which was, and which is to come.

I Iohn your brother and companon in tribulacion, and in the kingdome and patience whych is in Iesu Christ, was in the yle of Pathmos for the worde of God, and for the witnessing of Iesu Christ. I was in the spirit on a sonday: and heard behynde me a greete voice, as it had bene of a trumpet sayinge: I am Alpha and Omega, the fyrst & the last. That thou seest wyrtte in a booke, and send it vnto the congregacions which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

Pathmos;  
Sundaye.

And I turned backe to see the voice that spake vnto me. And when I was turned, I sawe seven golden candellstykkes, and in the middes of the candellstykkes one, like vnto the sonne of man, clothed with a linnē garment doun to the ground, and girded about the pappes wth a golden gyrdle. His head and hys heares were whyte as whyt woulf and as snow: and hys eyes wer as a flame of fyre: and hys feete lyke vnto brasse, as though they bzent in a fornaice: & his voice as the sound of many waters.

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And he had in hys ryght hand seven starres. And oute of his mouth wente a sharpe two edged sword. And hys face shone euen as the sunne in his strength.

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And when I saw him, I fel at his feete, euen as dead. And he laide his righte hande vpon me, sayinge vnto me: feare not, I am the first, and the laste, and am alpye, & was dead. And behold I am alpye for euermore, and haue the keyes of hell and of death. Wyrtte therfore the thynges whych thou hast sene, and the thynges whych are, and the thynges whych shall be fulfilled hereafter: and the mistery of the seven starres, whiche thou sawest in my ryght hand, and the seven golden candellstykkes. The seven starres (b) are the messengers of the seven congregacions. And the seven candellstykkes whych thou sawest, are the seven congregacions.

1. xliii. a.  
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(a) Alpha and Omega, are letters of the Greke crosse rowe. Alpha is the fyrst letter, and Omega the last. Wherfore in theyr wyrtynge, they call the fyrst and the last by the names of those letters.

Alpha

(b) No man can denye, but that in this place the verbe (Is, or are) is taken for signyfyng. For the sentence geueth that the words sound thus much: The seven starres signyfy the seven messengers of the seven congregacions. And the vii. candellstykkes signyfy the vii. churches or congregacions. In like maner is it to be taken in all other places of the scripture, where anye thyng is taught by sygnes or sacramentes. As in the xli. Chapter of Genes. The seven fat kyne are. vii. yeares of plente. And in the xlii. of Exodi. Ye shall eat it in haste, for it is the Lordes passouer. Manye lyke places are there in the scriptures. Maruaile not therfore (gentle bretheren) though our saupour Christ in the wordes of hys last supper (wherein he instructed hys disciples of the dyscebutynge of hys bodye and bloude among

Is for sy-  
nifieth.

The vii.  
churches in  
Asia.

1. i. c.  
1. xvi. c.  
1. xvi. d.  
1. Peter. i. b.  
1. Iohn. i. d.  
1. xliii. d.  
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(a) Alpha and Omega, are letters of the Greke crosse rowe. Alpha is the fyrst letter, and Omega the last. Wherfore in theyr wyrtynge, they call the fyrst and the last by the names of those letters.

Alpha

(b) No man can denye, but that in this place the verbe (Is, or are) is taken for signyfyng. For the sentence geueth that the words sound thus much: The seven starres signyfy the seven messengers of the seven congregacions. And the vii. candellstykkes signyfy the vii. churches or congregacions. In like maner is it to be taken in all other places of the scripture, where anye thyng is taught by sygnes or sacramentes. As in the xli. Chapter of Genes. The seven fat kyne are. vii. yeares of plenty. And in the xlii. of Exodi. Ye shall eat it in haste, for it is the Lordes passouer. Manye lyke places are there in the scriptures. Maruaile not therfore (gentle bretheren) though our saupour Christ in the words of hys last supper (wherein he instructed hys disciples of the dyscreutyng of hys bodye and bloude among

Is for sy-  
nifieth.

The vii.  
churches in  
Asia.

1. i. c.  
1. xvi. c.  
1. xvi. d.  
1. Peter. i. b.  
1. Iohn. i. d.  
1. xliii. d.  
1. xliii. c.  
1. Jud. i. c.  
1. xliii. b.



# The Revelation

among them) dyd vse bread and wyne as sacraments or signes to declare y<sup>e</sup> same, & dyd in dede eat them hys bodye and bloude, sayinge: this is my body, meaning: this signyfeth or declareth vnto you my body and bloude: euen as Moyses sayd of the lambe, It is the pascouer of y<sup>e</sup> lord.

## The ii. Chapter.

**T**he churches of Ephesus, Smyrna, Pergama, and Thyatira are warned to fflye the thynges to come by repentaunce.

**V**nto the messenger of the congregacion of Ephesus wypte: these thynges sayth he that holdeth the seven starres in hys right hande, and walketh in the myddes of the .vii. golden candelstycks: I know thy workes, and thy labour, and thy patience, and how thou canst not forbear them whiche are euyl, and examynest them which say, they are Apostles, and are not: & hast founde them lars, and dydest washe thy selfe. And hast pacyence: and for my names sake hast labored & haste not fainted. Neuertheles I haue somewhat agaynst the, for thou hast left thy fyrste loue.

Remember therfore from whence thou art fallen, & repent, and do the first workes, or els I will come vnto the shortly, & will remoue thy candelsticke oute of his place, excepte thou repent. But this thou hast because thou hatest the dedes of (a) the Nicolaitans, which dedes I also hate. Let hym that hath eares heare, what the spirit saith vnto the congregacions. To hym that ouercommeth, will I geue to eate of the tree of lyfe, which is in the myddes of the paradysse of God.

**W**nto the aungel of the congregacion of Smyrna, wypte: these thynges sayth he that is fyrst, & the last, whych was deade and is aloue. I know thy workes and tribulacion and pouerty, but thou art ryche: And I know the blasphemy of the whych call them selues Jewes & are not, but are the congregacion of Sathan. Feare none of those thynges whych thou shalt suffer. Behold, the dewill shall cast of pou into prison, to temptacion, and ye shall haue tribulacion. x. dapes. Be fapethfull vnto the death, and I will geue the a crowne of life. Lette him that hath eares, heare what the spirit sayth to the congregacions. He that ouercommeth, shall not be hurt of the second death.

**W**nto the messenger of the congregacion in Pergamos, wypte: this saith he whych hath the sharp swearde with two edges, I know thy workes, & where thou dwellest, euen wher Satans seat is, and thou kepest my name, and hast not denied my fapth. And in my dapes Antipas was a faithfull witnes of myne, which was slaine among you, wher Sathan dwelleth. But I haue a few thynges agaynst the: that thou hast ther the that maintaine the doctrine of Balam which taught in Balake, to put occasyō of syn before the chyldren of Israel, that they shuld eat of meat dedicate vnto the ydols,

# of S. John, Chapter. vi.

& commit fornicacion. Eue so hast thou the that maintaine the doctrine of the Nicolaitans, which thyng I hate. But be conuited, or els I will come vnto the shortly, & wil fyghte agaynst them wpth the swearde of my mouth. Let him that hath eares, hear what the spirit sayth vnto the congregacions. To him that ouercometh shall I geue to eate Manna that is hyd, and wll geue hym a whyte stone, and in the stone a newe name wyrtten, whych no man knoweth, sayng he that receiueth it.

And vnto the messenger of the congregacion of Thyatira wyte. This saith the son of God, whiche hath his eyes lyke vnto a gayon of flame of fyre, whose feete are like brasse: I knowe thy workes and thy loue, seruike & fapth, and thy patience, & thy dedes, which are mo at the last the at the fyrst. Notwithstanding I haue a few thyngs agaynst the: that thou sufferest that womanne Iesabel which called her self a propheteesse, to teach and to deceiue my seruauntes, to make the commit fornicacion, and to eat meates offered vnto ydols. And I gaue hyr space to repent of the fornicacion, and she repeted not. Behold I will cast hyr into a bed, and them that commit fornicacion with hyr in to great aduersity, except they turne from these dedes. And I wll kyll hyr chyldren with death. And al the congregacions shall knowe that I am he whych searcheth the reynes and hertes. And I will geue vnto euerie one of you accordyng vnto your workes. Vnto you I saye, and vnto either of them of Thyatira, as manye as haue not knowen this learning, which haue not knowen the depenes of Satan (as they say) I will put vpon you none other burthen, but that which ye haue already. Hold fast tll I come, and whosoever ouercommeth & kepeth my workes vnto the end, to hym wll I geue power ouer nacjons, & he shall rule them wpth a rodde of yron: and as the vessels of a pottier shall he breake them to shewers. Euen as I receyued of my father, so wll I geue him the moornyng starre. Lette hym that hath eares, heare what the spirit sayth to the congregacions.

## The Notes.

(a) These were heretykes, whych held oppnyon Nicolays that wiuers ought to be commune. Of whō Eutans. sebyus the thyrde boke chap. xxi.

## The. iii. Chapter.

Here are declared the thynges to come vnto the churches of Sardis, Philadelphia, and Laodicia.

**A**nd wypte vnto the messenger of the congregacyō of Sardis: this sayeth he that hath the spyrite of God, and the seven starres: I knowe thy workes: thou hast a name that thou liuest, and thou art deade. Be a wake and strength the thynges whych remaine, that are redy to dye. For I haue not founde thy workes perfect before God.

Remember therfore how thou hast receiued

Fornicatio is a syn abominable.

He. xlii. b  
Psal. vii. e  
I. re. xlii. b

Psal. ii. b

The congregacion of Sardis.



ued and heard, and holde faste and repent. If thou shalt not watche, I wyl come on the as a thefe, & thou shalt not know what houre I wyl come vpon the. Thou haste a few names in Sardis, whych haue not defyled theyr garments: and they shal walke with me in whyte, for they are worthy: He that ouercommeth shalbe clothed in white aray, and I will not put out his name oute of the booke of lyfe, and I wyl confesse his name before my father, and before his angels. Let hym that hath eares heare what the spirite sayeth vnto the congregacions.

And wyte vnto the tydyngs byrnger of the congregacyon of Philadelphia: thys sayth he that is holpe and true, which hath the keye of Dauid, whiche openeth and no man shutteth, and shutteth and no man openeth. I knowe thy worckes. Beholde I haue set before the an open doore, and no man can shut it, for thou hast a litel strenght and hast kept my sayings: and hast not denied my name. Behold I make them of the congregacyon of Sathan, whych cal them selues Jewes and are not, but dolpe: Beholde I wyl make them, that they shal come and worshyppe before thy feete: and thou shalt know that I loue the.

Because thou hast kept the words of my patience, therefore I wyl kepe the fro the houre of temptacyon, which will come vpon all the world, to tempte them that dwell vpon the earth. Beholde I come shortly. Hold that which thou hast, that no manne take away thy crowne. Him that ouercommeth, will I make a pylle in the temple of my God, and he shall go no more oute. And I will wyte vpon hym, the name of my God, and the name of the cytye of my God, newe Ierusalem, whych cometh doune out of heauen from my God, and I wyl wyte vpon him my new name. Lette him that hath eares, heare what the spirite saith vnto the congregacions.

And vnto the messenger of the congregacyon whiche is in Laodicia, wyte: Thys sayth (Ame) the faithful and true wytnes, the beginnyng of the creatures of God: I knowe thy worckes that thou art neyther cold nor hote, I woulde thou were colde or hote. So then bycause thou arte betwene both, and neither cold nor hote, I wil spew the oute of my mouth, bycause thou arte riche and increased with goodes, and haste neede of nothyng, and knowest not howe thou arte wretched and myserable, poore, blinde and naked. I counsell the to bye of me gold tryed in the fyre, that thou mayest be ryche, and whyte raymente, that thou mayest be clothed, that thy fylthy nakednes do not appeare: and annoint thyn eyes wth eye salve, that thou mayest se.

As many as I loue, I rebuke and chasten. Be feruente therfore and repente. Behold I stand at the doore and knocke. If any man heare my voyce, and open the doore, I wyl come in vnto him, and wyl suppe with him

& he wyl with me. To hym that ouercommeth, wyl I graunt to sytte with me in the seat, euen as I ouercame and haue sytten wth my father in hys seate. Let hym that hath eares, heare what the spirite sayeth vnto the congregacyon. The.iii. Chapter.

Another vylon is declared concernynge the gloze of Gods maiesty, whych is celebrats of the four beasts, and of the. xlii. Elders.

After thys I lokked, and behold a doore was open in heauen, and the fyrste voyce whych I hearde, was as it wer of a trompette talkynge wth me, whych sayed: come vp hyther, and I wyl shewe the thynges whych muste be fulfylled here after. And immediatly I was in the spyt: and behold a seate was put in heauen, and one late on the seate. And he that late, was to loke vpon, lyke vnto a Iasper stone. And ther was a rayne bowe about the seate, in sight lyke an Emeralde. And aboute the seate were. xlii. seats. And vpon the seates foure and twenty Elders, sytting clothed in whyte rayment, and had on theyr heads crownes of golde.

And out of the seate proceded lychteninges and thonderynge, and voyces, & there were seven lampes of fyre, burnynge before the seate, which are the seven spirites of God. And before the seate, there was a sea of glasse, lyke vnto a Chrystall, and in the middes of the seate, and roundaboute the seate were. iiii. beastes full of eyes before and behynd, and the fyrst beast was lyke a Lion, the second beast lyke a calfe, and the thyrde beast had a face as a man, & the fourth beast was lyke a flyng Eagle. Rain bow.

And the. iiii. beastes had eche one of them sixe wynges about him, and they were full of eyes wthin. And they had no rest daye neyther nyghte, sayinge: Holy, holy, holy, Lord God almyghty, whych was and is, and is to come. Seven lampes.

And when those beastes gaue gloze and honour, and thanks to him that late on the seate, whych lyueth for euer and euer, the xlii. elders fel down before hym that late on the throne, and worshipped him that lyueth for euer, and cast their crownes before the throne, sayinge: thou art worthy lord to receiue gloze & honoure, and power, for thou haste created all thynges, and for thy wylls sake, they are and were created. Four beastes.

The Notes.

(a) The seate that Iohn sawe, signyfeth the church or congregacyon of the faithful. He that late thereon, the lyving God. The rayne bow, the couenant and promyse of God. The. xlii. seats of the spirite, & spyrutall vertues or wyldes in the spyt. The. xlii. elders: the earnest professers & folowers of Gods doctryne, as well of the new, as old testament. The whyte apparell: innocencye. Theyr crownes of golde, eternall kyngdome wth Christ. The lychtenynge, thunderyng & voyces proceding from the seate, do signyfy rebukynge, threathynge & confirming of the word of God, which is preached by the faithful ministers of the church. The. vii. lampes are



the gyftes of the fpyrte. The fea of glaffe is þ underftandynge of the veryte. The foure beaſtes, are the earneſt letters forth of the truth in the foure quarters of the earth, they eyes are the cleare knowledge of Gods word. The lyo betokeneth them that are myghty in fayth. The calfe, them that be feruent in loue, wherby they ſacrifyce they owne bodies to God. The mā, them that walke circumspectly in they vocacion, auoydunge the occaſion of euill. The flyyng Eagle, them that haue all they contemplacion in heavenly thynges. They wynges are the workes of the fpyrte.

The. v. Chapter.

The Lambe of God is deſyred of the company of heauen to open the boke wyth ſeuē ſeales, whych no man could open.

The boke ſealed with ſeuē ſeales.

**A**nd I ſawe in the right hand of hym that ſate in the throne, a boke writte within and on the backſyde, ſealed with ſeuē ſeales. And I ſaw a ſtrong Angel, which cried with a loud voyce: Who is worthy to open the boke, & to loſe the ſeales therof? And nomā in heaue nor in earth neither vnder the earth, was able to open þ boke, neither to loke thereon. And I wept much, becauſe no mā was found worthy to open & to read þ boke, nether to loke thereon.

Upon obſerued to open the boke

And one of the elders ſaid vnto me: wepe not, behold a lpon beynge of the tribe of Iuda, the roſe of Dauid, hath obtayned to open the boke, and to lewſe the ſeuē ſeales therof. And I beheld, and lo, in the myddes of the ſeate, and of the thre beaſtes, and in the middes of the elders, ſtoode a Lambe as though he had bene kyled, whych had ſeuē hornes and ſeuē eyes, whiche are the ſpyrits of God, ſent into al the world. And he came and toke the boke out of the ryght hand of hym that ſate vpon the ſeate.

And whē he had taken the boke, the.iiii. beaſtes and. xiiii. elders fell downe before the lambe, hauinge harpes & golden vials full of odours, which are the prayres of ſainctes, and they ſonge a new ſonge, ſayinge: thou art worthy to take the boke, & to open the ſeales therof: for thou waſt killed, and haſt redemed vs by thy bloud out of al kindes, and tonges and people, & nacions, & haſt made vs to our God, kinges & prieſtes,

**D**e we ſhal raigne on the earth. And I beheld & I heard the voyce of many angels aboute the throne & about the beaſtes, and the elders, and I heard thouſand thouſands, ſayinge wyth a loude voyce: Worthy is the lambe þ was killed, to receiue power and riches, & wiſdome and ſtrength, & honoure, & glozpe and bleſſynge. And al creatures whych are in heauen & on the earth, & vnder the earth, and in the ſea, & all that are in them, hearde I, ſaying: bleſſing, honour, glozpe, & power, be vnto him that ſitteth vpon the ſeat, and to the Lambe for euermore. And the foure beaſtes ſayd Amen. And the foure & twenty elders fell vpon their faces, and worſhypped him that lyueth for euermore.

The Notes.

(a) This boke is the ordynance and appoyntment of God.

ment of God. It is wytten wythin and wythout, that is, it containeth thynges that be known to all men, and thynges hydden from al mē. The ſeuē ſeales are the ſure purpoſe of god to open theſe hyd thynges to ſome choſen men in euery of the ſeuē ages of the world. The Lambe that opened it, was Chriſte. Hys ſeuē hornes betoken hys vniuerſall power & kingdome. His ſeuē eyes, the ſeuē principal gyfts of þ ſpyrit.

The. vi. Chapter.

The Lambe openeth. vi. ſeales of the boke whych beynge open, ſlaughter, hunger, peluſence, complaynts of the holy, earthquakes, and dyuers wonders, do ryle in heauen.

**A**nd I ſawe when the lambe opened one of the ſeales, & I heard one of the foure beaſtes ſay, as it were the noiſe of thonder, come & ſe. And I ſaw, & beholde ther was a white horſe, and he that ſat on him, had a bowe: and a croune was geuen vnto hym, and he went forth conqueringe, and for to ouercome. And when he opened the ſecond ſeale: I heard the ſecond beaſte ſay come and ſe. And there wente out another horſe that was red, and power was geuen to him that ſate thereon, to take peace from the earth, and that they ſhoulde kille one another. And ther was geuen vnto him a great ſweard.

The open ſeale

And when he opened the thyrde ſeale, I heard the thyrde beaſt ſay, come and ſe. And I behelde, and loo a blacke horſe: & he that ſate on him, had a payre of balances in his hand. And I heard a voyce in the middes of the foure beaſtes ſay: a meſure of wheate for a peny: and. ii. meſures of barley for a peny: and oyle and wine ſe thou hurte not.

And when he opened the fourth ſeale, I herd the voyce of the fourth beaſt ſay, come and ſe. And I looked, & beheld a pale horſe, and his name that ſate on him was death, and hel folowed after him, and power was geuen vnto him on the fourth parte of the earth, to kyll wyth ſwerde and with hōger, and with death, that commeth of verme of the earth. And when he opened the fyfte ſeale, I ſaw vnder the aulter the ſoules of them that were kyled for the word of god, and for the teſtimony which they had, and they cried with a loud voyce, ſaying: How long tarpeſt thou Lorde holpe and true, to iudge, to auenge oure bloude on them that dwell on the earth? And longe whyte garments were geuen vnto euery on of them. And it was ſayd vnto them that they ſhuld reſte for a lytle ſeaſon vntill the number of their felowes & brethre, & of the that ſhulde be kyled as they were, were fulfilled.

mat. xxviii

And I behelde when he opened the ſyrtle ſeale, and lo ther was a great earthquake, and the ſunne was as black as ſack cloth, made of heer. And the mone waxed euen as bloude, and the ſtarres of heauen fell vnto the earth, euen as a fygge tree caſteth from hyr, hyr fyggs, when ſhe is ſhake of a mighty wynde. And heauen vaniſhed away as a ſcrole when it is rolled together. And all mountaynes and Iles were moued oute of they places.

And



# The Reuelacion.

And the kynges of the earth and the great menne, and the chiefe captaynes, and the myghty men, and euery bonde man and euery freman, hpd them selues in denues, and in rockes of the hylls, and sayed to the hylls, and rockes: fall on vs, and hpd vs from the ptesence of hym that sytteth on the seate, and fro the wraoth of þe lambe, for the great day of his wraoth is come. And who can endure it.

## The Notes.

**The openinge of the seales.** The openinge of these seales, doth not onely betoken the manifestation of gods truth in the seuerall ages of the world: but also at seuen seuerall tymes after the death of Christe to the worldes ende. The fyrste was in the Apostles tyme who were betokened by the whyte horse, and by hym that sat thereon, Christe him selfe, by the howe, the hertes of the Apostles whiche was in hys hand to shoute forth hys word most spereely into al coastes of the worlde.

**The secōd seale.** The secōde was immediatly after the Apostles tyme. The red horse were the fleshy prechers. He that sat on thys horse was the euill company of the wyched princes that the raigned.

**The thyrd seale.** The thyrd was after the tyme of the martirs. The blacke horse was the multitude of ambitious prelates and false teachers whiche ragged in those dayes, in the blacknes of errorres, lyes, pryde, and uncleannes. And he that sat on thys horse, the wyched and blynd rulers of that tyme. The whete is the newe testamēt, the barley, the olde. The dulcet wyne and swete oyle, þe word of God. The openinge of the fourth seale was in the tyme after persecucion realed among the prelates, and they gaue them selues to wantonnes thouroughlye hypocryte. The pale horse was the hypocrites of those dayes, and deathe that sat on hym, their damnable and deadly doctrine, let fourth and defended by the secular

**The fyfte powers.** The fyfte seale was opened, when in the reigne of these hypocrites, God shewed vnto hys chosen number the estate of theyr brethren departed in the sayeth of Christ, and for the testimonye of the same, and also theyr owne estate to be suche that the tormentes of malice toucheth them not, but that they rest vnder the alter (that is Christe) & do dayly crye vnto god to reuenge the innocent bloude, whiche he hath promysed to reuenge, in the daye of Ire. The long whyte garments that are geuen them, is theyr innocēcy whiche they haue not of them selues: but receyue it from the aulter Christe. The openinge of the syxt seale was in our tyme, when the lord apyred by hys seruantes to declare howe the pale hypocrites had by the fylthynges of ryches obscured the preclouse, and shynynge purite of Christe the sunne of hys churche, and howe the bewtifull mone hys churche was become flethe, and the starres (his ministers) fallen to earthlye doctrine, and heauen (the verye true doctrine) banished awaye from them.

**The syxt seale.** And then he declared how the kynges & ryche men of the earth who were full of al abhominacion, sought to these mountaynes, hyghe in estimation of the world, to fall vpon them, and to couer them wth theyr tentails of masses, theyr perelye obettes, continuall massynges, wth other theyr wyl woorkes and meritorious dedes.

## The .vii. Chapter.

# of S. John. Chap. vii. Fo. 1

The walkinge aungels in the worlde are bid staye, tyll the lordes electe out of all trybes be marked. Than is described the glorye honoz and soy of them whych for Christes sake haue suffered persecucion.

**A**nd after that I sawe .iiii. Aungels stand on the .iiii. corners of the earth holdynge the .iiii. wynds of the earth that the wyndes shoulde not blowe on the earth, neyther on the sea, neyther on anye tree. And I sawe another aungell ascende from the ryngge of the sunne, whych had the seale of the lypynge God, and he cryed wth a lowde voyce to the .iiii. aungels (to whom power was geuen to hurt the earth and the sea) sayinge: Hurte not the earth neyther the sea, neither the trees, tyll wee haue sealed the seruautes of oure God in theyr foreheades.

And I heard the number of them which were sealed, and there were sealed an .C. and .xliiii. Of al trybes of the children of Israell. Of the trybe of Iuda were sealed. xii. Of the trybe of Ruben were sealed. xii. Of the trybe of Gad were sealed. xii. Of the tribe of Asser were sealed. xii. Of the trybe of Reptalim were sealed. xii. Of the trybe of Manasses were sealed. xii. Of the trybe of Simeon were sealed. xii. Of the trybe of Leue were sealed. xii. Of the trybe of Isacar were sealed. xii. Of the trybe of Zabulon were sealed. xii. Of the trybe of Joseph, were sealed. xii. Of the trybe of Beniamyn were sealed. xii.

After thys I behelde, and lo a great multitude (which no man could number) of all nacions and people and tounes, stode before the seate, and before the Lambe, clothed wth longe whyte garmentes, and palmes in theyr handes, and cryed wth a lowde voyce, sayinge: saluacion be ascribed to hym that sytteth vpon the seate of our god, and vnto the lambe. And al þe aungels stode in the compasse of the seate, and of the elders, & of the .iiii. beastes, and fell before the seat on theyr faces, and worshipped God sayinge, amen: Blessing and glorye wylsom & thankes, & honour, & power and might be vnto our god forevermore. amē.

And one of the elders answered, sayinge vnto me: what are these whych are arrayed in longe whyte garmentes, and whence came they? And I sayed vnto hym: Lord thou wottest. And he sayed vnto me: these are they whych came out of the greates tribulacion and made theyr garmentes large, and made them whyte in the bloude of the lambe, therefore are they in the ptesence of the seate of God, and serue hym daye and nyghte in hys temple, and he that sytteth in the seate, wyl dwell among them. They shall hunger no more, neyther thyrste, neyther shall the sun lyghte on them, neyther anye heate: for the lambe whiche is in the myddes of the seate shall feede them, and shall leade them vnto fountaynes of lyf.

¶ u u u .i.

upnge



# The Reuelacion,

ynge water, and God shal wypp away al teares from theyr eyes.

## The Notes.

(a) A certayne number of euerye Ceybe of þe sacrytes is reherced, and of the Gentyles no number, but an infinite multitude, to declare that the number of the sayethfull amonge them that descended limallye of Abraham, was nothyng in comparyson of theym that shoulde be conuerted from amonge the Gentyles.

## The. viii. Chapter

The seuenth seale of the booke is opened. The prayes of sayntes are offered by incense. The seuen aungelles come forth wth theyr trumpes. And whyle the fyrste four blow, fyre fallerh, the sea is troubled, the waters were bytter, and the starres be darkened.

**A**nd when he had opened the seuenth seale, there was silence in heauen about the space of halfe an hour. And I sawe aungelles standynge before God, & to the wer geuen. vii. trumpettes. And another angell came and stode before the altare haupnge a golden senser, and muche of odors was geuen vnto hym, þe shoulde offer of the prayes of all sayntes vpon the golden altare, whych was before the seat. And the smoke of the odours whych came of the prayes of al sayntes ascended by before God out of the aungelles hande. And the aungell toke the senser and fylled it wth fyre of the altare and caste it into the earth, and voyces wer made, and thondyrnges and lpghtenynge, and pearthe quakes.

**B** And the. vii. aungels whych had the seuen trumpettes prepared them selues to blow. The fyrst angel blew, and ther was made hayle and fyre, whych were myngled with bloude, and they were caste into the earth: and the thyrde parte of the trees was burnt and all grene grashe was brente. And the seconde angell blew: and as it were a grete mountayne burning wth fyre was cast in to the sea, & the thirde parte of the sea turned to bloud, & the thyrde parte of the creatures whych had lyfe, dyed, and the thirde parte of theyps were destroyed.

**C** And the thyrde aungell blew, and there fell a great star from heauen, burnynge as it were a lampe, and it fell into the thyrde parte of the ryuers, and into the fountaines of waters, & the name of the starre is called wormewode. And the thyrde parte was tour ned to wormewode. And manye me dyed of the waters, because they were made bitter. And the fourth aungell blew, and þe thirde parte of the sun was smytten, and the thyrde parte of the mone, and the thyrde parte of the sterres: so that the thyrde parte of them was darkened. And the dape was smytten that the thyrde part of it shoulde not shyne, and lpkewyse the nyghte. And I behelde and hearde an aungell flynge thorow the myddes of heauen, sayinge wth a lowde voyce: Woe woo to the inhabitants of the

# of S. John. Chap. viii.

earth, because of the voyces to come of the trompe of the. iii. aungels whych were yet to blowe.

## The Notes.

This seale is not yet opened, but shalbe whē the tyme shal come that God hath appoynted, for the sylence that shal folowe the same. Whiche sylence is the grete quyetnes of Goddes kyngdome when al Antichrystes shoulde be ouerthrowen and slayne. For then shal go forth. vii. aungels, that is to saye, the true preachers of goddes worde, who shal declare vnto the worlde the estate of the worlde at the openinge of the seauen scales. And by these. vii. aungelles is opened the same thyng that was opened by the openinge of the. vii. scales (but after another sorte) the one by the openinge of the scales, and the other by blowinge the trumpettes to make the thyng more certayne.

Take more of this in the Image of both the churches, gathered by Ihon Bale.

## The. ix. Chapter.

Whyle the fyfte aungell bloweth, the waistynge Locustes goo forth. The fyfte wth his blast styreth vp horsemen, whych waste and destroye mankynde.

**A**nd the fyft angell blew, and I saw a star fall from heauen vnto the earth. And to hym was geuen the keye of þe botomelesse pyt, and ther arose the smoke of a great fornace. And the sunne, and the ayre were darkened by the reason of the smoke of the pyt. And ther came out of the smoke, locustes vpon the pearth: and vnto the was geue power as the scorpiōs of the earth haue power. And it was comaunded the þe they shoulde not hurt the grashe of the earth, neither any grene thing: neyther any tre, but only those me whych haue not the seale in theyr foreheades. And to the was comaunded that they shoulde not kyll them, but that they shoulde be vexed fyue monethes: & theyr payne was as the paine that cometh of a scorppon, when he hath stonge a man. And in those dapes shal men seke death, and shal not fynde it, and shal desyre to dye, and death shal ste fro them.

And the similitude of the Locustes was lyke vnto horses prepared vnto battayle, on theyr heades were as it were crownes, lyke vnto goulde, and theyr faces were as it hadde beene faces of men, and they had heare as heare of womenne. And theyr teeth were as the teeth of Lyons. And they hadde habbergions, as it were habbargions of Iron. And the sounde of theyr wyngs, was as the sounde of charettes whiche manye horses runnet together to battayle. And they hadde taples lyke vnto scorpiōs, and there were spnges in theyr taples. And theyr power was to hurte menne fyue monethes. And they hadde a kyng o-uer them whych is the aungell of the botomelesse pytte, whose name in the Hebrue tounge is Abaddon: but in the Greke tounge, Apollyon. One woo is paste, and beholde two woes come after this.

And the sixt angel blew, & I heard a voice from

The se-  
uith scale.

Eu. xlii. d.  
Dlee. r. b.  
Sep. xvi. b



from the .iiii. corners of the golden aultar whiche is before God, sayinge to the fyrte aungell whiche had the trompe: leuse the .iiii. Aungelles, whiche are bounde in the greete riuer Euphrates. And the .iiii. Aungelles were leused whiche were prepared for an houre, for a dape, for a moneth, and for a peare, for to sea the thyrde parte of men. And the number of horse men of war were twentye tymes .x. And I hearde þ number of them. And thus I sawe the horses in a bysion, and them that sat on them haupnge fyre habergions of a facincte coloure, and byrmstone, and the heades of the horses were as the heades of Lyons. And out of theiþ mouthes wente forth fire and smoke, and byrmstone. And of these .iii. was the thyrde parte of men kyled: that is to saye smoke, and byrmstone, whiche proceeded out of the mouthes of the. For theiþ power was in theiþ mouthes and their tayles: for theiþ tayles wer like vnto serps, and had heades, and wyth theiþ they dyd hurte. And the remnaunte of the men whiche were not kyled by these plages, repented not of the dedes of theiþ handes that they shoulde not worshyp deuylles, and ymages of golde and syluer, and brasse, and stone, and of woode, whiche neyther can se, neyther heare, neyther go. Also they repented not of their murther, and of theiþ forcerpe, neyther of theiþ fornicacion, neyther of theiþ thefte. The .x. Chapter.

¶ Ther appereth another angel, standynge both vpon the earth & sea, holdynge a boke in his handes, whiche Ihon comaunded by a voyce, eateth.

**A**nd I sawe an other myghty aungell come downe from heauen, clothed wyth a cloude, and the rayne bowe vpon his heade. And his face as it were the sunne, and his fete as it were pylers of fyre, and he had in his hande a lytle boke open, and he put his ryghte fote vpon the sea, and his left fote on the earth: And cryed wyth a lowde voyce, as when a Lion roreth. And when he had cried, seven thonders spake their voices. And when the vii. thonders had spoken theiþ voyces, I was aboute to wyte. And I hearde a voyce from heauen sayinge vnto me: seale vpe those thynges whiche the .vii. thonders spake and wyte them not.

**A**nd the angel whiche I sawe stande vpon the sea, and vpon the earth, lyft vp his hande to heauen, and sware by hym that lyueth for evermore whiche created heauen and the thynges þ therein are, & the pearth and the thynges that therein are: and the sea and the thynges that therein are, that they shoulde be no lenger tyme, but in the daies of the voyce of the seuenth aungell, when he shal begyn to blowe, even the mistery of god shal be fynished: as he preached by his seruantes the prophetes.

And the voyce whiche I hearde from heauen spake vnto me agayne, and sayed: go and take the lytle boke whiche is open

in the hand of the aungell, whiche standeth vpon the sea, and vpon the pearth. And I wente vnto the aungell, and sayed to hym: geue me the lytle boke. And he sayed vnto me take it, & eat it vp, and it shal make thy bellie bitter, but it shal be in thy mouth as swete as honye. And I toke the lytle boke out of his hande, and ate it vp, and it was in my mouth as swete as honye: and after. And he sayed vnto me: thou muste prophesie agayne amonge the people, and nacions, and tounes and to many kynges.

The .xi. Chapter.

¶ The temple is commaunded to be measured. The lord stereth vp two wytnesses whiche beyng torne of the beast, no man wyl bury. But God raylunge them vp, geueth them honour in heuen. The wycked are afraid. The seuenth aungell bloweth his trompe.

**A**nd then was geuen me (a) a reade, lyke vnto a rodde, and it was sayed vnto me: kysse and meete the temple of God, and the aultare, and theiþ hat worshyp therein, and the quyre whiche is wyth in the temple caste out and mete it not: for it is geuen vnto the Gentiles, and the holy Cytye shal they trede vnder fote. xlii. monethes. And I wyl geue power vnto my two wytnesses, and they shal prophesie. .ii. .x. .xl. dapes clothed in sacke cloth. These are two oliue trees, & two cadelstycques, standynge before the God of the earth. And if any man wyl hurt them, fyre shal procede out of theiþ mouthes, and consume theiþ enemies. And if anye man wyl hurte theiþ, theiþ wyse muste he be kyled. These haue power to shut heauen, that it rayne not in the dapes of theiþ prophesying: and haue power ouer waters to tourne them to bloude, and to smyte the earth with almaner of plages, as often as they wyl.

And when they haue fynished theiþ testimony, the beast that came out of the botomelesse pyt, shal make war agaynst theiþ, and shal ouercome them and kyll theiþ. And theiþ bodies shal lye in the stretes of the citie, whiche spirituallie is called Sodom and Egypt, where our Lord was crucified. And they of the people and kynredes, & tounes, and they of the nacions, shal see theiþ bodies .iii. dapes and an halfe, & shal not suffer theiþ bodies to be put in graues. And they that dwel vpon the earth, shal reioyce ouer them, and be glad, and shal send gyftes one to another: for these two prophetes vexed them that dwelt on the earth.

And after .iii. dapes and an halfe, the spirite of lyfe from God, entred into theiþ. And they stode vp vpon theiþ fete: & a great feare came vpon them whiche sawe theiþ. And they heard a great voyce from heauen, sayinge vnto them: Come vp hither. And they ascended vp into heauen in a cloude, & theiþ enemies sawe theiþ. And the same houre was there a greete pearthquake, and the tenth parte of the Citie fell, and in þ earth

quake.



quake were slayne, names of men, seven  
and the remnaunte were feared, & gaue  
glory to god of heauen. The seconde wo is  
past, & behold the thyrde wo wil come anon.

And the seuenth angel blewe, and there  
were made grete voyces in heauen, say-  
inge: the kyngdomes of thys worlde are  
oure Lordes and hys Chyistes, and he shall  
reigne for euermore. And the. xiiii. elders  
whych sate before God on theyr seates, fell  
vpon theyr faces, and worshypped God  
saying: we geue the thankes lord God al-  
myghty whych arte, and wast, and arte to  
come, for thou hast receyued thy great might,  
and hast reigned. And the naciōs were an-  
grie, and thy wrath is come, and the tyme  
of thy deade that they should be iudged, and  
that thou shouldest geue rewarde vnto thy  
seruauntes the prophetes and sayntes, &  
to them that feare thy name small & great,  
and shouldest destroye them whych destroy  
the earth. And the temple of god was ope-  
ned in heauen, & there was sene in hys tem-  
ple the arcke of hys testamente: and there  
folowed lghtnynges, and voyces, & thon-  
drynge, and earthquake and much hayle.

The Notes.

A rede to  
measure.

(a) The reede is the word of God, the temple is  
the congregaciō of Chyist, the altar is Chyist,  
the quire is the rabble of Romish rutterkyns, cal-  
led the prelats of the church, & the cite is the cle-  
re and cholen sorte of Chyistians. The two wit-  
neses are two testaments, the beaste that com-  
meth out of the botomlesse pyt, is the whol rab-  
ble of the antichyristian church of Rome.

The. xii. Chapter.

There appeareth the fygure of a trauallyn-  
g woman, whose chyld the dragon waiteth for,  
whych the Dragon ouercome by Mychaell, is  
thyowen downe

**A**nd there appeared a great wonder in  
heauen: A woman clothed wpth the  
sunne, and the mone vnder hyr fete,  
& vpon hyr head a crowne of. xii. stars. And  
she was wpth chyld, and cried trauallyn-  
g in byrth, and payned redye to be deliuered.

And there appeared another wonder in  
heauen: for beholde a grete Dragon, ha-  
uynge. vii. heades, and ten hornes, & crow-  
nes vpon hys heades: and hys taylor drew  
the thyrde part of the sterres, and cast them  
to the earth.

**A**nd the Dragon stode before the woman  
whych was ready to be deliuered: for to  
deuoure hyr chyld as sone as it was borne.  
And she brought forth a manne chyld:  
whych shoulde rule all naciōs wpth a  
rod of Iron. And her sonne was taken vp  
vnto God, and to hys seate. And the woman  
fled into wylernes, where she had a place  
prepared of God, that they should fede hir  
there a. lxx. ii. C. and. lx. dayes.

**A**nd there was grete battayle in hea-  
uen, Mychaell and hys aungelles foughte  
with the Dragon, and the Dragon fought  
and hys aungelles, and preuailed not: ne-  
ther was theyr place founde anye more in  
heauen. And the grete Dragon, that olde

serpente called the deuyll and Sathanas  
was caste out. Whych deceyueth all the  
worlde. And he was cast into the earth, and  
his angels were caste out also.

And I hearde a lowde voyce, sayinge: in  
heauen is nowe made saluacion, & strengthe  
and the kyngdome of oure God, and the  
power of hys Chyiste. For he is cast downe  
whych accused theym before God daye  
and nyght. And they ouercome him by the  
bloude of the Lambe, and by the worde of  
theyr testimonye, and they loued not theyr  
lyues vnto the death. Therefore reioyce ye  
heauens, and ye that dwell in them. Wo to  
the inhabytors of the earth, and of the sea:  
for the deuyll is come down vnto you, whi-  
che hath grete wrath because he know-  
eth that he hath but a shorte tyme.

And when the dragon sawe that he was  
caste vnto the earth, he persecuted the wo-  
man whych brought forth the man chyld.  
And to the woman were geuen two wyng-  
es of a grete Eagle, that she myght flye  
into the wylernes, into hyr place, where  
she is noryshed for a tyme, tymes, and halfe  
a tyme, from the presence of the serpente.  
And the dragon cast out of hys mouth wa-  
ter after the woman as it had bene a ryuer,  
because she shoulde haue bene caughte of  
the floud. And the earth holpe the woman,  
and the earth opened hyr mouth, and swa-  
lowed by the ryuer whych the dragon cast  
out of hys mouth. And the Dragonne was  
wrothe wpth the woman: and wente and  
made war wpth the remnaunte of hir se-  
de, whych keepe the commaundementes of  
God, and haue the testimonye of Iesus  
Chyiste. And I stode on the sea sand.

The Notes.

The woman is Chyistes true church, the sun  
where wpth she is clothed, is the ryghtuousnes  
of Iesu Chyiste: the mone vnder hyr fete, is the  
worlde and worldly thynges, the crowne of. xii.  
stars, are the. xii. Apostles. And the womans  
crye and trauell, is the preachynge and the per-  
secution. The dragon is the deuyll, the. vii. head-  
es, are all hys craftes & subtyltyes, the. x. hornes  
are all hys power to tempte man, the. vii. crow-  
nes are hys vniuersal raygne among the world-  
lynges: & hys taylor is the entycementes of world-  
ly thynges, wherewyth he draweth men to hym  
and casteth them into the earth, makynge theym  
carnall.

The man chyld is Chyiste, the flynge into the  
wylernes, is the auoydynge of synne, and the  
flouryshynge there so many dayes, is Gods pro-  
tection euen to the worldes ende. Mychaell and  
hys aungelles are the true and constante prea-  
chers and professours of goddes doctryne, and  
the dragons aungelles are the contrarie. The  
water that the dragon casteth out of hys mouth  
is all hypocrisie and supersticion, the earth that  
swalloweth it vp, is the multitude of the world-  
lynges: and the sea sande, is theyr doctryne not  
grounded on the rocke whiche is chyist, but on ma-  
sh.

The. xiii. Chapter

The many headed beaste is described whiche  
bringeth the most part of the worlde to worshyp  
pyles, & is confirmed by an other beaste whiche  
ascended.



**A**ND I saw a beast ryse out of the sea, hauing seuen heades & x. hornes, and vpon hys hornes x. crownes, & vpon hys head, the name of blasphemie. And the beast whych I sawe, was lyke a cat of the mountayne, and his fete were as the fete of a beare, and his mouth as the mouth of a Lion. And the dragon gaue him his power and hys seate, and great authoritie: and I sawe one of hys heades, as it were wounded to death, and his deadly wounde was healed. And all the worlde wounded at the beaste, and they worshipped the dragon, whiche gaue power vnto þe beast, and they worshipped the beast, sayinge: who is lyke vnto the beaste? who is able to war w hym.

**B** And ther was a mouth geuen vnto hym that spake great thynges and blasphemyes, and power was geuen vnto him, to doo xlii. monethes. And he opened his mouth to blasphemy agaynst God, to blaspheme his name, and hys tabernacle, and them that dwell in heauen. And it was geue vnto hym to make warre with the Saints, and ouercome them.

And power was geuen him ouer al kynredes, tonges and nacions: and all þe dwell vpon the earth, worshipped him: whose names are not witten in the booke of lyfe of the Lambe, whych was killed from the begynnyng of the worlde. If anye man haue an eare let him heare. He that leadeth into captiuitie, shall go into captiuitie: he that kylleth wth a sword, must be kylled wth a swearde. Here is the pacience & the faith of the sainctes.

**I** And I beheld another beaste comynge vp out of þe earth, and he had.ii. hornes like a lambe, and he spake as dyd the dragon. And he did all that the fyrst beaste could do in his presence, and he caused the earth, & them which dwell therein, to worshyppe the fyrst beaste, whose deadly wound was healed. And he dyd great woundes, so that he made fyre come downe from heauen in the syght of men. And deceyued the that dwell on the earth by the meanes of those signes whych he had power to do in the syght of the beaste, saying to them that dwell on the earth, that they should make an ymage vnto the beaste, whiche hadde the wounde of a sword, and dyd lyue.

**D** And he had power to giue a spirit vnto þe ymage of the beaste, and that the ymage of the beaste should speake, & shuld cause, that as many as would not worshyp the ymage of the beaste, should be kylled. And he made all both smal and great, ryche & poore, free and bond, to receiue a marke in their ryght handes, or in theyr forheades. And that no man might bye or sell, saue he that had the marke, or the name of the beaste, epyther the number of his name. Here is wylfdom. Let hym that hath wit count the number of the beaste. For it is the noumber of a manne, and hys number is syxe hundred, thre score and syxe.

This beaste is the whole Emperre of Antychriste the Romyshe rabble: hys seuen heades and ten hornes, is his raigne in al the vii. ages, and the power of the same: the mighty power þe was geuen him, and the seat that Barhan lesse hym, is thep deceyful doctryne, and thep glorious kyngdome.

The wounded head is the Popes suprema-cy and power denyed in certayn countries, and the curing therof, is the maintenyng and restoring agayn of hys ceremonies, & other tro-perry in the some countreyes. Like more of this in Iohn Sales Images of both the churches, & also of the mouth that spake great thynges and blasphemie, that is it chaigty charged all men to obserue the Popes seruyng of God, puttyng Gods word to sylence, and myserreportyng the true preachers thereof, with the blasphemous name of heresye. The other beaste that rose oute of the earth, was the false & deuylish preachers, they two hornes lyke vnto the hornes of a lab, are the ii. Testaments wrested to thep beasty purpose: the worshyp that the beaste muste haue, is the obseruacyon of hys rules and ceremonies, the ymage of the beaste, is the lyke tyrannye that raigned before the head was wounded. This ymage made they speak, by promulgatyng most cruel lawes vnder þe payn of death. The marke that all men receyued, was the othe to obserue the lawes.

The lyke thyng was the marke of the mar-chants, but theirs was rather inward in þe con-science, as is also þe name, & number of þe beaste, though they wer also outward. Of þe nuber of þe beaste what it betokeneth, loke in Sale vpon this place.

### The xiiii. Chapter.

**I** The Lamb sytteth vpon mount Sion with hys chaste worshypers. The angels shew forth the Gospel. They fore shew the fall of Babylō, and geue counsaile to fflye from the beaste. Then is the Lords syble sent into the haruest.

**A**ND I looked, and lo a lambe stode on the mount Sion, and wth hym c. xliiii. thousand hauing hys fathers name wyrtten in theyr forheades. And I hearde a voyce from heauen, as the sounde of many waters, and as þe voyce of a greate thunder.

And I hearde the voyce of harpers, har-ping wth theyr harpes. And they songe as it were a newe songe before the seate, & be-fore the foure beastes, and the elders, and no mā could learne that song, but the hun-dreth and xliiii. thousand, whych were re-demmed from the earth.

These are they, whych were not defyled wth women, for they are vyrgyns. These folowe the lambe whpyther soeuer he goth. These were redemed from men beyng the fyrst frutes vnto God and to the lambe, & in theyr mouthes was founde no gyle. For they are wpythout spot before the trone of God. &

And I sawe an aungel fflye in the middes of heauen, haupng an euerlastyng Gospel to preache vnto them that sytte and dwell on the earth, and to al nacyns, kynredes, and tounge, and people, sayinge wth a

Wuuu. iii. lowde

Notes. ciii. c

Gen. ix. a  
mat. xxvi. c.

Isal. xlii  
Act. xiii  
Eph. xv  
Iere. li.



loude voice: Feare God, and geue honoure to him, for the houre of his iudgemente is come, and worship him that made heauen & earth, and the sea, and fountaines of water. And ther folowed another angel, saying: Babilon is fallen, is fallen, that great cite, for she made al nacions dryncke of the wine of hir fornicacion.

And the thyrde angel folowed them, saying with a loude voice: If anye man worship the beast and his ymage, & receyue hys marcke in his foreheade or in his hande, the same shal drinke of the wine of the wrath of God, whiche is powred in the cuppe of his wrath. And he shal be punished in fyre and brimstone before the holy angels, & before the lambe.

And the smoke of their torment ascēdeth by evermore. And they haue no rest day nor night, which worship the beast & his ymage, & whosoever receiveth the print of his name. Here is the pacience of saintes. Here are they that kepe the commaundements and the faith of Iesu.

And I hearde a voice from heauen, saying vnto me: wyte. Blessed are the deade, whiche hereafter dye in the Lorde, even so saith the spirit: that they may rest fro their laboures, but their workes shal folow the. And I looked, and beholde a white cloude, & upon the cloude one sittyng, like vnto the son of man, hauing on his heade a golden crown, and in his hand a sharpe sickle. And another angel came out of the temple, crying with a loude voice to him that sat on the cloude. Thrust in thy sickle and reap, for the tyme is come to reape, for the corne of the earth is ripe. And he that sat on the cloude, thrust in hys sickle on the earth, and the earth was reaped.

And another angel came out of the temple which is in heauen, hauing also a sharpe sickle. And another angel came out fro the altar, which had power ouer fyre, & cryed wth a loud crye to him that had the sharpe sickle, and sayd: thrust in thy sharpe sickle, and gather the clusters of the earth, for hir grapes are ripe. And the angel thrust in his sickle on the earth, and cut downe the grapes of the vinegarde of the earth: and caste them into the great winefat of the wrath of god, and the winefat was troden withoute the cite, and bloud came out of the fat, euē vnto the horse byddels, by the space of a thousand and. vi. C. furlonges.

The Notes.

The Lambe is Christ, the mount Sion is the church, the great number that are with him are the faythfull members of the same church: the fathers name is hys word, and the belife in the same: the voyce of consent lyke vnto many harpes, is the vni forme fayth of al nacions, that is of as many of all nacions as are true Christians, and ground theyr fayth onely vpon scripture, whych is ful of thys swete harmony. The newe songe is the worde of God, whiche none can learne, but such as haue the name of the father wyrtten in theyr foreheades.

The women, are vncōstaunte and wauerynge doctryne. Babylon is the church of Antichriste and the wyne of hyr whoredome is the deuplysh doctryne, set fourth and taught by that wyched congregacion. The cloude is the true ministers of Goddes worde, he that sittyth on it, is the sonne of god, and the sharpe sickle in hys hand, is the sygne of the last day, whych is in scripture called harvest, and the sickle is called Gods word, for wth that sickle is gods harvest reaped.

The. xv. Chapter.

Ther appere seven angels hauing the seven last plagues. The conquerors of the beast praise God. The seven vials of Gods wrath are geue to the seven angels.

And I sawe another signe in heauen great and marueylous: seven angels hauinge the seven last plagues, for in them is fulfilled the wrath of God. And I saw as it were a glassy sea, myngled wth fyre: and them that had gotten victorie of the beast and of hys ymage, & of his mark, and of the number of hys name, stande on the glassy sea, hauing the harpes of God, & they song the song of Moses the seruaunt of God, and the song of the lamb, saying. Great and maruelous are thy workes, lord God almighty, iust and true are thy wayes kynge of sayntes. Who shall not feare, O Lord, and glorify thy name? For thou only art holy, and all gentyles shal come and worship before the, for thy iudgements are made manifeste.

And after that I looked, and beholde the temple of the tabernacle of testimony was open in heauen, and the seven angels came out of the temple, whych had the seven plagues, clothed in pure and brighte linnen, & hauing theyr breastes girded wth golden girdles. And one of the. iiii. beastes gaue to the seven angels seven golde vialles, ful of the wrath of god, whych lyeueth for evermore. And the temple was full of the smoke of the glory of god, and of hys power, and no man was able to enter into the temple, tyll the seven plagues of the seven aungelles were fulfilled.

The. xvi. Chap.

The aungels poure out the seven vials of Gods wrath, after whych plagues do aryse in all the worlde.

And I hearde a great voice out of the temple saying to the. vii. angels: go your waies, poure out poure vials of wrath vpon the earth. And the first went & poured out his vial vpon the earth, & ther fel a noisome & a soze botch vpon the men which had the marke of the beast, & vpon them whych worshipped his ymage. And the second angel shed out his vial vpon the sea, & it turned as it were into the bloud of a dead man, and euery living thinge died in the sea. And the third angel shed out his vial vpon the riuers & fountaines of waters, & they turned to blud. And I heard an angel say, lord which art a wast, thou art righteous & holy, because thou hast geue such iudgemēts, for they shed out the bloud of saintes, & prophets, & therefore hast thou geue the bloud to drinke: for they are worthy.



And I heard another out of the aulter say: euen so lord God almighty, true and ryghteous are thy iudgements.

**A**nd the fourth aungel poured out his vial on the sunne, and power was geue vnto him to bere men with heat of fyre. And the men raged in great heat and spake euyl of the name of God which hadde power ouer those plagues, & they repented not to geue him glozy. And the fyft aungel poured out his vial vpon the seate of the beast, and hys kingdome waxed darcke, & they gnawed their tounge for sorowe, & blasphemed the God of heauen for sorow & paine of their sores, and repented not of theyr dedes.

**A**nd the sixt angel poured oute his vial vpon the greater riuer Euphrates, and the water dried vp that the wayes of þe kynges of the east should be prepared. And I sawe thye vnclene spirites like frogges come out of the mouth of the dragon, and out of the mouth of the false prophet.

Mat. xlii.  
Luke. xlii. r.  
1. Cor. v. a

For they are the spyrites of diuels working miracles to go out vnto the kyngs of the earth, and to the whol world to gather them to the battaile of that greate dape of God almighty. Behold I come as a thefe. Happy is he that watcheth and kepeth his garmentes, least he be found naked, & men se hys filthines. And he gathered them together into a place called in the Hebrue tong, Armagedon.

**A**nd the senenth angel poured out his vial into the ayre. And there came a voice out of heauen from the seat, saying: it is done. And there folowed voices, thunderinges & lightnings, & ther was a great earthquak, such as was not sence men were vpon the earth, so mighty an earthquake & so great. And the greate citie was deuided into thye partes, & the cities of naciōs fel. And great Babilon came in remēbraunce befoze god, to geue vnto her the cup of wine of the fyt-cenes of his wrath. Euerp fle fled awape. And the mountaynes were not found. And ther fell a great haile, as it had bene talentes oute of heauen vpon the men, and the men blasphemed god, because of the plage of the hable, for it was great, and the plage of it soze.

The Notes.

Confer these .vii. plagis with the openyng of the seven seales, and the blowyng of the seven trompettes, and it shal be easy to vnderstande.

The .xvii. Chapter.

**T**he harlot which seduceth the princes of the earth, is describēd: whose destiny and þe victory of the lambe is shadowed.

**A**nd ther came one of the seven aungels which had the seven viales, and talked w me, sayinge vnto me: come I will shew the the iudgement of the great whore that sitteth vpon many waters, with whom haue committed fornicaciō the kynges of the earth, so that the inhabitants of the earth, are drunken with the wine of hir fornicacion.

And he carped me awape into the wilderness in the spirite. And I saw a woman syt vpon a rose coloured beaste: full of names of blasphempe, whych had ten hornes.

**A**nd the woman was arrayed in purple & rose coloure, and decked wpth gold, pprecious stones and pearles, and hadde a cup of gold in hyr hand, ful of al abominacions & fylthynes of hyr fornicacion.

And in hir forehead was a name written, a mistery, great Babilon þe mother of whozedome and abominacions of the earth. And I sawe the wyfe dronke with the bloud of sapntes, and with the bloude of the wptnesses of Iesu. And when I sawe hyr, I wondered with great maruaple.

And the angell sayed vnto me: wherfore marueilest thou? I wil shew the the mistery of the woman, and of the beast that bereth hir, whych hath seven heades and ten hornes. The beast that thou seest, was and is not, and shal ascend out of the bottomlesse ppt, and shal go into perdition: & they that dwell on the earth, shal wonder (whose names are not wyrtten in the boke of life, fro the begynnynge of the worlde) when they behold the beast that was, and is not. And here is a mynde that hath wptdome.

**T**he seven heades are seven mountayns, on which the woman sytteth: they are also seven kynges. Fiue are fallen, and one is, and another is not yet come. When he cometh he must contynue a space.

And the beast that was, and is not, is euē the .viii. and is one of the .vii. and shal go in to destruccion. And the ten hornes whych thou seest, are the ten kynges, whiche haue receiued no kyngedome, but shal receiue power as kings at one hour with the beast. These haue one minde, and shal geue their power and strength vnto the beast. These shal fyght wpth the lambe, and the lambe shal ouercome them. For he is lord of lordes, and kyng of kyngs: and they that are on his side, are called the chosen & faithful.

**A**nd he sayd vnto me: the waters whych thou sawest, wher the whore sitteth, at people and folke, and naciōs and tounge. And the ten hornes, which thou sawest vpon the beast, are they that shal hate the whore, & shal make hyr desolate and naked, & shal eat hyr flesh, and burne hyr with fyre. For God hath put in their hertes to fulfyll hys will, & to do wpth one consent, for to geue their kingdom to the beast, vntil þe wordes of God be fulfilled. And the woman which thou sawest, is that great cpty which rageth ouer the kynges of the earth.

The Notes.

The whore is the churche of Antychrist whych he Dale declareth to be the churche of Rome. The many waters are the multitudes of people vnder the sayd churche, the kynges and rulers wherof committed spyriual fornicacion with hyr. Loke in the .xlii. Chapter for the descripcion of thys beast.



# The Reuelacyon

## The .xviii. Chapter.

**T**he terrible destine of Babylon is descri-  
bed, and the hope whych the sayntes shal haue  
through the iust vengeance of God vpon it.

**A**nd after that I saw another angell  
come from heauen, hauing great po-  
wer: & the earth was lightened wpth  
his brightnes. And he cryed mightely with  
a strong voice, saying: Grete Babylon is  
fallen is fallen, and is become the habita-  
cyon of diuels, and the holde of al foule spi-  
rites, and a cage of all vnclene and hateful  
byrdes: for all nacions haue droncken of þ  
wine of the wrath of hyr fornicacion. And  
the kings of the earth haue committed for-  
nicacion with hir, and hir marchantes are  
waxed rich of the aboundaunce of her plea-  
sures.

**A**nd I heard another voice from heauen  
say: Come awape from hyr my people, that  
ye be not partakers in hyr synnes, and that  
ye receiue not of hyr plagues. For hyr synnes  
are gone vp to heauen, & God hath remem-  
bered hyr wyckednes. Reward hyr euen as  
she rewarded pou, and giue hir double ac-  
cording to hyr woorkes. And poure in dou-  
ble to hyr in the same cuppe which she fyl-  
led vnto pou. And as much as she glorified  
hir selfe and liued watonly, so much poure  
pe for hyr of hyr punisshmente and sorowe,  
for she saped in hyr herte: I sitte beyng a  
quene, & am no widdowe, and shal se no so-  
row. Therefore shal hir plagues come at one  
day, death and sorow, and hunger, and she  
shal be bzent with fyre: for strong is þ Lord  
God which iudgeth hir.

Esa. lvi.

**A**nd the kinges of the earth shal bewepe  
hyr and waple ouer hir, which haue comyt-  
ted fornicacio with hyr, & haue lyued wan-  
tonly with hir, whē they shal se the smoke  
of hyr burning, & shal stand a far of for fear  
of hyr punisshment, saying: Alas, Alas that  
great city Babylon that mighty city. For  
at one houre is hyr iudgemente come. And  
the marchants of the earth shal wepe and  
waile in themselves, for no mā wil bie their  
ware any more, the ware of golde, and syl-  
uer, and precious stones, neither of pearle,  
and raines, and purple, and skarlet, and al  
thine woode, & al maner of vessels of iuor, &  
al maner of vessels of mooste precious  
woode, and of bras, and of Iron, and sp-  
namome and odoures, and ointments, and  
frankinsence, and wine, and oile, and fyne  
floure, and wheate, beastes, and shepe, and  
horses, and charrets, and bodpes and sou-  
les of men.

**A**nd the apples that thy soule lusted af-  
ter, are departed from the. And al thynges  
whiche were depntye, and had in price, are  
departed from the, and thou shalt find the  
no more. The marchants of these thyngs  
which were waxed riche, shal stande a farre  
of from hyr, for feare of the punisshment of  
hyr, weppnge, and waplyng, and saying:  
alas, alas, that grete city, that was clo-  
thed in raines, and purple and skarlet, and

# of S. Ihon. Chapte. xviij.

decked with golde, and precious stone, and  
pearles: for at one houre so great ryches is  
come to noughte.

**A**nd euery thynng gouerner, and all they þ  
occupied ships, and shipmen which woorked  
in the sea, stode a far of and cried, whē they  
saw þ smoke of hyr burning, saying: what  
city is lyke vnto this great city? And they  
cast dust on their heades, & cryed weppng, &  
wailing, and said: Alas, alas that great ci-  
ty wherin were made rich al that had ships  
in the sea, by the reason of hir costlines, for  
at one houre is she made desolate.

**R**eioice ouer hir thou heauen, and þe ho-  
lye Apostles, and prophetes: for God hath  
geuen poure iudgemēt on hyr. And a migh-  
ty angel toke vp a stone, like a grete mpy-  
stone, and cast it into the sea, saying: with  
such violence shal that great city Babylon  
be cast, and shal be found no more. And  
the voice of harpers, and musiciens, and of  
pppers, and trumpeters, shal be hearde no  
more in the, and no craftes man, of what-  
soeuer craft he be, shal be found any more  
in the, and the sounde of a mpy shal not be  
heard any more in the, and the voice of the  
bydegrome and of the byde, shal be heard  
no more in the: for thy marchauntes were  
the great men of the earth. And with thyne  
inchantmente were deceyued all nacions:  
and in hyr was found the bloud of the pro-  
phetes, and of the sayntes, and of all that  
were slayne vpon the earth.

## The Notes.

**T**hy Babylon is the church of Antychrist:  
whych standeth of the rabble of Rome the rely-  
gyous as Ihon Bale declarith very euidently.  
The kynge and marchants that bewayle this  
sodeyne fall, are the poppysh rulers wth þ rab-  
ble of theyr Rome marchants the byshops  
and priestes, that haue their liuing by the Ro-  
mysh marchandys, whiche are well declared  
in Iohn Bales commentaries. The thymma-  
sters and al maryners that labour by the sea,  
are the byshopes wth theyr infynite rabbles  
of the Dopes maryners, who haue violently  
entred into the myn of Peter, James & Iohn.  
For by those thyns are signyfyed þ church of  
Christ, wherin these maryners by force do rule.

## The .xix. Chapter.

**T**he heauenly trumpets prayse god for the  
whores punisshmente. The chiefe kynge of  
kynges apareth, and battayle aryseth, in  
whych the beast is overcome and cast into þ  
burnynge lake.

**A**nd after that, I heard the voice of  
much people in heauen, sayinge:  
Alleluia, Saluacion and glorie and  
honoure, and power be ascribed to the lord  
our God, for true and ryghtuouse are his  
iudgements, for he hath iudged that great  
whore which dyd corrupte the earth wth  
hyr fornicacion, and hath auenged þ bloud  
of his seruauntes of hyr hande.  
And agayne they sayd Alleluia. And smoke  
rose vp for euermore, and the .xiiiij. elders,  
and the foure beastes fel doune, & worship-  
ped God that sat on the seat, saying: amē,  
Alleluia. And a voyce came out of the seat,  
sayinge:



saying: prayse our lord God al ye that are  
hys seruaunts, and ye that fear hym, both  
smal and great.

**B** And I heard the voyce of muche people,  
even as the voyce of strong thundring, say-  
ing: Alleluia, for god omnipotēt reigneth.  
Let vs be glad and reioyce, & geue honoure  
to hym: for the marpage of the Lambe is  
come, and his wyfe made hyr selfe readye.  
And to hyr was graunted that she shoulde  
be arrayed wth pure and goodlye raynes.  
For the raiues is the rightuousnes of sain-  
tes. And he saied vnto me: happye are they  
whych are called vnto the Lambes supper.  
And he saied vnto me: these are the true say-  
inges of God. And I fel at his fete to wor-  
ship him, and he saied vnto me: se thou do it  
not. For I am thy fellow seruaunt, and one  
of thy brethren, and of them that haue the  
testimony of Iesus. Worshipp God. For  
the testimony of Iesus is the spirit of pro-  
phesye. And I saw heauen open, and behold  
a white horse: and he that sat vpon hym  
was saythful and true, and in rightuous-  
nes did he iudge and make battayle. Hys  
eyes wer as a flame of fire, and on his head  
were many crownes: and he hadde a name  
written, that no man knewe but him selfe:  
And he was clothed with a vesture dypte in  
bloud, and hys name is called the worde of  
God. And the warriors which were in hea-  
uen, folowed him vpon whyte horses, clo-  
thed with white and pure raynes: and oute  
of hys mouth went oute a sharp swerde, &  
with it he shoulde smite the heathen. And he  
shal rule them with a rod of Iron, & he trod  
the winefate of the fiercenes and wrath of  
almighty God, and hath on his vesture &  
on his thigh a name written: king of kyn-  
ges, and lord of lords.

**D** And I sawe an Angel stand in the sun,  
and he cried with a loude voyce, sayinge to  
all the foules that flye by the myds of hea-  
uen: come and gather your selues together  
vnto the Supper of the great God, that ye  
maye eate the fleshe of kyniges, and of hye  
captaynes, and the fleshe of myghty men, &  
the fleshe of horses, and of them that spt on  
them, and the fleshe of all fre men & bonde  
men, and of smalle and great. And I sawe  
the beaste and the kyniges of the earth, and  
theyr warriors gathered together to make  
battaile against him that sat on the horse,  
and agaynst his souldiers.

And the beaste was taken, and with him  
that false prophet that wrought myracles  
before him, with which he deceiued them &  
receiued the beastes marke, and them that  
worshipped hys ymage. These bothe were  
caste into a ponde of fyre burnynge wth  
brymstone: and the remnaunte were slayn  
with the swerd of hym that sat vpon the  
horse, which swerd proceded out of hys  
mouth: and all the foules were fulfylled  
with theyr fleshe.

**The Notes.**

**The** myltitude that cryed, are the vniuersal

churche of the saythfull: whych is also þ wyfe  
of the Lambe. The Lambes supper is the lyfe  
euerlastynge in perpetuall ioye and felicitye.  
The foules that are called to the slaughter, are  
the true preachers of Chykses doctrine, who  
are commaunded to kyl and deuoure all flethe  
wth the sharpenes of theyr preaching, in rebu-  
kyng theyr fleshy lyuynge in all degrees.

**The. xx. Chapter.**

**The** Angel byndeth Sathanas, who after  
a. 1000. yeres beyng loose agayne, styeth vp  
Gog and Magog agaynst the sayntes of  
God. But the vengeance of God styeth  
thē downe. The booke is opened after the  
sentence wherof the dead are iudged.

**A**nd I saw an Angel come downe fro  
heauen, hauing the kepe of the bot-  
tomles ppt, and a great chayn in his  
haude. And he toke the dragon that old ser-  
pente which is the deuill and Sathanas, &  
he bounde him a thousand yeres, and cast  
him into the bottomles ppt, and he bounde  
him and set a seale on him, that he shoulde  
deceiue the people no more, tyll the thou-  
sand yeres were fulfylled. And after that  
he must be lewised for a lytle season.

And I saw seates, and theyr sate vpon the,  
and iudgement was geuen vnto them: and  
I saw the foules of them that were behea-  
ded for the witnes of Iesu, & for the worde  
of god, whych had not worshipped þ beast,  
neither his ymage: neither had taken hys  
marcke vpon their forheades, or on theyr  
handes: and they liued, and reigned wth  
Christ a thousand yere: but the other of þ  
men lyued not agayne, vntyl the thousand  
yeres were finished. This is that fyrst re-  
surreccio. Blessed and holpe is he that hath  
parte in the fyrst resurreccion: For on such  
shall the seconde death haue no power, for  
they shal be priestes of God and of Chykses,  
and shal reigne with him a thousand yere.

And when the thousand yeres are expi-  
red, Satan shal be lewised out of pryson, &  
shal go out to deceiue the people whych ar  
in the four quarters of the earth, Gog and  
Magog, to gather them together to bat-  
taye, whose numbze is as the sande of the  
sea, and they wente vpon the playne of the  
earth, and compassed the tents of the sain-  
tes about, and the beloued cytye. And fyre  
came downe from God out of heauen, and  
deuoured them: and the deuill that deceiued  
them, was cast into a lake of fyre and brim-  
stone, wher the beaste and the false prophet  
were, and shal be tormented day and nyght  
for euermore.

And I sawe a greate whyte seate, & hym  
that sat on it, from whose face fled awaye  
both the earth and heauen, and theyr place  
was no more found. And I sawe the dead,  
both great and smal stand before God: and  
the booke was opened, and another boke  
was opened, whych is the booke of lyfe, &  
the deade were iudged of those thynges,  
whiche were written in the booke, accor-  
dyng to theyr dedes: and the sea gaue vp  
hyr dead, which were in her, and death and

Quuu. h. hell

Matt. xxii  
Luke. xliii.

Esa. xliii.

1. Timo. vi



## The Revelacyon

hell delpyered bp the deade, whiche were in them: and they were iudged every man accordyng to his dedes. And death & hell were caste into the lake of fyre. This is that second death. And whosoever was not founde written in the booke of lyfe, was caste into the lake of fyre.

### The Notes.

The dragon that is the deuyll, was shut up for ever, that he had no power over the soules of the electes, for the space of a thousand yeaeres after Christes death. But after that tyme was he leued in his members to vex the verye electe euen wth ghostly payson, as shall playnely appere to all them that wyl earnestlye consider the payce, and the woordes of the same.

The other of the dead men that lyued not tyll the thousande yeaeres were synned: are those that beleued not in the tyme of this mortal life, and therfore are not partakers of the fyrste resurrection, whiche is repentaunce of synnes, to be priestes to Christe and regne wth hym for ever. Amongst those synners that Sathan be turned lewde, and shall gather them together to make war agaynst the byghest, vnder theyr capteynes Gog and Magog (the Pope and the Antychrist) but shall wth them be deuoured of the fyre of Gods myghty worde. The great whyte seate is the seat of Gods last iudgement, and he that sate thereon, the sonne of God. The booke that were opened, are mennes consciences, the other booke is the eternall predestinacyon of god.

### The .xxi. Chapter.

The newe Jerusalem that cometh from heauen, that is the churche Christes spouse, is diligently described.

**A**ND I saw a newe heauen and a new earth. For the fyrste heauen, and the fyrst earth were banished away, and ther was no more sea. And I Ihon sawe that holy cytie newe Jerusalem come down from Godd oute of heauen, prepared as a byde garnished for hir husband.

And I heard a great voice out of heauen saying: behold, the tabernacle of Godd is with men, and he will dwell with the. And they shalbe hys people, and God hymselfe shalbe wth them, and be theyr God. And God shal wipe away all teares from theyr eyes. And there shalbe no more death, neyther sorow, nether crying, neither shal ther be any more payne, for the olde thinges are gone. And he that sate vpon the seate, said. Beholde, I make al thynges new. And he sayed vnto me: wypte, for these wordes are faithfull and true.

And he said vnto me: it is done, I am Alpha and Omega, the begynnyng & the ende. I wyl geue to hym that is a thyrt of the well of the water of life fre. He that ouercommeth, shall inherit all thynges, and I wil be hys God, and he shalbe my sonne. But the feareful and vnbeleuyng, and the abhominable, and murtherers, and whores, and mongers, and sorcerers, and ydolaters, & all liars shall haue their parte in the lake which burneth with fyre & brimstone, which is the second death.

And there came vnto me one of the seuen

## of S. Ihon. Chapte. xxi.

angels which had the seuen vials full of the seuen last plagues and talked wth me, saying: come hyther, I will shew the the byde, the lambes wyfe. And he carped me awaye in the spirit to a great and high mountain, and he shewed me the great cytye holy Jerusalem, descending oute of heauen from God, haupng the byghenes of God. And hir shynynge was like vnto a stone most precious, euen a Jaspere, clere as Christal, and had walles great and hye, and had twelue gates, and at the gates, twelue aungelles, and names written, whiche are the twelue trybes of Israell: on the East parte thre gates, and on the Northsyde thre gates, and towardes the Southe thre gates, and from the Weste, thre gates. And the wall of the cytye had twelue foundacions, and in them the names of the Lambes twelue Apostles.

And he that talked wth me, had a golden reede to measure the cytye wthal, and the gates thereof, and the wal therof. And the citie was built foure square, & the length was as large as the bredth of it, & he measured the citie with the reede twelue thousand furlonges: & the length & the bredth, and the heigth of it wer equal. And he measured the wall thereof an hundred & foure and forty cubytes: the mesur that the angel hadde, was after the measure that man vseth.

And the buildinge of the wall of it was of Jaspere. And the cytye was pure golde lyke vnto cleare glasse, and the foundacions of the wal of the cytye were garnished with al maner of precious stones. The first foundacyon was Jaspere, the seconde Saphyre, the thyrde a Calcedonye, the fourth an Emerald: the fyfte Sardonix: the syxte Sardeos: the seuenth Chrysolite, the eight Beral: the ninth a Topas, the tenth a Chrysoprasos: the eleuenth a Jacint, & twelfte an Amatist.

The twelue gates were twelue pearles, euerye gate was of one pearle, & the strete of the city was pure golde, as thozow synnyng of glasse. And there was no temple therin. For the Lord God almyghty, and the lambe are the temple of it: and the cytye hath no neede of the sunne, neyther of the mone to lyghten it. For the byghenes of God dyd lyghte it: and the lambe was the lyghte of it. And the people whiche are saved shal walke in the light of it: & the kynnes of the earth shal bypge theyr glorie vnto it. And the gates of it are not shut by daye. For there shalbe no nyght there. And ther shal enter into it non vncleane thing: neyther whatsoeuer worketh abhomyncyon, or maketh lyes: but they only whiche are wyrtten in the lambes booke of lyfe.

### The Notes.

This newe Jerusalem, is the sayethfull congregacyon of Christ. What the partes and maner of the building thereof do synnyfyre, is easy enough to be perceived of them that do diligently

Cap. li. b  
and. lvi. g  
ii. Pet. ii. c.

Cap. xvi. c  
Apoc. vii. d  
Esa. xliii. c

Cap. ix. c



gently marke al that is spoken in thys boke of reuelacyons, wherefore I wil in thys place note nothyng but that al the precyous thyngs wherof thys cty was buylded, do signyfy the wonderfull excellency of thys church and congregacyon of Christ, and nothyng in comparyson is so precyous in Gods syghie, as are the faythful members of hys church, of whō (as of most precyouse stones) thys church or cty is buylded.

The. xxi. Chapter.

The ryuer of lyuynge water is shewed, and the lawes of the new cty are described. Iohn is forbydden to worshyp the angell. Laste of all the authoryte, certaynty, and reuerence of thys prophesy, is declared.

echyel.  
xvii. a  
ha. xix. b

**A**nd he shewed me a pure ryuer of water of lyfe, clear as Crystal, proceeding out of the seate of God and of the lambe. In the middes of the strete of it, and of either syde of the ryuer, was there wood of lyfe: whiche bare twelue maner of frutes: and gaue fruite euery moneth: and the leaues of the woode serued to heale the people withall. And there shalbe no more curse, but the seate of God, and the lambe shalbe in it, and hys seruauntes shal serue hym, And shal see hys face, and hys name shalbe in theyr foreheades. And there shalbe no nyght ther, and they nede no candel, nei ther lyght of the sunne: for the Lord God geueth the lyght, and they shal ragne for evermore.

lay. ix. d.

**B** And he sayed vnto me: these sayinges are faythful and true. And the Lord God of sayntes and prophetes sente hys angell to shew vnto his seruauntes, the things which must shortly be fulfilled. Beholde I come shortly. Happy is he that kepeth the sayings of this prophesy of this boke. I am Iohn whych sawe these thyngs, and hearde the. And when I had heard & sene, I fell doune to worshyppe before the fete of the aungell whych shewed me these thynges. And he sayed vnto me: se thou doo it not, for I am thy fellow seruaunt, and the fellow seruant of thy brethren the prophetes, and of them whych kepe the sayings of thys boke. But worship God.

**I** And he sayd vnto me: seale not the sayinges of the prophesy of thys booke. For the tyme is at hand. He that doeth euil, let him do euil still: and he whych is fylthy, let hym be fylthy still: and he that is ryghtuous, let him be more ryghtuous: & he that is holpe, let him be more holpe. And behold I come shortly, and my reward wyltyme to geue euery man accordyng as his dedes shalbe. I am Alpha and Omega, the beginning and the ende: the fyrst and the last. Blessed are they that do hys commaundementes, that their power maye be in the tre of lyfe, and maye enter in thowre the gates into the ctye. For without, shal be dogges and inchanters, and whoremongers, and murtherers and Idolaters, and whosoever loueth or maketh leasinges.

lay. xli. b.  
and. xlii. d.

I Iesus sent myne angell to testify vnto you these thynges in the congregacions,

I am the rote and the generacio of Dauid, and the bryght morning star. And the spirit and the bride sayd, come. And let hym that heareth, saye also come. And let him that is a thyrst, come. And let whosoever wil, take of the water of lyfe fre.

lay. lv. a

I testify vnto euery man that heareth the wordes of the prophesy of thys booke. If any man shal adde vnto these thynges, God shal adde vnto hym the plagues that are witten in thys boke. And if anye man shal minishe of the wordes of the boke of thys prophesy, God shal take away hys parte out of the boke of life, and out of the holy cty, and from those thynges whych are wrytten in thys boke. He whych testifyeth these thynges, sayeth: be it, I come quickly. Amen. Euen so come lord Iesu. The grace of our Lord Iesu Christ be with you al. Amen.

The Notes.

The ryuer of the water of lyfe, is the truth of Goddes worde, the wood that groweth on eche syde, is Christ, who byngeth forth fruite in the faythfull (hys branches) euery moneth, and by twelue maner, that is the vniuersall gyftes of the holy ghost. And hys leaues that is, hys most healthfull wordes and promyses, are health to the people.

Thus hast thou (gentle reader) such thyngs as are darcke, and hys from the natural vnderstandynge, byefelye touched, that thou mayest wryth lesse labour come to the knowledge and vnderstandynge of the whole. Howbeit the studye to be bryefe, woulde not suffer me to be so playne as I wythe that I myghte be, wherefore I thynke it necessarye, that thou playe not the slouggard, folowynge the example of the vnproffable Dione Bee, who lyueth onely by honye that dyligent Bees gather, but contrarywyle, be thou a good Bee, search for the sweete honye of the most holefome floures of Goddes holpe worde. And in al thys geue ouer thy selfe to the teachynge of Gods holpe spyrte, who instructeth none but humble spirited, and such as seke reformacyon of theyr owne myseluyng, and all suche he instructeth to the full, makynge theyr hertes a meete temple for hym to dwell in. Yet in the meane tyme, refuse not the gyftes of God, whych are offered vnto the by the labours of other men, whom God hath endued wryth the most excellent gyft of enterpryng, but vse the as meanes. And yet geue not credence lightly vnto euerye interpretacyon, but fyrste proue the spyrtes. And if they confesse not Christ to be comen in the fleshe (that is, that there is no maner of saluacyon besyde hym) beleue them not, for they are the spirit of Antichrist.

The ende of the new Testament.



The table.

# A Table to

to fynde the Eppistles and Gospels usually reade in the Church, according vnto the booke of Common praier: wherof the fyrst line is the Epistle, and the other the Gospel, whose beginning ye shall fynde in thys booke marked wth a crosse, and the ende wth halfe a crosse, & con- teyned in these letters. A. B. C. D. &c.

## On the fyrst sondaye in Aduent.

Owe nothing. Roma. xiii. c  
When they drewe nye. Math. xxi. a

## The second sondaye in Aduent.

Whatsoever thynge is wytt. Ro. xv. a  
There shalbe signes in the sunne. Lu. xxi. c

## The thyrde sondaye in Aduent.

Let men thys wyse esteeme. i. Co. iii. a  
When John beynge. Math. xi. a

## The fourth sonday in Aduent.

Reioice in the Lord alwaye. phil. iii. a  
And thys is the record of John. John. i. c

## On Christmas dave at the fyrste Communion.

For the grace of God. Titus. ii. b  
And it chaunced in those daies. Luk. ii. a

## At the second Communion.

God in times passe. Heb. i. a  
In the beginning was. John. i. a

## On S. Steuens dave.

And Steuen full of fapth. Actes. vi. b  
Wherfore behold I send. Mat. xxiii. e

## S. Ihon Euangelistes dave.

That which was from the. i. John. i. a  
Folowe me. John. xxi. d

## The Innocentes dave.

And I loked, and lo a Lamb. Apo. xiiii. a  
The aungel of the Lord. Math. ii. d

## The sondaye after Christmas dave.

And I sape that the heyre. Gala. iiii. a  
This is the boke. Math. i. a

## On newe yeares dave.

Blessed is that man. Rom. iiii. a  
And it fortuneth. Luke. ii. c

## On the Epiphanye.

For thys cause. Ephes. iii. a  
When Iesus was bozne. Math. ii. a

## The fyrst sondaye after

Epiphanye.

I beseeche you therfore. Rom. xii. a  
His father and mother. Luke. ii. f

## The second sondaye after

the Epiphanye.

Seynge that we haue dpuers. Ro. xii. b  
And the thyrde dave. Joh. ii. a

## The thyrde sondaye after

the Epiphanye.

We not wyse in your. Rom. xii. d

The table.

When he was come down. Mat. viii. a  
The fourth sonday after the Epiphanye.

Let euery soule. Roma. xiii. a  
When Iesus was entred. Math. xiii. a

## The fyrst sonday after the Epiphanye.

Now therfore as electe. Collo. iii. c  
The kyngdome of heauen is. Mat. xiii. d

## The fyrte sonday as on the fyrte.

## On Septuagesima sondaye.

Perceyue ye not. i. Coz. ix. c  
For the kyngdome of heauen. Mat. xx. a

## On Sexagesima sondaye.

For ye suffer soles. ii. Coz. xi. d. and. xii. a  
When much people were. Luke. viii. a

## On Quinquagesima sondaye.

Though I speake with the. i. Coz. xiii. a  
He toke vnto him the twelue. Lu. xvi. f

## On Ashwednesdaye.

Turne you vnto me. Joel. ii. c  
Moreouer when ye fast. Mat. vi. c

## On the fyrst sondaye in Lent.

We as helpers therfore. ii. Coz. vi. a  
Then was Iesus led. Math. iii. a

## On the second sondaye in Lent.

Furthermoze we beseech you bre. i. tes. iii. a  
And Iesus went thence. Math. xv. c

## On the thyrde sondaye in Lent.

Be ye folowers. Ephes. v. a  
And he was castyng. Luke. xi. c

## On the fourth sondaye in Lent.

Tell me ye that desyre. Gala. iiii. d  
After these thinges Iesus. John. vi. a

## On the fyrst sondaye in Lent.

But Christ beynge an hye priest. Heb. ix. c  
Whych of you can. John. viii. f

## On the sondaye next befoze Easter.

Let the same mynde. phil. ii. b  
And it came to. Mat. xxvi. a. xxvii. vnto. g

## On mondaye befoze Easter.

What is he thys. Eccl. i. xiii. a  
After two daies foloweth easter. mat. xiii. a

## Tewdaye befoze easter.

The Lord God hath opened. Eccl. i. e  
And anone in the dawning. Mat. xv. a

## On wednesday befoze easter.

For whersoever is a testament. Heb. ix. d  
The feast of swete bread. Luke. xxii. a

## On thursdave befoze Easter.

This I warne you of. i. Corinth. xi. c  
And the whole multitude. Luke. xxiii. a

## On good frydave.

For the lawe whych. Heb. x. a  
When Iesus had spoken. John. xviii. a  
and xix. vnto the ende.

## On easter euen.

It is better. i. Peter. iii. d  
When the euen was come. Mat. xxvii. g

## On easter dave at the fyrst

Communion.

If ye



## The table.

I pebe then rpsen agayn. Coloss. iii. a  
 The morow after the Saboth. Iohn. xx. a  
**At the second Communion.**  
 I knowe pe not that a litle leuen. i. Cor. v. b.  
 And when the Saboth. Mat. xvi. a  
**On mondaye in Easter weke.**  
 Then Peter opened hys. Actes. x. e  
 And behold two of them. Lu. xxiii. b  
**Tewsdaye in Easter weke.**  
 Yemen and brethren. Actes. xiii. e  
 Iesus him selfe stode. Luke. xxiii. e  
**The fyrste sondaye after Easter.**  
 For all that is bozne. i. Iohn. ii. a  
 The same daye at night. Iohn. xx. e  
**On the second sonday after Easter.**  
 For it is thanke worthe. i. Peter. ii. d  
 I am the good shepherde. Iohn. x. c  
**On the thyrde sonday after Easter.**  
 Verely beloued. i. Peter. ii. e  
 After a whyle pe shall not. Iohn. xvi. d  
**On the fourth sonday after easter.**  
 Hurry good gyfte. James. i. d  
 But now I go. Iohn. xvi. b  
**On the fyfte sondaye after Easter.**  
 And se that pe be doers. James. i. d  
 Verely, verely I say vnto. Iohn. xvi. f  
**On the Ascensyon daye.**  
 In the former treatise. Actes. i. a  
 After that he appeared. Mark. xvi. c  
**On the sonday after the Ascension.**  
 The ende of all thynges. i. Pet. iii. b  
 But when the comforter. Ioh. xvi. d. & xvii. a  
**On Whytsondaye.**  
 When the fyrste dayes. Actes. ii. a  
 I pe loue. Iohn. xiiii. b  
**On Mondaye in Whytson weke.**  
 Then Peter opened his. Actes. x. e  
 For God so loued. Iohn. iii. c  
**Tewsdaye in whytson weke.**  
 When the Apostles. Actes. viii. c  
 Verely, verely. Iohn. x. a  
**On Trinitie sondaye.**  
 After this I looked. Apoca. iiii. a  
 There was a man of. Iohn. iii. a  
**On the fyrst sonday after Trinitie**  
**Sondaye.**  
 Beloued let vs loue. i. Iohn. iiii. b  
 There was a certayne rpyche. Luke. xvi. e  
**On the. ii. sondaye.**  
 Maruel not. i. Iohn. iii. c  
 A certayne man ordeined. Luke. xiiii. c  
**On the. iii. sondaye.**  
 Submit your selues euery. i. Peter. v. b  
 Then resorted vnto. Luke. xv. a  
**On the. iiii. sondaye.**  
 For I suppose that. Roma. viii. c  
 Be pe therfore mercyfull. Luke. vi. f  
**On the. v. sonday.**  
 In conclusion be pe also. i. Peter. iii. b  
 It came to. Luke. v. a

## The table.

**On the. vi. sonday.**  
 Remember pe not that all. Roma. vi. a  
 For I saye. Mathe. v. c  
**On the. vii. sondaye.**  
 I speake grossely. Roma. vi. d  
 In those dayes. Mark. viii. a  
**On the. viii. sondaye.**  
 Therefore brethren we are. Roma. viii. b  
 Beware of falsse. Mat. vii. s  
**On the. ix. sondaye.**  
 Brethren I would not. i. Cor. x. a  
 There was a certayne rpych. Luk. xvi. a  
**On the. x. sondaye.**  
 In spirituall thynges. i. Corin. xii. a  
 And when he was now come. Luke. xix. f  
**On the. xi. sondaye.**  
 Brethren, as pertaining to. i. Cor. xv. a  
 And he put forth a similitude. Luke. xviii. b  
**On the. xii. sondaye.**  
 Such trust haue we. ii. Cor. iii. b  
 And departed agayne. Marke. viii. d  
**On the. xiii. sondaye.**  
 To Abraham and his sede. Gala. iii. c  
 Happy are the eyes. Luke. x. d  
**On the. xiiii. sonday.**  
 I saye walke in the spirit. Galat. v. c  
 And it chaunced as he went. Luke. xvi. s  
**On the. xv. sondaye.**  
 Beholde pe se how large. Galat. vi. c  
 No man can serue. Mathe. vi. e  
**On the. xvi. sondaye.**  
 Wherefore I despye. Ephes. iii. d  
 And it fortunied after. Luke. vii. c  
**On the. xvii. sondaye.**  
 Therefore whych am in. Ephe. iii. a  
 And it chaunced that he. Luk. xiiii. a  
**On the. xviii. sonday.**  
 I thanke my God alwayes. i. Cor. i. b  
 When the pharises had. Mathe. xxii. d  
**On the. xix. sondaye.**  
 Thys I saye therfore. Ephe. iii. d  
 Then he entred into thys. Mat. ix. a  
**On the. xx. sondaye.**  
 Take hede therfore that pe. Ephe. v. e  
 The kingdome of heauen. Mathe. xxii. a  
**On the. xxi. sondaye.**  
 Finally my brethren, be strong. Ephe. vi. b  
 And ther was a. Iohn. iiii. g  
**On the. xxii. sondaye.**  
 I thanke my God. Philip. i. a  
 Then came Peter to him. Mathe. xviii. d  
**On the. xxiii. sondaye.**  
 Brethren be folowers of me. Phil. iii. d  
 Then went the pharises. Mat. xxii. b  
**On the. xxiiii. Sondaye.**  
 We geue thankes. Collos. i. a  
 Whyle he thus spake. Mathe. ix. c  
**On the. xxv. Sondaye.**  
 Beholde the tyme. Ieremy. xxiii. b  
 Then Iesus liste vp. Iohn. vi. a  
 The



The table.

# The epyttles and Gospels for Sayntes Dayes.

On S. Andrewes daye.

For if thou halt knowledge. Rom. x. c  
As Iesus walked. Mat. iii. c

Saynt Thomas the Apostle.

Now therefore. Ephe. ii. d  
But Thomas one. Joh. xx. f

The Conuersyon of Saint Paule.  
And Saule yet. Actes. ix. a

Then answered Peter. Mat. xix. d  
The purification of the byrgyn

Marye.

The Epistle as on Sondaye before.  
And when the tyme of. Luke. i. d

Saynt Mathies daye.

And in those dayes. Actes. i. c  
At that tyme Iesus answered. Mat. xi. d

The Annuncyacyon of the byrgyn  
Mary.

God spake once vnto Ahas. Esay. vii. b  
And in the syrte moneth. Luke. i. e

Saynt Markes daye.

Vnto euery one. Ephe. iii. b  
I am the true vyne. John. xv. a

Saynt Philip and James.

James the seruaunt. Iaco. i. a  
And he sayed to hys. John. xiiii. a

Saynt Barnabe Apostle.

The table.

Typynges of these thynges. Actes. xi. d  
This is my commaundement. John. xv. b

Saynt John Baptiste.

Comforte my people (O pe.) Esay. xl. a  
Elizabethes tyme came. Luke. i. f

Saynt Peters daye.

In that tyme Herode. Actes. xii. a  
When Iesus came into. Mat. xvi. c

Saynt Mary Magdalenie.

Whoso findeth an honest. Pro. xxi. b  
And one of the pharises. Luke. vii. e

Saynt James the Apostle.

In those dayes came. Actes. xi. e. and xii. a  
Then came to hym the mother. Mat. xx. c

Saynt Bartholomewe.

By the handes of the apost. Act. xv. c  
And ther was. Luke. xii. c

Saynt Mathew.

Therefore sayng that we. ii. Cor. iii. a  
And as Iesus passed. Math. ix. b

Saynt Michael and all aungels.

There was a great. Apoca. vii. a  
The same tyme the. Mat. xiii. a

Saynt Luke Euangelist.

Watche thou in all. ii. Timot. iii. a  
After these thynges. Luke. x. a

Simon and Jude Apostles.

Judas the seruaunt. Jude. i. a  
Thys commaund I pou. John. xv. c

All Sayntes.

And I sawe another. Apoca. vii. a  
When he saw the people. Math. na

The ende of the Table.

## The ende of the old and newe Testament.

To the honour and prayse of God was thys Wyble  
printed, and synished in the peare of our Lord and sauiour Iesus Christ.

M. D. L. J. The. xliii. daye of Maye.

Printed at London by

Ihon Daye, dwelling ouer Aldersgate  
beneth Saynt Martyns.

CVM PRIVILEGIO AD  
IMPRIMENDVM SOLVM.

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